

PADDYTOWN OF TURKEYFOOT

A Story of the Early Irish in America and the Western Pennsylvania Frontier
Pulled Out of Obscurity and the Strategies of Time

Written and edited by Michael Patrick Connelly



For the whole earth is the sepulcher of famous men; and their story is not graven only on stone over their native earth, but lives on far away, without visible symbol, woven into the stuff of other men's lives.
– Athenian General Pericles

Dedicated to freedom fighter **Pvt. First Class Nils George Thompson** of Confluence, Pa. who gave the last full measure in the call of duty on 4 August 2005 at Mosul, Iraq, a day after his 19th Birthday. He has since joined the reconciled with God in His Glory for eternity.

Copyright © 2023. All rights reserved.
Published on MinerD.com with consent.

TABLE OF CONTENTS

Paddytown Residents	4
An Adventure	4
A Preview of Paddytown	7
Ulster Irish Origins	9
The Ulster Irish to Pennsylvania	11
Presbyterian Awakening; Old Lights and New Lights	13
Braddocks Road, Forbes Road, and Fighting the French and Indians	19
<hr/>	
The Vanguard of White Civilization, Braddock’s Road, Forbes Road, Timothy Greene, Scots-Irish Impact, Highlanders, Rev. John Elder, The Jersey Pioneers Settle the Turkeyfoot 1771 Via Braddock’s Road, The Ulster Irish Settle the Turkeyfoot 1779 Via the Forbes Road, Across the Blue Mountains to the Allegheny.	
New Land in the New World	33
<hr/>	
The Pinkerton Point Survey, Trees, Waterways, Circular Hunts, Passenger Pigeons, Making a Cabin in the Clearing.	
A War for Independence	45
<hr/>	
A Brief Chronology, Backwoods Resolve, The Hanover Rifles, The Oath of Allegiance, Thompson’s Rifles, Liberty Company, What is Liberty? McCallan’s Company, Conner and Wright, Woodside, McMillan, McIntire, Rush, Benjamin Rush, Arthur St. Clair, Benjamin Chew, John Maxwell Nesbit, Revolutionary War Tales, The Tory Indian War, The Brutality of Indians, The Corbley Massacre, Turkeyfoot Veterans List.	
New Government for a New Land - The Politics of Paddytown	66
<hr/>	
Quakers, A Constitutional Republic, William Findley Anti-Federalist, Reformed Germans, Whiskey Rebels, Concluding the Indian Troubles, Jefferson to Jackson, Charles Ogle, Jonathan Woodside, Newspaper Clues, Anti-Masons, Justice of the Peace, The American System, The National Road, James Kincaid, The C and O Canal, The B and O Railroad.	

The Second Great Awakening.....102

Turkeyfoot Baptists, Bethel Methodists, and Turkeyfoot Disciples of Christ.

The Militia and War.....112

State Militia, Alexander Hanna, The Hanna- McClintock Fight, Irish Equitation, Music, A Veteran of 1812, The Bladensburg Races, The Battle of North Point, Sons in the Civil War, The Congressional Medal of Honor, Fighting Indians in the Civil War.

A Legacy of Learning133

A Scottish Legacy, Turkeyfoot Teaching, Durning the Schoolmaster, McGuffey’s Reader, Mr. Rogers.

Talent, Merit and Hard Work - The Occupations of Paddytown.....139

A New Economy, Farming, Tanning Leather, Blacksmithing, Mill Work, Lending Money, Distilling, Other Occupations, Counterfeiters at Pinkerton Mill.

The Connellys and The United Irish.....148

Carrickfergus, A Catholic Marries an Anglican, Barney the Tailor, The United Irish Emerge, After the Connellys Left Carrickfergus, William Orr, The Uprising.

To Amerikay.....158

Philadelphia, Yellow Fever, Linen Store, Turkeyfoot Land, Connelly Diaspora, James Connelly, Bernard Jr. Esq. Brother Edward, James C., Hannah Hartzel, Charles (a mystery), Wild Bill, Mary C. Endsley.

THE END

PADDYTOWN RESIDENTS in order of their first appearance on the TAX LIST for Turkeyfoot Township of Somerset County, Pennsylvania

- 1779 John Kilpatrick, warranted land 1794
Patrick McKnight, in 1790 census listed next to James McMillan
Daniel McIntire
- 1780 Richard Pinkerton, warranted land 1797
Daniel McCarty
Patrick Conner, warranted land 1810
James Conner, warranted land 1793
- 1783 Amos Johnston, warranted land 1786
Archibald McElmoyl
- 1785 James McMillan
Alexander McClintock, warranted land 1787
- 1786 John Hammel, warranted land 1789
- 1787 John Cunningham, non resident who paid taxes on land(lived with Campbell)
- 1788 James Campbell,
Joseph Biggs, warranted land 1800
Jonathan Woodside, warranted land 1793
John Wright warranted land 1788
- 1790 James Wright, warranted land 1814
James and Edward Lafferty, warranted land
- 1794 land warranted by Robert Philson
- 1796 John Cunningham, warranted land 1837
William McCloud, warranted land 1796
Bayes
Patrick Nelson, married daughter of James McMillan, adjoined John Drury
(North border of Upper Turkeyfoot?)
- 1797 Bernard, Edward and Francis Connelly
- 1798 James Hanna,
James McNeill, warranted land 1798
Jehu Brooke Jones,
Charles Durning, warranted land 1797
Henry Crossen, adjoins Woodside
- 1800 Ezekial Lee
Stoddard Anderson, b. Ire. 1770-1857
Shaphet Dwire

Other Irish names from Turkeyfoot AND Addison Townships: Mitchell, Drury, Rowan, Carney, Donely, McLean, McGinnis, Morris, Briggs, McNare, Skinner, Tannehill, Woodmancy, Ross, Ogg, Hare, Holliday, Conn.

AN ADVENTURE

When I asked my Iowa grandfather about the heritage of his parents, he responded with very little information. What he did know for sure, was that his parents were cousins and their families migrated to Iowa from Preston County, West Virginia, just south of the Pennsylvania border. With that scrap of information, I made a guess and contacted the historical society in the county just north of Preston County and easily discovered that both sides of my grandfather's family had deep roots in the southern part of Somerset County, Pennsylvania, otherwise known as Turkeyfoot.

Before this time, I had known absolutely nothing about western Pennsylvania and it wasn't long before it became clear to me that there was a lot for me to learn. All that I would find out would be connected to the yet unknown origins of my existence in western Pennsylvania. Even at this time, I knew somehow I was about to encounter an exciting and remarkable experience, an adventure full of fascinating discoveries.

Who were these people, and what was the make up of this place? These two questions have been my guide in this adventure. The basic answer to these questions has turned out to be summed up in two words Paddytown and Turkeyfoot. Everything in this book aims to provide answers about who the people of Paddytown were and what kind of place Turkeyfoot was.

On my first exploratory trip in 1996, I approached Somerset County, Pennsylvania from the south through Bruceton Mills, West Virginia and soon found myself driving on Listonburg Road near Confluence. My grandfather's mother was a Liston. When I arrived in Turkeyfoot Township I was surprised to find a sign along the main road that read, "Paddytown." "Really?" I said to myself, for all I could see for miles was a rolling terrain of hills and hollows and forest and farm and no town. The word Paddytown seemed to be saying, "right this way" to me. I became utterly transfixed, for I knew my Irish surname Connelly had to be connected to this area somehow, especially after noticing nearly all the names that I saw on mailboxes and signs seemed to be German. Interesting, no Irish here, and no town as far as I could see. I soon found out there never was a town, but there were some Irish people who first settled in the vicinity around 1780 and by 1850 had largely moved on, to be replaced with a German population, at least in name. The only visual evidence of Irishness left could be found in a few names, including my surname Connelly, on some headstones in the little Paddytown cemetery, which was located in a cow pasture. Even these names were somewhat misleading for they appeared to be mostly Scottish. On my next trip to the region in 1998, I noticed the Paddytown sign had disappeared. I concluded, with a smile, that the locals got tired of telling visitors there was no town and there were no Irish.

As I stared at this rural landscape, I began to realize with awe that the clearings, and the woodlands, and the curve and sway of the land were one and the same as what my ancestors experienced day to day. I felt like I should be sensing this connection somehow in my bones, a product of the collective memory of my ancestors.

Paddytown is situated on the east slope of the Laurel Hill Mountain Ridge, which lays across Pennsylvania in a northeast-southwest course, one of many geological undulations creating the visual impression of ocean waves when viewed from above. Curled into this lithic surge is a configuration of three streams that join together and proceed northwestward to Pittsburgh. As seen on a map the juncture gives the viewer an impression of a turkey's foot. In pioneering times it was known as the Turkeyfoot region, later Turkeyfoot Township, and since 1848 Upper and Lower Turkeyfoot Townships. Paddytown is located in the southern part of Upper Turkeyfoot on the Turkeyfoot Trail, which connects the Braddock Road to the south with the more distant Forbes Road northward. These were east-west wagon paths created during the French and Indian War to allow for travel from the Atlantic to the head of the Ohio River at Pittsburgh. Most of this Irish Paddytown settlement was found in the densely forested hillocks between two toes of the Turkeyfoot, Laurel Hill Creek and the Casselman River, only 6 miles as the eagle flies from Pennsylvania's highest knoll.

BEFORE PADDYTOWN

The only known settlement of non-white people in the vicinity of Paddytown was atop Fort Hill, located south of the Casselman River from Paddytown, Otherwise, the forest and streams were used as hunting and fishing grounds by various aboriginal peoples, one succeeding the other until the arrival of white settlers. About two hundred and seventy Monongahela people lived on Fort Hill circa 1300 A.D. Evidence shows us thirty-five huts were arranged in a circle around an open area with a large post at the center. This was surrounded with a palisade of logs set vertically in the earth. The Allegwi nation used the area later. According to tradition, they were an unusually tall and stout race. Judge John Hanna found a skeleton of giant proportions in 1827 when he helped dig a grave for Richard Greene in the Six Poplar Cemetery. Perhaps this was evidence of the Allegwi? The Allegwi were driven south from the Mid Atlantic area by the combined forces of the Leni Lenape, otherwise known as the Delaware, and the Mengwi, otherwise known as the Iroquois. It is speculated that the Allegwi were what we call the Cherokee today.

Previous to our European ancestors, the Turkeyfoot region was presided over by the Mengwi, otherwise known as the six Iroquois nations of Mohawk, Cayuga, Onondaga, Oneida, Tuscarora, and Seneca. The Ohio branch of the Seneca tribe lived the closest to Paddytown. One village of these Mengwi, which was Anglicized as "Mingo", was called Mingotown and was located eight miles from today's Brownsville, Pa. In 1755 the Ohio Seneca Queen Aliquippa moved her village from the area of Pittsburgh to where McKeesport is and then to the The Great Meadows, 16 miles west of Paddytown.

A PREVIEW OF PADDYTOWN

Generally speaking, our Paddytown Irish were mostly literate, knew a trade, and were Protestant. These were different people from the famine Irish who flooded American ports by the millions, desperate for relief in the mid to late 1800s. The typical famine Irish were the original native people of Ireland, long oppressed by the English Crown and desperately poor, unskilled, often illiterate, and Catholic.

When I write about the Irish at Paddytown and western Pennsylvania I will refer to the people from there as Ulster Irish, Scots Irish, or just Irish, as they called themselves in Colonial times. These are simply names, given to describe the mixture of Scottish, Irish, and English in the people from Northern Ireland who moved to America in the 18th century. People coming directly to America from Scotland were strong allies of the Ulster Irish in America because of their similarities, and for that reason I will be mentioning them together.

Entries in the Moses Ross journal mention a camp meeting at Turkeyfoot, on Sunday the 26th of September 1830, and that Ross went to Turkeyfoot on January 31st 1836 and on May 13th 1835 Moses Ross went to a muster at William Rush's at Turkeyfoot. The last entry informs us that Turkeyfoot and Paddytown, as a specific location, were once one and the same, because the William Rush farm at this time was the old John Kilpatrick farm central to Paddytown. This idea is reinforced when we see that the Post Office is named Turkeyfoot at the Paddytown crossroad location on the 1860 map of Somerset County. This place is now known today as the intersection of Chickenbone Road and Route 281. Chickenbone Road follows Paddytown Hollow.

The location of the Paddytown cemetery on the former Kilpatrick property shows the civic mindfulness of Kilpatrick and that it was always considered a central spot in the community quite visible from a distance. Some believe that God will come from the east moving west at the Second Coming of Christ, at the end of the tribulation. Thus, the idea was to bury people facing east so that when the rapture happened at Christ's return, they would be facing His arrival. This is more tradition than biblical, but they did it for that reason. The Paddytown cemetery is laid out in this manner. Today, when you drive on 281 and pass the Paddytown cemetery on a dew inflected sunny morning, you can see light beautifully reflecting off of all of the headstones in unison on their hillside location. The entrance of Bethel Methodist Church in Paddytown also faced east. Cathedrals and chapels in the old country often faced eastward and the stone high crosses in Ireland and Scotland with depictions of the risen Christ were placed on the east side. The oldest known burial at Paddytown is that of James McNeill who died in 1800 after a tree fell on him. The oldest recorded burial at the next closest cemetery was at the Jersey Church in 1795. The next closest cemetery, Six Poplars, has a burial dated 1800 and Crossroads cemetery has a burial dated 1802.

Paddytown was always loosely defined. There never was a traditional village here with a tavern, store, and a blacksmith shop. I think early on, the Irish found comfort at simply being near one another. A new identity was soon formed from the experience of

making a home out of the wilderness along with the events surrounding the early growth of an exceptional nation. They shared this identity with their German and English neighbors and soon it became more important for them to be identified as one from Pennsylvania or as an American, and as one who was making a new way in the new world. An Irish identity mattered less and less. They found that their English and German neighbor's sons and daughters made equally good in-laws. Succeeding generations became products of an American melting pot and the Ulster Irish soon found themselves woven into the fabric of the United States. Many of the hallmarks once identified with being Irish are now simply qualities of an American identity.

From tax-lists during and following the War of Independence, we can see a good number of Irish and Scots names alighting in the Turkeyfoot region as pioneers. The first known Irish residents of Paddytown was the family of my ancestor John Kilpatrick, who first paid taxes on their land in 1779, following John's service in the War of Independence. John claimed land at what would become the very heart of Paddytown, the intersection of Turkeyfoot Trail, a north-south pathway, and another path that went west through a hollow, across Laurel Hill Creek to the Jersey Settlement (Rt.281 and Paddytown Hollow today). It wouldn't be too much of a stretch to say that this Irish settlement was named for Kilpatrick, Paddy being a slang term for Patrick. In Ireland, Kilpatrick meant literally the church of Patrick. With each additional year, more Irish names appeared on the tax lists in this part of Turkeyfoot Township, with the greatest influx of settlers occurring after the close of the Revolutionary War. Most of these pioneers were patriot-soldiers who fought to establish the independence of America. Only a few remained for any length of time, as it was the habit of the Ulster Irish to move onto greener pastures repeatedly.

A dozen or so families stood out from my research into the Paddytown Irish beginning with the founders, John and Jane Kilpatrick, whose four daughters married local sons. One daughter married John McMillan, who no doubt was a venerated figure for he held the office of Justice of the Peace from at least 1805 until his death in 1847. He also served as Turkeyfoot's Postmaster from 1819 on, perhaps after the persuasive influence of State Assemblyman, James Hanna, who owned 400 acres of Paddytown property? Also, at this time, John Kilpatrick McMillan, the son of John, began a tannery which flourished here for at least 50 years and branched out to other locations.

Five members of this community were arrested or fined in the Whiskey Rebellion of 1794. One of these men, Robert Philson, after being imprisoned in Philadelphia, returned to Paddytown with high expectations. He bought 400 acres, opened a store, built a mill, and a forge for making iron. When Philson was elected to the U.S. Congress in 1819, his enterprises at Paddytown were taken over by others. Three of the sons of John Cunningham became known for their skill as blacksmiths, while Mathew Pinkerton and Thomas McMillan, as well as others, operated a Grist and Sawmill on the Casselman River. James Conner and Barney Connelly served the area as Tailors. Barney's nephew, known as Bernard Jr. Esquire, was an unusual person; well educated, a teacher, a Justice of Peace, County Auditor, and State Legislator among other things. In a time before the proliferation of banks, Bernard Jr. acted as a financier, lending considerable quantities

of money to local citizens. When Sarah McNeill lost her husband only two years after their arrival, she became a “poteen” widow, making whiskey to support her family and to supply the community. Other trades performed here included the wheelwright, Jonathan Woodside, who worked for about twenty years. James McMillan and James Campbell were weavers. Richard Pinkerton made shoes. Several of the Connelys were surveyors. One Connely was a cooper and another was a saddler and a Pinkerton was a potter. Other notable characters from Paddytown, include the richest man in Somerset County; an Ambassador to Denmark; a Congressional Medal of Honor winner; a tavern keeper on the National Road; the wife of a Methodist circuit preacher; and a Major in the Cavalry during the Civil War.

There was even a folk legend that surrounded one Paddytown resident by the name of Alexander Hanna. He married a granddaughter of John Kilpatrick and became renowned for his abilities as a Justice of the Peace; a militia officer; a wrestler; and a strong man who was capable of astounding feats of strength. He is perhaps best known for taking on five members of the McClintock family after a militia gathering.

A log church for Methodists was built on the John Cunningham property in 1816 and probably doubled as a school. There always was an effort made to provide the best education possible. The first teacher that we know of at Paddytown was William Kilpatrick in 1815. Many adept educators would fill this role including Henry L. Holbrook, who served as principal for the Somerset Academy for a number of years.

ULSTER IRISH ORIGINS

It was a' for our rightful king
That we left fair Scotland's strand;
It was a' for our rightful king
We e'er saw Irish land,
My dear,
We e'er saw Irish land.

The northern counties of Ireland, or Ulster, were cleared of many of the vanquished Catholic landowners and their tenants after the Nine Years War. In 1603 and in 1609 the English King, James I, opened 4 million acres of underdeveloped Irish land for colonization. Another 6 million acres was colonized after confiscation from Catholics following the Irish Rebellion of 1641 to 1653, and after the Williamite War of 1688 to 1691, an additional million and half acres were added. This last war insured British rule for another 200 years. 200,000 Presbyterian Scot colonists settled this vast area of Northern Ireland, along with about 40,000 English settlers.

Many of the settlers that crossed the channel seeking a better life were a discontented people who had lived north and south of the border between Scotland and England. For several centuries previous to this, there had been almost constant warfare between Scotland and England, creating a zone of continual unrest for its residents. The men

here became warrior like and spent much of their time fighting. It was an economically depressed area too. Taxes were high, armies moved across the land, crops were trampled, and cattle were stolen. The people here are known otherwise as Lowland Scots, a product of the English from the south, the Scots from the north and the Irish from across the channel and the continual interactions between each other.

A major influence on the people of Ulster came from their religious origins in Scotland, beginning with the Reformation and the formation of Presbyterianism, Scotland's restatement of Christianity. Seeking to align itself with the teachings found in the Bible, it allowed each parish to elect its own governing elders or presbyters. (1Tim 3:1 5 - 9) They also created a system of schools that taught its parishioners to read so that they could study the Bible themselves, thus allowing individuals to make informed decisions about their own lives. (2Tim 3: 16 - 17) The Scots soon became fiercely protective of this expression of freedom. It was not long till there were schools in every community, many of which had lending libraries. Scotland became the most literate society in the world and the Scot became convinced education was the mark of a successful man. The Biblical understanding acquired soon inspired some people to inquire into matters extending beyond the topics of the Bible. By 1740, college courses were taught in English. Teachers specialized in subjects and independent inquiry flourished in five major universities in Scotland where they became renown for instruction of imminent practicality and thorough empiricism. This period became known as the Scottish Enlightenment. Many of its ideas had a significant influence on the formation of the United States of America.

The colonists of Ulster were men of spirit and energy and soon made the region the most prosperous and progressive part of Ireland. Much of the land was greatly improved agriculturally from its former state of neglect and devastation. There was a tremendous increase in beef and butter production. A thriving wool and linen industry was developed using the expertise of a small group of French Reformed Huguenot settlers.

Although a large number of Catholics left the region or had been forcibly removed, a good number remained in Ulster amounting to about half of the overall population. In contrast to the Scottish settlers, the native Irish were perhaps one of the least literate peoples surviving in miserable conditions and subjected to penal laws that severely limited their lives and insured their control.

Unfortunately, the heavy-hand of the English government began to be used against the Scottish Presbyterian settlers in the same way, even though they had served the English crown admirably, even at times with the loss of their own lives when defending English interests against native Irish uprisings. It was a major setback for the Colonists when in 1699, the wool trade was restricted to England alone and tariffs we used to inhibit marketing. Then in 1715, penal laws were extended to the Presbyterians and other dissenters, also known as nonconformists who did not accept the government's official religion. These dissenters were expected to pay against their will for a clergy's salary and for the maintenance of a government church they did not want. When the practice

of rack-renting was instituted, immigration to Philadelphia and America in general became more determined. Typically, settlers paid rent for their land on a thirty-year lease, which was usually renewed at the same rate. The stability of this arrangement made the renter inclined to improve the property, for he knew he would be residing at this location indefinitely. As the original leases became due, landlords began to raise rents by double and triple in the early 1700s. Renters defaulted on their payments and Ulster colonists became resolved to leave Ireland for America. Mixed into the oppressive actions of the English government were the trials of famine, drought, market fluctuations, as well as crop failure, which created more reasons for a new start in the new land across the Atlantic.

THE ULSTER IRISH TO PENNSYLVANIA

I am a rambling Irishman
In Ulster I was born in
and Many's the pleasant day I spent
'Round the shores of sweet Loch Erin
But to be poor I could not endure
Like others of my station
To Amerikay I sailed away
And left this Irish nation

Rantin-de-na, tan-tin-de-na
Right antin-de-na in denandy
Rantin-de-na, tan-tin-de-na
Right antin-de-na in denandy

And when we reached the other side
We were both stout and healthy
We dropped the anchor in the bay
Going down to Philadelphi-ay
So let every lass drink to her lad
In blue jacket and white trousers
And let every lad drink to his lass
And take them as life spouses

In Ireland young flax plants were uprooted before they went to seed in order to create the finest linen. These flax growers in Ireland then imported seed for the next crop from American farmers using Philadelphia as their port of origin. The ships that delivered flax seed needed a cargo for the return trip to Philadelphia and shipmasters soon found a ready quantity of Irish migrants anxious to pay for a voyage to Philadelphia.

The immigrants from Ulster, Ireland were better off than most immigrants to America as they often had some education and a trade. They gained reputations for being tough minded, self-reliant and assertive, always testing authority but not without humor.

Utility was their law in all affairs. William Penn's secretary James Logan, an Ulsterman himself, said five families from north of Ireland gave him more trouble than fifty of any other people. Quakers in Pennsylvania despised the Irish as uncouth and subversive and it was not a secret that the Irish did not easily get along with the Germans who kept to themselves and clung to using the language of their fatherland. Having grown used to choosing their own ministers and elders in their churches, the Irish jumped at the chance to choose their own leaders in America. In Ireland they had been barred from holding civil office or serving as officers in the military. In America, politics suited them and they very soon obtained control of public affairs.

The Irish from Ulster or the north of Ireland, began arriving in considerable numbers to America in 1717. Most of these colonists came through the ports of Philadelphia and New Castle. By the time of the War of Independence there were about 250,000 in America. More of the Ulster Irish settled in Pennsylvania than any other section of America. The first Ulster Irish settlements in Pennsylvania were west of Philadelphia between the Quaker and German settlements. They then moved to the edges of the frontier pressing westward along the south of Pennsylvania into the Susquehanna and Cumberland Valleys and over the Allegheny Mountains into the Ohio country acting as a buffer between the Indians and more established German and Quaker communities. The Ulster Irish were perhaps better able to deal with Indian hostilities because they had generations of experience fighting wars in the border regions of Britain and Ulster.

The spirit they brought to America was thus expressed by Sir Walter Scott when he said, "I am a Scotsman; therefore I had to fight my way into the world."

Once on the Pennsylvania frontier, they adopted the dress and tactics of the Indians they fought and became notorious for using unbridled vengeance as a kind of wild justice similar to the red-man. Anyone would feel less benevolent toward the Native Americans after witnessing the extreme brutality they used in their desperate attempts to turn back the endless stream of whites into their country. As the number of conflicts with Indians increased it created unfortunate repercussions for the adjacent homesteads of the peace loving Quaker and German.

After 80 years of a peace maintained by the Quakers in Pennsylvania, the Indians switched their allegiance to the French who had competed with the English Crown for the affections of the Indian. The French then pledged their support to turn back the onslaught of British settlers encroaching on Native lands.

The Ulster Irish fought much of the French and Indian War in Pennsylvania out of necessity as they were defending their homes. The experience gained through this made them the backbone of Washington's army in the War of Independence where they made up one third to one half of Washington's army and provided twenty-five generals. They possessed an inborn hostility towards English government, were expert riflemen, and fought with determination. Something of the fighting spirit of these backwoods Scots-Irish was captured when the son of a Scot, Patrick Henry, proclaimed,

“Give me liberty or give me death.” Or, when asked to surrender, a son of another Scot, John Paul Jones, declared, “I have not yet begun to fight.”

The foundational ideas of American Democracy that had percolated through the Presbyterian Reformation and the Scottish Enlightenment found fruition in our Declaration of Independence and The Constitution. More on that later.

Paddytown appeared after the War of Independence. It was a last, loose Irish association, reminiscent of the “clachans’ of Ireland and Scotland. A tradition whereby families lived in small clusters of cottages and worked a large area of land. The habit of the Ulster Irish in America was to settle on the frontier and then move to another unsettled area after a time, repeating this several times in a life. In Pennsylvania, the German settler followed the Irish and remained in their places. Paddytown is a good example of this. By the Civil War, most of the Irish names were gone from the Paddytown area. The only lasting Irish legacy remained through some daughters who married German sons and produced children. This was proven in a conversation I had recently with Everett Sechler, a current Paddytown resident, who explained to me that he always thought he was thoroughly German until he had his DNA examined. He was surprised to find he was half British, which in the survey included the Scottish. Surprised? Not me.

PRESBYTERIAN AWAKENING, OLD LIGHTS AND NEW LIGHTS

Concurrent with the events leading up to the French and Indian War were a series of Christian revivals that became known as the First Great Awakening, initiated by a tour of America by George Whitefield from England and followed up by the Scots-Irish Presbyterian Gilbert Tennent and others. These revivalists became known as New Side Presbyterians and they sought to shake up the stale and stodgy religious establishment with its emphasis on tradition and dependence on worldly influence and wealth, calling for its members to judge their leaders by whether they exhibited a lively, fruitful, faith consistent with the scriptures. The Old Siders were known to emphasize the letter of the law and a pedigree in the education of their ministers. They were intolerant of emotional displays in the preaching of ministers and had a rigid, more formal approach to everything and preferred a forceful, top down organization. The Old Side recalled the hierarchal Old World Roman Catholic Church and its unnecessary encumbrances accumulated over time, while the New Side reflected a feeling for freedom in the New World of beginnings and ideals. They inspired and trusted individual believers to know and follow Christ, to make decisions for themselves and to organize and govern themselves. Their pastors challenged their flocks to live a vigorous and deeply personal Christian life.

By 1741, the New Side split from the Synod of Philadelphia after many disputes with the Old Side and formed the Conjunct Presbytery. In 1746, the New York Presbytery, which had generally favored the New Siders, left the Philadelphia Synod to join the Conjunct Presbytery in order to create the New York Synod. During the 17 year period of the schism, the New Side flourished and grew from 22 to 73 ministers. At the same time, the Old Side

struggled to survive, withering from 27 to 22 pastors. By 1758, the New Siders reached out to the Old Side for reconciliation. The Old Side accepted this even though it was largely done in terms of the New Side. Unfortunately, hard feelings persisted between these factions for years to come, the result of regrettable and intemperate things that had been said. It was years before the fervor of the New Siders subsided.

George Whitefield was an associate of John and Charles Wesley at Oxford where he was educated. He made at least seven trips to Philadelphia. Together with the Wesleys they developed a method of studying God's word that became known as Methodism. Whitefield a short, skinny man with a crossed eye was gifted with a loud, clear voice that could be distinctly heard by as many as 25,000 people at one time in the right street or field setting. Rapt audiences were struck silent by his compelling and dramatic portrayals of biblical characters. He danced, he cried, and he screamed, as he demonstrated a heartfelt conviction for God's written truth.

Benjamin Franklin was favorably impressed by Whitefield and said, "*The Multitudes of all the Sects and Denominations that attended his Sermons were enormous and it was [a] matter of Speculation to me who was one of the Number, to observe the extraordinary Influence of his Oratory on his Hearers, and how much they admir'd and respected him, notwithstanding his common Abuse of them, by assuring them they were naturally half Beasts and half Devils. It was wonderful to see the Change soon made in the manners [behavior] of our Inhabitants;*"

Associated with Whitefield at this time of reformation or revival, known as the First Great Awakening, were the evangelists Jonathan Edwards in Massachusetts and the Irishman Gilbert Tennent of Pennsylvania. Gilbert Tennent was born in County Armagh in 1703 and immigrated with his family to America in 1717. He received a fine education from his father Dr. William Tennant Sr. a Presbyterian clergyman of the Neshaminy Presbyterian Church in Bucks County, Pennsylvania. Gilbert was educated with his three brothers and nine additional students at his father's "Log College". William Tennet Sr. was a graduate of Edinburgh University and a scholar of Greek, Hebrew, and Latin, and was known as a warm and faithful teacher. Most importantly, he was an example to these young men exhibiting genuine piety and evangelistic zeal, a man who served his congregation with unusual ability. Before the Log College no young man could enter the Presbyterian ministry in America without attending school at Yale, Harvard, or in Scotland. When William Sr. died in 1746, the Log College closed and was succeeded by the College of New Jersey, later named Princeton University. The graduates of Tennent's school produced a powerful influence in their time and a testimony to this was the 51 colleges that were founded by its graduates.

Whitefield was impressed by William Tennent's students and upon hearing Gilbert Tennent preach, called him "a son of thunder" and encouraged him to retrace the route of Whitefield's preaching tour as a follow up; watering the fields he had planted. Gilbert Tennent had a special concern for the life of the mind, as well as the heart, and was known to scorn his conservative Presbyterian opponents as hypocrites and Pharisee-teachers. At Nottingham, Pennsylvania he preached an inflammatory sermon that

became well known in its time entitled; “The Danger of an Unconverted Ministry” - expounding on the idea that one could be full of Christian knowledge, yet not actually be saved.

The followers of George Whitefield and Gilbert Tennet became known as the New Side Presbyterians, while the conservative Presbyterians were called the Old Side. The Oldsiders distanced themselves from what they viewed as ‘over the top emotional displays’ of the New Side and pronounced the whole revival as a delusion.

The nucleus of settlers at Paddytown were Presbyterians, from the Susquehanna and Cumberland valleys, having the surnames of Kilpatrick, Eston, McClintock, Campbell, McMillan, Pinkerton, McCarty, Wright, Conner, Hanna, Woodside, and others.

When the conflict between New Side and Old Side occurred, all of these people would have been familiar with Reverend John Elder; pastor of the Presbyterians of Paxton and Derry Townships from 1738 to 1792. Elder received his education at Edinburgh University and was licensed to preach in Scotland in 1732.

Two years after his arrival in Paxton in 1738, he was met with the repercussions of a great spiritual revival in Philadelphia; the result of the second visit by the evangelist George Whitefield of England.

The Old Side Presbyterians from this area were led by John Elder who preached against the reforming New Siders and their emotional “religious furore” enough to produce accusations of preaching false doctrine from the New Siders; a charge which Elder was officially cleared of by the Presbytery. Hard feelings remained though, producing a split in the churches that erupted in 1754. Elder’s church in Paxton became reduced in numbers to 128 members with the New Side faction moving to another location in Paxton Township, two miles to the east. This is where John Roan led a New Side church at Derry. The Old Side minority at Derry joined Elder’s congregation. When John Roan died in 1775, the congregations of Paxton and Derry tried to forget their differences and were reunited under John Elder till his death in 1792. A John McClintock was listed as one of the 128 standing with John Elder. This is probably the John McClintock who was born in 1732 at County Donegal, Ireland and died at Paddytown in 1789; brother to Alexander also of Paddytown.

I believe the difficulties between the churches in Paxton-Old Side and Derry New Side, may have developed in part from a worldly perception that wealth was a prerequisite to status in the church, mostly measured by the amount of land someone owned. The average tax assessment on land of known members of the Old Side members in 1740, was 11 shillings and 11 pence, compared to 3 shillings and 2 pence, for New Side members.

John Elder was educated at Edinburgh University including additional studies in divinity. Elder was a powerful authority figure in the community as a leader in the militia; a negotiator with Indians; and one who corresponded with the provincial

government. The New Side preachers, in accordance with the teachings of the Bible, limited the significance of a pastor's authority; emphasizing the personal responsibility of each member, trusting that parishioners could discern who was to be believed and what was to be done according to the scriptures.

Reverend John Roan was born at Granshaw, County Down, Ireland in 1717. He was a weaver by trade and began studying for the ministry early in life; emigrating to Pennsylvania in 1739, one month before the arrival of George Whitefield. He entered William Tennant's Log College and tutored there while pursuing his theological studies. In 1744, the New Side Presbytery of New Castle, licensed him. Roan was ordained and began his ministry in 1745, serving the united congregations of Derry, Paxton, and Conewago in Lancaster County until his death in 1775.

The future residents of Paddytown- James McMillan and Eleanor Wright, of Hanover Twp. in Lancaster County, Pennsylvania, were married by the Presbyterian Pastor John Roan of the New Side Church at Paxton (Hershey now) in May of 1757.

James Hanna's family of Paddytown arrived at Monaghan Township in York County in 1771 from County Armagh, Ireland. James married Ann Leech, an Irish Quaker from Warrington Meeting in York County. Upon their arrival, Rev. George Duffield was finishing up his tenure at the Monaghan Township congregation in 1771. He had served simultaneously as pastor to Carlisle, as well, and was known as the New Side rival of Rev. John Steel of Carlisle.

Rev. George Duffield was the son of Irish emigrants and was educated at the Newark Academy in Delaware, an Old Side stronghold and at the College of New Jersey, (now Princeton) a New Side institution. He was known as a supporter of Indian missionary work and conducted his own missionary tour with Charles Beatty through western Pennsylvania in 1766 converting Indians. In 1771 he left York County and became the pastor for the Pine Street Presbyterian Church in Philadelphia. He preached American independence from the pulpit with fervor and eloquence, and then entered military service as a Chaplain in the militia and as the co-Chaplain of the Continental Congress. Sixty of his parishioners followed him in the cause for liberty. During the British occupation of Philadelphia, a price was put on Duffield's head and the British made a point of trashing his church building during their occupation. They used it as a horse stables and as a hospital; burying their dead in the church cemetery.

Duffield's Old Side rival, Reverend Captain John Steel, was born in Newton, Londonderry, Ireland and arrived at Philadelphia about 1736. He served as pastor at New London, then Mercersburg, until the Indian unrest after Braddock's defeat dispersed his congregation, whereupon he began work as a Captain and Chaplain in the militia till his appointment as Pastor at Carlisle in 1759; the same year that Rev. George Duffield was installed as pastor for the New Side Presbyterians at Carlisle. During Steel's pastorate, a stone building was constructed which still stands. Much of Reverend Captain Steel's financial support came from the wealthiest man in Carlisle, John Montgomery, a merchant who was born in Ireland. Steel himself was considered

wealthy. In 1768, the Reverend Captain Steel was commissioned by John Penn to make a record of squatters on Indian lands of western Pennsylvania including the Turkeyfoot region and insisted that these settlers remove themselves peaceably until these lands were purchased from the Indians. Steel was an ardent patriot, and two years before the Declaration of Independence, a large meeting was held in his church building in order to declare the resolve of Cumberland County's citizens against the Intolerable Acts being imposed on the people of Boston. This was presided over by John Montgomery; a ruling elder in Steel's church. A company was organized by Steel for the revolution, but there is no record of him actually serving - probably due to his advanced years. Captain Reverend John Steel died in 1779 before Independence was won.

Paddytown residents Richard Pinkerton married Margaret Wright about 1766. Her father, John, had property next to Richard Pinkerton's property in Chanceford Twp. York Co. Pa. Their son Richard Jr., was christened the 13th of August 1775 at the Muddy Creek; later known as Guinston Presbyterian Church, by Reverend James Clarkson of Scotland; who immigrated to Pennsylvania in 1772 and began as pastor at Guinston in 1773. Clarkson is noted as having been, "one of two ministers who dissented from a union with the Reformed (New Side) Presbyterians."

When the noted politician and Irish born William Findley lived at Octoraro, he worshiped as a New Side Presbyterian. He was chosen as a ruling elder, joining Pastor Dr. John Cuthbertson, who was born in Scotland 1719; ordained in Scotland; and sent to Pennsylvania in 1751 as the first Covenanter Presbyterian missionary to come to America. His mission field included York County where the Pinkerton's of Paddytown lived, as well as parts of Adams and Lancaster Counties. Cuthbertson lived at Octoraro, till 1791.

Later in life, William Findley of Westmoreland County attended the Unity Presbyterian Church near Latrobe and is buried in Unity Cemetery; which was part of his farm at one time. The name 'Unity' suggests to me an effort to end to the old Presbyterian Oldside-Newsider factionalism.

Alexander McClintock of Londonderry Twp. and Mary Eston of Derry Twp. were married the 3rd of December 1767 by the German Lutheran pastor John Casper Stoeber; who was born in the Lower Palatinate and lived in Lebanon County. He is described as an independent pastor; strong willed, determined, obstinate, and controversial - words that could be used to describe some of the McClintocks. Stoeber died in 1779.

The following is a list of the members of Paddytown community that I know had origins in the Harrisburg area. The year next to their name is the first known recorded date of their arrival to Paddytown.

All are from the older and then larger Lancaster County unless otherwise mentioned.

1779, John Kilpatrick of East Hanover Twp. and his wife Jane Eston of Derry Twp.

1779, Patrick McKnight, 1785, James Porter, 1788, Hugh Donaly all of East Hanover Twp.
1780, James and Patrick Conner, of East Hanover Twp.
17??, Richard Green, of East Hanover Twp.
1780, Richard Pinkerton and his wife Margaret Wright, of Chanceford Twp. York County
1785, James McMillan and wife Eleanor Wright, Middle Paxton Twp.
1785, John, Robert and Alexander McClintock of Londonderry Twp. and Alec's wife Mary Eston of Derry Twp.
1788, Jonathan Woodside of Upper Paxton and Paxton Twps.
1788, James Campbell
1798, James Hanna, Monaghan Twp. York County and his wife Ann Leech of Warrington Twp. York County. Their near neighbors were the Kings, Wrights, and Brookes who also moved to Somerset County.

BRADDOCK'S ROAD; FORBES ROAD; AND FIGHTING FRENCH AND INDIANS The Vanguard of White Civilization

Two men; George Croghan, an Irishman, and James Fraser, a Highland Scot, had a great influence in the western region of Pennsylvania as landowners and traders with the Indians. They represent the earliest impact the Irishman or Scot had in this region.

The most influential white man in Western Pennsylvania prior to the American Revolution was George Croghan, who was born in Ireland in 1718. He immigrated to Philadelphia when he was 23; and three years later in 1744 he received his license as a trader with the Indians.

As a trader, George learned the languages and the customs of the Iroquois he lived among. He took a Mohawk wife and became a trusted sachem of the Onandaga Council. He was with Braddock when he was mortally wounded and worked to make the Forbes Road secure. In 1756 he was appointed Deputy Indian Agent for the Ohio region. Following this appointment, Croghan amassed hundreds of thousands of acres in western Pennsylvania and New York by official grants and purchases from Native Americans. For the next twenty years he remained far more powerful in the Ohio region than even the land hungry Penn brothers and George Washington and his Ohio Company of Virginia land speculators. During the Revolutionary War, he was falsely accused of treason. In 1778, he was acquitted of this charge but was not allowed to stay on the frontier; a hard penalty in itself. Four years later, he died a forgotten man.

Born in the Scottish Highlands, John Fraser immigrated with his family to America about 1735 when he was 14. His parents died soon after his arrival; whereupon he served an apprentice with the Swiss gunsmith Jacob Dubbs of Lehigh Valley. He began trading with Indians of western Pennsylvania in 1740 near Venango and remained there about ten years. Part of his value to the Indian was his ability to repair their rifles. This must have appeared magical to the Indians and presumably insured his safety for he performed this invaluable service for them. Using local iron ore, Fraser was able to fashion all the metal parts for the guns; as well as carving the stock from native maple. He was said to have been

especially close to the Ohio Seneca of the Iroquois Confederation, otherwise known as Mingo. As a trader, he would have been fluent in the two basic languages of the region; both Iroquois and the Algonquin tongue of the Shawnee and Delaware. In 1753, he guided George Washington and Christopher Gist on their first trip to the region of the Ohio Forks. He repeated this again in 1755 when he led Indian scouts for Braddock and then later guided Forbes when he created his road. After Braddock's defeat; Fraser's wife Jane was kidnapped by Indians. During her time with the Delaware, Fraser assumed his wife had been killed and so married another woman. After 18 months, Jane his first wife, escaped captivity and made her way back to John Fraser. Fraser accepted her back and returned the woman he had married in her absence to her parents. For a time, Fraser lived where the Braddock battlefield was followed by a period near Fort Ligonier and Bedford. John Penn appointed him Justice of the Peace for Bedford County and shortly after this in 1773, he died.

The rifle made by Fraser was the renowned Pennsylvania Rifle, later called the Kentucky Rifle; easily the finest firearm of the 18th century because of its accuracy and range. This was the invention of Swiss and German gunsmiths from Moravian Communities in Northampton and Lancaster Counties, Pennsylvania. Upon first encountering this weapon, you would have been struck with its the long narrow barrel. This allowed the gunpowder more time to burn, giving it more power to propel the bullet through the barrel, which had spiraling grooves, otherwise known as 'rifling' cut into it to spin the bullet. This spin stabilized the shot for accuracy.

Made to fit the eye, hand, and shoulder, and light in weight in order to be carried everywhere. It was a bit of fine sculpture; a sleek example of 'form following function'. The envy of any British foot soldier; its slender octagonal barrel wrought of native iron ore and a stock of rock maple of burling figuring. Its appearance was often highlighted with polished brass fittings and a scrolled brass plate on the side of the butt for shot patches. This was the firearm that identified you as a backwoodsman of western Pennsylvania. The only drawback to this rifle was that it took a little more time to load and it was known to foul more easily than other guns.

Braddock's Road

Two major roads, running east and west were cut through the mountains of Pennsylvania to the Forks of the Ohio River during the French and Indian conflict. Braddock's Road was made at the beginning of the French and Indian War and Forbes Road was created toward the close of the war. Both were made relatively close to Paddytown, the first one 11 miles south of Paddytown . The latter ran 25 miles north of Paddytown.

About 1750, Christopher Gist, a partner in the Ohio Company, hired frontiersman Thomas Cresap and Delaware Chief Nemacolin, with his two sons, to widen the ancient Native American path from present day Cumberland, Maryland to Brownsville, Pennsylvania on the Monongahela River. By doing this, the Ohio Company, a land

speculation enterprise, hoped to make lands in Ohio and Kentucky more accessible for purchase.

In October of 1753, the father of our country, George Washington, at age 21, and Christopher Gist with six Indian escorts, were sent from Williamsburg by Governor Dinwiddie to deliver a warning message to a new French garrison constructing a fort where the Allegheny River met the Monongahela and became the Ohio River. A site that would later become Fort Duquesne and then Pittsburg. Washington followed Nemacolin's Trail and crossed the Youghioghenny River at the Great Crossings, 15 miles southwest of Paddytown in mid November and crossing here again on his return in January of 1754. Since this was the territory of the Ohio Seneca or Mingo, their escorts included the Seneca leaders Guyasuta and Tanacharison, otherwise known as Half King.

As an act of diplomacy they also visited an Indian village at Logstown 30 miles upstream from the Forks of the Ohio and the village of the Seneca Queen Aliquippa near the junction of the Monongahela and the Youghioghenny Rivers, McKeesport today.

In April of 1754, Washington was again sent by Virginia's Governor Dinwiddie with a force of 160 Militia. Traveling once again through the Turkeyfoot Country at the Great Crossings on the Youghioghenny, encamping here for a week in May, then proceeding toward the French fort at the mouth of the Ohio to discourage continuing activities by the French. In the process, Washington's Indian scouts led by Tanacharison discovered about 40 French Canadians led by Lt. Joseph de Jumonville who had been sent to warn Washington to cease encroaching on French territory. Washington, fearing an attack by them, took 40 of his men and 12 Indians and preemptively attacked this unsuspecting group, killing Jumonville and others on May 28th.

A month after the French received word of this aggression, they sent a retaliatory force of 600 led by Lt. Jumonville's brother to surround Washington and his 400 Virginians at the Great Meadows, about ten miles west of the Great Crossings at the Youghioghenny River. Washington and his men hastily constructed a palisade with earthworks as a base camp for themselves and named it Fort Necessity. On July 3rd, after fighting with considerable loss in dead and wounded, Washington was forced to negotiate a "withdrawal underarms". This encounter is considered the beginning of the Seven Years War in Europe; otherwise known as the French and Indian War in America.

A year later in 1755, the British General Edward Braddock ordered 600 of his soldiers to begin cutting a military road from Cumberland, Maryland over Nemacolin's Trail with Fort Duquesne as a destination. Two British regiments of foot, the 44th led by a Scot and the 48th led by an Irishman, were newly formed from Scottish and English soldiers stationed in Ireland. George Washington led a Virginia Regiment composed of many Scots-Irish from Ulster. In total, the British attacking force consisted of 1,400 men. Another 800 infantry with supplies trailed behind them in reserve under Col. Dunbar then encamped about 60 miles south of Fort Duchesne not far from the spot where Lt. Jumonville had been attacked and killed. On their way in, the British column had halted at the Great Crossings of Turkeyfoot June 22nd for five days rest.

On the day before the battle, a French delegation met with Lt. John Fraser and his scouts requesting a parlay. The Natives requested Braddock to halt his force and allow the French to withdraw from Ft. Duquesne. Fraser and Washington thought this was a great idea; but Braddock insisted on continuing as planned.

About 9 miles before reaching Fort Duquesne, Braddock and a French force of about 300, mostly Indians, stumbled into each other. Braddock was wholly unprepared for an Indian style attack and was routed. His men fled in disarray after sustaining casualties of 900 dead and wounded, many of which were left on the battlefield. Braddock, mortally wounded, died as he was carried in retreat over the road they had just cleared. Washington was lauded for his ability to check the panic of the soldiers and organized a withdrawal to Colonel Dunbar's reserve camp and then to Fort Cumberland in Maryland.

Soldiers would have been seen retreating through the Turkeyfoot for several days.

The Forbes Road

The largest group of settlers to be the first to settle Paddytown came from the vicinity of Harrisburg. The area around Harris's Ferry, later known as Harrisburg, was a favorite destination for the Ulster Irish in the early 18th century. This is reflected in the names given to townships near Harrisburg; such as Donegal, Derry, Londonderry, Rapho, Monaghan and Mount Joy. Harrisburg or Harris's Ferry as it was known during the French and Indian War is located at the intersection of the Susquehanna River and the Cumberland Valley.

Another attempt at shutting down the French stronghold at Fort Duquesne was attempted 3 years after Braddock's defeat when General John Forbes, a Highland Scot, created a plan which included cutting another road directly through the mountains from Carlisle to Fort Duchesne, 50 miles shorter than Braddock's Road. The Forbes Road followed the Cumberland Valley from Harris's Ferry for its first 70 miles in a southwesterly direction. Carlisle and Shippensburg were on this part of the road. Shippensburg was 40 miles from Harris's Ferry and was the last town of any size on the western frontier of Pennsylvania when the Forbes road was begun.

Work on the road stopped at intervals to construct forts Loudon, Littleton, Bedford, and Ligonier. These forts would be used as a chain of supply depots with a secured line of communication all the way back to Philadelphia. During this time, Forbes became afflicted with constant sickness, so Colonel Henry Bouquet, a Swiss mercenary, the next in command, implemented Forbes' strategies. Bouquet was a competent and resourceful officer and a keen observer of wilderness warfare. With George Washington's advice, he exercised his men in tactics that took advantage of bushes and trees for cover while using the hills and hollows of the Pennsylvania landscape. One of the new commands was, "To trees!" This signaled each soldier to immediately seek the

cover of a tree trunk for protection. Another strategy instructed soldiers when ambushed with a volley in a clearing to rush toward the tree line from which the shots were fired while the enemy was reloading.

Bouquet was commissioned as the Colonel for the 1st Battalion of the 60th Royal American Regiment of colonists. He recruited his unit from the general population of Pennsylvania and consisted mostly of Germans and Swiss, with some Scots and Ulster Irish. The uniform of the 60th included a small hat, and a shorter coat, better suited to maneuvers among branches of the forest. Instead of a sword they carried a hatchet used like a tomahawk. Washington joined the Forbes expedition with militia from four states. They arrived after making a road northward from Fort Cumberland in Maryland. Also, under Bouquet's command, were the crack regiments of foot the 77th Montgomery Highlanders and the 42nd Highlanders, who were otherwise known as the Black Watch.

As they were constructing Fort Ligonier on September 9th Col. Bouquet sent Major James Grant with 800 men to size up the French force at Fort Duchesne. His scouts advanced to within a quarter of a mile and determined that the garrison was much smaller than expected. Grant then devised an ambush for the French and Indians for the early morning of the 15th. He baited the French with a company of Highlanders who marched across an open plain before the fort playing bagpipes and drums. Unfortunately, as it turned out, the French actually had nearly twice as many men as thought, overwhelming Grant and inflicting heavy losses and capturing him.

A month later when Bouquet was visiting another post, Lt. Colonel James Burd of the 2nd Battalion was left in command. He and 1,500 of his men had been building Fort Ligonier since their arrival in August. On the 12th of October, French and Indians raided the British fort. The brunt of the attack fell upon the men guarding the livestock and supplies outside the fort. The Maryland Battalion and the 1st Battalion from Pennsylvania were sent out to help them, but soon everyone fell back to Fort Ligonier where the French lingered sniping at them through the night before finally returning to their fort. It was said after this encounter that the Indians recognized that Forbes' men were beginning to learn the art of Indian warfare by scattering, taking trees, and using their skill with the Long Rifle.

In November of 1758, Colonel Bouquet gathered his men for a major assault on Fort Duquesne after finishing Fort Ligonier, which was 40 miles from Fort Duquesne. Half way there, his Indian scouts reported smoke coming from the direction of Fort Duquesne and when they arrived they found that the French had fled and the fort had been burned to the ground. Fort Pitt was immediately built on this site at the mouth of the Ohio and it remained a British stronghold for years to come and for the United States after that. The Forbes Road aided tremendously in the opening up of all points westward to our pioneering Ulster Irish after having traveled through the Susquehanna and Cumberland Valleys.

Five years later, French and Indians attempted to take back Fort Pitt, laying siege on it for two months in the summer of 1763. Colonel Henry Bouquet led a relief force of 500

men from Carlisle to rescue the fort. This included the 60th Royal American Regiment; the 77th Montgomery Highlanders; and the 42nd Black Watch Highlanders. The Indians who had withdrawn from the siege at Fort Pitt, ambushed Bouquet's men as they approached about 20 miles from the fort, near a creek known as Bushy Run. On the second day of the closely contested battle, Bouquet skillfully maneuvered his well-drilled men under fire, drawing the Indians to a surrounded position by faking a retreat. A number of Indians who took the bait were annihilated. Other Indians witnessing this were thoroughly discouraged and fled. Colonel Bouquet and his men then proceeded to Fort Pitt and in time realized they had driven the French from the area for some time to come.

After this, in the fall of 1764, Henry Bouquet very astutely planned an offensive from Fort Pitt into the Ohio country with 1,500 men. He moved slowly, never masking his movements, making it clear he intended to destroy several significant Indian villages and that efforts to stop this would be very difficult unless demands for peace were met, including the return of captives gathered from raids made in the French war. Bouquet's demands were accepted, 206 captives were returned, effectively ending depredations for ten years. In December, Archibald Montgomery's 77th Highland Regiment of Foot was disbanded with some members joining the 42nd Highlanders, some returning to Scotland, while the rest were given land grants for their service to settle in America.

Illustrative of the complexity of the war is this story about one of the 206 captives that were returned by the name of Rhoda Boyd Smiley, 1748 – 1823, who was a resident of Quemahoning Creek in Somerset County (north of Paddytown) for over 30 years starting in 1780. She became the wife of Robert Thomas Smiley, a Revolutionary War soldier born in Scotland. As a young girl, Rhoda lived near Carlisle with her brothers and sister. Her father, John Boyd, was an immigrant from Ulster and her mother Nancy Urie Boyd was of Scotland. In 1756, a party of Lenni Lenape Indians waited for John Boyd and his son William to leave on an errand. When they did, the Indians burned the cabin, murdered Nancy Boyd and her infant son George, and took Rhoda and her sister Sallie and two brothers John Jr. and David as prisoners.

After the French and Indian war was concluded and after Pontiac's activities were quelled, Col. Henry Bouquet negotiated the return of the captives as already mentioned including John Boyd's children. The bereaved father had not heard anything of the fate of his children in eight years. At Fort Pitt, he was reunited with David his son after his foster Indian father handed him over – one of the very same Lenni Lenape who had been part of the raiding party that attacked his family. Another son John Jr. chose to remain among the Lenni Lenape. Sallie and Rhoda were restored to their father too, but Rhoda had made an attempt to escape with another white captive to return to their adoptive Lenni Lenape village. One account said Rhoda had been married to a Lenni Lenape warrior. Later in life she moved with her white family to Tuscarawas County in Ohio, possibly to be near a settlement there of Indians she was familiar with.

Timothy Green

Colonel Timothy Green 1735 – 1812, first lived on Manada Creek in Hanover Township with his parents and then moved to a farm of his own at the mouth of Stony Creek. His parents had immigrated to Pennsylvania about 1717 from County Antrim, Ireland. During the Forbes campaign of 1758 he was a Captain in the second battalion of the Pennsylvania Provincial Regiment under Col. James Burd. As part of Burd's command Green helped with the building of Fort Ligonier beginning in August. He distinguished himself with Major James Grant, September 14th, 1758 at Grant's Defeat and he was recognized for great bravery and valor during the attack on Ft. Ligonier, on October 12th 1758. Green was again commissioned 18 July 1763 as a Captain under Colonel Bouquet and was part of the effort to drive off the French laying siege on Fort Pitt in August of 1763. On the way they were ambushed, but successfully turned back Indians at what became known as the Battle of Bushy Run. After this he was stationed for a time at Fort Augusta north of Harrisburg on the Susquehanna River. Timothy Green was a Captain of one of the companies of Paxton Boys under the new commander of the 2nd Battalion Colonel John Elder. At the time of the Conestoga Indian affair, Green was in command of Fort Hunter six miles above Harrisburg in December of 1763 and early 1764. After Elder was removed from command, Green served under Lt. Col. Asher Clayton in Bouquet's Ohio Campaign to the Muskingum in October to November of 1764.

Since John Kilpatrick of Paddytown served under Col. Greene in the War of Independence with the Hanover Rifles, I wondered if he might have served under him in the French and Indian War as well. He was old enough to have done so. Others from Paddytown like; James McMillan, the three McClintock brothers, Richard Pinkerton, and others would have been old enough to do some fighting at this time and may have helped to build the Forbes Road and its forts. I never did find confirmation of this though.

Scots-Irish Impact

Just how many Scots and Irish were involved in the French and Indian War in western Pennsylvania? This is a question hard to answer exactly, but I'll do my best to give the reader a clearer understanding of the scope of their contribution. I searched many lists of militia from Pennsylvania and was disappointed to not find any Paddytown residents that I could be sure of. Most of the lists of soldiers I found listed only the officers.

George Washington personally assembled a battalion of backwoodsman from Virginia for his reconnoiter of the French at Fort Duquesne in May of 1754. From rosters of Washington's enlisted men, we can see that they were composed of Irish, Scots, and English immigrants and tradesmen from Virginia of similar origin. When he attacked Lt. Jumonville, he had 40 (with 120 at the fort) of these men including George Croghan and Lt. John Fraser who led the Indian scouts. At Fort Necessity a month later, Washington and his 160 frontier riflemen were reinforced by 240 more men of Washington's Virginia Battalion.

At General Braddock's Defeat, the English Army was composed of two regiments who had been stationed in Ireland, but were made up of, "English and Scots with a few natives from Ireland mixed in with them". Colonel Peter Hackett, a Scot, commanded the 44th Regiment and Colonel Thomas Dunbar, an Irishman, commanded the 48th Regiment. Scottish Highlanders manned the artillery of ten cannons and George Washington commanded 530 militia from Virginia, New York, and Maryland. Again, these were frontier riflemen familiar with Indian warfare, including George Croghan and Lt. John Fraser in command of 8 Mingo scouts. Note that there is no Pennsylvania military units involved here. Although, a number of men from Pennsylvania probably served as drivers of wagons, joining the likes of Daniel Morgan and Daniel Boone.

The Forbes Expedition of 1758 employed the 77th Highlander Regiment, 1,400 strong under the command of Colonel Archibald Montgomery a Highland Chieftain, also 400 of the First Battalion of the 60th Royal American Regiment, that had some Scot officers but was mostly made up of Swiss and German soldiers and commanded by the able Swiss Major Henry Bouquet. Joining the English Army at this time were the militia from Virginia under Washington, with militiamen from Maryland, Delaware and North Carolina under Lt. Colonel William Byrd III, amounting to about 2,900 men. More importantly to us interested in the Paddytown connection, were another 2,700 backwoodsmen from the Pennsylvania Regiment composed of three battalions commanded by Lt. Colonel John Armstrong an Irishman, Lt. Colonel James Burd a Scot, and Lt. Colonel Hugh Mercer a Highlander. Following in support was another thousand civilians as axemen, wagoners, laundresses, cooks, etc.

Scots and Irish brogues were the most common accents among the Pennsylvania forces in the Forbes Campaign. 50% were Irish born, of that 45% were Ulster-Scots, and another 30% had Scottish heritage. With the tasks of road and fort making and the fighting necessary to take Fort Duquesne, Lt. Col. Joseph Shippen observed that the countryside of the Cumberland Valley was "almost drained" of young men by this effort, which seems to suggest that our future men of Paddytown were participants of some kind.

Beyond dealing with the general harassment and raiding done by small parties of French and Indians, what was the involvement of the Pennsylvania Provincial Militia in the major actions that occurred? There were five such events; Grant's Defeat, an attack on Fort Ligonier, The Capture of Fort Duquesne, the Battle of Bushy Run, and the Ohio Campaign of 1764.

At Grant's Defeat there were 100 militia from Pennsylvania under Timothy Green, who were placed against the Allegheny River on the far right. These men were to lay and wait as part of an ambush which never occurred. Instead, they ran to aid Major Grant upon a hill and fought the French and Indians desperately for 45 minutes before being overtaken. Their Captain Asher Clayton was among the wounded.

On the 18th of November 1758, 2,500 under Colonel John Armstrong of Pennsylvania and Washington cut the last section of road to Fort Duquesne from Fort Ligonier. Bouquet's army marched in three parallel columns with the Pennsylvania Provincials advancing in the

left column. At dusk on November 25th, they found Fort Duquesne abandoned and burning with the heads of Grant's Highlanders set upon poles with their kilts displayed below them.

Soon after Fort Duquesne was secured, a company of Pennsylvania sharpshooters under the command of Captain Samuel West accompanied Major Francis Halkett to recover the remains of his father and brother at the Braddock Battle Site. While they were there they saw, "the blackness of ashes amidst the bones, tremendous evidence of atrocious rites." This referred to clear evidence of the torture that was done by the Indians to any survivors on the battlefield.

As a note of interest, the reader might like to know that Captain Samuel West's brother, Benjamin, was a famous and successful painter in England who portrayed New World ideas in paintings such as *The Death of General Wolf*, which expressed an event from the French and Indian War in the mode of an allegory, something new for its time.

At the time of Pontiac's uprising, Colonel Bouquet and his men sought to reinforce the beleaguered garrison at Fort Pitt at the Battle of Bushy Run. Of this army there were only 14 scouts from Pennsylvania present including Captain Timothy Green.

In the Ohio Campaign of the Fall of 1764, 14 scouts and 223 Provincials from Pennsylvania's First Battalion under Lt. Colonel Turbett Francis, and 218 men in the Battalion of Lt. Colonel Asher Clayton, also of Pennsylvania joined Colonel Bouquet's command to bring the Ohio Indian country under control.

Highlanders

The Highland Scots were the descendants of native Irish who had settled the western parts of Scotland. The regimental chaplain for the 42nd and the 77th under Forbes and Bouquet was required to give two sermons on Sunday, one in English and the other in Scottish Gaelic, a dialect close to the native language of Ireland.

Only 12 years earlier, wild Highlanders had threatened London after defeating the British in several significant battles won by using the intimidating Highland charge. In this charge the clans would line up, shoot a volley from their muskets, then run full tilt at their foe in a roar of voices, with loaded pistols tucked at their side, a knife and shield on one hand and a broad sword in the other. The British finally and soundly defeated the Highlanders at Culloden in 1746 near Inverness after the Highlanders had made a long exhausting march homeward. This disaster forever changed their distinctive way of life among the mountains and moors. Just like Forbes and Braddock's Roads, the roads the English built into the highlands served to seal their fate as well, making it easier for the British Army to chase down dissident elements and crush them. The old way of life was outlawed; no tartan, no bagpipes, no guns, but if they would fight for the Crown they could have all that back for a semblance of the old days, and even fight with relatives under a clan chief like Archibald Montgomery of the 77th or the Laird of Ballindalloch, James Grant also of the 77th.

Perhaps you are puzzled by my inclusion of the Highlanders in my story about Paddytown? I include them because, as I already mentioned, the Highlander originated in Ireland hundreds of years ago. Another good reason I include them here is because many names associated with Paddytown originated in the Highlands of Scotland such as; McNeill, McClintock, McMillan, Campbell, McLean, McCloud, McIntire, McNare, and Ogg. All of our Paddytown families with Highland roots sojourned in Ireland before immigrating to America.

The Cumberland Valley, which channeled the Scots and Irish settlement of western Pennsylvania and western Virginia was named for the Duke of Cumberland, victor over the Jacobite Highlanders in the Battle of Culloden of 1746. General John Forbes had been quartermaster general for the Duke during the battle. Fort Loudon on the Forbes Road was named after John Campbell, Earl of Loudon, who was notorious for having chased down and murdered survivors of Culloden. A few days prior to the battle Loudon and his command were easily frightened into a panic and fled from the mountains to the city of Inverness after an encounter with a handful of raucous Jacobite Highlanders in the dark. The incident became known as the Rout of Moy. It was said that Washington had little respect for Loudon. John Murray, Lord Dunmore, the last Royal Governor of Virginia, served as a page to Bonnie Prince Charlie, the leader of the Jacobites. General Braddock acted in various ways with the Duke of Cumberland leading up to Culloden to suppress the rebellion, which erupted in 1745. The 48th Regiment that fought at Braddock's Defeat, fought at Falkirk, a Jacobite victory, as well as at Culloden. Colonel Peter Halkett who fell at Braddock's Defeat was captured at Prestonpans, another Jacobite victory. Reverend John Witherspoon the leader of the Presbyterian Enlightenment in America was captured at Falkirk. Lt. Col. John Reid leader of our 42nd Highlanders, otherwise known as the Black Watch, used a small detachment and captured 170 Jacobites as they landed on a ship from France, an ally of the Jacobite cause. The 42nd Highland Regiment had been created as a unit for Loyalist Highlanders to act in the suppression of rebel activities, while the 77th Highland Regiment was one of the very first regiments created for reformed rebels. The famous Patriot hero Hugh Mercer- a Colonel of a battalion of Pennsylvania Provincials - acted as surgeon for the Jacobite rebels at Culloden. Gilbert Stuart who painted the most famous portrait of George Washington, now used on our dollar bill, was the son of a Culloden refugee.

Major James Grant of the 77th was a patron of the poet Robert Burns, author of many great verses, including, "Ye Jacobites by Name".

Ye Jacobites by name lend an ear, lend an ear
Ye Jacobites by name lend an ear
Ye Jacobites by name your faults I will proclaim
Your doctrines I must blame, you shall hear.

Jacobites refers to the followers of King James. Jacob is the latin version of James. The Scottish King James was removed from power in 1689 and the Highlanders fought to restore his line several times including in 1745 and 1746.

The following is an interesting account, which occurred I believe immediately after the reconnaissance of Fort Duquesne, which had gone awry with Major James Grant in command on the 14th of September 1758, an encounter now known as Grant's Defeat.

“Several soldiers of this (77th Highland) and other regiments fell into the hands of the Indians, being taken in an ambush. Allan Macpherson, one of these soldiers, witnessing the miserable fate of several of his fellow prisoners, who had been tortured to death by the Indians, and seeing them preparing to commence the same operations on himself, made signs that he had something to communicate. An interpreter was brought. Macpherson told them, that provided his life was spared for a few minutes, he would communicate the secret of an extraordinary medicine, which, if applied to the skin, would cause it to resist the strongest blow of a tomahawk, or sword, and that, if they would allow him to go to the woods with a guard, to collect the plants proper for his medicine, he would prepare it and allow the experiment to be tried on his own neck by the strongest and most expert warrior amongst them. This story easily gained upon the superstitious credulity of the Indians, and the request of the Highlander was instantly complied with. Being sent into the woods, he soon returned with such plants as he chose to pick up. Having boiled these herbs, he rubbed his neck with their juice and laying his head upon a log of wood, desired the strongest man among them to strike at his neck with his tomahawk, when he would find he could not make the smallest impression. An Indian, leveling a blow with all his might, cut with such force that the head flew off to a distance of several yards. The Indians were fixed in amazement at their own credulity, and the address with which their prisoner had escaped the lingering death prepared for him; but, instead of being enraged at the escape of their victim, they were so pleased with his ingenuity, that they refrained from inflicting further cruelties on the remaining prisoners.”

Upon the taking of Fort Duquesne, which had been evacuated, it was discovered that the heads of a number of Highlanders were displayed high on the end of poles with their kilts below them at a number of locations surrounding the fort. This leaves us to conclude that the Indians may have refrained from torture in favor of beheading the captured Highlanders.

Reverend John Elder

As mentioned already John Elder was embroiled in the Old Side and New Side Presbyterian controversy as a proponent of the Oldside, but that was only an introduction to Reverend John Elder who was perhaps the most noteworthy personality of the 18th century in the lower Susquehanna River Valley.

“He was conspicuous in his day for talent, learning and piety; a man of robust constitution, of strong and decided convictions, of great courage, indomitable energy and strength of purpose; a man full of public spirit, of extensive influence, a man similar in the prominent characteristics of mind and disposition as John C. Calhoun or Andrew Jackson. He was a tall portly man, over six feet tall in height and of strong and heavy frame. He had, said one who well remembered the old minister, a good and very handsome face, his features being

regular, fair of complexion and with blue eyes. He was a man of affairs, being equally successful as a farmer, a soldier and a minister.”
– from Presbyterians of Carlisle, 1889, Meyers

Our Ulster Irish from Paddytown would have been quite familiar with Elder. Telling something of his story gives us insight into the circumstances of our Ulster Irish ancestors. John Elder was born 1717, in Edinburgh, Scotland or County Antrim, Ireland. Apparently, his family lived in County Antrim for some time and his family emigrated from there to America in 1730 while John was acquiring a degree in the classics from the University of Edinburgh. He lived with his uncle, the Reverend John Elder while in Edinburgh. After he received some additional education in divinity, he was licensed to preach God’s Word. He followed his family to Philadelphia in about 1736, then to Paxton Township in Lancaster County, Pennsylvania where he began his long tenure as a pastor to the Presbyterian Church at Paxton. Soon after his arrival there came a reformation of Presbyterianism inspired by a visit from George Whitefield.

When the French and Indian War erupted in 1755, the homesteads along the Susquehanna River and the Cumberland Valley became subject to many murderous attacks by Indians who approached by stealth, taking advantage of the pioneers in their most vulnerable situations. Victims were often mutilated by scalping or worse in order to strike terror into the hearts of anyone who remained in the places the Indians wished to hang on to. In a personal connection, the father, brother, uncle and cousin, of my ancestor Rosannah Bell were killed and scalped by Indians at this very time and place. Shawnee warriors took her brother James captive.

A typical account tells of a family on the way to a church service with the father leading the way, gun in hand, when they were set upon by a group of attackers who stole away all six of his children and his wife right before his eyes. His wife was found murdered and mutilated not far away with her baby’s brains dashed out upon a tree. Many a family mourned for family members who were killed or had disappeared under similar circumstances at this time. On one occasion in 1758, the Paxton church building was surrounded by natives as Elder preached on Sunday and only when the attackers realized all of the men were armed did the Indians back off. On another occasion, in 1757, an attack was made as they left a service with 2 or 3 of the membership killed. For two years, men made it a habit to carry their guns to services and the Reverend Elder likewise propped his rifle next to the pulpit for ready use. You can imagine how the tension created under these circumstances sustained over time could wear on a settler.

Associations of volunteers were formed for the defense of the frontier and congregations like John Elder’s were prompted to do this too. Often the most substantial building in a settlement was the church building, which doubled as a sturdy blockhouse for refuge in the event of an attack. Reverend Elder was chosen by his congregation to serve as captain of a company of mounted rangers who became known as the Paxton Boys whose job was to “range” the countryside searching out Indian warriors who had attacked the community. This was not an unusual role for a minister

at this time in the backcountry, for there were other Reverend-Captains such as Reverend Andrew Bay of York County, Reverend John Steele of Carlisle, Rev. Griffith of New Castle, Rev. Burton, and Rev. Thompson of Carlisle; all actively engaged in defending their congregations.

The success of Elder and his Paxton Boys earned John Elder a commission as a Colonel of militia in 1762 from John Penn, the Governor of the province. He was assigned as commander of the 2nd Battalion of the Pennsylvania Provincials with the duty of overseeing the blockhouses and stockades on the Pennsylvania frontier.

When murders of white settlers were committed in the Paxton area during the French and Indian conflict, it was rumored that the peaceful Christianized Conestoga Indians had harbored one or more of these bad actors. When Elder got word of this, he sent a letter to Governor John Penn seeking protection for them and hoped they would be removed to a safe place, but nothing was done. The letter was ignored. The Conestoga themselves were aware of the animosity building towards them and sought protection of some kind and therefore accepted the Lancaster jail as a sanctuary until something better could be done to help them.

In December 1763, some of the Paxton Boys who were frustrated and probably inebriated, found it impossible to find the actual warriors who had committed a murder and decided the Conestogas, who may have harbored the culprits, were just as bad. A portion of the group went to John Elder's farm and requested that he accompany them on the attack. Elder refused, showing sympathy for the Indians and attempted to talk the rangers out of their rage, warning them that innocent blood would be spilled with the guilty. They replied, "can innocents harbor murderers?" Then they told Elder that he better get out of the way or they would shoot the expensive horse he sat upon. This band of Paxton Boys - a good number of which were far advanced in age, proceeded to the jail and stooped to the level of their tormentors by killing fourteen of the Conestogas in the cruelest fashion. They first went to their huts and killed six and when these vigilantes found out where the rest of the Praying Indians were taking shelter a raid was planned on the jail in Lancaster in order to execute the other Conestogas to satisfy their vengeance

Once the news of this event was received by the Quaker leadership of Pennsylvania, John Elder was held responsible and relieved of his command in the militia and after an investigation was conducted, it was determined that Elder did not have previous knowledge of the plot, nor did he aid or abet the destruction of the Indians but, "he did take sides with the border inhabitants and sought to condone the deed". Among the Quakers, Elder's Ulster Irish were perceived as "ignorant bigots and lawless marauders." In the end, no one was ever held accountable for the deaths of the Conestoga natives.

In his own defense John Elder stated, "*The storm which had been so long gathering, has at length, exploded. Had Government removed the Indians, which had been frequently, but without effect, urged, this painful catastrophe might have been avoided. What could I do*

with men heated to madness? All that I could do was done. I expostulated; not cruel, but mild and merciful. The time will arrive when each palliating circumstance will be weighed. This deed, magnified into the blackest of crimes, shall be considered as one of those ebullitions of wrath, caused by momentary excitement, to which human infirmity is subjected."

In January of 1764, as many as 250 frontiersmen associated with the militia known as the Paxton Boys approached Philadelphia with the intention of expressing their grievances over the lack of support from the provincial government against depredations by Indians. A delegation of five prominent Philadelphians including, Gilbert Tennent and Benjamin Franklin, met the protesters at Germantown before they entered the city and promised them a thorough hearing before the legislature.

Ten years later, John Elder emerged as an enthusiastic supporter of the cause for American Independence. When the British beat Washington's forces at Long Island and captured Fort Mifflin north of Manhattan in November of 1776, the Americans retreated across New Jersey and the British seemed to be headed for Philadelphia. It was at this time that Reverend John Elder felt the seriousness of the situation and was compelled at a Sunday service to set aside the sermon he had prepared and after a short prayer appealed to the patriotism of his congregation, encouraging the men to defend their homeland in the name of liberty. In no less than 30 minutes, a company of militia was formed. The reverend's son, Robert was chosen Captain, and his sixteen-year-old son, John also enlisted and another son, Joshua sent a substitute because he was serving as the county lieutenant for Lancaster. Elder briefly served as the battalion commander, but because of infirmity resigned.

You may still see the stone church building in which Elder conducted his services for it still exists, as well as the house in which he lived. Both were erected in 1740.

The Jersey Settlers of Turkeyfoot, 1771, Via Braddock's Road

The first record of white settlement in the Turkeyfoot region was recorded by the Presbyterian minister, Captain John Steel, who was hired by Governor John Penn to induce trespassers on Indian lands to remove themselves peaceably in March of 1767. He found nine families around the Turkeyfoot. Two of them appear to have been from what would become Paddytown. There was a Henry Brown who may be the one whose name was used for Brown's Run. It enters Laurel Hill Creek a short distance north of Paddytown Hollow. Then there was Ezekial Hickman, whose name appears to be used on the early patent and survey maps for the stream that follows Paddytown Hollow.

Later that year, a surveying crew led by the English astronomers Charles Mason and Jeremiah Dixon, accurately determined once and for all where the southern limit of Pennsylvania would be. When their crew of thirty-nine passed 12 miles south of Paddytown cutting their 24' path or "visto" through the dense woodland to mark the boundary, they were guided by eleven Mohawks and three Onondagas. The accuracy of

their trail was made using two highly sensitive and fragile instruments known as The Bird Transit Telescope and the 6 foot Zenith Sector, which established latitude by measuring the positions of the stars. On July 28th they crossed the Casselman River and were at mile 179. Then, when they crossed the Youghiogheny on August 11th they had progressed to mile 194. Thirty-five miles later the chief representing the six Iroquois Nations called for a halt and refused to advance into the lands of the Shawnee and Delaware. This gives us a clear idea of which Indians used Paddytown and the Turkeyfoot for its hunting grounds just before it was permanently settled by Europeans.

The Penn brothers, Thomas and Richard, purchased a vast tract of land that included the Turkeyfoot from the Six Nations, the Delaware and the Shawnee on the fifth of November 1768, at the treaty of Stanwix, near Rome N.Y. Sale of these lands began in April 1769 by lottery and the first pioneers began arriving in earnest in 1770. At this time, a number of settlers from New Jersey began creating farms out of the dense forest on the west side of Laurel Hill Creek.

The Jersey Settlement, as it became known, was composed of about 20 families from New Jersey, mostly of English origin, who occupied lands immediately south and west of Paddytown. They arrived by Braddock's Road from Cumberland, Maryland, over Negro Ridge and then northward up White's Creek, through where Harnedsville and Ursina are today. Many of the men in this group would serve in the War of Independence under Washington, east of Philadelphia in the first couple of years, and then later as Rangers against Indians in the frontier of western Pennsylvania until the end of the conflict. Among these colonists were families with surnames of possible Ulster origin like; Skinner, Mitchell, Tannehill, McNare, Conn, and Ogg.

The Ulster Irish Settle the Turkeyfoot, in 1779, Via Forbes Road

Well the last time I saw him, he was saddled to ride
With Katie, his darling, right there by his side
A laughing and a singing and thankful to be free
To cross the Blue Mountain to the Allegheny

They left before daybreak on a buckskin and a roan
Past tall shivering pine trees where mockingbirds moan
Past dark cloudy windows where eyes may never see
Across the Blue Mountains to the Allegheny

From Philadelphia a pioneer followed the turnpike to Lancaster then up the Susquehanna Valley to the crossing at Harris' Ferry. After this, they travelled to the head of the Forbes Road at Carlisle and south down the Cumberland Valley past Shippensburg to Chambersburg where the road advanced obliquely west into the mountains to Bedford. Bedford was where the Pennsylvania land office was located for lands at Paddytown until 1795. Four and half miles west of Bedford, the Burd Road, named for Col. James Burd was taken, which diverged southwestward along the path of

today's Route 31, until 5 miles before Berlin, where the Mud Pike was taken into Berlin. Berlin was the only town of any size in the vicinity of Paddytown. It is reasonable to envision an Irishman identified by his brogue and prospecting for a homestead and being directed after 1783 to the Hibernian Robert Philson's roadhouse for advice and directions. From Philson, he would find out about the lands surrounding an enclave of compatriots from the Isle of Green. After Berlin, a road was taken directly west to the northern most bend of the Casselman River, at today's Rockwood, and then travel was made following the Casselman River, south to Paddytown on the Turkeyfoot Trail.

The Forbes Road was cleared again at the end of the Revolutionary War in 1783 after years of neglect.

It was 62 miles to Lancaster from Philadelphia
(on gravel pavement after 1794)
Lancaster to Harrisburg, 39 miles,
Harrisburg to Bedford, 102 miles,
Bedford to Berlin, 32 miles,
Berlin to Paddytown, 23 miles.

A NEW LAND IN THE NEW WORLD

The Ulsterman would squat on, or bargain for, Indian land that appeared all but abandoned, and then defend it against Indian attack, or, another Ulsterman for that matter. For a situation, like his, of owning land was unheard of in Ireland or Scotland. A reasonable Indian would at first see that they might cohabit the land with whites without knowing the endless tide of settlers that would follow. Then the reader can imagine the desperate measures the Indian felt compelled to devise in order to turn it back, siding with the French because they may not bring as many settlers into their territory.

When the Irish came upon the area that would become Paddytown, it was in a very primitive state, entirely uncultivated in any way. The Somerset County history written in 1884, even one hundred years after whites settled it, described it as such, "much of the land, owing to its mountainous and rugged features still remains uncleared". There are few, if any portions of the county which afford more attractive scenery." Even today, we can look at the beauty of the farms and forests and streams and marvel at its resilience even after the harsh treatment of coal mining and repeated deforestation since 1884.

Herman Husband, an unusual man of singular ideas, was so impressed by the pristine character of the wilderness near the Turkeyfoot in 1771, that he felt certain the Garden of Eden would soon be found as settlers continued westward.

My Connelly ancestors from Ireland selected 376 acres where Samuel Miller and his family live today. They chose to build their cabin pretty much where the Miller's home

is now, near the top of a high hill that offers a commanding view of the Casselman River Valley east 6 miles to the highest point in Pennsylvania, Mount Davis, on Negro Ridge. Looking westward, they could look over most of Paddytown. James Conner lived directly west followed by the Kilpatrick farm laid across Hickman's Run at the beginning of the hollow and down the hollow toward Laurel Hill Creek is where the McNeills lived. In the opposite direction, the Pinkerton farm lay immediately below them after a steep decline toward the Casselman River and the Woodside family was on the same level as this off to the right. The Cunningham farm was north of the Connellys and the McMillan acres lay south of them on the next hill. The Connelly - Miller hill is at an elevation of 2,200 feet. The Casselman River is at an elevation of 1,550 feet, with about a mile to the river from the house. This hill is the highest point of Paddytown until you get to Porter and Markelton Roads on the north edges of Paddytown a half-mile away. The McClintock brothers and James Campbell took land on the other side of the Casselman River surrounding Fort Hill.

The terrain of Paddytown consists of hills and hollows, very rolling, with a fertile loam that covers a rocky substrate of sandstone, shale, conglomerate, and some limestone. There are no igneous rocks such as granite or metamorphic rocks of any kind and the area has never been glaciated. The composition at the top of the Connelly-Miller hill is different from most of the area, being the highest layer of four different geological layers underlying the Paddytown landscape. The Casselman River cuts into the lowest layer. The layer, which lies across the heart of Paddytown, has abundant evidence of marine life from long ago. There were considerable deposits of bituminous coal at Paddytown. One account I read mentioned a six-foot vein on the McMillan farm and I know the Pinkerton farm down by the river has been strip-mined. My relation, Bernard Connelly Jr. in 1835 bought a coal bank and limekiln on the north edge of Paddytown just a little uphill from the Casselman River. The Cunningham blacksmiths and others used this coal to craft their metal. The rocks that I saw on the Casselman River seemed to be of two basic types; a rough brown sandstone and reddish fine-grained variety of sandstone that is very slippery underfoot. A geologist told me the red comes from the presence of oxidized iron between the particles of sand at the surface of the rock. The rocks in the Casselman are of various sizes, from very large boulders down to round gravel, while the size of the rocks in Laurel Hill Creek are more uniformly small and there does not seem to be any of the red variety there. The brick home of Larry Ream we see today near the junction of 281 and the Turkeyfoot Trail, was made of clay collected from the immediate area, formed and fired on the spot around 1810 for Jacob Sanner. Again, the color of the bricks is derived from the iron content in the earth that was used. A number of Connellys lived in this house from 1819 into the 1860s. Robert Philson operated a bloomery forge at the mouth of Iser's Run, near the Markelton Bridge of today, and used iron ore mined directly from the vicinity. This was in operation from about 1810 to 1823.

The Pinkerton Point Property Survey

The following is a report based on information gathered in 1865 from a property in Paddytown which included Pinkerton Point on the Casselman River in what is known as the Turkeyfoot Mineral Basin.

A description of valuable coal, iron ore, and lumber at Paddytown.

“There are some excellent farms. All of the cultivated land is of the finest quality for grazing and the quality of the soil is good. The greater portion of it is heavily timbered, densely studded with the best white oak, properly designated as white oak lands, though hemlock is found along some of the watercourses. There are large quantities of poplar, ash, locust, and red and chestnut oak, valuable for staves and bark for tanning. Except for the white pine the timber is of the very best quality. The lands are intersected by several constant flowing mill-streams of rapid descent, furnishing abundant water power at many points in whose ravines show exposed coal, limestone, iron-ore, and fire-clay of excellent quality and inexhaustible quantity.

There are five to seven veins of coal of solidity of structure and free from impurities of sulphur, slate and other foreign matter showing high quality and great quantity. One of the veins is exceptionally hard and is pronounced by blacksmiths as superior for their work to any other coal. It burns with intense heat and a brilliant flame, leaves no clinker and only a small amount of white ash. It is supposed that this coal will also be valuable for the production of gas and for the smelting of iron. There are some veins of coal that are contiguous with large beds of limestone and iron ore, all in the same drift. Oil shale is present but the quality and quantity is not known. Some of the iron ore contains so much lime that no flux is needed to smelt them. One of the veins of good coal on Laurel Hill Creek was eight feet, larger than the Pinkerton property.”

Trees

The fantastic growth of trees that once covered Pennsylvania was so extensive that it was said a squirrel could travel from branch to branch across the entire state. This was a primal forest with a canopy between 150 and 200 feet tall, immense oaks and chestnuts, gigantic white pines, and hemlocks with a bewildering array of other species creating shadows that shut out the sun and the stars at night and covered the early travelers on the first roads, which must have seemed like tunnels cut through a solid mass of foliage.

A feel for this kind of forest is expressed in Conrad Richter’s novel, *The Fields*.

“Deep in the forest she could see the last melancholy rays of the sun like red Devil’s candles. Now they faded out and the woods were black and still. This was the time the night air started coming out under the trees and small bodies of mist to rise and float close to earth.

Why mist came from certain spots in the ground nobody knew, but even in the black dark, you could taste its cold breath when you passed through.

By day the woods seemed more open. In the morning light you could see deer paths and traces running this way and that, openings and galleries through the leafage, and cubby holes and recesses between the great pillars. You could look up and see through hole after hole in the branches overhead till way up there you could tell must be sky, for the leaves were bright with the sun. But at sundown the woods thickened. Oh, if you went in there and counted, there would be no more butts (tree trunks) than before. But when you looked back from the trace, it had got thicker again. All around, you could feel the woods swarming and crowding, butt to butt, with branches matted and braided, all shrouded with moss, older than the wild bulls' trails and dark as midnight, running on and on a slew of miles you couldn't count, over hills and bottoms and soft oozy swamps, north to the English Lakes and west to the big prairies. That was a power of woods at night to feel around you.

It was good to come out in her own clearing where it still had some light left and to tramp clear of the trees. The only thing left of the big butts in here was their stumps, and that was their best part, for the stumps couldn't shut you in, and you could grow life-giving crops around them. Yes, and it had one more thing left of the trees. That was their brush cut and piled over yonder. Those limbs a drying and leaves a dying would block out no more sun from her or her ground. They made a pleasing sight to a settler; for the best way such liked the trees was down, with arms slashed off and ready for burning. The sweetest sound to a human deep in these woods was the hard whack of the axe, cutting or splitting, trimming or hewing, ringing a long ways through the timber till all the trees around knew what was coming to them."

Land surveyors including a number of Connellys, used trees on land deeds as markers for their measurements. From this I have gathered a list of trees that actually grew on the Connelly's property including; hickory, dogwood, white oak, chestnut, black oak, (tulip) poplar, sugar tree (maple), cucumber, beech, elm, alder, ironwood, cherry, serviceberry, basswood, birch, and down by the river spruce (hemlock) and (white) pine. This list is a reflection of the composition of the larger surrounding area of Turkeyfoot. It was well known for great stands of hemlock and an abundance of chestnut and oak. In a number of instances the owner gave a name to his acreage which appeared on the original land patent record, in this instance the Connelly brothers chose "Troublesome". No doubt it was the removal of the trees that made it troublesome. Another pioneer William Rush named his land "Pandora". I prefer the name William Ogg gave his farmland, "Fruitful Retreat". In the Connelly annual tax record it shows a tract of 50 acres from the old Woodside property being maintained by them as a sugar camp. This clearly shows a grove of sugar maple trees.

The verdant growth of the landscape at Paddytown could be divided into three types in appearance. There were the densely timbered hills as already described, then there were the bottomlands, most prevalent along the shores of Laurel Hill Creek, some of this occurring along the Casselman River too. This was open and sodded in short grass. The first place the McNeill's settled was just north of where Paddytown Hollow joined Laurel Hill Creek, in and near its bottomlands. A property north of the Markleton Bridge on the Casselman was named, "Turkey Bottom" on the deed. Somerset County was

renown for the third type of landscape, also at Paddytown. The “glades”, which were clearings here and there amongst the dense wood full of luxuriant, tall grass that attracted herds of buffalo, elk, and deer in the earliest days. In Paddytown, two parcels of land named “Elk Glade” and “Little Glade” were close to each other just north of the Markleton Road where it meets route 281. We presume by its name that there were glades of this nature here, which were known to attract elk. I believe this was the land first chosen by Amos Johnston and James McMillan. The side road that goes south from 281 to the Fort Hill Bridge on the Casselman River follows tiny Bear Run, once the division line for the lands of John McMillan and the land called “Cove” of Richard Pinkerton’s. I envision a comforting little meadow enclosed by forest here.

Waterways

Two of the three toes of the Turkeyfoot configuration of waterways, Laurel Hill Creek and the Casselman River, were a significant part of Paddytown, joining the Youghiogheny River five and a half miles away. These are streams that drained the Paddytown landscape, fed continually by purity itself, countless freshwater springs. Laurel Hill Creek and the Casselman River are not navigable by canoe unless overflowing with unusual amounts of rain. The Youghiogheny River is navigable by small craft and it flows westward to join the Monongahela on its way to become the Ohio River at Pittsburgh. The network of fresh flowing runs and streams throughout Paddytown were overshadowed by a heavy growth of hemlock and beech overhead with thickets of laurel and rhododendrons which shielded it from the warming affects of the sun, promoting a thriving population of the living jewels of the forest, brook trout. Anyone who has seen one of these fish would agree once they observed their richly colored appearance, especially bright in the spawning splendor of fall. They provide outstanding table fare as well, some having flesh as pink as salmon.

The Casselman and Laurel Hill Creek are known as “freestone streams” because they spring out of sandstone, with little contact with any limestone underground. Waters arising from a limestone bedrock can absorb the acid produced by exposed coal seams. Freestone streams are chemically fragile, only a slight amount of acid can tip the balance against fish and aquatic insect life. Sulfuric acid from mining sites has at times wiped out life in these streams. The Casselman and Laurel Hill Creek are currently in very good condition. The Casselman River is full of smallmouth bass with a few brown and brook trout, while Laurel Hill Creek is maintained as a trout stream. I have had the pleasure of finding this out for myself.

Every pioneer built his cabin on or near an ever-flowing spring. One of the Paddytown properties developed by Bernard Connelly Jr. was named “Deep Spring Level” because of the many springs there, which were the headwaters for a little rivulet that was called Bark Cabin Run. It flowed down to the Casselman and acted as a boundary between the lands of the Connelly brothers and the Pinkertons.

There were salt springs as well. I am not aware that there were any at Paddytown, but they were nearby. Lick Run follows Jersey Hollow and flows into Laurel Hill Creek. It was the site of a great lick where droves of wild animals gathered for their dose of salt by drinking the salty water or eating the mud that was impregnated with it. Another such lick is labeled on the warrant-survey map as being a couple of miles north of where the McNeills of Paddytown lived on Laurel Hill Creek. It is labeled as "Big Elk Lick", which is part of a property labeled enigmatically "Labyrinth". In another part of Somerset County, there is a Buffalo Creek, which used to be called Buffalo Lick Creek, apparently for the Buffalo and salt that was found there long ago.

According to Isaac Husband, the son of Herman, there was a large salt lick on Coxe's Creek, north of Paddytown and southwest of Somerset. It had a circular bed of 45 feet whereon a dozen or more small bubbling fountains each formed a cone of mud with a small reservoir of water in each. Cattle thrust their noses in them up to the eyes. Herds trampled them flat with use and then the cones would reform within a little time after they left. When the cattle were not present, throngs of wildlife attended these springs.

Circular Hunts

It is hard to conceive of buffalo, elk, and moose in this place; but they were here when our Ulster Irish arrived to Paddytown. Wolves, panthers, wolverines, and bears were here too; and there was an immediate effort to be rid of them because they made it difficult to keep farm animals alive and grow crops. Bears took young pigs from their pens, nightdogs (wolves) took sheep, panthers prowled up to barns, and deer, raccoons, and squirrels ate the corn. Beginning in 1777, there was an association to destroy wolves, and bounties were still being paid in 1828 for wolf "scalps". In 1835 a hunter in Upper Turkeyfoot Twp. killed 35 bears. Isaac Husband the son of Herman, considered bears harmless to humans unless provoked, wounded, or starving.

Circular Hunts were conducted up to about 1860. These were conducted to clear an area of its wild animals. A large area was chosen and encircled with a good number of men and boys, and the animals were driven by all manner of noise, fires, and guns, toward a cleared patch of ground in the center. When the animals reached the center, the killing began. This to me is reminiscent of the Plains Indian driving herds of buffalo over cliffs in Montana. One such circular hunt is recorded in a Somerset newspaper article in March 1830. It cleared an area around Coxes Creek, southwest of Somerset. Paddytown resident Alexander Hanna, was one of twelve major generals selected to conclude the hunt at the center. There were 2 generals, 4 marshals, and 20 captains who led the crowd of participants. At the end of the hunt, the game was counted and auctioned off. The proceeds were used to buy refreshment for the participants. Unfortunately, I could not find the resulting tally for this hunt. What I did find were results of a very early circular hunt conducted in 1760, from northeast of Pittsburg, which I believe gives us a very good idea of the numbers and kinds of animals that would have been present when our Irish began their life at Paddytown.

Here is the tally for the 1760 hunt.
41 panthers, 18 bears (one was white), 109 wolves,
112 foxes, 114 wildcats, 2 elk,
83 deer, 3 marten, 1 otter,
12 Gluttons (wolverines), 3 beavers,
111 buffalo, in addition a large herd of buffalo broke the circle and escaped,
also, more than 500 small animals.

Here is another tally of another circular hunt conducted on 4 December 1818 in Bedford County Pa. 700 men encircled a 40 mile area blowing horns and in a short time with guns, pitchforks, and clubs they dispatched 300 deer, 5 bears, 9 wolves, and 14 foxes. Six hundred deer escaped and this was followed by celebration at the local tavern.

-From *Stagecoach and Tavern Days* by A.M. Earle

“A Circular Hunt,” from the novel *The Fields*, by Conrad Richter

“It was still dark. Wyitt could hardly tell the brown spots from the white on Put’s waving tail. And hardly could he believe all this passel of hunters. They must have come for twenty miles. He knew folks from the old states were coming into these parts, but never did he figure they could muster up a company like this. About as many more were meeting up the river to beat down. Half of those here had no rifles, only muskets and scatter guns. Those without firelocks carried hay forks and axes. Some had a bayonet or butcher knife mounted on a pole, and that was the only weapon they had. Boys without firearms led the hounds on buckskin thongs. All looked with respect on Wyitt and his rifle. Never had he felt he was his own man like today.

Once out in the deep woods, Buckman Tull and Billy Harbison, the captains, stood Wyitt at his place in line. That line ran way out yonder, every man an easy hollering distance from his neighbor. And now the password came along carried from man to man. The line began to move forward. Those who had horns or conch shells blew them. Brush was shaken and beaten. Hounds bawled. Back and forward you could hear men calling to each other so they could keep the line straight and drive the game ahead. Oh, those deep, stentorian voices of men in the deep woods, coming from a long ways off! How they rang, full of lusty vigor, drifting with the forest air, echoing in the glades and swampy places. Hardly a word could you make out, yet they stirred the blood with the strange mystery and excitement of what they said.

All morning Wyitt breathed the free air of the chase. This, he told himself, was the only life he gave a hait for. He was out of the prison house now. Hardly did he recollect at times who he was or where he had lived before now. He thrashed through teeming thickets and pleasing hazel-bush patches. Now and then he would come out in the great reaches of the deep woods where he could see the hunter on either side of him slipping with his rifle among the butts. He tramped down a slew of hollows. He climbed between fern-topped rocks and mossy logs strewn thick as the flotsam of some ancient forest sea. His feet broke through the thin ice of swamps, and slipped on the side hills where the hickories and gray squirrels throve. Most of the time he was among big butts (tree trunks) that shot up thirty and forty feet

without a branch. Sometimes he could catch sight of some gray, black or tawny back far ahead, dodging into the brown winter mist of the woods. Mostly it was too far to waste powder on, but already four tumbled squirrels lay soft, warm and bloody inside his hunting shirt.

Guns were beginning to crack harder along the line now. You could hear musketry dead ahead, too, and away to the east and west. The lines were coming together, it sounded like, and Wyitt's blood started to pump. Could all those gray, black and tawny backs soon be fenced in on four sides now? He was getting mighty close to the spot they all headed for. Wyitt knew the place good, and on the banks of the Sinks he stopped like they told him. Here the ground dropped away for the swampy landmark that ran a half mile long and a few hundred yards across. He could hear hunters firing on the far side and at both ends, too. It must be the bars were nearly closed around their game and varmint pasture now. He could make out deer in the Sinks, running this way and that, trying to break through the lines of men at one place or another. Wyitt saw a doe, then a spike buck, then an old stag with great horns laid back and parting the bushes as he ran. Twice he sighted his rifle only to see other game closer. He didn't know which to draw a bead on. His hands started to shake and tremble. It was all coming in one pile. But his ague didn't last long. He had no time for buck fever once he let the hammer go and started ramming in fresh powder and ball. He had to get all he could before some others poled them down. He only had to be careful not to shoot high or he might get a man on the other side.

When the fire slackened, word came from the captains to let the hounds loose. You didn't have to sic them in. They knew their own selves where to go. They popped right into those Sinks like frogs in a pond. Then most every bush and thicket started to give out what hid in them. Oh, that wild pasture was a bedlam of black, gray and tawny backs now, racing this way and that, churning and thrashing!

Bear, wolves, panther and deer tried to get out, first on one side, then on the other. You could hardly hear anything but a solid roar of musketry. A black powder fog settled over those Sinks like at Sinclair's Massacre. Wyitt had never heard of anything like this. The rank smell of the smoke, the death struggles of game and varmint, and, when the shooting let up for a lick, the bawling of dogs and wild, fierce yells of the men were sweet as music to his senses. This, he told himself, was the sixth wonder of the world. He wouldn't trade places with anybody, no not even with his pappy shooting and skinning wild bulls on the Mississippi prairie.

It was late afternoon till the fire gave up. The Sinks lay quiet at last. Only the stirring of a bush or a crack of a twig told that some game still hid in there. The captains hand-picked the carefulest men to go down by themselves and finish up the slaughter. When the last rifle cracked, all hands joined in to drag the game in piles. When they got through Zephon Brown mounted a log to call the tally. They had nineteen wolves, he told them twenty-one bear, three panther and two hundred and ninety-seven deer. The coon, fox, squirrel and turkeys, he said, they did not trouble to tally. Now hunters crowded around to tell whoever would listen how many they had shot, how far the ball had to travel and how close to the heart it had struck. Some claimed they had stabbed deer with hay forks when they tried to jump over. One told how he had chopped down a bear with his axe. Oh, if you believed every man there, the count would have had no end to it, with a gray moose or two which some call the woods horse or elk. Now if any man had seen a gray moose today, it must have got away, for there was none among the slain. But it had humans that could have been tallied in the bag. Some were only

powder-burned or winged in a fleshy part. But one had been taken home grave hurt, and another lay over yonder groaning.

Wyitt stood there proud, his rifle barrel still warm in his hands. He was drunk, that's what he was, drunk on blood and gunpowder. But he didn't stand long. When they started scalping wolves, he leaned his rifle quick by a tree and set at one of the night dogs with his knife. He would take a back seat with nobody skinning a pelt. He squat on his hunkers, and was still at it, bloody and pleased, when the sleds came. Hardly had the horses stopped till the men made a rush, knocked in the heads of the casks, and those with cups, horns, or bottles dipped in. Wyitt took his place at the casks, for he was in his twenties and his own man now.

They had made out to camp here for the night and go home next morning. Already men were setting up lean-tos, barbecuing bear and venison. All was done in lively feeling. This was no work but a frolic. When the casks were dry, they made highjack, grabbing bear fat where it got soft over the fires, and running after their neighbors. Every man and boy was greased till his face shone. Liveliest and most pleased were the farmers, for those bear and night dogs would raid no more stock pens. The settlers hollered and capered and cut up monkey shins till the dogs snuck off, fearing they would be next on the list.

Hardly any man closed an eye that night. After butchering and feasting, they laid around hickory fires telling hunting yarns till daylight. Wyitt sat still as a trapper, a listening to tales of the black moose and wild bulls, the tiger cat, the striped deer and big horns. Now and then he looked around him in the firelit woods. He wished Sayward could look in here tonight. He'd like to see her bamboozled face when she laid eyes on this grove of trees a hanging every place you saw with dressed deer and bear. "

Passenger Pigeons

Included in the fantastic abundance of wildlife long gone were passenger pigeons, or as the Ohio Seneca called it "jahgowa" or "big bread", which once numbered as much as 5 billion in North America. By the end of the 19th century they were permanently removed from the landscape after being hunted relentlessly for food. The blue flocks constantly roamed,, searching for food, shelter and breeding grounds. They would eat any berry, bug or seed, but preferred chestnuts, beechnuts, and acorns.

John James Audubon of Pennsylvania, aptly describes the beauty of these birds in 1813 as follows:

"I dismounted, seated myself on an eminence, and began to mark with my pencil, making a dot for every flock that passed. In a short time finding the task which I had undertaken impracticable, as the birds poured in in countless multitudes, I rose and, counting the dots then put down, found that 163 had been made in twenty-one minutes. I traveled on, and still met more the farther I proceeded. The air was literally filled with Pigeons; the light of noon-day was obscured as by an eclipse; the dung fell in spots, not unlike melting flakes of snow, and the continued buzz of wings had a tendency to lull my senses to repose... I cannot describe to you the extreme beauty of their aerial evolutions, when a hawk chanced to press upon the rear of the flock. At once, like a torrent, and with a noise like thunder, they rushed into a compact mass, pressing upon each other towards the center. In these almost solid masses,

they darted forward in undulating and angular lines, descended and swept close over the earth with inconceivable velocity, mounted perpendicularly so as to resemble a vast column, and, when high, were seen wheeling and twisting within their continued lines, which then resembled the coils of a gigantic serpent... Before sunset I reached... fifty-five miles. The Pigeons were still passing in undiminished numbers and continued to do so for three days in succession."

To Make a Cabin in the Clearing

The following is an account written by Samuel Philson, the son of Robert Philson, who was a short term land owner at Paddytown. It illustrates very well the initial activity necessary to begin living in the southwestern Pennsylvania wilderness.

"Settlers upon the lands of Somerset County would frequently visit the county and select a homestead and with the assistance of the population surrounding their sections would complete rude structures, return to their former homes and next season return with their wives and families to take up their abode in the then-called backwoods region of Somerset County.

These rude structures were occupied for several years, having been constructed of round logs, chinked and daubed with mortar and covered with clapboards about six feet long, riven out of oak or chestnut lumber. The clapboards were sometimes secured with wooden pins and poles were placed across, about four feet apart, to prevent storms from unroofing the buildings.

Soon as they became fully settled, all the neighborhood would be invited to assist in raising a more commodious structure of hewed (squared) logs and shingle roof - also a barn of the same materials for sheltering stock and the storing of hay and grain - at which raisings the crowd was usually divided into two squads each having one of the elder persons as captain.

The first openings of the farm consisted in cleaning the ground of fallen timber and underbrush; then felling as much chestnut or oak timber as was necessary for rails to fence the cleared ground. The remaining timber was then girdled to deaden it and was left standing, and for the next ten or fifteen years the ground was broken up and sowed in rye. The fallen trees were rolled in log heaps, at which time many of the neighbors would meet to assist and have a jolly good time."

Here is another wonderful description of the work that went into clearing the Pennsylvania forests. It is from the novel *The Trees* by Conrad Richter.

"All that fall the big butts lay round curing in the sun. They lay every-which-way, with the river and crossways to it, sidelong and slopewise, atop one another and bedded like giant brothers side by side. They straddled the run and choked off the path. Sayward and Portius axed off the limbs and light top logs, but they could see no sense hacking the big butts through

a second time to clear the path. Something could eat through them handier than axes. Meanwhile she and her man weren't so old and stiff they couldn't go around or climb over.

The butts that lay against each other they niggered themselves, building fires beneath and between as soon as the sun had sucked the sap out of the brush and limbs they fired with. All winter the air around the cabin was dyed a fine color with hardwood smoke. Day after day they lived in a blue world so that on a rainy morning with the fires out, the clear colorless air looked thin and strange. Lying in bed most any night they could peek through a crack and see a lick of red flames in the dark, working while they slept. So long as two butts touched each other with fire between, they smouldered night and day, green though they might be. But once they burned off from each other, they turned cold and the fire at their hearts went out.

By the Pawwawing Days in late February they had burned and niggered off into lengths all that two bodies could, and still the ground lay thick with the giant carcasses. Most of them had been straight as a handspike, some thirty feet without a knot and so almighty thick you couldn't look over them at the butt. Black walnut, white ash, three kinds of oak and plenty more, all worthless, good for nothing, cluttering up the black land. Now how could you raise anything to keep body and soul together with all these no account wild butts in the way?

Soon as it froze up again, Sayward and Portius named the day for their log rolling. It was a true March day when it came, with a high wind blowing across the river, chasing white clouds in a blue sky. Shadow and sunlight raced after each other across the clearing. So fast did they go and so close on each other's heels that it was gloomy, blinding bright and gloomy again before you could say Jeems's cousin. Mrs. McFall complained it made her lightheaded on the trace.

John Covenhoven fetched his two-horse team with bright worn chain dragging behind. Others that had them fetched oxen. Jake Tench claimed the keg of brandy he fetched on his back would move more logs than all the beasts. Most every man came shouldering his own axe and handspike. Oh, Sayward knew these men had plenty trees of their own to fell and burn so their scanty fields could nose a short ways further into these woods that had no ending. But they all had a day for Portius and Sayward, they said.

All except Buckman Tull. He sent word he was ailing and Idy had to stay and tend him. That was as good excuse as any other, for Idy and Sayward never hit it off together. No, they were better some distance apart. All they saw of the Tulls that day was Buckman's half-wild boar, savage for mast he could not root up out of the frozen ground and smelling cooking a long ways off.

"Buckman didn't want to strain his back so he sent his deputy," Jake Tench said, running off the hog from the meat with a handspike.

Jake said it was too bad Sayward had meat for all hands, for he surely hated not to butcher that hog. Oh, Wyitt had turned the woods inside out for a month, and she had most everything except the meat of bears which still slept off winter in a hollow tree with a paw in their mouths so they could suck out their stored-up fat. At such times panther roasts were good living, white and tasty as a woods hen's breast. But it was hard roasting any kind of meat outside today. The wind blew the ashes up over the flesh lying on green poles across the fire. It blew cold on the topside while it roasted on the bottom. Even inside the cabin where the turkeys hung over the hearth, the wind nearly sucked the live coals up the chimney.

That old wind made the men and teams step lively. The beasts snaked away and the men prodded their handspikes under the heavy logs to roll them in piles. The lighter logs they carried with many a handspike under and a man on each handspike end. That's when you

found out who was a man and who wasn't. By the middle of the afternoon the patch was clean except for the stumps and log heaps. The wind had gone halfway down. Fires were started. The brush crackled in the heat. The men went around with begrimed hands, holding their faces toward the ground when they got close to pile on more. Portius was a sight with his face streaked and his eyes red from smoke as some old cinnamon bear's. You could smell singed beard and hair on him or any other man that came close."

While talking with Bryon Shisler, the naturalist and co-owner of a cabin built by Paddytown member James Campbell, it was pointed out to me that the tulip poplar and chestnut logs in his cabin had a very close grain in them, indicating that these large trees were actually the understory to much larger trees, much too big to handle in construction. As I sat talking to Bryon, I found myself looking to the log walls and imagining James Campbell swinging his adze, chipping out the pieces of wood like a sculptor, creating the actual physical evidence before my eyes of this man and his work.

I believe the farm-fields we see today in and among the forests are pretty much the clearings that were made so long ago, the efforts of year after year of taking down row upon row of trees that bordered the fields.

In the tax list record we are able follow the progress made in clearing land because land that was cleared was taxed at a higher rate than the acreage that had timber on it. As an example of this I include here the record of James McNeill's land that was warranted in 1788. Unfortunately, a tree he was felling in 1800 killed James. When his sons Laughlin and James took over in 1801, there were 20 acres cleared. By 1811 there were 40 acres cleared, with 50 acres by 1819, 70 acres in 1821, and 100 acres cleared in 1825.

In another tree clearing incident that occurred just north of the Bethel Church, Alexander McClintock was killed by a log rolling over him while he was observing a log clearing party at the farm of his daughter Jane and her husband John Cunningham on the 11th of June 1803.

Another interesting thing gleaned from the annual tax list was the record of whether the landowner lived in a cabin or a house and sometimes its valuation. The transition to better housing can be found in some cases like John Cunningham, who in 1827, began to be listed in a house instead of a cabin. This clearly dates the Cunningham's hewn log cabin that we are able to view today, next to Shepherd's Restaurant on Rt. 281 on the south edge of Paddytown.

In the Federal Direct Tax record of 1798 for Turkeyfoot Township it gives a valuation for dwellings and barns. Nearly all of these are termed cabin and valued much less than a house. There is a clear difference between the initial cabin made from round logs and the second cabin made to replace the first that was made of squared or hewn logs. For example, John Kilpatrick had a house valued at 70 dollars and a barn for 30 dollars. This shows a frame structure or more likely a finely made log building. Compare this with John Cunningham who at this time had a cabin valued at 6 dollars and a stable for 5

dollars. Clearly these are the more temporary round log structures. The more common set of valuations are similar to Jonathan Woodside house and barn which were valued together for 40 dollars, indicating something between the initial cabin and a finely made house.

The following are some relevant observations of Pennsylvania frontier settlements made by Charles Dickens from his travels in America in 1842 as seen from a canal boat west of Harrisburg.

“Then there were new settlements and detached log-cabins and frame houses, full of interest for strangers from an old country: cabins with simple ovens, outside, made of clay; and lodgings for the pigs nearly as good as many of the human quarters; broken windows, patched with worn out hats, old clothes, old boards, fragments of blankets and paper; and home-made dressers standing in the open air without the door, whereon was ranged the household store, not hard to count, of earthen jars and pots. The eye was pained to see stumps of great trees thickly strewn in every field of wheat, and seldom lose the eternal swamp and dull morass, with hundreds of rotten trunks and twisted branches steeped in its unwholesome water. It was quite sad and oppressive, to come upon tracts where settlers had been burning down trees, and where their wounded bodies lay about, like those of murdered creatures, while here and there some charred and blackened giant reared aloft two withered arms, and seemed to call down curses on his foes. Sometimes, at night, the way wound through some lonely gorge, like a mountain pass in Scotland, shining and coldly glittering in the light of the moon, and so closed in by high steep hills all round, that there seemed to be no egress save through the narrower path by which we had come, until one rugged hill-side seemed to open, and, shutting out the moonlight as we passed into its gloomy throat, wrapped out new course in shade and darkness.”

“These stumps of trees are a curious feature in American travelling. The varying illusions they present to the unaccustomed eye as it grows dark, are quite astonishing in their number and reality. Now, there is a Grecian urn erected in the centre of a lonely field; now there is a woman weeping at a tomb, now a very common-place old gentleman in a white waistcoat, with a thumb thrust into each arm-hole of his coat; now a student poring on a book; now a crouching negro; now, a horse, a dog, a cannon, an armed man; a hunch-back throwing off his cloak and stepping forth into the light. They were often entertaining to me as so many glasses in a magic lantern, and never took their shapes at my bidding, but seemed to force themselves upon me, whether I would or no; and strange to say, I sometimes recognized in them, counterparts of figures once familiar to me in pictures attached to childish books, forgotten long ago.”

A WAR FOR INDEPENDENCE

“These are times that try men’s souls. The summer soldier and the sunshine patriot will, in this crisis, shrink from the service of the country; he that stands it now, deserves the love and thanks of man and woman.” –from *The American Crisis*, by Thomas Paine

The following is a brief chronology as a reference for the reader.

1776 August, Long Island loss, retreat to Manhattan

October, White Plains loss, north of Manhattan

November, Fort Mifflin surrendered

December 26th, Trenton victory

January 3rd, Princeton victory

Winter 1776-1777, quarters at Morristown, NJ overlooking Brits in NYC

July, Gen. St. Clair withdrew from Ticonderoga,

1777 September 11th, loss at Brandywine Creek, largest engagement and longest in duration, 11 hours, as Brits approached Philadelphia from southwest.

Thousands fled Philadelphia.

Brits Occupy Philadelphia from September 1777 to June 1778,
Three American forts restricted shipping into Philadelphia till November.

October, Saratoga victory, Morgan Rifles shined, French will join the cause.

October, Germantown loss, an attempt to drive British out of Philadelphia

Winter 1777-78, Valley Forge quarters, gained training and discipline

1778, February, France officially joined the American cause.

1778 June, Monmouth Victory as Brits left Philadelphia.
Winter training has produced a valuable improvement.

After the British left Philadelphia the attention of most western Pennsylvania soldiers was turned toward defending the western Pennsylvania frontier against Indians.

It has been said, that a third of the people in America, were for the revolution and a third were against it, while the remaining third were indifferent

When England imposed the Intolerable Acts of April 1774 on Massachusetts, following the Boston Tea Party, Pennsylvania and the other colonies were outraged. In reaction a number of communities in the west of Pennsylvania felt compelled to declare their resolve against what was being done.

One of the first ones was in Hanover Township, Lancaster County and was known as The Hanover Resolves of 4th of June 1774. One of five resolutions, or resolves adopted at the meeting stated, "That in the event of Great Britain attempting to force unjust laws upon us by strength of arms, our cause we leave to Heaven and our rifles." The flag of the Hanover Rifles was adopted at this time. It showed a rifleman standing at the ready with a Pennsylvania Rifle in his hands, wearing a green hunting frock before a red field with the statement "Liberty or Death" written below. Similar Resolves were established at Hannastown on the 16th May 1774; at Middletown on the 8th of June 1774; at Lebanon Township on the 25th of June 1774; for Lancaster County the 9th of July; and at Carlisle on the 12th of July 1774.

All eyes of the Ulster Irish of western Pennsylvania were on Boston after the confrontation at Concord and Lexington in April 1775. The shot heard round the world was heard in the backwoods of Pennsylvania and more resolutions against this aggression were made at Bedford the 9th of May 1775 and at Washington County the 16th of May 1775.

Beginning in 1775, central and western Pa. led the state in volunteering for revolutionary service. 3,000 men organized themselves and were ready for duty. About one third of the general population of Pennsylvania had origins in Ireland and Scotland. Nearly half of the soldiers serving from Pa. were of Irish birth or descent, some companies being 75 percent or more Scots and Irish. By the later part of August, all of the available men in Paxton and Hanover Townships near Harrisburg, according to a letter from John Harris," had gone in the service."

On July 4th 1776, separation from England was declared and a radically new state constitution was created for Pennsylvania in September. An interim charter for the united colonies, The Articles of Confederation, was written in November of 1777, but was not fully ratified till 1781.

The Hanover Rifles

Timothy Green, the same Timothy Green mentioned from the French and Indian War, became the Colonel of the Hanover Rifle Battalion on the 6th of June 1776. The Hanover Rifles were Associators or volunteers who had participated in the original meeting in which The Hanover Resolves were declared in June of 1774. They became known as the Hanover Rifles because most of the men were experienced riflemen. The leaders of Associator companies were often wealthy members of the community who supplied and outfitted the unit. That is why Associator companies were often well equipped; many had their own flags, like the Hanover Associators, and exhibited their own unique style of uniform. The Hanover Rifles wore hunting frocks that were dyed green.

At another meeting of Colonel Timothy Green's battalion of Associators, on the 20th of June 1776, it was unanimously "Resolved, that we will exert our utmost endeavors to support the union of the colonies and the resolves of the Congress, be the consequences what they

may." When the Associators were formally established at Lancaster on July 4th 1776, Colonel Timothy Green's Hanover Riflemen were designated as the 11th Battalion of Pennsylvania Militia Associators and consisted of five companies. My ancestor John Kilpatrick, later of Paddytown, was one of the soldiers in this unit. He was aged 41, held the rank of private, and belonged to Captain James Rogers' Company.

On the 5th of July, the Hanover Rifles began marching to the encampment of militia at Perth Amboy, New Jersey to serve until a Flying Camp could be formed to relieve it. America's Continental Army under George Washington was in its earliest stages of organization. A mobile, strategic reserve or "Flying Camp" was culled from the militias of Delaware, Maryland and Pennsylvania. It was encamped up river from the main camp on the Hudson and named Fort Lee. One company was formed from the Hanover Rifle Battalion for the Flying Camp and Colonel Timothy Green was placed in command of it as Captain. They served in the 1st Battalion under Colonel James Cunningham and Major Thomas Edwards.

General Washington's Flying Camp suffered defeat at Long Island in August and at Fort Mifflin in October of 1776 and then retreated westward across New Jersey. Captain James Rogers, who was born in Ireland, commanded a company including our John Kilpatrick at the Battle of Long Island. Lt. William Allen of the Hanover Rifles was wounded in the arm at Long Island. Others of the Hanover Rifles may have been injured or killed as well. Other duties of the Hanover Rifle battalion may have included guarding routes and supplies in support of the fighting forces until November, when the British Fleet consisting of several hundred were discovered on their way south from New York City. Clearly, Philadelphia was in serious trouble. On November 14th, Pennsylvania's President Wharton wrote Colonel Green and requested he rush his battalion to the relief of Philadelphia, he said: "As nothing but the most hasty marching of the militia will enable us to make a stand, it is hoped your battalion will manifest their usual spirit and come forth in this trying occasion with the alacrity that will do them honor. If you can collect any shovels, spades, grubbing hoes and picking axes, beg bring them forward". Apparently these tools were for creating defensive positions.

The victories at Princeton and Trenton, December 1776 and January 1777, brought relief from the threat of an attack by the British. Hundreds of Hessian prisoners captured at Princeton and Trenton were put under guard in Philadelphia and it may have been the duty of the Hanover Rifles to guard some of them.

By January and February the enlistment terms of the Hanover Rifles were up. They returned to Hanover Township in Lancaster County where many of them reenlisted in the militia under the designation of 4th Battalion of Pennsylvania Militia in 1777, they later became the 10th Battalion in 1780.

After his term of service, Timothy Green, was administered the Oath of Allegiance by John Elder's son Joshua in 1777 and Green after assuming his role as Justice of the Peace in Hanover Township, began administering the oath to men and boys through 1779. He then served as Judge until 1790 when he retired to his mill and farm on Stony Creek.

There is no evidence that John Kilpatrick continued his service beyond his return to Hanover Township in February 1777. Kilpatrick moved to Turkeyfoot Township of Somerset County, paying taxes there for the first time in 1779. He wasn't the only Hanover Rifle to remove to Turkeyfoot, for three more names from John Kilpatrick's Hanover Rifle Company appeared on the Turkeyfoot tax list around this time; Patrick McKnight in 1779; James Porter in 1785; and Hugh Donaly in 1788.

There was a Richard Green, who was a year younger than Timothy that settled on 242 acres after the war in Turkeyfoot, a few miles south of Paddytown on the Casselman River. I believe he may have been Timothy's brother, for I found that adjoining Timothy's property in Hanover Township was a patent for land owned by Richard Green.

As a tribute to my ancestor John Kilpatrick's service in the Revolutionary War, I obtained a metal marker and flag to mark his grave at the Paddytown Cemetery.

The Oath of Allegiance

The Oath of Allegiance was used to determine who was in support of the cause for Liberty. It began to be administered on the 13th of June 1777. I found seven members of Paddytown who declared their allegiance to a local Justice of Peace. They are as follows:

Patrick Conner to the Honorable Timothy Green, Hanover Township, July 1777
James Conner to the Honorable Timothy Green, Hanover Township, July 1777
Jonathan Woodside, to the Honorable Timothy Green, Hanover Township, Nov. 1778
John McClintock, to the Honorable John Thome, Lebanon Township, May 1778
James Wright, to the Honorable James Jacks, Hempfield Township, 20 Aug. 1777
John Clark, to the Honorable John Thome, Lebanon Township
James Campbell, to the Honorable Joseph Miller, Little Britain, July 1777
All from Lancaster County.

The following is an example of the oath they signed.

I _____, _____; do swear (or affirm) that I renounce and refuse all allegiance to George the Third, king of Great Britain, his heirs and successors; and that I will be faithful and bear true allegiance to the Commonwealth of Pennsylvania as a free and independent State, and that I will not at any time do or cause to be done any matter or thing that will be prejudicial or injurious to the freedom and independence thereof, as declared by Congress, and also, that I will discover and make known to some one justice of the peace of said State all treasons of traitorous conspiracies which I now know or hereafter shall know to be formed against this or any of the United States of America.

Thompson's Rifles

When Boston remained under siege for several months, the Scots-Irishman William Thompson of Carlisle, was appointed in June of 1775 to lead a regiment of volunteers known as Associators to aid the colonists in Massachusetts. Congress requested two regiments from Pennsylvania and this was fulfilled three times over from the backwoods of western Pennsylvania. Organizing military units was nothing new here. The people of the frontier of Pennsylvania had been organizing units like this with or without government help since Indian hostilities began in earnest over twenty years previous to this time. Six companies of the final nine companies from Thompson's Rifles were from Bedford, Cumberland, York, and Lancaster Counties, and composed mostly of Scots-Irish.

Thompson's Rifleman immediately marched to Boston in support of the resistance there. They then marched to Quebec to engage the British and then to Long Island to fight again. The stereotype of the Scots-Irish feeling strongly, speaking boldly and acting decisively, was truthfully displayed in these men.

A young Doctor James Thacher, who had observed Thompson's Rifles during many of their battles, provided us this description of them.

"They are remarkably stout and hardy men; many of them exceeding six feet in height. They are dressed in white frocks or rifle shirts and round hats. Their men are remarkable for the accuracy of their aim; striking a mark with certainty at two hundred yards distance. At a review, a company of them, while in a quick advance, fired their balls into objects of seven inches diameter at a distance of 250 yards..... their shot frequently proved fatal to British officers and soldiers who expose themselves to view at more than twice the distance of common musket shot."

It was for a unit as this, and others like it, that on March 17th, 1780, a day off for soldiers was granted in honor of the Irish on St. Patrick's Day by order of General Washington.

Liberty Company

Alexander McClintock of Paddytown was a member of one of the first companies of self-organized volunteers known as Associators. They called themselves the "Liberty Company" and it was composed almost entirely of men from Londonderry Twp. (roster exists). It offered itself from 17th of May 1775 for 8 months. Some men from this company ended up serving in the Revolutionary War from Quebec to Yorktown. Their Captain Jacob Cooke, was a local magistrate, born 1736, at Ennis Killen County Fermanaugh, Ireland. He was later major of the 7th battalion in 1780 and then Lt. Col. of the 4th battalion in 1783. As a state representative and a justice of peace, he administered the oath of allegiance during the War for Independence. Previous to the War of Independence he had served as an Ensign in Colonel Rev. John Elder's battalion of rangers in the French and Indian War.

What is Liberty?

The words “liberty” and “freedom” are often used when referring to the War of Independence. But, just what did our founding fathers mean by this? Did they break from England so that everyone in America could do whatever they wanted, regardless of others, seeking a hedonistic, self fulfilling lifestyle?

Our founding fathers would say that Good liberty or freedom is in harmony with virtue. Good liberty or freedom requires that individuals be responsible for how they use their freedom, observing the rule of law and taking into account the rights of others involved. For the colonists, freedom was the absence of coercion, oppression, or unreasonable rules.

McCallen’s Company

John McClintock, the brother of Alexander, was a member of Captain Robert McCallen’s company of soldiers from Londonderry Township. The scant record shows they left to serve in New Jersey the 20th of August 1776, returning to Lancaster County in January and February 1777. From the Captain’s personal records we learned that his men fought at Trenton, Princeton, White Plains, and Brandywine. Their Colonel was Bertram Galbraith, a surveyor from Donegal Township, formerly an officer in the French and Indian War.

In making a comparison of names from the company roster and the early tax records of Somerset County, I noticed that John McClintock may have had comrades from his unit settle nearby, namely, John Rowan, **John Patton**, Amos Johnston, and James Wright.

Captain Henry Weaver’s Company

When you examine the land patent map for Paddytown you will notice that James Conner’s land adjoins that of John Wright and Jonathan Woodside. I believe they served together in Captain Henry Weaver’s Company from Hanover Township. James Conner was a Corporal; John Wright was the Drummer; and Woodside was a Sergeant. They were destined for the camp in the Jerseys on the 20th of August of 1776 and did not return until the following January and February. During their time in the Jerseys, they were assigned to the Flying Camp. Peter Grubb was their Colonel at this time and was well known as the co-owner of ironworks, which manufactured cannons and ammunition for the Revolution.

There are indications that John Wright was related to James Wright and the McMillans from Turkeyfoot. John Wright received the patent in 1788 for the land that my ancestors, the three Connelly brothers, later settled on in 1796.

Jonathan Woodside

At the heart of early Paddytown are the adjoining lands of veterans John Kilpatrick, James Conner, John Wright, and also Jonathan Woodside, of Upper Paxton Township in Lancaster County. Jonathan Woodside, was the son of an Irish immigrant, and joined Captain John Rutherford's Associators as a private at Middletown, leaving on a march to Philadelphia on the 12th of August 1777. He very likely saw significant action for he is recorded as being a member of the Continental Line. Nothing specific is mentioned though. In November of 1778 he is back in Hanover Township where he signed the Oath of Allegiance before Colonel Timothy Green. Woodside's Colonel at this time was Robert Elder, the son of the well-known Reverend John Elder of Paxton. In April 1779, Jonathan Woodside has been promoted to Sergeant and is part of a detachment under Captain John Rutherford marching to Bedford to protect the inhabitants from Indians. Woodside is lastly mentioned as an Ensign under Captain Henry Weaver and Colonel Robert Elder on the 26th of August 1780. John Rutherford of Paxton Township in Lancaster County was the son of parents from County Tyrone, Ireland and his record says he served in the campaigns of 1776 and 1777 in the Jerseys and Eastern Pennsylvania. I was very proud to be able obtain a metal Revolutionary War marker and flag to mark Jonathan Woodsides' grave in the Paddytown Cemetery.

James and John McMillan

James and John McMillan lived on the high ground directly across the Casselman River from Fort Hill. James McMillan joined Captain John Gilchrist's Company from Paxton Township under Colonel Robert Elder and was called into service in 1777. He is later listed as being part of Captain William Allan's Company of Hanover Township in 1780 and 1782. This may be the same William Allan wounded in the arm at the Battle of Long Island, a member of the Hanover Rifles. Seems likely. James McMillan's son John, is said to have served under Captain R. Shanous and was called up the 11th of September 1777. Both James and John are listed on the monument erected in 1929 at Confluence, Pa. as veterans of the Revolutionary War. A note of interest states that James McMillan's wife, Eleanor Wright, had two brothers killed in the war. The Wrights had lived next door to the McMillans in Hanover Township of Lancaster County.

Ezekial Hickman

Of the nine illegal squatters on Indian lands in 1768 at the Turkeyfoot, one name, Ezekiel Hickman, stands out to those who are interested in Paddytown. For he is the first known white settler to occupy the place. The warrant-patent map of the area shows a stream flowing west through Paddytown Hollow to Laurel Hill Creek and it is labeled Hickman's Run. According to the survey done for his land 13 April 1767, Ezekiel owned 300 acres on Hickman's Run. Hickman's other lands were along the Youghiogheny, east of the juncture with the Monongahela River. Hickman, who was born in 1725, was from Frederick County, Maryland, and raised his family in Virginia

and arrived in Pennsylvania in 1767. Although, I believe Ezekiel was of English and German extraction, it is interesting to note that Hickman has long been documented as a surname in County Clare, Ireland. In 1775 Ezekiel Hickman organized a company of 75 men, including his son Francis, as Lieutenant. Ezekiel furnished his men with packhorses by mortgaging 400 acres of his land on the Youghiogheny. Hickman's men became one of 10 elite light infantry companies who were known for their frontier tactics of cover, stealth, and surprise, and for being equipped with Pennsylvania Rifles instead of smoothbore muskets, which allowed for superior accuracy and up to ten times the range.

Daniel Morgan, who was of Welsh heritage, commanded another one of these skilled rifle companies. Ezekiel's son, Lewis Hickman, was selected to be one of Morgan's 67 hand picked men. Ezekiel Hickman later served under Morgan when Morgan was promoted to command the Provisional Rifle Corp of 500 men. Ezekial's daughter, Ann, married Captain Van Swearingen, an important officer of Morgan's Rifles. In 1777, Ezekiel became 1st Lieutenant in Capt. Samuel Miller's Company of the 8th Pa. Continental line commanded by Col. Daniel Broadhead. The 8th was involved in a lot of fighting. They were present at Saratoga, Brandywine, Paoli, and Germantown before wintering at Valley Forge.

After spending the winter at Valley Forge, Hickman's Battalion was assigned to the defense of Westmoreland County in western Pennsylvania to protect settlers from Indian attack. In July of 1778, Captain Miller and seven other soldiers were ambushed by a band of Mingos while delivering a load of grain to Fort Hand. This incident made Ezekiel Hickman the commander of his company. Unfortunately, it was while in this service Ezekiel Hickman died of smallpox in early 1779. This may have occurred while his son, Joshua Hickman, then 13, was returning with a pack train of supplies for his father's men. As a result of the death of Ezekial, the property at Paddytown was inherited by Morgan Rifleman Lewis Hickman and soon sold into the hands of John Kilpatrick who first paid taxes on 180 acres here in 1779. With this purchase, John Kilpatrick became the first Irishman to settle Paddytown.

Daniel McIntire

Daniel MacIntire of Paddytown was in Captain Richard Brown's company along with Samuel Skinner of the Jersey settlement and their service started 19 March 1776. They were attached to the First Battalion of the Pennsylvania Rifle Regiment commanded by Colonel Samuel Miles in the division of Lord Stirling and participated honorably in the battle of Brooklyn Heights on Long Island in July of 1776. This was followed by action at Trenton in December, Princeton in January, then at Brandywine in September of 1777 and Germantown in October 1777.

Jacob Rush

Jacob Rush lived on land just south of the Jersey Church and was part of the Jersey community. His Son William, married Sarah, the daughter of John and Jane Kilpatrick, and they inherited the Paddytown farm. Interestingly, this Rush family is related to the famous patriot, Dr. Benjamin Rush, of Philadelphia, signer of the Declaration of Independence. The Rushes of Turkeyfoot share the same ancestor who came to Philadelphia in 1683. This ancestor, John Rush, was a Captain in Oliver Cromwell's cavalry under the command of his brother who was the Colonel.

Getting back to the service of Jacob Rush, we see that he volunteered to serve from the first day of December 1776 till the 10th day of March under Captain Samuel Davis and Lt. William Tissue in Colonel George Woods' regiment. He marched to Philadelphia, crossed the Delaware at Princeton, proceeded to Basking Ridge New Jersey near New Brunswick, where he was used as a guard to protect the neighborhood and watch movements of the enemy around Manhattan. On March 1st, he was marched back to Princeton and upon being discharged, on the 10th, walked home to the Turkeyfoot.

Jacob's second term as a soldier was from May 1st till the last day of October of 1778 under Captain James Wilson and Lt. Oliver Drake who were again attached to Colonel Woods regiment. He first marched to a station on Indian Creek along the Forbes Road continuing there for some time, then he marched up the Forbes Road to do work on a fort, but did not complete it. While doing this work, Jacob patrolled back and forth in Ligonier Valley on the Forbes Road from Conamaugh to Indian Creek. This service included scouting about from place to place for the protection of the inhabitants. Due to frequent alarms, they were kept moving almost constantly. On October 1st Jacob hired his brother Benjamin to complete his term to the end of the month.

Jacob Rush's first wife was Mary Skinner. One story I discovered, said Jacob married Anne McNeill of Paddytown.

One other association with the Rush family is worth mentioning. Jacob Rush's grandmother, Elizabeth Lewis, was grand-aunt to Merriweather Lewis, of Lewis and Clark fame.

Benjamin Rush

Also of interest to our Scots-Irish readers is our founding father Dr. Benjamin Rush, who was greatly influenced by his maternal uncle who was an Irish Presbyterian minister and a guiding force in his life after the death of his father. Benjamin Rush became a living example of many Scots-Irish ideals. Among his many notable accomplishments is that he persuaded the great patriot, Rev. John Witherspoon, to accept the Presidency at Princeton College. Dr. Rush also served as our first surgeon general.

General Arthur St. Clair, Federalist

Arthur Sinclair, along with William Findley, were perhaps the most notable Scots or Irish from the backwoods of western Pennsylvania. They were neighbors, living but 12 miles from each other. Politically, they represented opposite points of view in the newly formed government. I will write more on Findley later.

In 1762, lieutenant St. Clair from the 60th Royal American Regiment (but not of the same battalion that fought with Bouquet) bought 4,000 acres of land 2 miles north of Fort Ligonier and 30 miles north of Paddytown. Arthur St. Clair had resigned his commission as an officer two years before this when in Boston, where he was stationed, after participating in the siege of Fort Louisburg, in Nova Scotia and the fight at Quebec. Arthur married Phoebe Bayard in the Anglican Church. She was from a well to do family in Boston and was related to the governor.

St. Clair was born in Caithness Castle, Thurso, Scotland and was educated at Edinburgh University and had for a time studied to be a medical doctor under the renowned anatomist Dr. William Hunter. His father died when he was very young and when his mother died he purchased a commission as an ensign in the British Army and was later promoted to the rank of lieutenant. In 1764, the governor of the province, John Penn, favored St. Clair by making him caretaker of the then defunct Fort Ligonier through 1769. In 1770, Arthur St. Clair was designated Justice of Peace, a member of the Proprietary Council, and the Surveyor at the land office at Fort Bedford. When Westmoreland County was created out of Cumberland County in 1773, he became Prothonotary, Recorder, Clerk of the orphan's court, and in 1774 Magistrate for Westmoreland County and Bedford County.

On the 16th of May 1774, at Hannastown, the county seat of Westmoreland County, located on the Forbes Road, Arthur St. Clair signed the "Hannastown Resolves" casting his lot with the rough settlers of western Pennsylvania and agreeing to join them and take up arms if necessary against British tyranny. This was **the first** such declaration in all the colonies, over a year before the Declaration of independence. In January 1776, he was commissioned a Colonel of the Third Pennsylvania Regiment of militia and travelled with 6 companies to Quebec, arriving in April. Once there, he was able to support General Thompson after the defeat at Quebec, devising an escape route from the British using his memory of the terrain and knowledge of British tactics. This earned him a promotion to brigadier general with orders to join Washington and organize the New Jersey militia.

St. Clair participated in Washington's crossing of the Delaware on Christmas night and the capture of Princeton the following morning. Many have credited Arthur St. Clair with the plan for this stunning victory. By this time, Arthur St. Clair had become an invaluable confidant and friend of Washington and would remain so for rest of his life.

After his promotion to Major General in 1777, St. Clair was sent to Fort Ticonderoga in upstate New York to defend the valuable route into Canada. Unfortunately he found he

had only 25 percent of the men necessary to defend the fort and few supplies. As British General Burgoyne approached the fort with over four times the number of soldiers than the Americans, it became clear the fort would have to be abandoned and a careful retreat would need to be made. St. Clair was court martialed for this decision in 1778 but was acquitted, "with highest honor, of the charges against him". Congress concurred with the decision to absolve St. Clair.

For the rest of the war, General St. Clair served as aide de camp to Washington except when he was ordered to lead a force to defend Philadelphia. As he was doing this, he was hastily redirected to Yorktown, arriving four days before Cornwallis' surrendered on the 19th of October 1781.

Two men were selected to represent Westmoreland County on the Council of Censors in 1783; General Arthur St. Clair, an avowed federalist, and his counterpart, William Findley, a leading anti-Federalist. Their duty as censors was to examine the Pennsylvania Constitution and make recommendations for improvement. Nothing conclusive came from these two meetings.

Upon completion of this task, St. Clair was selected as a delegate for Pennsylvania to the Continental Congress from 1785 to 1787. In 1787, he was chosen to be President of the Continental Congress for a year while the Constitution was being formulated. (The date which celebrated this appointment later became known as Groundhog's Day.) This was followed by an appointment by George Washington to be the Governor of the Northwest Territory in 1787. While functioning as governor, he lived at Fort Washington in Cincinnati. He was perceived as high handed and arrogant by some and very partisan as well. He believed ordinary people should defer to their established leaders and he appeared to relish his status as the man in charge. In 1802, when St. Clair resisted the wishes of Thomas Jefferson to make Ohio a state, Jefferson relieved him of his governorship. St. Clair's plan was to make two states out of Ohio. As evidence of his highhanded ways, the first Ohio Constitution, made sure there would always be a weak role for a governor who would be kept in check by a powerful state legislature.

An interesting aside is that I discovered a record of a William Bell, as being General Arthur St. Clair's personal guard. My Scots-Irish ancestor William Bell served in the War of Independence and lived barely 6 miles from General St. Clair. I can't prove it; but I think there is a good chance my William Bell was St. Clair's personal guard and St. Clair may have been helpful in relocating Bell to Westmoreland County from Cumberland County in 1786.

Benjamin Chew

During the time of the American Revolution Benjamin Chew (1723-1810) represented the very top of the socioeconomic hierarchy in Philadelphia. He was brought up a Quaker, but later in life affiliated with the Anglican religion. Educated into the practice of law under the guidance of the lawyer who took care of the Penn family, and whose

law practice he inherited and sustained. Eventually, he became the head of the Pennsylvania Provincial Judiciary System and later the Chief Justice of the Supreme Court of Pennsylvania. During the War for Independence, he was arrested for treason and put under house arrest because of his reluctance to support the Declaration of Independence and because of his close ties to England. When he was released from arrest in 1778, he did not practice law for ten years.

Benjamin Chew strove to consume conspicuously, cultivating a sophisticated appearance for himself and his family in order to impress other wealthy and prestigious families of Philadelphia. His stone home, Cliveden, was built in 1763 and still may be seen in Germantown. It is a beautiful example of tasteful colonial opulence. In 1777, the British used it as a fort located at the epicenter of the Battle of Germantown.

Among his many money making interests were vast land holdings in: Philadelphia; Delaware; New Jersey; and Virginia; as well as 30,000 acres in western Pennsylvania, with 277 acres of those in Paddytown, known as White's Little Mill Seat. The patent for this land predated any Irish settler in 1774 and it was located along the Turkeyfoot Road. The agent working for Chew no doubt believed this was a prime location.

John Maxwell Nesbit

John Maxwell Nesbit was another land speculator with property in Paddytown. He was born in 1728 in Ireland, immigrated to this country in 1747, and became one of the chief merchants in Philadelphia. During the War for Independence he was paymaster for the navy and treasurer of the Pennsylvania board of war and for a time during the New Jersey campaign he served in the city militia.

In 1780 he formed the Pennsylvania Bank in order to supply provisions for the army donating 5,000 pounds of his own money. In 1781, he joined others in forming the Bank of North America and remained its director until 1792, at which time he helped found the Insurance Company of North America. The oldest fire and marine insurance company in the United States. Among other achievements, in 1771, he became the founding member of the Friendly Society of St. Patrick, later known as the Ancient Order of Hibernians.

Nesbit's land in Paddytown adjoined Chew's acreage and was patented the same year. It consisted of 322 acres and was named Deep Spring Level for a number of springs that erupted on it and gathered together to make Bark Cabin Run to the Casselman River a mile away. This run became the boundary between the Pinkertons and the Connelys. I think it is interesting to note that in 1834, Deep Spring Level, was purchased by Bernard Connelly Jr. a Justice of Peace, State Legislator, Auditor for Somerset County, and a local financier of sorts. His step-son, Michael Sanner, became the richest man in Somerset County through banking.

Revolutionary War Tales From Turkeyfoot

From my compilation of veterans (which see) we can see there were quite a number of war veterans at Paddytown and in the immediate area which encompassed the Jersey settlement. You can use your imagination to picture these veterans as old men, gathering off to one side at a militia mustering or a wedding frolic, enjoying the company of others who shared their special time in history and trading stories about the varied roles they may have played in securing the new nation's independence from the super power England.

One story you might have heard at such a gathering concerned Archibald McElmoyl who appeared for only one year on the tax list of 1783 with 50 acres. Archibald came from upstate New York, was well educated, considered a classical scholar in fact, probably taught school in Turkeyfoot and during the war served as an officer during the Saratoga Campaign, which occurred in his home territory. Unfortunately, for McElmoyl, his family were Loyalists and his two brothers were British officers. He was chosen by the American Colonel O'Hara as his secretary to negotiate a surrender with General Burgoyne. It was McElmoyl's hope that he would be able to avoid a battle in which his brothers would certainly take part. When Burgoyne refused to surrender, the Battle of Saratoga was fought the next day and Archibald's brother John was killed in the fight. His other brother Hugh, along with his family and other neighbors fled to Canada and the Americans confiscated the family's farm of 800 acres. When the War for Independence was won, Archibald no doubt felt a great separation from his family. But, the love of a brother sought him out and found him at the Turkeyfoot and persuaded Archie to join the family in Canada, near Prescott Ontario. Archie had no legal right to own land in Canada since he fought for the wrong side, so his brother shared his farm with him while Archie taught school in his last years.

Another tale told would have been about the blacksmith Isaiah Strawn, who lived on the west side of the McNeills. He was born into a Quaker family and against his parents wishes, enlisted in the War of Independence as a wagon driver, but when the Battle of Germantown commenced he saw a neighbor fall mortally wounded, which compelled him to take up his neighbor's musket and finish the fight. He was wounded at this time by a gunshot to his foot. Isaiah may have shown his listeners the bulge in his foot, indicating where he carried this bullet the rest of his days on earth.

In a somewhat similar tale, the father in-law of James Hanna was Thomas Leach an Irish Quaker, who against his religion served in the army during the American Revolution guarding prisoners for two months. Later in life he became a Methodist.

Other tales might have sounded like those of Amos Johnstone, a lieutenant in Captain Phillips Company of Hunterdon County Militia of New Jersey. Aesop, his son, said he spoke of jumping from an English ship and swimming to shore near Elizabeth, New Jersey, perhaps escaping from an old ship hulk used as a prison? It was also said that he and his brother Ben were given the perilous duty behind enemy lines of delivering ammunition that was packed under the nails in wooden kegs in order to disguise their

cargo. Also, there was the instance in which the bar to a gate that they were opening was shot from brother Ben's hands by a passing cannon ball.

With every year in the 1780s, there were new arrivals and departures of likely Ulster Irish, whose names appear on the tax registers of Turkeyfoot Township. This was especially true after the signing of the treaty in 1783, when the Forbes Road had been improved and refugees returned to the Turkeyfoot along with an influx of other new settlers. Many more departed for other regions than Paddytown. Most of whom I expect were veterans of our War of Independence ready to practice their newly won freedom, beginning with the basic opportunity of land ownership in the new territories just opened for them.

The Tory-Indian War of Western Pennsylvania

The first Scots-Irish began arriving to what would become Paddytown in 1779. We can look at lists of taxpayers from this time and see names associated with Northern Ireland appearing in a steady stream to Turkeyfoot Townships. Most of these families had fathers and sons who had served in the War of Independence, and many of them were from the Harrisburg area and had some experience dealing with hostile Indians before the War of Independence, some more than others. Also, when I examined the Revolutionary war records of the early Paddytown residents, I found that generally the pattern for these veterans from Pennsylvania began with service around New York City and then Philadelphia until the Battle of Monmouth in 1778; after which efforts were directed by order of Washington toward the Indian hostilities supported by the British in the western part of the state until the treaty was signed in 1783.

The 8th Regiment of Pennsylvania was the main regiment assigned to oppose the activities of Indians in the western part of Pennsylvania. On the 11th of July the 8th Regiment left Valley Forge for Pittsburgh arriving in September 1778. Officers received new blue uniforms and the rank and file received new buckskins (and round hats) as the Ranger uniform. Generally speaking, the American soldiers who fought Indians were called Rangers for the activity of "ranging" or covering an area that needed protection.

In April 1779, a detachment under Captain John Rutherford along with Sergeant Jonathan Woodside, later of Paddytown, moved to Bedford to defend inhabitants from Indians.

The following statement from a pension record summarizes a ranger's experience on the Pennsylvania frontier.

"The Indians...(took)... advantage of any temporary absence of the rangers...(to)... burn property, kill and make prisoners, and drive off cattle. [The rangers] were kept continually on the alert, marching to and fro, to protect the county from the enemy who was only known by his sudden burning and murders and escape to the depths of the forest.... (The rangers) were all well-armed as riflemen during their service and drew their arms at Sunbury. Such

was the nature of their service that he [Peter Keister] cannot state any prominent fact which entered into the history of the country. It was an arduous service marked by individual murders and burnings.... (He recollected) Michael Lamb, John Ebby, John Clinesmith[?], and Jacob Beekle were killed by the Indians. John Stomilch[?] and his wife were tomahawked and scalped and the old man had seven stab [wounds]. He [Keister] helped to bury them."

The Jersey settlement just west and south of Paddytown was established right before the war. They had taken precaution against Indian raids by constructing a fort along the north side of Laurel Hill Creek, at present day Ursina. This was a stockaded enclosure around the sturdily constructed home of Andrew Ream. A tunnel was built from this fort house to the creek for protection when gathering water during an Indian raid. Close beside this was the Fort Oak, a trunk of a huge white oak 20 feet tall and 16 feet around that was used as an observation post. I presume John Kilpatrick and his Irish neighbors sought this shelter when there was an alarm. The Jersey settlers also built a blockhouse with a gallery to shoot from in 1788. This doubled as a Baptist house of worship. The location of this building is marked today by the graves of Mr. and Mrs. Jehu Rush at the southwest corner of the Jersey Church Cemetery. The real threat of an Indian raid continued up to the victory at Fallen Timbers in 1794. Thankfully it never materialized.

There are only two accounts of an attack that I am aware of from within what is known as Somerset County today. One was an attack made on James Wells as he harvested buckwheat in the fall of 1776 near the town of Somerset. As he fled, he received four bullet wounds and barely escaped when a woman gave him her horse and then successfully hid herself. It is too bad we cannot give credit to this woman for her valiant act by at least naming her. The other attack gave Negro Mountain its name after Indians mortally wounded a black slave near its crest.

Fortunately, the settlements of Westmoreland County, the next county north and west, acted as a buffer between the Turkeyfoot and the Indian towns. Just because the Indians never appeared in force in Somerset County, does not mean there was not any real reason to feel fear from an attack during the years of the Revolutionary War. The pattern of many of the attacks in Westmoreland County had Indians, often Mingo, ambushing farmers working in their fields who then fled for the shelter of their cabins to gather their families in some sort of defense, whereupon the settlers were killed and scalped or captured. If a captive became difficult in any way, they were often killed on the spot. Prisoners were either adopted into their tribes or handed over to the British for a bounty. Among the names of the families who suffered this type of fate from Westmoreland County were the Campbells; Ulenys; Harmons; Samples; Klingensmiths; Frantzes; and the Willards, to name but a few. In addition, soldiers defending the region had many encounters with losses, the worst being a massacre of Colonel Lochy's men in which 40 were killed, another out of Bedford, lost 30. Looming in the mind's eye of nearly every settler in southwest Pennsylvania was the specter of Simon Girty, an Ulster Irishman who was captured by the Indians and witnessed the horrific torture of his stepfather. He was then adopted by the venerated chief of the Mingos, Guyasuta, and lived among them for seven years before the war. He had begun the war as an ally, but

changed sides in 1778 and did the bidding of the British until he became an object of fearful fascination and disgust, creating a myth in which his visage was seen wreaking havoc everywhere. Especially true after it was reported that he laughed heartlessly while Washington's friend Colonel William Crawford was mercilessly tortured and burned at the stake by Indians. The year of 1777 was known as the year of the "Bloody Sevens" and 1778 was the year of the "Great Runaway" of settlers. When John Kilpatrick arrived to Paddytown in 1779, the frontier was in continual excitement and alarm. This was followed by the worst winter on record. Heavy snow fell for 40 days consecutively.

The most worrisome event occurred only 50 miles away from Paddytown in July of 1782, when a force of 100 Mingo Warriors and 60 Canadian whites looted Hannastown, the Westmoreland County seat and burned it to the ground, killing twelve pioneers. It was said that the leader of these natives, the Mingo chief Old Smoke, declared the environs of Turkeyfoot were next.

Brutality of Indians

I would like to say something about the brutality of the Indians here because I believe it gives us insight into the reality of life on the frontier of western Pennsylvania. When doing the research for this story, I was surprised to find that no one had calculated the cost in lives lost of both the Indians and the Whites, from the French and Indian War through the War for Independence up to the defeat of the Indians at Fallen Timbers in 1794. Murders by Indians continued after this date here and there, but much less so, and they occurred before the French and Indian War as well, but infrequently. For example, Washington mentions that he came upon two adults and five children who had been killed and scalped on his first trip through western Pennsylvania, two years before Braddock's Defeat. Later, on this trip, an Indian who made friends with Gist and Washington, suddenly wheeled about and took a pot shot at Washington, fortunately missing him and then the Indian took off running never to be found.

I asked Dr. Dan Rolph, at The Historical Society of Pennsylvania, if he knew how many White people were killed by Indians in western Pennsylvania during this time period and he replied "easily thousands, many more than Indian casualties". This answer comes from someone who has gathered numerous accounts of settlers massacred or murdered, scalped, etc. by the Indians, for quite some time. One account I ran across said George Croghan - the Indian trader associated with the Ohio country - testified that 2,000 deaths occurred during Pontiac's Rebellion in 1763 alone.

I believe it is important to understand that the Indians had a history of treating each other harshly to begin with. Their world was one of "might makes right". An Indian's domain was always changing. They rarely stayed in one location for long. They were always pushing each other around, even wiping each other out, then adopting the left over women and children. The Iroquois were a dominant coalition, more powerful than the Leni Lenape and the Shawnee. They held ultimate control over them in the Ohio country. I believe the Indians of western Pennsylvania understood the White man as a

more powerful tribe or tribes; the British tribe, the French tribe, and the American tribe. They simply put their support behind the one who was most advantageous to them. No different, really, than what was happening in Europe or anywhere else for that matter.

What was different though, compared to the Whiteman, was the degree of brutality they lived by. The life of an Indian was full of brutal violence, they nearly always attacked only when the advantage was theirs, they were very often cruel and unmerciful toward their victims and they had a heartless fascination when torturing their enemies. Torture was a kind of entertainment for them that they looked forward to. That is not to say brutality didn't exist among whites, but apparently among Indians it was a way of life, to a frightening degree. The astounding thing to me are the accounts of white captives who when recovered or released from captivity longed to return to their lives among the Indians.

The Corbly Massacre

As an illustration of the cruel actions fairly typical of an Indian attack, I offer this story about Reverend John Corbly. Only seven years previous to the assault on his family, he was the supply pastor that helped the Jersey Church of Turkeyfoot get established. Reverend Corbly served in the local militia during the Revolution, which may or may not, have had bearing on the atrocities that occurred near Fort Garard,, Pennsylvania.

The following was written by Nannie L. Fordyce, -

"The massacre occurred on Sunday morning, the 10th or 12th of May 1782. A party of Indians was on "Indian Point," an elevation of land from which they could see John Corbly's cabin, the log meetinghouse, which was located on the edge of the graveyard, and the fort, which was about four hundred yards east of the meetinghouse. Because of a rise of ground the fort was out of view of the massacre, but it was within hearing distance, for the screams of the Corbly family were heard there and in a very few minutes men on horseback rushed out from the fort to give help.

The Corbly family had left their home and were proceeding on their way to worship where Mr. Corbly was to preach, when it was discovered that the Bible, which he thought was in Mrs. Corbly's care, had been left at home. He returned to get it and then followed his family, meditating upon the sermon he soon expected to preach.

The Indians descended the hill, crossed Whitely Creek, and filed up a ravine to the place, about forty-nine rods north of the present John Corbly Memorial Baptist Church, where the helpless family was massacred. The following is John Corbly's story of the massacre, as written to this friend, the Reverend William Rogers, July 8, 1785.

"On the second Sunday of May in the year 1782, being about to keep my appointment at one of the meeting houses, about a mile from my dwelling, I set out with my dear wife and

five children for public worship. Not suspecting any danger, I walked behind with my Bible in hand, meditating. As I was thus employed, all of a sudden, I was greatly alarmed with the frightful shrieks of my dear wife before me. I immediately ran with all the speed I could, vainly hunting a club as I ran, till I got within forty rods of them; my poor wife seeing me, cried to me to make my escape; an Indian ran up to shoot me. Seeing the odds too great against me, I fled, and by doing so outran him. My wife had a sucking child in her arms; the little infant (18 weeks old) they killed and scalped. Then they struck my wife several times, but not getting her down, the Indian who aimed to shoot me ran to her. My little boy, an only son, about six years old, they sank a hatchet into his brain and thus dispatched him. A daughter (2 years old) besides the infant they killed and scalped. My oldest daughter (12 years old) who is yet alive was hid in a tree about twenty yards from where the rest were killed, and saw the whole proceedings. She seeing all the Indians go off, as she thought, got up and deliberately came out from the hollow tree; but one of them spying her, ran hastily up, knocked her down and scalped her; also her only surviving sister (Elizabeth), one on whose head they did not leave more than an inch round, either flesh or skin, besides taking a piece of her skull. She and the before-mentioned one are miraculously preserved; though as you must think, I have had and still have a good deal of trouble besides anxiety about them; insomuch as I am, as to worldly circumstances, almost ruined. I am yet in hopes of seeing them cured; they still, blessed by God, retain their senses, notwithstanding the painful operations they have already had, and yet must pass through. “

Initially, Reverend Corbly had hoped his wife and children might be taken prisoners and yet retrieved. This hope vanished, (and) he became the victim of a temporary despair. His soul sickened within him. By the kind nursing of sympathizing friends he was cheered at the prospect that two of his daughters might yet survive.

The following description of the family after the massacre is from (?) Evans' story:

“Margaret, his eldest daughter (from his first marriage), described the scene of the massacre as witnessed by her when the killed and mangled were borne from the place of slaughter to the fort. She said it seemed only an incredibly short space of time from her hearing her stepmother scream till one of the fort people came riding in great haste, carrying the murdered woman dangling across the withers of the horse. The skirt of the dress, which was a black silk one, had been cut off close to the waist and she was frightfully mangled and smeared with gore. A few minutes later others came bearing the little ones, dead and dying and suffering.”

“Two of his daughters, Elizabeth and Delilah, gave signs of returning life. The little boy, Isaiah, lived twenty-four hours. He revived enough to cry piteously and scream deliriously for the Indians to save his life, which Grandfather Corbly had been known to say was the severest trial of his life. Gladly would he have died to save his darling boy.”

“Elizabeth survived until twenty-one years of age. Sometimes she would seem to be entirely well, then the sore would suddenly reopen and endanger her life. She was said to be a very fascinating girl and was betrothed to Isaiah Morris. Preparations had been

made for the nuptial occasion when very suddenly the wound broke afresh and in a few days she was a corpse." (She always maintained that a white man had scalped her.)

"Delilah got well, lived to marry a Mr. Martin, and reared a large family somewhere in the great Miami valley."

A List of Veterans

The following is my attempt to create some sort of tentative list that shows the men who were participants in the War for Independence from the Paddytown community. The first names on this list are of those I felt more certain of, with the names that follow down the list less so.

War of Independence Veterans List for Paddytown

Most of the settlers found by Rev. Steele in 1768 at Turkeyfoot were English in origin.

1st Lt. Henry Abrams, Capt. Benjamin Jennings, Capt. William Tissue, 1st Lt. Ezekial Hickman

1st Lt. Ezekial Hickman, enlisted 1775, 8th Pa. Regiment, Continental Line, Col. Daniel Broadhead, Gen. Daniel Morgan's Division, a.k.a Morgan's Rifles, Ezekial died of small pox in 1779, while fighting Indians in western Pennsylvania.

Most of the Jersey settlers were of **English origin**.

Veterans close to Paddytown from the Jersey Settlement,

John, James and Obadiah Reed, west of McNeill's

James Lanning, at Jersey Church

Samuel Skinner, west of Jersey Church

Jacob Rush, south of Jersey Church

Jon and Wade Loofborough, northeast of Jersey Church

Isaiah Strawn, east of Jersey Church

Robert Colborn, Draketown west of Jersey Church

James Moon, Draketown

Oliver Drake, Draketown

Paddytown members of **German origin** who were vets,

Jacob Heimbaugh was buried at Pinkerton Cem. died 1816

Jacob Younkin, of the north edge of Paddytown died 1811

Jacob Hartzell, came from same place as the Younkings in Bucks Co.

Other Germans associated with the area,

Capt. Andrew Ream also David and John

Capt. Andrew Friend

Peter Gary, fife player, Sgt. Artillery

The following were likely **Irish vets** from Paddytown and Turkeyfoot,

John Kilpatrick, Capt. **James Rogers** Co. Col. Timothy Green's Battalion of Associators, bound for the camp in the Jerseys, 6 June 1776.

Patrick McNight, Captain **James Rogers** Co. Col. Timothy Green, 6 June 1776.

Hugh Donaly, Captain **James Rogers** Co. Timothy Green, 6 June 1776.

James Porter, Capt. **James Rogers's** Co. Col. Timothy Green's Battalion, 6 June 1776

Alexander McClintock, Capt. Jacob Cook, Liberty Company of Londonderry, 17 May 1775,

Capt. Campbell's Co. Cumberland Co.

John McClintock, Capt. **Robert McCallen's** Co. Col. Bartram Galbraith's Battalion of Associators, 20 Aug. 1776, destined for the camp in the Jerseys.
 Took the Oath of Allegiance before John Thome, of Lebanon Twp. May 1778.
 Captain McCallen went to Jersey in August 1776 and was absent until January or February 1777.

Amos Johnston, (a.k.a. James) Capt. **Robert McCallen's** Co. Col. Bartram Galbraith Battalion of Associators. There are 14 listings for a James in York County.

James Wright, Capt. **Robert McCallen's** Co. Col. Bartram's Battalion of Associators, 30 August 1776, Oath of Allegiance taken by Hon. James Jacks, Hempfield Twp. Lancaster Co. 20 August 1776,

John Rowan, Capt. **Robert McCallen's** Co. Col. Bartram Galbraith Battalion of Associators, 20 Aug. 1776

John Patton, Capt. **Robert McCallen's** Co. Col. Bartram Galbraith Battalion of Associators,
John McMillan, Capt. R. Shanous Co. 1st. Battalion, called up 11 Sept. 1777

James McMillan, Capt. John Gilchrist Co. Col. Robert Elder, Paxton Twp. Lancaster Co. 1777

John Wright, Drummer, Capt. **Henry Weaver's** Co. Col. Peter Grubb's Battalion, 20 Aug. 1776

James Conner, Corporal, in Capt. **Henry Weaver's** Co. Col. Peter Grubb's Battalion, 20 August 1776, destined for the camp in the Jerseys.
 Oath of Allegiance was taken before Timothy Green, Hanover Twp. Lancaster Co. July 1777.

Patrick Conner, Oath of Allegiance taken before Timothy Green, Hanover Twp. Lancaster Co. July 1777.

Jonathan Woodside, Private in Capt. John Rutherford's Co. Col. Robert Elder's 4th Battalion, at Middletown, 12 Aug. 1777, on the march to Philadelphia, Soldier of Continental Line,
 Took the Oath of Allegiance before Honorable Timothy Green at Hanover Twp. Lancaster Co. November 1778.

Sergeant, in Capt. **Henry Weaver's** Co. Peter Grubb's 4th Battalion, 1779, marched to Bedford County for the protection of the inhabitants.
 Ensign, in 7th Co. 10th Battalion, 26 August 1780,

Lt. William Nicholson, Capt. Thomas Paxton's Co. 1st Battalion, Bedford Co. Militia

Hector McNeill, Capt. Samuel Davidson's Co. 2nd Battalion Bedford Co. Militia 1776

Daniel McCarty, Lt. Edward Rose's Rangers 7th Co. 1st Battalion, Bedford Co. Militia, 1781

Sgt. Robert Philson, Capt. Terry Campbell's Co. Cumberland Co. Pa. 1782

Sgt. James Campbell, Capt. Whiteside's Co. Col. Thomas Porter's Battalion, 13 Aug. 1776, Ensign 1st Co. 7th Battalion 1777,
 Took Oath of Allegiance from Joseph Miller, July 1777, Little Britain Twp. York Co.

Alexander Hanna, first class, of Captain Andrew Wilson's Co. 6th Battalion Militia, paid one shilling, a tax levied on him along with other members of his unit to pay for a soldier recruited from their number to serve, 1781, Monaghan Twp. York Co.

Jonathan Nesbit, Capt. Richard Brown's Co. 1776, Bedford Co

Daniel Martin, Capt. Alexander Nesbit's Co. 6th Battalion, Warrington Twp. York Co.
 Later in Capt. Oliver Drake's Co. 1st Batt. 25 April 1778

John McNair, Capt. David Zeigler's Co. Col. James Chambers

Michael King, (m. Leech) Capt. William's Co. 1st Battalion,
 Capt. John Rutherford 1779

Philip King, Capt. Andrew Wilson's Co. (same Capt. as Alex Hanna) m. Brooke

Christopher King, Capt. Benjamin Kobel's Co. m. Leech

John McLean, Capt Charles Taggart's Co. 1st Battalion

Michael Drury, Capt. Christie's Co. hurt head, became deaf, got pension
 Capt. William McCall 3rd Battalion Bedford Co. 1781

Isaac and Shaphat Dwire, their brother Ellis died in Rev. War.
 Richard and Thomas Green, of south of Harnedsville

Richard Pinkerton, Chanceford Twp. York Co. (no record found)

George Briggs, Pvt. Tyrone, Pa. b. Co. Down

Joseph Biggs.

Thomas Bayes.

John Hammell.

Ezekial Lee.

William McCloud

Charles Durning

Edw. & James Lafferty.

Daniel McIntire.

John Clark, Captain James Watson's Co. Col. James Cunningham's Battalion, Flying Camp commanded by Major William Hays, at Long Island, on 27 August 1776.

Took the Oath of Allegiance before John Thome, in Lebanon Twp. York Co.

Robert Plunket, 3rd Class, Captain Jonathan McClure's Co. 10th Battalion, 11 April 1781. York Co.

Archibald McElmoyl, from N.Y.

Moses Collins, of Confluence area

Alexander Tannehill

James Mitchell, Capt. Bedford Militia, father James b. Belfast 1719

John McClachey, bro. inlaw? of James Mitchell Sr.

Peter Wilkins, Pvt. Militia Pa. sis. m. Mitchell

Other likely Irish vet names from Turkeyfoot.

Joseph Donahue

Henry Laughlin

Moses McCallum

William Ogg

Isaac Devine

Lawrence Carney

Matthew McGinnis

John Morton

Garret Matthews

Nathan Cooper

A NEW GOVERNMENT FOR THE NEW LAND The Politics of Paddytown

Quakers

The Quakers named their denomination, "The Religious Society of Friends" after Jesus' declaration in John's gospel (15:14). "You are my friends if you do whatever I command you to do". These "Friends" became known as "Quakers" after an early leader said that his followers should tremble or quake upon hearing the word of God, for "the fear of God is the beginning of wisdom" (Proverbs 9:10).

William Penn and the Quakers, while in England, were persecuted for their beliefs rooted in scripture. They were a nonviolent, antislavery people who objected to being forced to support the Anglican Church financially. They adopted the view that all people were created equal before God, therefore addressing all by the familiar thee and never the formal thou, nor would they doff their hats in deference to any man.

When Penn acquired the lands that would become Pennsylvania, he established the colony as his Holy Experiment, a fulfillment of his feeling that anything might be possible in the New World.

When the first Quaker colonists arrived in 1681 to 1683, Penn offered them the opportunity of self-determination by stating that they were, *“fixed at the mercy of no governor that comes to make his fortune great; you shall be governed by laws of your own making and live a free... life. I shall not usurp the right of any... ”*.

The Quakers invited and welcomed the persecuted in Europe to become a part of the Holy Experiment, with its tolerance of all religions and all walks of life: Anglicans; Catholics; Jews; Quakers; French Huguenots; German and Dutch Reformed; Lutherans; the German sects; Baptists and the Presbyterians of Scotland and Ireland; who were also attracted to the “best poor man’s colony” because of its lack of inhibiting policies. James Logan, Secretary to William Penn, and a Quaker from Ulster, encouraged his “brave fellow countrymen” to pioneer the colony’s backcountry “as a leading example” to others and to act as a protective buffer against the Indians.

The laws the colonists created in Pennsylvania lasted clear up to the Declaration of Independence; while the Quaker majority had ruled up to the French and Indian war. At which time, nearly eighty years of remarkable peace was ended by the Indian alliance with the French, forcing colonists to fight to defend themselves. With the eruption of war, the Quaker pacifist majority in Pennsylvania government stepped down. This was replaced by the warlike and politically savvy Scots-Irish backwoodsmen in the election of 1756.

A Constitutional Republic

“We have the power to begin the world over again”, Thomas Paine
From the Appendix to Common Sense, 1776.

Exactly at the time that the Paddytown community was forming out of the wilderness, our new country was formulating a new and innovative government never seen before. Fundamental to the success of the United States of America is the understanding and acceptance of our human nature as a common denominator. The founders chose to focus on what we share, what unites us, good or bad, in spite of whatever our cultural differences may be. They wisely recognized that the nature of humanity expressed in Greek and Roman myths and legends; the stories of the Old Testament; and Shakespeare plays; are expressions of our shared humanity. We recognize in these stories the same foibles; villainy, heroism, power plays, trials, jealousies, lusts, loves, and kindnesses, which are common to mankind, timeless and universal.

The King could be torn by guilt as much as any of his subjects. A rich person’s need for dignity is equal to a poor person’s. The German can feel a slight the same as an Englishman can. One who is well educated can love and be loved as well as someone who is illiterate. As a result of this kind of thinking, a man should “not be judged by the color of their skin, but by the content of their character.” In America, it was the intention of our founders that we would be primarily measured by our actions and our behavior, or, as Thomas Paine said, our “talent, merit and hard work”. It is a marvel for me to consider that we can be judged fairly by a jury of our peers, because we share the same human condition. This was a time

of “common sense” as Thomas Paine said and we strove for the common good and we saw our governments as commonwealths.

On the positive side of our humanity the founders agreed that we were born with an inbuilt longing for undeniably good and valuable things like; Life, Liberty and the Pursuit of Happiness and that we should uphold and protect these things.

On the other hand, our founders wisely recognized that there exists something innately subversive in our human nature, which we need to be on guard against and need to control. The founders understood this well and ingeniously created various inbuilt measures to inhibit and control destructive behavior in our government. These became known as checks and balances.

English born Thomas Paine wrote an inspiring and very popular pamphlet entitled, *Common Sense*, in January of 1776, which was derived from a principle taught by Scottish Enlightenment scholar Thomas Reid. “Self evident,” used in the Declaration of Independence, restates this important idea. “Unalienable rights,” and “Life, Liberty, and the pursuit of Happiness,” are attributed to another Scottish Enlightenment sage, David Hume. The Calvinist Presbyterian would be glad to read, “that all men are created equal,” and “that they are endowed by their Creator”, the big “C” written here giving credit where it was due. This was acknowledged again in the phrase, “ the laws of nature and nature’s God.”

When writing the Declaration of Independence in 1776, Thomas Jefferson derived many of his views on the nature of man and society from the Scottish Enlightenment, which was conveyed to him by his favorite teacher, William Small, a graduate of the University of Aberdeen in Scotland. Small’s worldview had been formed by Scottish scholars like; Thomas Reid, David Hume, Adam Smith, Lord Kames, Adam Ferguson and Francis Hutcheson, who were particularly influential on Jefferson.

John Hancock, the bold signer of the Declaration of Independence, had County Down ancestors. Nineteen of the Fifty-six signers of the Declaration were either Scot or Ulster Scot. The document itself was hand written by Charles Thompson, and John Dunlap was the first one to print it, and Colonel John Nixon was the first to read it publicly in Philadelphia. All three of these men were from Ulster.

On July 4th 1776, with the Declaration of Independence, peaceful strategies were given up in resistance of Britain rule. The Anglicans, Quakers, most of the German Sects and some of the Lutherans, withdrew from government as war shattered the connection to England, choosing to lay low until the dust settled. Control fell into the hands of the Presbyterians and the Reformed Germans who were glad to take on the responsibility and the risk in Pennsylvania.

The Pennsylvania Constitution of September 1776, was the most radical of the state constitutions, known for being strongly anti British and anti Indian, reflecting the needs and desires of the Scots-Irish who had seized power from the Quakers twenty years

prior to this. This document was the result of the leadership and work of George Bryan of Dublin and Robert Whitehill, born of Ulster parents. It included a unicameral (one house) government, with an executive council; each county was granted equal representation, which gave the sparsely populated western counties much more power than they had before. Among other things, the document included a council of censors to be chosen every seven years to act as overseers of the government for the “Commonwealth” of Pennsylvania. Under the leadership of George Bryan, gradual abolition was instituted as law in 1780, the first such law in the United States.

John Dickinson was the author of the fourth and final draft of the Articles of Confederation in 1777. As a youth, Dickinson was taught by the influential Presbyterian teacher Rev. Francis Alison, a top Latin scholar, who was born in Ireland and educated at Glasgow University, an institution burgeoning with Enlightenment ideas. Dickinson also had a tutor that lived in his home for a number of years. This teacher was the Irish born Presbyterian William Killen, 10 years older than Dickenson, a scholar in his own right, who later in life became the Chief Justice of Delaware.

On November 17th 1778, the Articles of Confederation were approved after debate and ratified March 1st 1781. It offered an extremely limited central government. This remained in effect till the 4th of March 1789 when our Constitution supplanted it.

From 1776 to 1780, relatively few people participated in the elections, even though voting had been extended to all male taxpayers and their sons. The Test Acts had excluded anyone who did not take the Oath of Allegiance until the end of 1779. Neutrals and pacifists, in essence, were punished for not joining the patriot cause. Those who did vote, elected Presbyterian and Reformed candidates who were from the only “party” available.

In 1778 to 1779, Federalists and the Antifederalists began to emerge as opposing political parties in Pennsylvania State politics.

In my research for this book, I found that Antifederalists perceived the Federalists as: urbane, aloof, condescending, aristocrats, increasingly patronizing, casting aspersions on common folk, arrogant, with hierarchal authoritarianism, possessing dictatorial airs, a magisterial voice, an imperious tone, a haughty countenance with lofty looks, themselves gods, the rest brutes, often Anglican, at times amoral, aristocratic secularists, and anti Christian Deists, men who wanted social privilege and political advantage, and sought an evolving and developing American aristocracy seeking to establish top down rule from a colonial elite.

The electorate for whom the anti-Federalists spoke was the backcountry Trinitarian Christian, a dissenting Protestant, of middle rank and supporters of the most radical state constitution of 1776. In other words, people very much like our Paddytown citizens.

They sought the consent of the people, and saw the people as sovereign. A government of the people, for the people, and by the people; otherwise known as a Republicanism.

Antifederalists were comfortable with scripture and words flavored by the Bible, closing sessions with, "He alone who has dominion over the passions and understanding of me." Or, "Under the dispensation of the gospel" ...everyman is to search within himself for a monitor to direct him."

Antifederalists feared the undermining of Republican liberty-freedom. The fundamental assertions of antifederalists about human nature supported the judgment that unchecked, unlimited, and unbalanced power, would ultimately destroy liberty. Therefore, the anti-Federalists adamantly sought checks and balances written into the new government.

From the end of the war to 1786, there was a shift in which more Federalists were elected into office. This trend was encouraged in 1786 when the Pennsylvania legislature allowed those who would not sign the oath of allegiance during the war to vote. Anglicans, Quakers and German Sects, gradually rejoined politics through 1790. As voter turn out increased, Federalists replaced many Presbyterian and Reformed candidates.

A couple of months after the Treaty of Paris was signed, ending the war in 1783, westerners John Smilie, William Findley, Robert Whitehill, and Arthur St. Clair were elected to the Pennsylvania Council of Censors, as watchdogs of the Pennsylvania Constitution. After two days, the Censors adjourned without recommendation.

The father of the United States Constitution was James Madison, a strong ally of Thomas Jefferson. Madison while a student at Princeton, studied the precepts of the Scottish Enlightenment under the direction of the Scottish Reverend John Witherspoon, who likewise profoundly influenced a number of our founding fathers. He personally taught 9 cabinet officers, 21 senators, 39 congressman, 3 justices of the Supreme Court, 12 state governors and 5 of the Constitutional Convention members.

Witherspoon was one of the most active members of the Continental Congress as well. He advocated independence, served on many of the committees and authored a number of resolutions of prayer and thanksgiving.

Arthur St. Clair, a Federalist from western Pennsylvania, was elected to serve as President of the Continental Congress from February 2nd to November 4th 1787. As such, he oversaw the monumental proceedings in the creation of our Constitution from May 25th to September 17th 1787. Federalists, like Alexander Hamilton, George Washington and John Adams, pushed for a strong top down federal government, both fiscally and militarily, while showing little interest in states rights.

Pushing back against this were the Anti-federalists, including the Scots-Irish from southwestern Pennsylvania, who felt the Constitution was lacking safeguards to prevent a return to the same problems they had with the British. Despite the opposition of this minority, Pennsylvania quickly ratified the Constitution and it went into affect in the Spring of 1789, one month before Washington took office for the first time.

William Findley Anti-Federalist

For the first 34 years in the history of the United States of America, William Findley formed and witnessed the implementation of the mechanisms that would make our government a strong one. Because of his good and long service, he was addressed as the “venerable Findley” and was designated the first, “Father of the House” in the U.S. House of Representatives, serving there from 1791 to 1799 and 1803 until 1817. Before his service in the House, Findley spent a number of years in the state assembly, including the state constitutional convention.

William Findley immigrated to Pennsylvania from Ulster at the end of the French and Indian War and bought a farm in the Cumberland Valley, near Waynesboro in 1763. While there, he was chosen as a ruling elder for a New Side Presbyterian congregation in 1770 and when the War for Independence broke out he was chosen Captain for the 7th Company of the 8th Battalion of the Cumberland County Associators, commanded by Colonel John Findlay.

One notable event occurred during Findley’s military stint. It is known now as the Battle of Crooked Billet. Once they had arrived to the Philadelphia area, William Findley’s battalion was given the task of intercepting crops and livestock that were being delivered to the British by Loyalist farmers. Early on the morning of May 1st 1778, British Cavalry attacked Findley’s unit as they slept in their camp. As it was a complete surprise, the soldiers fled leaving most of their guns and equipment behind, 26 of the men were killed after being stabbed repeatedly with bayonets and swords. To add insult to injury, several of the Americans were set on fire by the British Troops as they lay wounded. Certainly an ignominious memory for Findley, one that probably fueled an animosity toward the British.

William Findley’s home from the close of the Revolution until his death in 1821 was near today’s Latrobe, about 50 miles from Paddytown and only about 12 miles from the farm and mill of Arthur St. Clair. Findley was a weaver and a farmer and also ran a mill on Loyalhanna Creek. His people were first and foremost, like himself, shared the circumstances of making a farm and fighting Indians to keep it; but it went deeper with the Ulster Irish because he also shared a heritage of discrimination. He was strongly identified with the causes associated with western Pennsylvania and although his district did not include Somerset County, Paddytown aligned itself with his widely read opinions and the descriptions of his actions in the newspapers. He was largely self taught, with little formal education, but read extensively and taught school early on. He was a fluent talker but not a public speaker. He electioneered among his constituents, attending barn or house raisings and as he was a fairly big man he could lift logs with the best of them. When he visited the farmer in the fields he could take the plow in his hands and won respect when he demonstrated his familiarity in turning a fine furrow. On his trips to Philadelphia he would shop for them. In these ways he gained the support of the common unlettered people that predominated in his day and they showed their loyalty time and again.

He opposed the Federalists, including Arthur St. Clair who thought the Constitution granted too many liberties to commoners who in his view were incapable of governing themselves. In response, Findley found himself brow beaten by these gentry who considered themselves of superior rank because of wealth and formal learning and an imagined birthright. Findley was regularly mocked as an uneducated hick, but in actuality he possessed uncommon knowledge and wisdom. An example of this came in a debate on regulating the content of theatres in Philadelphia, whereupon he readily demonstrated he was not so rough and uncouth as many of his peers liked to portray him.

In a letter to the wife of a member of the Federalist opposition, it was said of Findley that he, *"came to this country a poor Irish weaver....is now one of the most important characters in Pennsylvania....one of the best informed men, (and).... is one of the most agreeable with whom I have conversed. I had been taught to expect a rough, overbearing, haughty Irishmick, but...I found him modest, unassuming, (and) intelligent."*

He had the confidence of all classes high and low; in this he surpassed all men. William Findley was even known to advise Governor Thomas Mifflin, a member of the opposition and said, " I enjoyed his confidence as much as any man. That confidence arose from a long acquaintance, great intimacy and some peculiar trials of friendship". Even during the Whiskey Rebellion he retained the highest respect and confidence of George Washington. Although often on opposite sides, Findley was never hostile toward his political counterpart, Arthur St. Clair.

Findley acted in a backcountry partnership with two Scots-Irish men; namely John Smilie and Robert Whitehill. They became known as leaders of the Pennsylvania Constitutionalists in state government and Antifederalists in Federal government. Smilie lived only 30 miles from Paddytown, upstream from the Turkeyfoot on the Youghiogheny River. Whitehill's Camphill Mansion overlooked Harrisburg from the west side of the Susquehanna River, in Cumberland County. The centers of antifederal support were located where Findley, Smilie, and Whitehill resided, that is; in Westmoreland County, Fayette County, and the Harrisburg area.

John Smilie's life and career paralleled Findley's closely. He arrived to America a year before Findley in 1762 from County Down, and served as a sergeant in the Revolution, arriving to Fayette County, Pennsylvania near the end of the war. His first elected position was with William Findley and Robert Whitehill on the Council of Censors as overseers of Pennsylvania's radical Constitution. This was followed by various seats in state politics up to 1790, when he was elected into the U.S. House of Representatives for nearly all of the last twenty years of his life, dying in office in 1812, a year before Robert Whitehill died in office.

Robert Whitehill, the son of an Irish immigrant, grew up in a New Side Presbyterian household and was able to acquire an outstanding education from Robert Smith, one of the few graduates of William Tennent's Neshaminy Log College. He was also taught by Reverend Francis Alison, - a classical scholar of note and a former student of the

eminent Enlightenment Philosopher, Reverend Francis Hutcheson, when Hutcheson taught in Dublin.

Findley, Smilie, and Whitehill were allied with Thomas Jefferson and Albert Gallatin of Fayette County against the Federalists. As Antifederalist leaders, they sought a national government with limited powers. They objected to the Constitution because it did not include a provision for; trial by jury, freedom of speech, safeguards for individual rights, or anything that would prevent the establishment of a national religion or something to strengthen states rights. They were also effective in opposing many Federalist programs, especially; Alexander Hamilton's financial plans for a national bank and an excise tax on whiskey.

William Findley and Robert Whitehill were the first to formally voice objections to the new U.S. Constitution. Whitehill representing the opposition made a presentation of 15 amendments in the final days of constitutional debate, after winning a delay to present his reasoning. Stating the anti-Federalist position succinctly, Whitehill declared that a bill of rights was necessary because "national freedom has been, and will be the sacrifice of ambition and power, and it is our duty to employ the present opportunity in stipulating such restrictions as are best calculated to protect us from oppression and slavery." The president, he argued, was too much like a monarch, the Senate like an aristocracy, and the clause making treaties approved by the Senate the supreme law of the land "eradicates every vestige of state government, and was purposely intended to do so."

Whitehill's work for a Bill of Rights was shared with Findley and Smilie and finalized by George Mason and James Madison when the Bill of Rights was written into the federal charter in 1790. Eight of the original 15 amendments proposed by Whitehill were used in the final 10 amendments known as the Bill of Rights.

The Reformed Germans

When gathering information for my genealogy, I ran across the church records of the Sanner Reformed Church established in 1783; 2 miles east of Rockwood. Among the baptismal records, I found Irish names from Paddytown. It seemed odd to me, especially when I had read that Irish and Germans supposedly did not usually get along. The Sanner Church was 10 miles from Paddytown, while the Jersey Baptist Church was only a couple of miles away. Why didn't they use the Jersey Church? I did not find the answers to my questions until doing research for this book.

In history and doctrine, the German Reformed church has been closely allied to the form of Protestantism with which Scotland is most familiar and it has frequently identified with them by its origin in Ulrich Zwingli and John Calvin.

Reformed theology was born in the Palatinate region of Germany and was a biblical response to the excesses and perversions of scripture by the Roman Catholic Church. The

reformers, having turned to scripture, attempted to carefully and faithfully rebuild the church upon teachings of the New Testament. Starting with the belief that their salvation was an unmerited gift and that good works were a response to that gift.

In the minds of the German Reformed church there were so many points of similarity between Reformed and Presbyterian churches. They were both considered Calvinist in doctrine and the government of the Presbyterians church was recognized, in most respects, to be similar to the German church. At the time of the Great Awakening in 1743, a letter was written to the Presbyterian Synod of Philadelphia inquiring into whether the Presbyterian, Dutch Reformed and German Reformed might be consolidated into a single American body, but national prejudices prevented this from happening.

Until the French and Indian War, Reformed Germans were hardly ever interested in the affairs of their English proprietors. But, because of the cruel massacres by the Indian allies of the French, the majority of Reformed Germans felt the cause of the Backwoods English-speakers was the cause of the Germans and during the conflict the Reformed clergy almost unanimously exerted their influence to aid the English-speakers on the frontier of western Pennsylvania. As evidence of this, we find the German Reformed Reverend Michael Schlatter as being chosen chaplain for the 2nd Battalion of Pennsylvanian Provincials in Col. Henry Bouquet's army of 1764.

Exclusive use of the German language prevented the German Reformed members from participating in politics before the Revolution. Nevertheless, during the War of Independence both pastors and people of the German Reformed Church were almost, without exception, loyal and ardent supporters of the Patriot cause. Perhaps the most famous Reformed patriot was Baron Friedrich Wilhelm Von Stueben who infused training and discipline at Valley Forge.

The German citizens traditionally looked to a small number of English speaking spokesmen who mediated between them and the secular world. They needed help to understand issues. They knew whom they trusted, deferring to men who looked like them, spoke like them, and acted like them. Rev. Henry Muhlenberg was such a man for the Lutherans and Joseph Heister a merchant was that man for the Reformed Church.

The people of the German Reformed Church tended to support resistance, revolution and independence. They had strong feelings against the High-Church views of the Anglicans and the liberal Deists. As political sides developed members of the Reformed Church were elected and found they worked easily with the Presbyterian leaders, becoming identified with the Constitutionalist party in Pennsylvania and later the Antifederalists.

Many Lutherans, along with the German sects, remained loyal to Britain; they did not easily or readily challenge legitimate authorities. They believed they should accept the authorities God put in place, according to the scripture found in Romans 13:1. This loyalist view was reinforced by some, like the Lutheran Reverend Henry Muhlenberg, who recognized the British King as a German. This of course changed when the British occupied Philadelphia and Muhlenberg called to his followers to recognize, "there is a time for war and a time for

peace and this is a time for war” referring to Ecclesiastes. Muhlenberg finally signed the Oath of Allegiance in 1779, causing his followers to do likewise.

Lutherans were close associates with the Anglican Church, preaching and officiating in each other’s churches. For example, Peter, the son of Henry Muhlenberg, who spoke English, was ordained an Anglican priest after being trained for the Lutheran ministry. Henry called Anglicans English Lutherans. Because of this association, they became allies of the Anglicans in their politics as fellow Federalists - the political opponents of the Presbyterians and Reformed Germans.

The German Anabaptist sects were allied with the Quakers because they shared pacifism. Both were considered to be swing voters to be wooed by the Antifederalist through the Christian principles of ????? antislavery, toleration? and pacifism.

Paddytown residents Frederick Younkin and Catherine Patton, embodied this alliance of the German Reformed and the Reformed Presbyterian. Their eldest son was named John Calvin, proudly proclaiming their Reformed Calvinistic roots. And John Calvin Younkin had no qualms marrying the very Irish Kathleen Jane Connelly, born in Ireland and the eldest daughter of Barney Connelly, the tailor from Carrickfergus. The name Calvin has been passed down through every generation since then to the present day in our family as a middle name.

Among the German names listed in the records of the Sanner Reformed Church near Paddytown are the Irish names; Connelly, Woodside, Conner, Biggs, Parker, Nelson, and McMillan.

Two Reformed Germans of note in the early politics of Pennsylvania include governors; Simon Snyder, Governor from 1808 to 1817 and Joseph Heister, Governor from 1820 to 1823.

According to the Census, there were no Pattons in Bedford County in 1790, nor were there any Pattons in Tinicum, Bedminster, or Haycock Townships of Bucks County, where Frederick Younkin came from.

The only known Patton from this time period in Bedford or Bucks County was an Irish John Patton, who was a printer and bookbinder who operated a book printing office at Somerset until 1803. At this time, his brother James moved to Uniontown where he published the Genius of Liberty, a weekly newspaper. John declared his citizenship in 1808 at Somerset. John founded the newspaper, The Somerset Whig in 1810. He worked for a time with his brother Thomas who sold his interest in the newspaper to John and Jacob Glessner in 1829. John was a graduate of Trinity College of Dublin, Ireland, and died in 1836 at Somerset. (this John was born in 1793) This information was gathered from two sources and seems to include more than one generation. I believe there is a good chance, Catherine Patton Younkin is related to one, or all of these Pattons.

Catherine Patton Younkin's home farm was bought from James McMillan. McMillan warranted his 158 acres in 1786. After buying this from McMillan, the Younkin's had it surveyed in 1811. Another parcel of 124 acres - which adjoined the 158 acres on the south - was purchased from Amos Johnston in 1807. Johnston had warranted this property in 1786. I mention this because it shows Younkin's associations with other Irish.

Whiskey Rebels

Oh, whisky you're the devil
You're leading me astray
Over hills and mountains
And to Amerikay
You're sweetness from the Bleachner
And spunkier than tea
Oh whisky you're my darlin' drunk or sober

Whiskey is the Gaelic word for "water of life". Whiskey in the day of our ancestors at Paddytown, was considered harmless, unless it made you completely incapacitated. The people of this time, believed all farm labor was performed better under the influence of a good drink; harvesting crops, corn husking, house or barn raisings, or log rollings, and the like.

As an example of how acceptable whiskey was, it was expressed by one of Paddytown's circuit riding Methodist Preachers, Robert Boyd, who said his Scots-Irish mother served whiskey in stews and a dram with tansy bitters was served as medicine every morning, which he followed with well-sweetened whiskey. These kinds of common practices made children fond of whiskey, and Boyd thought it set them up to become drunkards later in life. He was probably right.

Whiskey production was a way to make money, over and above subsistence farming. Four bushels of rye grain could be transported per horse when shipping it to market. Six times this amount of grain could be easily shipped as whiskey. It was often used as a kind of currency whose value was universally understood as measurable for trade. This was an important thing to consider for remote areas of Pennsylvania, which had mere pathways and almost no significant roads.

The Scots-Irish came to America with an already established hatred of excise taxes. Pennsylvania had its own excise tax on spirits, but no effort had ever been made to collect the tax west of the mountains. It was repealed in 1791 as the federal tax on whiskey appeared.

Secretary of the Treasury, Alexander Hamilton, levied a tax of 4 pence a gallon in March of 1791 on the country's most popular distilled beverage, a product with a strong tradition among the Scot-Irish settlers of southwestern Pa. This was the first tax ever on

a domestic product and was intended to generate revenue to pay off war debt, joined with a tariff on imported goods. Farmers and distillers soon discovered they were being taxed at a rate that favored larger producers from the east. This was seen as an unjust discrimination against distillers in western Pennsylvania. Also, there was little actual money in circulation on the frontier, and since the tax was required to be paid in gold or silver, an item they simply did not have, it made compliance difficult.

The Scotch-Irish of western Pennsylvania had a long history of inadequate support from their days in Ulster fighting off the native Irish, through the French conflict, and the troubles with the Indian up to this point

Frontier people felt the government had more or less ignored them until now, when they wanted their money, and had not protected their frontier, nor paid adequately for their service. Instead of a tax, the citizens of the frontier were expecting some sort of credit for taming that part of the country. Had they not fought the Indians, losing loved ones, and had they not built roads and forts to open the land for the land speculators? The tax seemed the hateful work of eastern industrialists and financiers, encouraged by Federalists like Alexander Hamilton, who believed in the sovereign power of government while the Whiskey Rebels of Paddytown believed the Revolution had established the people collectively as sovereign. Many of these former colonials, believed it was just another case of taxation without representation, old problems making their appearance once again. Hamilton's excise tax of 1791 appeared just as unjust and tyrannical as the Stamp Act of 1765. . The whiskey tax collectors also reminded the Irish of the collectors of a tithe they were forced to pay to the British government's church in Ireland.

Offices were opened, and agents were chosen to collect the whiskey tax in June of 1791. Numerous petitions and resolutions were drawn up to express discontent. The distance from the seat of government in Philadelphia, encouraged some to be as bad as they wanted to be. Incidents of violence or threats of violence occurred, mainly against government agents collecting the tax in western Pennsylvania. Many, simply refused to pay the tax. Those who did comply were threatened with the destruction of their stills. Until I wrote this, I did not notice - after all my perusals of the tax records of Turkeyfoot Township for my family history - that there were few or no distillers listed before 1802. This suggests to me evidence of a purposeful rebellion.

Violence was visited upon the collector of whiskey taxes for Washington and Allegheny Counties on September 6th 1791. Similar treatment was given to the collector for Fayette and Westmoreland County on the 22nd of November 1793.

Closer to Paddytown, in June or July of 1794, a company of 150 men from Westmoreland County marched to Somerset and captured Captain Webster. They took his commission from him and made him promise never again to act as a collector of excise. An attempt was made by some of the party to set fire to his haystacks, but it was prevented by others. The rebels then marched homeward, taking Webster a few miles. Seeing him very submissive, they ordered him to mount a stump and repeat his promise

never again to act as collector of excise, and to hurrah three times for Tom the Tinker, after which they dismissed him.”

Tom the Tinker may have been an actual person by the name of tough talking John Hollcroft of Finleyville. He took it upon himself, in the dead of night, to use a hammer to poke holes in and thereby destroy the stills of his neighbors who were willing to pay the federal tax on whiskey in order to erase the national debt of the Revolution. “Beware! Tar and feather and burning for any who votes for submission”, handbills stated. It is probable that many other actions of the Whiskey rebels were represented in the name of this Tom the Tinker.

On July 16th, 10 miles southwest Pittsburgh, about 500 angry whiskey rebels gathered and marched on wealthy tax inspector John Neville’s mansion Bower Hill, burning it and his barn to the ground. A small force of soldiers and slaves protecting the mansion violently resisted resulting in several people being killed.

The first protest meeting of the western counties of Pennsylvania was held at Redstone Old Fort, July 27th 1791, to consider how to proceed in response to the federal excise tax on whiskey. William Findley sought to calm passions, even though he was sympathetic to the cause, for he felt it placed an unfair burden on western farmers, yet, he insisted on submission to the law, only peaceful protest was acceptable. There was nothing illegal or inflammatory about the Redstone Old Fort meeting. But, Alexander Hamilton had no understanding for a “loyal opposition” and sought to shut this down. The second meeting was at Pittsburg on the 21st and 22nd of August 1792. This gathering was more radical than the first. When word got back to Hamilton of the vitriol that was expressed at this meeting, Hamilton sent George Clymer to set things right. Unfortunately, this did nothing to solve the situation. In a letter sent by Clymer afterward, John Smilie was singled out as a source of trouble.

In August of 1793 the Whiskey Rebels met for a third time at Parkinson’s Ferry, twenty five miles south of Pittsburgh.

The Scots-Irish Congressmen, William Findley, of Westmoreland County, and John Smilie, of Fayette County, in 1794, led changes made in Congress to have excise trials held in local courts instead of in Philadelphia and to have the tax rate lowered 25% to 3 pence per bushel.

A violent confrontation took place in July of 1794 ten miles southwest of Pittsburgh, when 500 angry men converged at the ostentatious Mansion known as Bower Hill, the home of the tax inspector General John Neville. Neville’s house and barn were burnt to the ground and several people were killed when soldiers and slaves protecting Neville’s property opened fire on the crowd.

On August 14th 1794, there was another important convention seeking to reconcile the Whiskey situation held at Parkinson’s Ferry, fifty miles from Paddytown. Delegate Herman Husband, representing the citizens of Paddytown, and others like William

Findley, acted as advocates for peace. Albert Gallatin gave a speech for reconciliation that impressed Findley. Findley and David Redick, an emigrant from Ireland, and the clerk of court for Washington County, were chosen as the deputies of the Committee of Safety to meet with President Washington and the governor.

President George Washington called for the rebels to desist their unlawful activity by September 1st, but the unrest continued. Washington then called for a military force of militia to put down the lawless behavior in western Pennsylvania. Not many volunteered for the militia, requiring a draft, which caused widespread draft evasion.

Washington warned the dissenters again on September 15th to “desist from all unlawful combinations and proceedings whatsoever”.

On the 25th of September the President offered clemency to all who would submit to the law, at the same time he called for 15,000 troops to be raised from Pennsylvania.

Washington, Alexander Hamilton, and Secretary of War General Henry Knox, left Philadelphia on October 1st for the military headquarters at Bedford.

On October 9th at 10am, Findley and Redick, met with President Washington at Bedford, fifty seven miles northeast of Paddytown, to present resolutions that showed the rebels willingness to submit, but what they had to say to the President was not enough to stop the militia from advancing.

Later on that same day, Washington reviewed the militia force of 6,000 at Bedford, before they proceeded westward passing twenty five miles north of Paddytown. In another week, Washington personally reviewed the second half of his army at Cumberland, Maryland, fifty miles southeast of Paddytown. This body of soldiers proceeded west on the Braddock Road, passing only eleven miles south of Paddytown, at John Mountain’s cabin, and Peter Augustine’s hog sty, on October 26th, a location soon to be known as Petersburg on the National Road.

Once the army was on the march, the insurrection collapsed, there was no resistance, all was quiet, and the soldiers arrived at the terminus Washington, Pa. on the 19th of November. One man, David Bradford, a lawyer who was known as a ringleader from Washington, Pennsylvania had fled to New Orleans. A small force of government soldiers remained over the winter at Washington with General Daniel Morgan, while the rest of soldiers returned homeward immediately, passing through Somerset and Turkeyfoot three weeks after their first visit, this time many of the militia were drunk. By then they were known as the “Watermelon Army”, as they were robbing farmers of anything they could find to eat.

At Bedford County’s (Somerset County was established in 1795) November judicial session, 31 men were called to answer charges of rioting and for setting up a ‘seditious pole’ in opposition to U. S. law. They were ordered to pay a fine from 5 shillings to 15 pounds, this included Paddytown residents; James Conner, Daniel McCarty, William

Pinkerton, and Jonathan Woodside. I believe McCarty and Pinkerton, at least, were distillers. Maybe they all were. Pinkerton was on the tax list with two stills and McCarty ran a mill, which was a likely place for a still.

Robert Philson, an Irish immigrant who had just purchased 400 acres in Paddytown in April of 1794, was arrested at his tavern in Berlin, twenty three miles from Paddytown and taken to Philadelphia to face charges with Herman Husband, who lived 20 miles north of Paddytown. Berlin became a center of protest during the Whiskey Rebellion. A riot occurred at the Berlin schoolhouse in June 1794 and Robert Philson was accused of helping to raise a Liberty Pole in September in front of his log tavern on the square in Berlin. Standing next to the pole, Philson advised citizens to oppose the U.S. law. No doubt fiery speeches followed with resolutions read aloud and tunes sung like the Carmagnole. Fastened to the pole were the words "Liberty and No Excise".

In late October, a whole regiment was sent under the cover of darkness to Berlin to capture Robert Philson. Governor Thomas Mifflin, who accompanied the soldiers, kept his headquarters at this time in the home of Christian Boerstler. The soldiers were said to be "polite and humane". When they surrounded Philson's tavern-home, he raised the window on the second floor and said he'd be down after he put his pants on. Philson was the only arrest from Berlin. When they left Berlin he was riding his favorite black mare. After they stopped to rest at the top of Allegheny Mountain, a disgruntled Philson told his captors, if they would give him a good stick two feet long and let him keep his black mare, he would whip the entire regiment, where upon Philson, was placed on a slow horse and kept under strong guard all the way to Philadelphia. Herman Husband and Philson were the only arrests made from Bedford County. When they arrived at Bedford town they were placed in the Bedford jail on the 22nd of October.

The captured participants, including Husband and Philson, with the Federal militia, arrived in Philadelphia on Christmas Day. Artillery was fired and church bells rung and a crowd gathered to cheer the troops and mock the rebels. The rebels were paraded down Broad Street. Twenty four were indicted for high treason, only 10 stood trial, and two were convicted and sentenced to death, but then pardoned by Washington.

Back in June of 1771, Husband had arrived from North Carolina, settling twenty five miles north of Paddytown after the Battle of Alamance, which erupted over oppressive and unlawful taxes. He was a Quaker and did not believe in violent solutions. He took the name Tuscape Death when he arrived in Pennsylvania to hide his identity against authorities from North Carolina, who were after him for leading the insurrection. Husband was then elected to the Pennsylvania Assembly from Bedford County and was a supporter of the Pennsylvania Constitution, but as an antifederalist, opposed the ratification of the U.S. Constitution of 1787.

After his arrest at Somerset, Husband was transported to the Bedford jail, where he was able to write a letter to his wife Emy on the 22nd of October 1794. When they arrived in Philadelphia, Husband and Philson were not jailed. They were allowed to be at liberty in

the city, while under bond. Dr. David Caldwell and Dr. Benjamin Rush, worked to see that Husband was released.

Husband's writings and speeches were blamed as inciting rebellion. He and Robert Philson were tried for sedition, found not guilty by a jury on the 12th of May 1795, and released from custody. Unfortunately, Husband died of pneumonia in a tavern on the edge of Philadelphia on the 19th June 1795 with his wife Emy, and son John, by his side. His burial site is unknown. Herman Husband's log home still exists on the north side of Somerset, Pa., albeit added onto and covered with siding.

Most preachers in the west of Pennsylvania, were in agreement with the angry western farmers, but Reverend John Corbly went further, favoring violent protest and publicly condemned the federal government at Parkinson's Ferry in August for enforcing the excise tax. Corbly lived in Greene County, not far from Albert Gallatin, and was a former supply pastor to the Jersey Baptist Church at Turkeyfoot. He was rounded up and arrested, joining the likes of Husband and Philson, twenty in all, in November and marched from Washington, Pennsylvania to Pittsburgh, then to Philadelphia and remained in prison until March 15th, when Corbly was finally pardoned by President Washington.

On the positive side, the The Whiskey Rebellion prompted the angry anti-Federalists to accept the Constitution, with the Bill of Rights, and to seek change by working within the system and electing their own representatives. Meanwhile, the Federalists came to accept the public's role in governance by right to petition and freedom of assembly, as found in the First Amendment. The Whiskey excise remained difficult to collect and many westerners refused to pay it. Opponents of the Whiskey tax rallied around Jefferson for President as anti-Federalists in the election of 1800 against John Adams. By 1802, Congress with the approval of Jefferson, repealed the Whiskey tax. The federal government relied solely on import tariffs for revenue for the next ten years.

The Whiskey Rebellion demonstrated that the national government was willing and able to suppress violent resistance to its laws and this action was popularly supported.

The southern part of Turkeyfoot Township became Addison Township in 1800, named after Alexander Addison (1758-1807) born in Scotland and a minister, a lawyer and a judge who upheld state and federal laws during the Whiskey Rebellion.

Concluding the Indian Troubles Finally 1790 to 1794

As the Whiskey Rebellion was occurring the Indian troubles in the Northwest Territories were concluding. It took three major expeditions against the Indians while Arthur St. Clair was governor of the Northwest Territories to free up the lands of the Ohio country. The first effort was led by General Josiah Harmar, in October of 1790 and the Indians, under Little Turtle's leadership soundly defeated Harmar's 1,500

militiamen. The second expedition, in 1791, was led by General St. Clair himself and resulted in absolute disaster, where only 48 men managed to survive unharmed out of 1,500. The casualty rate was the highest ever suffered by any United States Army unit. The expedition had problems from the start, with substandard supplies, and horses in poor condition to start with, and almost no training for the militia. A good illustration of the poor training was exhibited at the time of the initial attack by the Indians, which occurred as the men were being served breakfast and arms were stacked. When surprised, the trained regulars went for their arms and immediately formed a fighting formation, while the untrained militia left their arms standing behind them and fled willy-nilly unarmed into the woods, where they unfortunately met a gruesome fate at the hands of Indians.

When Washington heard the news of the debacle he went into a rage, venting his great disappointment. Upon St. Clair's return to Philadelphia, he made his report to President Washington and then requested a court marshal to clear his name. Washington refused St. Clair a court marshal, and demanded his immediate resignation as commander in chief. The House of Representatives then made their own investigation into the disaster and sided largely with St. Clair, finding that War Department officials had failed in their duty to raise a suitable army and to supply it adequately.

A couple of years later, with lessons learned from previous failures, General "Mad" Anthony Wayne, the son of an Ulster-Irishman from Pennsylvania, led the concluding and successful offensive against the Indians of the Ohio country with the Battle of Fallen-timbers. This occurred on the 20th of August 1794, ending Indian hostilities to the Ohio country and any threat to Paddytown.

Arthur St. Clair's reputation never recovered after St. Clair's Defeat of 1791. When Jefferson removed him from office in 1802, he returned to his home at the Hermitage, north of Ligonier, Pennsylvania. He established a foundry to make stoves and other castings, and oversaw his mills, mines, and farmlands. By 1810, his home and all his property were sold to pay his debts. His son Daniel, then provided a home for him on the Forbes Road, a few miles east of where Youngstown is today. It was here St. Clair lived with his wife and two daughters and their families and ran a tavern serving travellers and their horses until he died of a stroke in 1818.

It is said that General St. Clair lost his great wealth by business reverses, a bond he posted in surety for an Indian treaty he signed, unpaid loans he made to the government during the revolution, and generous gifts he made to friends. When he tried to reclaim the money he lent to the war effort, the government claimed the statute of limitations expired on the loans he made!

It is conceivable that friends in Congress may have tried to get him some kind of pension in his last years, but his reputation as a Federalist probably made it difficult to get enough votes to see it through. All in all, it seems a sad end to a true founding father, one who became an embarrassment to fair-weather friends, one who risked it all and

lost, and really didn't deserve the circumstances he was dealt. To his last day, he held his head high and dressed the part of a respected elder statesman.

Arthur St. Clair gave Cincinnati its name when he lived there. He derived it from a society of Revolutionary War officers that he was president of. It was known as The State Society of the Cincinnati of Pennsylvania. They emulated Cincinnatus, the Roman politician and general who had retired from war to a quiet life on his country farm. When war broke out, Cincinnatus accepted the call, leaving his farm to fight for Rome, and after achieving victory, he immediately returned to his fields.

There is a great statue of George Washington posing as the "American" Cincinnatus by Antoine Houdon. It was finished in 1792 from life casts of Washington. It is considered an accurate likeness. He is posed wearing a general's cape, with a plow set behind him and his sword hung idly off to the side. It can be viewed at the Virginia State Capitol building.

Jefferson to Jackson

As we saw in the Whiskey Rebellion there was a genuine lack of trust of the elites in the federal government, who in turn had difficulty trusting ordinary people, such as the Ulster Irish living in the hinterlands of the United States. There was a real fear in places similar to Paddytown, that a sinister movement by the elites in society would develop to rollback the gains made for ordinary people through the American Revolution, the Constitution, and the Bill of Rights. Thomas Jefferson championed the idea that a republic, a government, could reign successfully. A large percentage of the Irish supported Jefferson for this reason in his bid to replace Washington as President. Although Jefferson barely lost to John Adams, a Federalist, the Anti-federalists organized themselves to elect Jefferson two times after this. This was followed by the election of another antifederalist, and the author of the Bill of Rights, James Madison. The succeeding President, James Monroe, quickly disarmed remnants of the Federalists by ignoring them during his presidency of 1817 through 1825, a period known as "The Era of Good Feelings," feelings primarily created from the success of the War of 1812. During this era in 1818, President Monroe and members of his cabinet traveled to the Turkeyfoot on Independence Day, to dedicate a beautiful, three arched, stone bridge constructed at the "Great Crossings" of the Youghiogheny River, only twelve miles from Paddytown. Many of the citizens from the region were in attendance. The bridge was the most significant piece of architecture to ever be built in Somerset County and was part of the opening of the newly constructed National Road, which connected Baltimore with the Ohio River at Wheeling, Virginia, and further points all the way to New Orleans. The National Road channeled a cavalcade of personalities through the Turkeyfoot for first hand encounters with the likes of Henry Clay, and Andrew Jackson, just to name two. Certainly, statements made by leaders of our nation were frequently picked up at Petersburg, the nearest point on the National Road, and passed on to our Paddytown people, allowing them to believe they had an insight into the character of our nation.

James Connelly, the son of Barney the Tailor, ran a tavern and stage stop at Petersburg in the 1830s, which made the connection personal.

Andrew Jackson, whose parents were from Carrickfergus in County Antrim, Ireland – the same place that the immigrant Paddytown Connelly brothers were from – dominated the politics of the United States from 1824 through 1840 and beyond, becoming known as The Jacksonian Era. He served as the President from 1829 to 1837. Jackson's running mate for Vice President was another Scots-Irishman, John C. Calhoun.

Andrew Jackson was a larger than life figure who styled himself as the embodiment of the American from the frontier. President Jackson championed the common, self-made man of humble beginnings and can do attitude. He fought Indians and won. He fought the British and won. And, when his character was called into question, he fought back and won. It was clear to his supporters, that he would do whatever he thought was right, with great determination and he didn't mind appealing to popular desires and prejudices to get whatever he wanted done.

He espoused greater democracy for the common man by extending the vote to all white males, not just to landowners and taxpayers. This caused a huge jump in voter participation. His governing style produced a presidency with increased authority over Congress; at the same time, he supported a sovereignty of the states by limiting federal power over them. His hands off approach to the economy led him to oppose a national bank and to limit the use of federal money in building roads and canals. He was the first President to remove government officials appointed by his predecessors, replacing them with his supporters. This created quite a stir. He was also a major proponent of western expansion, otherwise known as Manifest Destiny.

Jackson's legacy continued through other Irish presidents who followed him, such as James K. Polk, whose father was born in County Donegal, Ireland, as well as another president whose father was also born in County Donegal, the Pennsylvanian, James Buchanan. Polk, an ally of Jackson, was President from 1845 to 1849, and Buchanan was an ambassador under Jackson, and became President in the term preceding Lincoln and the Civil War. By the way, Buchanan was present with our Bernard Connelly Jr. when "bombs were bursting in air" at the defense of Baltimore in 1814.

When James Buchanan became President, he appointed Jeremiah Sullivan Black, of Somerset County, Pa. as his Attorney General and Secretary of State. Jeremiah S. Black was a staunch supporter of Andrew Jackson and is to this day the most highly regarded citizen from Somerset County. Both of his parents were of Ulster Irish heritage, and both his father, Henry Black, and his grandfather, Patrick Sullivan, were elected to the State Assembly, and Henry Black was also elected to the U. S. Congress from 1816 through 1818. Jeremiah Black studied law under Chauncey Forward, an eminent lawyer of his day. When Forward was elected to the U.S. Congress, Jeremiah managed his law office. After this, Black was appointed Deputy Attorney General for Somerset County. Then in 1842, Jeremiah S. Black accepted an appointment as President Judge of the 16th Judicial District of Pennsylvania. He was then elected to the Pennsylvania State

Supreme Court in 1851 and became its Chief Justice before President Buchanan selected him to be his Attorney General in 1857, and then his Secretary of State, when Lewis Cass resigned. Judge Black was recognized for his fine oratorical and literary skills, rooted in an appreciation of classical literature.

Judge Black married Mary Forward in 1836. She was the daughter of Chauncey Forward, who had a special connection to Paddytown, being the presiding elder of the Turkeyfoot Church of the Disciples of Christ beginning in 1831 until his death in 1839. Jeremiah Black was also a dedicated member of this denomination, founded by former Presbyterians Alexander and Thomas Campbell of County Antrim, Ireland.

Not long after his arrest in the Whiskey Rebellion, Robert Philson (1759 – 1831), of Berlin, began investing in Paddytown where he bought a 400 acre farm, established a store, a mill, and a forge to manufacture iron. I believe he lived in Paddytown only briefly though, say perhaps a year or two, and then made a number of visits tending to his enterprises. In 1797 Philson, was chosen as a state assemblyman. By 1800, Philson was elected Brigadier General of the Pennsylvania Militia and in that same year he was commissioned associate judge for Somerset County, serving in this capacity for twenty years until he was elected to the United State Congress from 1819 through 1821. Robert Philson was from County Tyrone, Ireland and sailed from Londonderry to New York and served in the War for Independence as a Sergeant for at least in a year in 1782. He and his uncle John Fletcher, a County Commissioner, in 1795 operated a tavern and store in Berlin since 1783. Robert's son, William, was elected to the state Assembly for 1824 and 1825.

James B. Hanna (1770-1819) was born in Ballybay County Monaghan, Ireland and lived in Monaghan Township of York County Pennsylvania till 1798, when he and his family removed to one mile west of where Rockwood is today, along the Casselman River. Hanna was elected to the paid position of inspector of the militia, with a rank of Major. Then, James, was elected as a state assemblyman for the years 1808 through 1812 and again in 1816 to 1819. In his last year of office, he became sick, and was unable to ride his horse home. So, he was taken on his last journey homeward in a wagon from the State Capitol Harrisburg, to Berlin. At Berlin, he was no longer able to endure the jolting of the wagon and as a testimony to the love and respect they had for him, his friends assembled in relays to carry him in a stretcher the last thirteen miles to his home. There, he lingered in pain, till September of 1819, when he died at 48 years. You have to wonder what he may have done in politics had he lived longer. James' brother in-law, was John Leech, who was a County Commissioner with John Fletcher, the Berlin tavern keeper already mentioned in 1795. This was the year Somerset County was created from Bedford County, and the year Somerset town became the county seat. All three of the surviving sons of James' became Justice of the Peace - John for Addison Township, Alexander for Lower Turkeyfoot Township and Thomas for Upper Turkeyfoot Township. Son John was also elected to the State Assembly for 1841 and 1842 and was commissioned an Associate Judge in 1861. Son Alexander followed father James's example as inspector of the militia.

As an interesting sidelight I would like to mention here that our Hannas were related to the Industrialist and U.S. Senator Marcus Hanna of Ohio, who was the main financier for the William McKinley Presidency and who liked to vacation in Somerset County. Marcus was a descendent of James B. Hanna's uncle Thomas.

Another well-connected resident of Paddytown was Bernard C. Connelly Jr. Esq. (1794-1848) the nephew of Barney Connelly the immigrant. Nephew Bernard Jr. moved to Paddytown in 1818 from the Oldtown area of Maryland and married the widow Margaret Ankeny Sanner. He taught school and served as a Justice of the Peace from 1820 until 1838 when Bernard severely injured his spine somehow. In 1829 he was chosen with two others to represent the county promoting the C and O Canal. He was also a deputy county surveyor and was elected County Auditor 1830 and 1831 before being elected as a State Assemblyman for 1832 and 1833. He was considered a Republican Democrat Ant-Mason Jacksonite. Michael Sanner (1810 – 1888) Bernard Jr.'s stepson, was raised as Bernard's son since age 7 and followed Bernard Jr. in some respects. Sanner was appointed Captain of militia, postmaster for Somerset town and was elected County Auditor and possibly other positions. He was most known for being a very successful banker, something he learned from his stepfather.

Bernard Jr. had three sons, two of whom became medical doctors and the other was a lawyer. I don't think any of them were elected into office.

George Chorpenning (1785-1857) was a leading Somerset lawyer and judge was considered a close friend of Bernard Jr. and acted as the executor of his will. George was married to Elizabeth Hanna who I believe was the daughter of James B. Hanna, but I could not find confirmation of this.

Charles Ogle (1798-1841) of Somerset owned property in Paddytown, was also Bernard Jr.'s close personal and political friend. Charles was elected twice as U.S. Congressman from 1837 until he died in 1841 while in office. A gifted orator, Charles was well known for a speech he gave criticizing the perceived extravagance of President Van Buren, and it was believed this denouncement significantly helped elect William Henry Harrison.

Charles Ogle Steps Into the Limelight

"An opening salvo from the floor of the house of Representatives.... On April 14th, 1840, as the House considered the appropriation of \$3,665 for landscaping the grounds and repairing the White House furniture, Representative Charles Ogle of Pennsylvania took the floor to catalog the alleged effeminate tastes and monarchical leanings of the president some Whigs called 'Sweet Sandy Whiskers.' Ogle brought his listeners on an imaginary stroll through the 'Presidential Palace', a building 'adorned with regal splendor far above any of the grand saloons at Buckingham Palace, Carlton House, or Windsor Castle.' At dinner, one would see a 'massive gold plate and French sterling silver services... gilded French plateaus...and gaudy artificial flowers.' The fare was not 'those old and unfashionable dishes...fried meat and gravy,' but a five-course French meal. 'How,' Ogle

sneered, 'would a plain, frank, intelligent, republican farmer feel...if he were caught at a table like that?' In one speech, Charles Ogle had fixed in the public's mind the image of Martin Van Buren as an aristocratic dandy housed in palatial splendor. He also provided Whig songwriters a rich source for musical allusions.

*Old Tip he wears a homespun coat
He has no ruffled shirt-wirt-wirt.
But Mat he has a golden plate
And he's a little squirt-wirt-wirt."*

Detractors of Harrison made fun of him as inadequate, associating him with a lowly log cabin and common hard cider. His Whig supporters immediately jumped at the opportunity to turn this around on the Democrats, contrasting Harrison's humble image with Van Buren's Madeira in a mansion. A successful campaign song followed illustrating this called, The Log Cabin, which sold 80,000 copies of sheet music.

On the Forbes Road at, "Ligonier the Whigs met and constructed a log cabin about twenty feet long, ten feet wide, and eight feet high to the roof, and placed it firmly on a large Conestoga wagon, after removing the bed. It had a regular sloping roof, doors, windows, floor etc., and the room within was bountifully supplied with hard cider, and whisky. With eight horses they took this to places on the pike where big meetings were to be held in the interests of the Whig party. Their longest and most noted trip was to Somerset, where the assembled Whigs, numbering thousands, were addressed by Charles (alias "Spoony") Ogle, eloquent tongue was a power in every part of the Union in winning victory for the Whig ticket." (from Westmoreland Co. Hist.)

The 1840 election became known as the Carnival Campaign. Many catchy campaign songs were written showing how a campaign could be sustained by emotion and propaganda, rather than any real substance. *Tippecanoe and Tyler Too*, was a memorable song from the campaign, showing a pairing with John Tyler, the vice presidential candidate, and extolling the victory of General Harrison over the forces of Chief Tecumseh in 1811 at Tippecanoe.

A 15' paper mache, or tin ball, with slogans plastered on it, was rolled from town to town on the Forbes Road and the National Road. The slogan "Keep the Ball Rolling" survived the campaign to become a common American expression. "Old Cabin Whisky", was sold in cabin shaped bottles promoting Harrison. Its distiller was E. C. Booz of Philadelphia, it was from this, henceforth, the term "booze" was added to our lexicon.

The Whigs ended 12 years of 'Jacksonian' power with the election of William Henry Harrison. This was short lived as Harrison died after only one month in office. The Vice President, John Tyler, assumed office and returned ideologically to his Democratic roots, vetoing measures at the heart of the "American System". Four years later, Henry Clay's bid for the presidency failed against James K. Polk, another ally of Jackson.

James Connelly (1796 – 1845), the son of Barney the Tailor, was appointed the first Postmaster for Petersburg in 1832. He ran a tavern on the National Road and therefore was a big promoter of it. He was elected Colonel in the Pennsylvania Militia according to a journal kept by his neighbor, the merchant Moses Ross. His son, Henry Clay Connelly, moved to Rock Island, Illinois in 1855 and became an editor for a newspaper, was elected Constable, and appointed Postmaster – after the influence of Jeremiah Black - later being elected to the School Board. Henry also had a long career as a lawyer. His remaining three sisters stayed in Somerset town and married as follows. Narcissa married lawyer George W. Benford. After she died, her sister Margaret married George W. Benford also. George was a lawyer and a successful merchant in Somerset. He was appointed postmaster under Buchanan’s administration. He was known as an uncompromising and aggressive Democrat. There is a railroad tunnel named for Benford south of Paddytown. The third sister, Elizabeth Connelly, married the lawyer William Jacob Baer, who was chosen as a member of the convention that adopted an amended State Constitution in 1873. In 1881, William became President Judge of the Bedford-Somerset District for 10 years. Judge Baer made many investments in the area around Paddytown, the most noticeable one is the town of Ursina, which he founded, naming it after himself. Ursina is a play on the Latin word for Bear. Ursina is 4 miles southwest of Paddytown.

As an interesting aside, I’d like to mention Alexander Hamilton Coffroth (1828-1906) here. He was a lawyer who studied under Jeremiah Black. He taught Henry Clay Connelly the printing trade at Somerset town and later, during the Civil War Coffroth, was a U.S. Congressman wrestling with his decision to vote for the 13th Amendment to abolish slavery. In Spielberg’s 2012 *Lincoln* movie, he is portrayed as being persuaded by Lincoln himself to make the deciding vote. Coffroth spent his last years in Paddytown at the Markelton Sanatarium.

Jonathan Woodside

Jonathan Woodside’s (1757 - 1809) remains are buried in the Paddytown cemetery, marked with one of the first stones erected there. Jonathan had two sons that I know of, John and Jonathan. When John was orphaned at 8 or 9 years old, it appears that Barney the Tailor took him in and taught him his trade. When his mother Jane remarried James Wright, Jonathan removed with her to Chillicothe, Ohio, sometime between 1815 and 1820.

The following is an interesting account by William Gilmore of Ohio about the former resident of Paddytown, Jonathan Feather Woodside. His father died in 1809 at Paddytown. His mother remarried James Wright and moved to Ohio. His brother John, was apprenticed as a tailor to Barney Connelly, a next-door neighbor of the Woodsides. Jane Woodside may have been the sister of the Connelly brothers from Carrickfergus, Ireland.

Jonathan F. Woodside was born May 3rd 1799, in Somerset Co., Penn. He came of patriotic stock, his father, of same name, having served throughout the Revolutionary War. His father died when he was young and thenceforth, he was compelled to fight the battle of life for himself without assistance. While yet but a youth, he came to Chillicothe and obtained a position as clerk in the store of John Carlisle, whose niece, Eleanor Bailey, he afterwards married. In 1820 or 1821, he removed to Portsmouth and engaged in the Dry Goods trade, for himself, but after a short period of success, he lost all his means, by the sinking of a flatboat on the Ohio, which was laden in part, with a stock of goods just purchased by him. He returned to Chillicothe and devoted himself to the reading of Law-pursuing his studies under Edward King, at the same time that Wm. Allen was reading, in the same office. Stimulated by the very desperation of poverty, he worked hard day and night. Being admitted to practice in 1827, he soon acquired considerable business and the grave struggle for the bare necessities of life was ended. But strangely enough considering these early hardships Woodside always was prodigal, extravagant and careless of such money, as he earned through life and often felt the uncomfortable pressure of debts he could not pay when payment was demanded. He ranked well up among lawyers of his day for erudition and very high for natural ability and oratory. Next to Wm. L. Murphy, he was, we think, the most eloquent man at Ross Co. Bar between 1829 and 1835 when he went to Europe.

A Jackson Democrat in political connection, his oratorical powers made him a prominent and important man to that party. In 1833, he was elected to the Ohio House of Representatives, and in the following session greatly distinguished himself by a speech against the U.S. Bank, which seems to have attracted the attention of the President of the United States, for in the beginning of 1835, Gen. Jackson appointed him Charge d' affaires, of the U.S. at the court of Denmark, which office he held until a change of administration recalled him in 1841. While in Denmark, he made himself proficient in Danish, German and French languages and upon his return, we remember, he was able to make fluent speeches from the rostrum to German political meetings in the German language. He was an aspirant for Congress nominee of his party in 1843 but was defeated by Allen G. Thurman. Defeat greatly affected and depressed him. Thenceforward, he yielded to an extent that impaired his health (from the) use of alcoholic stimulants and died June 25, 1845.

A prominent incident in life of Col. Woodside was that, in the course of a political quarrel, in the fall of 1830, with J.C. Melcher, editor of Chillicothe Post, the latter stabbed and cut him severely with a knife. (His)Right hand (was) so much injured by cuts, that he was compelled to learn to write with (his) left. Melcher was sentenced to penitentiary for three years, at hard labor.

In our opinion, the highest honor we can pay to the memory of Woodside, is to reprint and preserve the following quotation from a fourth of July oration delivered by in him in 1830. After a fitting prologue, he said: "My fellow citizens! The cause of the poor African slave is the cause of humanity –the cause of justice! The charter under which we hold our freedom declares his equality of birth – his equality of rights. As freemen, you are bound to liberate them; as masters, you owe them their freedom. Long and patiently, they have served you.

In peace and war, they have stood by you. Their blood was mingled with yours as the purchase price of the liberty we now enjoy and deny to them!" And he next eloquently appeals to the women of America to band (sp?) themselves for the emancipation of the slaves of the United States. And prophetically, speaks of emancipation as slumbering in the energies of a strong arm, yet to be spirited with irresistible power. The writer, until now, has thought himself to be the earliest published denunciator of slavery and advocate of abolition in this country. He remembers what utter abandonment of all hopes of political preferment were involved in the utterance of his convictions even in 1845 and as late as 1854. But, it is undoubtedly true that J.F. Woodside, from his high position in the Democratic Party, too, dared to utter such sentiments as we have quoted above to the assembled citizens of the Virginia Military District of Ohio, in 1830. We most sincerely honor his memory for it.

In person, Col. Woodside was of medium height and weight, straight, full in chest and bore himself gracefully and somewhat proudly. He had a magnificent suit of raven black hair, always most carefully dressed. Eyes large, dark hazel, and full of expression. His complexion best described as rosy-brunette. His smile was peculiarly pleasant. No society belle could be more careful and painstaking in the use of beautifiers and dress than Woodside. In short, he was a talented man, a good lawyer, a fine orator, a warm-hearted philanthropist, a spend thrift and a fop."

Copied from *Prominent Men in Early Ohio History* by Col. Wm. E. Gilmore

Here we have an example of Jonathan Woodside's oratorical talent. As you read through this excerpt, keep in mind that this was 1831, just before the Trail of Tears and thirty years before the Civil War.

..."Happy people of a happy country! Though free without a parallel in the history of our species; happy, beyond the lot of all receding nations, the proudly floating ensign of your liberty, is nevertheless, the witness of much oppression; and the Genius of Liberty, as she sweeps with excursive wing, the ample circuit of her dominions, is forced to pause and drop a tear over the fate of the original proprietors of your soil! The march of your freedom has proved the grave of theirs! The tide of white population has invaded the seats of their former greatness, and swept with a resistless current, over the graves of their fathers! They have retreated fro its force-but still the wave has rolled on; - again they have retreated-but still it has pursued. They have seen the forest patrimony of their inheritance, reeling from its mountain basement. -They have seen their valleys disrobed.- They have see the green borders torn with a sacrilegious hand from the margin of their mighty lakes, where tradition tells, that the GREAT SPIRIT, stooping from his throne of light, mirrored his form to the prophets of their tribes. They have seen all this, and again plunged into the remote wilds; but their retreat has been insecure, their repose had been brief;-scarcely has the smoke of their Wigwams curled above the forest trees, by which they were surrounded, when they are again startled by the roar of the deluge."

He goes on for a while about the original inhabitants and then transitions to a discussion of the 'fated Africans' and concludes his speech with a plea to his audience to bring justice to both.

"It is with a degree of feeling, perhaps incompatible with the festivity of the present occasion, that I have paused a moment over the fate of these two devoted portions of the human race; but I expect to find an excuse in the liberal feelings of an enlightened auditory, when it is remembered that the condition of the second [the enslaved African Americans] is the blackest spot upon the escutcheon of our national fame; and that in dropping a tear over the misfortunes of the first [the Native American], we are but offering a slight tribute of gratitude to the remnant of a brave people, whose hands were pledged in hospitable friendship to our exiled ANCESTORS."

One more note about Jonathan Woodside is worth mentioning. I turned this up in my research of him and it is telling of his extravagant lifestyle. Jonathan Woodside had an art collection of over 200 paintings, which he collected while being a confidante of the Danish King during his tenure at Copenhagen. Perhaps, the King was his advisor in selecting the artwork? Among the records that were kept to document the works, it says that they were composed of five distinct collections from impressive sources, such as the Royal Gallery in Dresden, the Pitti Gallery in Florence, and the Louvre in Paris. Most of this art was destroyed in the big Chicago fire of 1871 and the St. Xavier fire in Cincinnati. One of these paintings, we know was by the famous neo-classical French painter Jacques Louis David.

Newspaper Clues

The clues for determining the political thinking of our Paddytown members are perhaps found in the names given to the children and a few names associated with articles from newspapers published at the county seat Somerset. These produce but a glimpse of a larger picture of activity. As already mentioned elsewhere, Alexander Hanna named his children Lincoln, Grant, and Winfield Scott to honor people who represented his Whig-Republican views. Henry Clay Connelly, who lived on the National Road, was named for the man who brought government support for it. His cousin, John Andrew Jackson Connelly, was named for the president who had parents from the same place as his grandfather's birth. But, there are not enough of these names for us to conclude that they represent any one over all mindset for Paddytown.

The newspapers I was able to examine came from only a very few years; 1818, 1819, 1829, 1830, 1831, 1845, 1846 and 1847. Most of these issues were from the Somerset Herald, and the first two years were from the Somerset Whig. The publisher of the Whig since 1810 was John Patton, an Irishman, who was said to have been educated at Dublin's Trinity College. The wife of Frederick Younkin, a Paddytown resident, was Catherine Patton, possibly the sister to John, James, and a Thomas Patton who operated a newspaper in Uniontown called the "Genius of Liberty." These were small papers offering state and national news and some local articles with a lot of small ads. There

were also a number of very brief tidbits of information. Included among these in 1830, I found self deprecating Irish jokes with "Paddy" as its main character, another bit that said Ireland was experiencing hard times and famine, and from 1831 a report of a massacre with 19 killed from northern Ireland by Orangemen at Newtown Abbey.

There were announcements for militia meetings, election committee activities, and postings of names assigning people to grand jury and traverse jury duty. Overall, the coverage in the newspapers seemed to emphasize the importance of local citizen involvement and sought to inform the public of activities in the process of governing.

Here are a number of relevant excerpts from the Somerset newspapers that I gathered which seemed relevant to our Paddytown residents.

9 February 1830, Correspondents for the Somerset Herald were Major Hanna and Jonas Younkin for Turkeyfoot, and John Hanna and Dr. Muckenhaupt for Addison Township.

Harrisburg law #225, of 1830-31 general elections to be hereafter held at the house of Colonel John Younkin of Turkeyfoot Twp. (He married Kathleen Jane Connelly of Barney the Tailor)

John Younkin moved to Agency, Iowa in 1846.

14 September 1847, The electors of the township (Turkeyfoot) to meet at the house of Joseph Pringey (now George Ansel) in said township.

(This I believe is the residence of Kay Lynn Younkin today. Everyone will recognize it as the green colored house and barn on 281. Joseph Rhoads Pringey is an ancestor of mine, and sister to Hannah Hartzell, who gave first aid to Alec Hanna when he was stabbed. Joseph moved to Preston County, Virginia in the spring of 1847)

20 October 1829, Election results show 92 people voted from Turkeyfoot Township.

8 December 1829, John Hanna and others were chosen to draft a petition to Congress to prevent the transportation of mail on the Sabbath.

In 1830, Alexander Hanna was on a Committee for Vigilance. (Somerset Newspaper) I believe the Committee for Vigilance was either for the administration of law and order, or perhaps they worked to assist slaves and direct them to freedom, since the Mason-Dixon Line was just south of them and the National Road would have allowed easy access into the Turkeyfoot. John Hammel of Paddytown had one slave in the 1790 census.

Among other records that I found, was the mention of Jehu Brooke Jones and John Younkin who were elected Colonels in the Pennsylvania Militia. John was married to Kathleen Jane Connelly, the eldest daughter of Barney the Tailor. Jehu married Jane, a daughter of John Kilpatrick.

Anti-Masons

It appears from the articles I read in the newspapers that the Antimasons had considerable influence at this time in Somerset County. The Antimasons were a minority political party who took offense at the ritual, secrecy, and the oath taking of Masonic members. The Scots Irish resented the aristocratic nature of the Masonic hierarchy and felt they were looked down upon as mere backwoodsmen by them.

The Disciples of Christ, believed scriptures condemned the Masonic Society for their oath taking. Bernard C. Connelly Jr. was elected with Dr. Norman M. Bruce to the State Assembly in 1832 as Antimasons. Dr. Bruce was a Disciple of Christ, as was Bernard's friend Charles Ogle, who became a U.S. Congressman in 1837. Bernard's wife was a Disciple of Christ member too. The Antimasons were the first morality party and the fight against Freemasonry was a fight for Christian religious values. In 1834, there was a public debate conducted in Somerset town between a member of Freemasonry and Jacksonian Chauncey Forward and Charles Ogle an Antimason. These men were gifted lawyers and leading members of the community and members of the Disciples of Christ. The debate concluded with Forward renouncing masonry, but refusing to tell the secrets of the society.

The party name changed from Republican Antimason in 1829, to Antimason Republican in 1830, to Republican Democrats and Antimasons in 1831, and to Antimasons and Whigs in 1847.

More from Somerset Newspapers

4 September 1829, John Hanna nominated William Piper (Irish name) as Republican Anti-Masonic candidate for State Senate.

8 September 1829, John Hanna was on the Republican Anti-Masonic ticket of candidates for various offices from Somerset County in the state election.

3 November 1829, an article was published criticizing the repairs of the Cumberland Road, otherwise known as the National Road, which passed through Petersburg, south of Paddytown only 11 miles away.

2 February 1830, Charles Ogle was on the General Committee of Antimasons.

1830 through 1831, Bernard C. Connelly Jr. Esq. was nominated and elected Auditor for the Republican Democrats and Antimasons. As Auditor, he presented a list of citizens that owed a debt to the County in January and February of 1831.

1830, John Hanna and Michael Sanner. were listed as Antimason Republican Committee members.

28 October 1845, Michael Sanner was elected Auditor, following in the footsteps of his stepfather Bernard C. Connelly Jr. Esq. who had been Auditor also.

January 1847, John Hanna was the Poor House Commissioner.

9 February 1847, Appeals for tax assessments were made at the house of J.N.Hartzell, on the 11th of March. (Larry Ream's brick home today)

11 May 1847, J.N. Hartzell was one of five appointed by Andrew Jackson Ogle, Esquire, to draught an address to the people of the county about the upcoming election for the Antimasons and Whigs Committee.

5 July 1847, J.N. Hartzell of Turkeyfoot is a candidate for County Commissioner at the Whig and Antimason Convention held at 3pm at the Courthouse of Somerset.

23 March 1847, Charles P. Connelly is listed as a member of the Traverse Jury for Turkeyfoot. (Charles was the stepson of J.N. Hartzell)

Justice of the Peace

A mention of others who served as Justice of Peace from Paddytown is due. First and foremost, would be John McMillan (1764-1856), who served from 1804 until 1848. This, by itself, is some kind of testimony to the confidence and respect Paddytown had for this man's wisdom and intelligence. Hugh Connelly, son of Barney the Tailor, performed duties 1833 through 1844, while James Cunningham was elected in 1848 and 1853. The son in law of Barney and Somerset Academy Principal, Henry L. Holbrook, was also elected as Justice of the Peace in 1835 and 1837.

A Justice of the Peace was an elected position and settled misdemeanor offences, petty criminal infractions, small debts, landlord and tenant disputes, and other offenses. The proceedings were faster and less formal than higher courts. He also performed civil marriages. I have often thought that citizens could have attended these hearings just for entertainment and great gossip.

Finally, I think it is worth mentioning Jacob R. McMillan, who was the son of John Kilpatrick McMillan. They operated a tannery since 1819 at the intersection of 281 and Chicken Bone Road, where the Sechler Dairy is today. Jacob was commissioned an Associate Judge in 1866 and then served in the State Assembly in 1873 and 1874. By this time, the Irish of Paddytown were pretty much a memory. Another Paddytown Irish name appeared about this time as County Commissioner in 1878 with Jonas McClintock. There are number of McClintocks still inhabiting the locality of their ancestor's original farm in Addison Township - the last of the Paddytown names.

The brother of Chauncey Forward, Walter Forward, was the Secretary of the Treasury from 1841 to 1843 under Harrison and Tyler, a U.S. Congressman 1822-25, and a Whig, later Ambassador to Denmark from 1849 to 1851.

The American System

The Antimasons of Somerset County supported the building of the Cumberland and Ohio Canal, the Baltimore and Ohio Railroad, and the maintenance of the National Road, which made them advocates of Henry Clay's "American System", thus putting them in opposition to President Andrew Jackson. The "American System" also promoted a National Bank with a single currency to ease trade and high tariffs on imports in order to make American goods the cheaper option. Eventually the Jacksonians became known as Democrats, and Henry Clay's opposition party became the Whigs, a name mimicking old feelings against an English monarch and referring to the man they called King Andrew the First. The Whig party eventually became the Republican Party we know in 1856.

The National Road

Allons! to that which is endless, as it was beginningless,
To undergo much, tramps of days, rests of nights,
To merge all in the travel they tend to, and the days and nights they tend to,
Again to merge them in the start of superior journeys;
To see nothing anywhere but what you may reach it and pass it,
To conceive no time, however distant, but what you may reach it and pass it,
To look up or down no road but it stretches and waits for you—however long, but it stretches
and waits for you;

170

From *Song of the Open Road*, by Walt Whitman

The National Road unified the country by providing a connection to all its parts. It passed about 11 miles south of Paddytown at Petersburg. Petersburg is known as Addison today. It was a great new highway proposed by Albert Gallatin of Fayette County in 1806, designed to open the west to commerce and settlement. It was seen as a way to stimulate the economy and bring revenue to the government through the sale of public lands. After Henry Clay advocated its value, it was built and opened in 1818 from Cumberland, Maryland, following the old Braddock Road through Somerset County, west to Wheeling on the Ohio River. From Wheeling, travelers used the Ohio River to bring them far west and south. By 1839, the road was extended into Illinois connecting it with St. Louis. The road was made wide and durable with stone bridges, tollbooths, mileage markers and inns to stay at along the way. Freight services shipped goods, stagecoaches speedily delivered people, and herds of animals were taken to market using it. A person was now able to travel overland from Baltimore to St. Louis in five days. The roadbed was state of the art, designed by a Scots engineer John Loudon

McAdam. There were three layers of gravel in his design with a layer at the bottom of 3 inch rocks, succeeded by a layer of 2 inch gravel, topped off with 1 inch gravel. Much of the road was built and maintained by gangs of Irish laborers. The hustle and bustle of the National Road continued until the first Baltimore and Ohio train chugged into Wheeling in May 1852.

Observe the face of optimism going west and perhaps later the same face flush with reality going east. Strike up a conversation at Petersburg on the National Road and you might find yourself talking to the mountain men from the west, Joe Meek or Nathaniel Wyeth, or artists Alfred Jacob Miller, Audubon, Catlin, or the naturalist Nutthall, the Texan Sam Houston, or Merriweather Lewis and numerous politicians and foreigners. A curious farmer visiting the National Road at Petersburg would soon have a testimony of its diverse and interesting users and their origins.

James Connelly, son of Barney the tailor, operated a tavern and stage stop on the National Road at a time it was most popular, and Hannah Hartzell and her husband Jacob, ran the Reynolds wagon tavern up the hill from James in the first years when the National Road began to decline, after the railroad was built. Hannah was the mother of my ancestor Charles Pringey Connelly.

A letter from Henry Clay Connelly to the Somerset Herald Newspaper of 1895-

The following letter from an old Somerset County boy will be read with much interest by all familiar with the history of the old pike. The writer, Major H.C. Connelly, is a brother-in-law of Judge Baer, and son of James and Maria Connelly, deceased. As a Major in the union army, he did gallant service for his country during the civil war, and at present is a prominent attorney in the city of Rock Island, Ill.

Rock Island, Ill., June 14th, 1895.

Dear Sir –

Someone has mailed me Somerset papers containing full particulars in relation to celebrating the 100th anniversary of the organization of Somerset County. I suspect you are the one. In the spring of 1852 in my 21st year, I left my native county to seek my fortune, in company with my cousin, Walter Gaither, John Chorpenning, and Jo. Baird. While a railroad conductor in the faithful discharge of his official duties, Gaither was shot by a tramp. Chorpenning and Baird located in Springfield and Dayton, Ohio. I think, where they lived when I last heard from them. During all these long years I have never ceased to cherish an affectionate memory for old Somerset County and her people. I remember with pleasure, and often recur to incidents, which were enacted in the county during my boyhood days I find the names of many familiar to me in my youth in the list of participants in this celebration. This is especially true of Addison, Turkeyfoot and Somerset.

The contributions of M., published in papers you sent me, have greatly interested me. Often with my schoolmates have I lingered and gamboled on Braddock's road.

I too was born on the Old Pike. With my comrades I have discussed Braddock's expedition, which marched over the old road, his defeat by the French and Indians and his death and burial. One of his British biographers says:

"He was buried before dawn in the middle of the track, and the precaution was taken of passing the vehicles of the retreating forces over the grave, to efface whatever might lead to desecration by the pursuers. Long after, in 1823, the grave was rifled by laborers employed in the construction of the National road hard by, and some of the bones still distinguishable by military trappings were carried off."

I was surprised to find this record. How many times have I stood by the grave of the old warrior supposing all that was mortal was therein safely deposited?

The stone bridge spanning the Youghiogheny River, at Somerset, was always an object of wonder and admiration. I am not surprised to learn its majestic, as well as its symmetrical proportions remain undisturbed by the corroding hand of time. Often have I bathed in the pure waters; wandered along the banks and eaten of the delicious fruits found along this beautiful river.

For traffic as well as pleasure, more than a half century ago, the Old Pike was the grandest thoroughfare on the continent. Numerous hotels, then called taverns, conducted for the comfort of man and beast, dotted this great artery.

M. especially refers to some of the hotels in Petersburg. I well remember William Reynolds, whom every one called "Bill" Reynolds, as the keeper of the hotel on the hill, at the east end of the village. This was the popular stopping place for the monster teams drawing broad tread wagons filled with merchandise of every character. Upon one occasion I remember one of these teams running away. Six heavy horses were frightened at something while in Reynold's yard and started west down the hill through the village. On they plunged, until the great wagon filled with goods, when near the Roddy homestead, careened and finally went over with a crash. This stopped the team, and the goods with which the wagon was loaded were scattered in every direction. I recollect a package of rock candy bursting open and being thrown around. The candy made royal feast for the young folks. I secured my share.

I first remember the Hunter House when it was occupied by Mr. McMullen. The financial crisis of 1837 brought ruin to thousands and he did not escape. Everything he had was sold under the hammer to pay his debts. I think Robert Hunter succeeded him. He was a model host, genial and kind hearted. He built a beautiful dwelling for that day on his farm near the village. Here he lived after having the hotel. He was industrious in the management of his farm, and raised as fine a wheat, with the aid of fertilizers, as could be grown anywhere. The last time I visited Petersburg, some years ago, the Hunter House was occupied by Lot Watson whom I remember as chorister in the old Presbyterian Church at Petersburg. His voice leading off in singing, to me was always musical. Rev. Stonerode at one time officiated in this church. Once he preached a sermon in which he made liberal quotations from Shakespeare, something unusual in the pulpit those days. "Cry havoc and let slip the dogs of war," was one I recollect. My uncle, Henry L. Holbrook of Turkeyfoot, was visiting our family and heard the sermon. He was a student of Shakespeare, cool headed and rarely indulged in demonstration, but over this sermon he was enthusiastic.

The hotel across the street from the Hunter House was owned and occupied by my father. Here in 1831 I first saw the light of day, in a chamber back of the parlor. At this house and the Hunter House the Concord coaches stopped for meals and to change horses. The National Road Stage Company, known as the Old Line, and the Good Intent Company, were great rivals. As I write, the echoes of an old song come to me. One couplet ran something like this

*“While the Old Line drivers are laying in bed,
The Good Intent drivers are going ahead.”*

Toll was exacted from all travelers passing over the Old Pike. At one time there was trouble between the tollgate company and one of the stage companies. I think the stage company was behind in paying toll. When a coach approached the toll gate at the east end of the village, the iron gates were closed, and not opened until the passengers in the coach made up a pony purse and paid the toll.

Mathias Frye, I think succeeded my father. John Bell, who had been Sheriff of the county, came next. While the old gentleman was living at Petersburg he offered himself again to the people for sheriff. He was defeated, I well remember the day he returned home after the defeat, and with boyish sorrow I looked at him and greatly regretted it. Sam Elder followed Bell, and had charge of the house when our family removed to Somerset, in 1845. Mrs. Elder was the daughter of John Bell. I have always remembered her as a sweet-tempered, beautiful woman.

When last at the old village home I found the hotel occupied by Daniel Augustine favorably known in that locality by everybody as boy and man. He was not at home. The room of my birth, then a back parlor, was bright and beautiful. I was delighted to see the old home so well preserved. The white paint looked fresh and new. I suggested to a friend that the house had been recently painted. “Not for twenty years,” was his reply. In the west painters say houses should be painted every six years.

Many of the great men of the nation passed over the Old Pike. President Harrison and his successor, James K. Polk, I especially remember. I have a dim recollection of General Jackson and Blackhawk, the great Indian-chief, traveling over this route. We often saw groups of Indians, I was named after Henry Clay. On his arrival one day, going to Washington, my father took me in his arms to see him. He was at the Hunter House. The great orator and statesman placed me on his knee, patted me on the cheek, drew from his vest pocket a bulk of paper money, took there from an handed me a twenty-five cent shin plaster.

In its day of prosperity the Old Pike was the great avenue for livestock, passing from the west to the eastern markets. The finest horses came from Kentucky. Thoroughly matched in pairs, color size and temperament, and docked for carriage use, they were as perfect as nature and art could make them. Tied on either side to a rope or cable, at the head of which was an enormous harnessed horse ridden by a negro, the owner of the drove at the rear end of the rope riding comfortable in a vehicle, with a negro mounted every ten or fifteen feet between the front and the rear end of the column, this high priced string of horses quietly marched from the west to the east. It was a beautiful sight to see a long line of splendidly matched horses, groomed to perfection, with their black attendants, pressing through the country with precision and discipline. Myriads of mules, cattle, hogs and

sheep marched over the Old Pike. Occasionally buffalo and turkeys would be found in the line.

Recently in conversation with Samuel Fairall, who lived in Iowa City, Iowa, for many years, he referred to the time he attended school in the little old stone house at Petersburg. He boarded at Billy Wilkins' who lived a short distance from the village on the road leading to Somerset. My first school days were passed in this building also. Saml's father was the proprietor of a hotel and stage office at the Little Crossing, a few miles east of Petersburg. Farmers delivered oats in the village, where they would be received by the old gentleman Truman Fairall. He paid cash, and, as a rule, carried his paper money in his hat, which he called his bank of deposit. He was always jolly and full of fun, as I remember him.

Some years ago, when the great Commoner, Samuel J. Randall, as chairman of the committee in the House on Appropriations, determined to cut the appropriation of forty millions of dollars, I visited Washington with Gen. Flagler, now chief of ordnance, to see if we could have something for the Rock Island Arsenal, (of Illinois) in which the government had about ten millions of dollars invested. One of the first men I met in Washington, whom I knew, was Chauncey Forward Black. As soon as he saw me he exclaimed: "there is another feller from the Pike; he is after something, but no matter what it is he must have it." Through the kindness of Judge Jeremiah Black and (his son) Gov. Chauncey, we secured interviews with Mr. Randall and found him as generous as we could wish.

M.'s article on "Muster Day" revives old memories. Some of the names, he mentions, M. A. Ross, John J. Patrick, Jonas Augustine and others, are as familiar to me as household names. Capt. "Buck Aleck" McClintock was a character. In those days "Old Rye" had a wonderful influence in promoting and developing rows and fights, and "Muster Day" was often selected to settle old scores.

God Bless Old Somerset County and everyone within her borders.

H.C. CONNELLY

Henry Clay Connelly alludes to the damaging affects of the panic of 1837, the most severe financial crisis in the history of the United States, but he does not mention anything about the effect it had on his father. According to information taken from the tax lists, James lost everything he had. Beginning in 1837, we can see from land records how he began selling a number of lots and acreage in and around Petersburg until in 1844 he was renting from his cousin Bernard Jr. -what used to be his own property. Then to add to his woes, on March 10th 1845, his son Wallace, and daughter Rosanna died, (ages) according to a journal entry of his neighbor, Moses Ross who lived across the street from him. It was said in a letter by a relative, that James died a little later from the effects of alcoholism, an affliction he shared with other Connelys, the most notable being the sons of Bernard Connelly Jr. - Charles and Edward, both promising medical doctors died young. Edward was found on a train dead from an overdose and Charles had alcoholism listed as his cause of death at Redwing, Minnesota. After James died, his family moved to Somerset town to live with Isaac Hugus, a relative of his wife Maria. Isaac Hugus was a bachelor and a wealthy lawyer and politician.

James Kincaid

James Kincaid was an engineer and contractor for stone bridges and buildings along the National Road. He was born about 1777 in Chester County, Pennsylvania to an Irish clock and watchmaker from Strabane, County Tyrone, Ireland. In 1818, he and his partners, James Beck and Gabriel Evans, built the beautiful three-arched bridge, and the corresponding massive stage house made of native sandstone blocks, at the Great Crossings of the Youghiogheny River, later known as Somerville, Pennsylvania. He ran a tavern and stage stop at this location for at least three years, before moving on to build other stone bridges on the National Road. He built bridges from Patapsco, Maryland to 25 miles east of Zanesville, Ohio. He died sometime in the 1840s.

The C and O Canal

In 1825, James Monroe signed a bill chartering the construction of the C and O Canal.

The C and O canal was proposed to allow travel by water from Baltimore to Cumberland Md. to Hyndman, Pa. then north up Wills Creek, then up its branch, Buffalo Creek, just south of Berlin, Pa. It then crossed overland to the Casselman River at Grant, Pa. and followed the Casselman through Paddytown to Confluence, Pa. and up the Youghiogheny River to Pittsburgh.

Construction commenced the same day as the B and O Railroad, on July 4th 1828 and ended at Cumberland in 1850, where they ran out of money. Much of the labor for constructing this waterway was performed by the Irish.

On the 8th of December 1829, Bernard Connelly Jr. Esquire, was one of three representing Somerset County (of five counties present) who were on a committee for the Chesapeake and Ohio Canal, which was being considered for construction through the county. "Connecting by one continued canal the tides of the Atlantic with the navigable waters of the great valley of the Mississippi."

1829, December 8, Bernard Jr. Esq., with two others, represented Somerset County on a committee for the Chesapeake and Ohio Canal meeting. His friend, Charles Ogle, was one of four appointed to draft a petition to Congress for the C and O Canal as "Jacksonites and Democrats".

Henry Black, Lewis Mitchell (of Turkeyfoot), Charles Ogle, William Philson, and Joseph Williams, were appointed to prepare an address calling the attention of the people to this subject. (1829)

John Hanna and others were to prepare and have printed a memorial to Congress in favor of an appropriation of a million dollars for the western section of the C and O Canal. (1829)

The Erie Canal was built from 1817 to 1825. Construction on the C and O Canal began in 1828 and was stopped at Cumberland, Maryland. It was used primarily to ship coal from the Allegheny Mountains. The original plan included a segment along the Casselman River in Paddytown. The success of the railroad ended all plans for the C and O canal through Somerset County.

The B and O Railroad

Two men, Philip E. Thomas, a Quaker, and George Brown, an Irishman from Ulster, were the pioneers of the railroad in America after investigating railways already functioning in England in 1826. They organized twenty-five merchants and bankers from Baltimore to charter the Baltimore and Ohio Railroad Company, with the task of building a railroad from the port of Baltimore to a navigable point on the Ohio River.

The Baltimore and Ohio Railroad were originally proposed to begin at Baltimore and following the route proposed for the C and O Canal through Paddytown. This was later changed and it was built going eastward from Cumberland, Maryland to Fairmont, West Virginia and north to Wheeling from there. It was completed to Cumberland in 1842, and then finished up to Wheeling in 1853. The construction for the railroad commenced on the same day as the C and O Canal, the 4th of July 1828.

On October 1st, 1845, an extension from Cumberland, Md. of the Baltimore and Ohio Railroad was being considered for termination at Wheeling, Va. This railroad eventually passed through Paddytown. The railroad ended all plans for a canal through Somerset County.

An extension for the railroad from Cumberland, Md. through Paddytown to Connellsville, Pa. was approved in 1850, known as the Pittsburgh and Connellsville Railroad. There was considerable opposition to building it, interrupting its construction from 1864 to 1868.

The Connellsville and Pittsburg Railroad was built through Paddytown in 1868 and opened in June 1871. Irish Catholics from central and southern Ireland provided the labor necessary to construct this railroad. Another source I found, said this railroad was complete through Paddytown in 1865.

On the 1876 map, you can see where the railroad traveled through the Hanna farm west of Rockwood, passing it on the west bank of the Casselman River. The track then proceeded south thru Paddytown, passing the oxbow that encompassed Pinkerton Point, to Fort Hill Station, and the Brooks Tunnel on the south edge of Paddytown, thence to the south bank of Laurel Hill Creek, and onto Confluence, Pa. where it crossed north following the Youghiogheny River on the east bank. Also, present on the map of 1876, was the North Fork Railroad, which branched off just east of Ursina, and went north to Humbert in Paddytown for coal and lumber. A pulp mill operated here for two years, about 1880, to process hemlock trees. Brooks Tunnel mentioned here, was

named for John Brooks, who married Jane, the sister of the famous Alexander Hanna. The town of Ursina was named for Judge William Jacob Baer, who was married to a Connelly from Paddytown. Ursina is a Latin form of the word for bear.

The second track of the B and O Railroad was built on the east side of the Casselman, from 1900 to 1904. Two bridges were constructed at the neck of the oxbow, and became known as Pinkerton Point, with the track continuing along the east side of the Casselman River. One of these bridges was 90 feet tall. Pinkerton Tunnel was constructed between the bridges in 1911. Also, there was a rail station at Pinkerton Point. Another tunnel was constructed in 1903 a few miles south, near Ursina. Its namesake, William Benford, was married to two Paddytown Connelys consecutively.

Irishmen from central and southern Ireland were the primary source of labor for the National Road in 1811. This was also true for the C and O Canal, and the B and O Railroad, into the 1850s. Wages were notoriously low, creating the term "Irish wages," and thousands died from injury or disease during this time due to poor working conditions.

Show the Celtic memorial at Cumberland Md. to C and O, and B and O Irish laborers here.

THE SECOND GREAT AWAKENING

Three hundred college educated Presbyterian clergy were sent into the highways and byways of America to serve congregations, conveying a thorough knowledge of the scriptures. These ministers served a two fold purpose, one as a spiritual leader, and secondly, as an admired teacher connected to higher learning.

Even after all the effort to provide educated Presbyterian ministers to the Ulster Irish in wilderness settlements, it was not enough, many individuals took matters into their own hands, preaching God's word after a dedicated independent study of the Bible. Methodists and Baptists, who did not require formally educated clergy, promoted and extended the organization of Christians in these remote areas. The forebears of these denominations in frontier America followed the Presbyterian example.

One group from western Pennsylvania, organized independently and sought to leave old world labels and identities behind them, for what they hoped would be a unifying restoration of meaning strictly from the Bible. At the forefront of these believers was a Presbyterian minister from County Antrim. They were known variously as Disciples, Christians, or Campbellites, after Thomas Campbell and his son Alexander.

The religious activity in Paddytown was part of The Second Great Awakening, a Protestant religious revival that affected the entire nation starting about 1790, and lasting into the mid 19th century.

Paddytown of the Turkeyfoot region was formed in the years immediately following the War of Independence. Since it was a frontier settlement, its religious life - like everything else - was limited to the bare essentials, and for Christians that would mean owning a Bible to guide their faith. Most couples, acquired a Bible as a gift when they were married. The predominant religion for the Irish in southwest Pennsylvania was Presbyterianism, but there were no Presbyterian ministers in the Turkeyfoot area until 1837, when Reverend Joel Stoneroad, pastored a group in Petersburg. The demand for educated Presbyterian ministers simply could not be satisfied. Therefore, the region followed the typical pattern of religion on the western frontier, where Christian believers with origins in the British Isles, often became Baptist or Methodist. Ministers, and other leaders of both denominations, were not expected to possess a formal education like the Presbyterian clergy. Good character, demonstrated knowledge of the scriptures, and evidence of an ambition to serve, qualified a minister of the gospel.

Turkeyfoot Baptists

Immediately to the west of Paddytown was a settlement of families with mostly English origins from New Jersey. They arrived to the Turkeyfoot area around 1770, after traveling on Braddock's Road. On June the 14th 1775, Isaac Sutton, of New Jersey, and a recently ordained Irishman, John Corbly, formally organized the Turkeyfoot Baptist Church, otherwise known as the "Jersey Church," under a constitution that included the Sandy Creek Glades Church. After a sermon on creation, the church was solemnly constituted while gathering at the cabin of Moses Hall. Thirty-three settlers from the Turkeyfoot subscribed to the initial covenant.

Reverend John Corbly was an itinerant Baptist preacher from an area in Pennsylvania north of Morgantown, West Virginia. He often served as a supply pastor in the early years of the Jersey Church. He was born in Ireland in 1733, and probably grew up near Slieve Gullion, a prominent mountain in County Armagh. Corbly came to Pennsylvania in about 1757, and served as an indentured servant for seven years to a Quaker with a Scot name, Roger Kirk. After marrying the daughter of his master, John Corbly moved to Virginia where he became a Baptist, and soon found himself in jail after being arrested for not paying a tithe to the colony's established Anglican church. While in jail, John proceeded to preach God's word, following Paul's example in the Bible. In 1768, his first wife died, and in 1769 he travelled with Isaac Sutton to settle in far western Pennsylvania, which had been recently purchased from the Indians in the Treaty of Stanwix. John served a number of churches on the frontier of western Pennsylvania and western Virginia, including the Jersey Church, a couple of miles west of Paddytown.

John Corbly and the Jersey Church were "regular" Baptists, which meant they were Calvinists, who believed in predestination. Regular Baptists, believed that God had revealed himself to each believer in some way, thus indicating that they were actually chosen, or elected by God, to be in a relationship with him. Individuals were admitted into a church body based on a testimony of how they believed they were chosen.

Services were held in the homes of Jersey Church members until 1788, when a two-story blockhouse was built for worship. This structure also served as a school and a shelter from Indian attack. Their early ministers were chosen from among its members, who were carving out a farm from the wilderness along with everyone else. The Jersey Baptist Church had a significant influence on a large area, becoming an outstanding example, assisting in the planting of other autonomous Baptist associations. There is no doubt, the members of the Jersey Church had an important influence on the Ulster settlers of Paddytown. John McMillan, a Revolutionary War veteran, and Justice of the Peace for Paddytown, served for many years as a deacon for the Jersey Church. When William Rush, the son of the revolutionary war veteran Jacob, married Sarah, daughter of the revolutionary war veteran John Kilpatrick, the New Jersey English and the Ulster Irish elements were joined, and the Kilpatrick farm at the heart of Paddytown, passed into the hands of William and Sarah Kilpatrick Rush.

Bethel Methodists

Simultaneously, with the Baptists, were the efforts of the Methodists. Originally, Methodists were an extension of the official Church of England, otherwise known as the Anglican Church. Its early leaders were the evangelists John and Charles Wesley, along with George Whitefield. They emphasized a “methodical” study of the Bible, and took the Bible’s message directly to the people, preaching from street corners and from meadows in the countryside. Charles Wesley, found great success in Ireland, which began among the English soldiers garrisoned in a number of places across Ireland, including Carrickfergus, where our Connelys of Paddytown lived. In America, several of the early leaders of Methodism were Irish, including Robert Strawbridge (1732 – 1781) of County Leitrim, who was considered its founding member in America. He owned land west of Harrisburg, and was known to have evangelized into western Pennsylvania from his home in Maryland.

The “circuit rider”, a Methodist minister who covered a region periodically by horseback, served many small groups of believers who met in homes, barns, and fields. This approach to Christianity flourished, first in the British Isles, and then in America, especially after the Revolution, when they made a break from Anglican-English authority – and became a new denomination, suited to the expanding new world. The diligence of the circuit rider on the frontier was well known, causing an early frontiersman in bad weather to state, “there’s no one out today, but crows and Methodist ministers”. Perhaps, such diligence can be explained by the following example. When a poorly motivated circuit rider explained to his presiding elder that he didn’t make an appointment because it was raining, the Methodist elder retorted, “was it raining pitchforks?”

Typically, the circuit rider was attired in a long tailed coat, with a vest and a wide brimmed hat. Saddlebags held his bare necessities, and a watch was carried to assist in making his appointments on time. He led a service centered around the preaching of God’s word from the Bible, with singing and prayer. Often, he distributed reading

material to aid in independent study of the Bible. Settlers responded best to ministers who preached from the authority of personal experience, as one who was well acquainted with human problems and needs, and who was able to read human nature, as a man read a book.

These circuit riders were paired, a more experienced man was joined with one of lesser experience, following the example of Paul the apostle under Barnabas, and then Timothy under Paul. Bishops and presiding elders re-assigned the circuits every year, usually within a particular district. By the 1820s, Methodists were the largest denomination in the U.S., the result of effectively reaching nearly all remote small towns and hamlets like Paddytown. Methodists organized smaller groups, known as “classes,” like the one at Paddytown, under a larger society known as a “meeting”.

The first meeting house built in the area for the Methodists, was probably the one built a mile west of Petersburg, between 1810 and 1812, at a place on the National Road known as Newbury. A log meeting house was built for Methodists at Paddytown in 1816, on the property of John Cunningham, and was named the Bethel Church, “bethel” indicating a holy place. From an early map of 1818, we can see that a “camp meeting “ is marked just north of Newbury. Other camp meetings were known to have been held on the 26th of September 1830 at Turkeyfoot, and on the 26th of May 1836, according to entries in the Moses Ross journal. Surely, there were others. The camp meeting was an event strongly associated with the Methodists, but often included Baptists. Throughout the time period known as the Second Great Awakening, camp meetings or “revivals,” were held periodically, in which large numbers of people gathered for several days to be entertained with singing, spiritual encouragement, and teaching from the Bible, by a number of preachers. These events were styled after a tradition in the Presbyterian Church, which was practiced in Scotland and Ireland, and known as the Communion Season. The big difference, was the display of emotion. The Methodist and Baptist revival was often an exhibition of unbridled emotions for God, -very unpresbyterian like.

Barney Connelly, the tailor, was described by a grandson, as an “ardent Methodist.” The McMillans, Cunninghams, and the Bayes were also known as early Methodists. The other members are not so well known to me. Surely, there were others. Barney’s daughter Elizabeth, married a circuit riding Methodist preacher, John Bell West, from Monongalia County, Virginia. West’s father was a Major in the War of 1812, and his grandfather, James West, emigrated from Ireland. John’s brother, when a state senator, proposed the resolution to make West Virginia a separate state in 1861. Elizabeth Connelly West, John Bell West’s wife, died on the 5th of May 1827, soon after she married West. She was only 25. A well-preserved gravestone, marks her grave in the Paddytown cemetery. Nearby, is another stone marking the grave of an 8-year-old son of Rev. West, who died in 1841. This boy, was from Reverend John Bell West’s second marriage to Mary Cunningham. I believe John Bell West’s farm was the old Jonathan Woodside property, south of the brick house owned by Larry Ream today. My ancestor, Charles P. Connelly, was living in this brick house at the time of the 1840 census, when Bell was listed as living next door. I also found a land deed, which indicated Reverend

West as the owner of the property at this location. My guess, is this property was given as a gift by Barney Connelly to his daughter, when she married Reverend John Bell West. I find the scripture on the gravestones especially poignant, knowing that a minister of the gospel chose it. On his boy's gravestone it says, "For such is the kingdom of heaven" and for his young wife he selected the hopeful,

"But I have trusted in thy mercy;
My heart shall rejoice in thy salvation.
I will sing unto the Lord,
because he hath dealt bountifully with me."

Psalm 13:5,6

Reverend West, was described as "an exceedingly pleasant man, affable and interesting to all". He probably met Elizabeth Connelly when he was assigned the Somerset circuit that included Petersburg, Paddytown, and Somerset town.

Another Paddytown circuit rider Robert Boyd, in 1817, explained something of the character of the Somerset circuit,

"This was a large, four weeks circuit, with appointments nearly every day. Portions of the circuit were mountainous, and other parts consisted of wet glades, in many places rather hazardous to pass. Besides, I found great difficulty and hazard crossing so many streams on horseback. When I came to this circuit in March, there was great scarcity of grain; so that in some places I had to buy horse feed between appointments, and hard to get it, even for a large reward. In portions of the circuit I passed dreary nights. Such was the filthy condition of the beds, that I had to use my pocket-handkerchief to prevent the clothes from touching my face. In most places, however, I shared ordinary comforts, and found kind friends.

For 1817, there was considerable cold and snow, in the grassy clearings, at times horses became mired in the swampy glades, with the beast sunk to its legs and rump. There was difficulty in crossing streams during times of high water, and the preacher had to lead his horse while in a canoe.

Toward the close of this first year brother (Jacob) Gruber (his presiding elder) sent a young man by the name of Samuel Cushen as a supply, who labored with me during the last quarter. During the Winter I was in this circuit the small pox prevailed to such an extent that, in view of accomplishing the most good upon the whole I was compelled to submit to inoculation. For this purpose, a kind family, not of the Church, offered me a home, and all needful attention while passing through this process. This offer I readily accepted. And after passing through the usual preparatory course, and preaching up to the time that the inoculation was to take effect, I returned to this kind family, where the disease broke out upon me. The doctor informed me that he thought I had the disease as violently as all the rest in that neighborhood amounting to upward of fifty. Had I taken the natural way....it would have proved fatal."

The Somerset Circuit was part of the Connellsville District of the Pittsburgh Conference. Reverend West, organized the first Methodist class in Petersburg in 1819. He was licensed to exhort in 1821, licensed to preach in 1822, and ordained a deacon in 1824. He was assigned the Somerset circuit at least four times; 1819-20, 1821-22, 1825-26, and 1830-31. He was known to also have circuits in Redstone District too. He is not listed as a resident of Upper Turkeyfoot Township in the 1850 census, and appears to have moved on to West Virginia, where he had transferred, and then moved again to Ohio, where he died in 1889. His last words were reported as, "All is right".

Since attending Methodist ministers were changed every year, the little Bethel Church of Paddytown, was treated to a variety of personalities and styles of preaching. There was Franklin Moore, who loved nature and spoke loudly, or Dr. Samuel D. Wakefield, who was self taught and wrote books on philosophy, theology, grammar, and music. He was a musician too, and then there was the portly Cornelius Durant Batelle. The list of preachers from this time could easily be mistaken for a list of immigrants fresh from Ulster - Fleming, Boyd, Stevens, Hopkins, Sansom, Hudson, Swayze, Coston, Holmes, Miller, Elliot, Sharp, and Wilson.

A Reverend William Ellis, is named as a resident in Paddytown Hollow on a map of 1860. Reverend Ellis, was a Methodist preacher who switched and became a Baptist in the late 1840s, and was appointed the pastor for the Jersey Baptist Church from 1854 to 1857.

The following story illustrates something about the differences between Presbyterians and Methodists. It is written by Reverend Thomas M. Hudson, a circuit rider, and is about Jonathan Doty (1754 – 1850) of New Derry, Westmoreland County, Pennsylvania, who coincidentally lived next-door to my ancestor William Bell, who had a son that married a daughter of Doty.

"He (Jonathan Doty) experienced religion among the Presbyterians, in a great revival which took place in this country, some seventy years ago, (circa 1801) and for fourteen years he held the office of elder in the Presbyterian Church. A mind possessed of so much native strength and so thoroughly imbued with the spirit of Christ, could not be long trammelled by the peculiar doctrines of (Presbyterian) Calvinism. Under the conviction that doctrines of limited atonement, election, reprobation, and unconditional final perseverance, were erroneous, and therefore dangerous, he deliberately formed a purpose to withdraw from the Presbyterians and unite with the Methodist Episcopal Church.

But in taking this important step he anticipated the fiery ordeal through which he would be called to pass; and, therefore, prepared himself for the conflict before him. For several years he diligently studied the works of Mr. Fletcher, in connection with the Bible, thus storing his mind richly with Divine knowledge. He had also acquired that mode of illustration peculiar to Mr. Fletcher, which rendered him a sagacious and powerful antagonist. When he identified himself with the Methodist Church he was introduced at once into the arena of controversy, which furnished him ample scope for the exercise of his controversial talent. His Presbyterian friends were greatly alarmed for his safety, and

made every possible effort for his recovery. When he was a member of their Church they all believed him to be a truly pious man; and, ever faithful to their creed, "Once in grace always in grace," they were under the necessity of still believing that he was a good man, although dreadfully deluded by the Methodists, as they supposed. Their ministers, elders, and most influential members visited him, and labored hard to convince him of the error of his way; but they always retreated from the field of conflict foiled and sadly confounded. It was not long, therefore, until his mistaken friends sued for peace; but Doty could not be at peace with error. They ceased their assaults upon him, but he assaulted them everywhere, visiting from house to house, teaching the doctrine of Christ, and enforcing it by a holy example. By his faithful labors he contributed largely to the spread and establishment of Methodism in that country. He was exhorter, steward, and class-leader in the Church for many years, which offices he filled with marked ability and usefulness.

At the time of which I write there was no Methodist preaching in the town of Indiana (Pa.). Father Doty accompanied me to that place, and obtained permission for me to preach in the court-house. The congregation was large and respectable. After the service was over many of the Presbyterians called to see their old friend, Doty, at the hotel where we were staying. Of course the conversation turned upon the subject of religion. During the interview an elder of the Church, intending a high compliment, said, "Mr. Doty, there are many things in the Methodist Church of which I highly approve. I like their preaching, I like their singing, and I like their praying; but there is one thing against which I have very strong objections." "And what is that?" said Doty. "It is crying," replied the elder, "and making a noise while the minister is preaching. The house of God is a house of order, and if people wish to cry and make a noise, let them wait until the preaching is over, and not disturb the congregation." "It is right," said Doty, "and I can prove to you, sir, that it is right." "Well," answered the elder, "if you do that you will confer a great favor upon me." Said Doty, "You know that the Word of God is called the Sword of the Spirit, and is quick and powerful, and sharper than a two-edged sword," etc. "Now, suppose I take a two-edged sword and run it through you, would you cry while it was in, or would you wait until I pulled it out? – do you hear?" "We- we-well," said the elder, "I suppose I would cry while it was in." "Yes, I think you would," said Doty, "and that is just what we do. For when the Word is preached in demonstration of the Spirit and of power, it pierces the heart like a two-edged sword; and while feeling its power, we cry aloud, and it is natural and right that we should."

The Methodist Bethel log building at Paddytown was replaced in 1874 with a nice frame structure. A group photo was taken of the church members in 1917 at the centennial celebration. Of all the original Paddytown names, only the Cunningham name was left to represent the Irish, in the photograph taken that day.

Turkeyfoot Disciples of Christ

Among the Presbyterians of western Pennsylvania, were a minister and his son, who participated in the Methodist-Baptist revivals. They were identified as Old-Light, Anti-Burgher Seceder Presbyterians, a moniker, which illustrates in itself the fractured state

of the Presbyterians at the time. Reverend Thomas Campbell emigrated from County Antrim, Ireland, to Philadelphia in 1807. Alexander, his son followed in 1808. Thomas had left in frustration over the divisions in the Presbyterians of Ireland. Upon his arrival, he was assigned to a congregation in Washington County, of far western Pennsylvania. Thomas Campbell was looking for a new beginning in the new constitutional republic, that had decided to cut away the unnecessary ties of the old world. From the start, Thomas ran into trouble with leaders in the higher ranks of the Presbyterian organization, when he attended a frontier gathering of many kinds of Presbyterians, and offered them communion. I'm sure it seemed to him, that it was wrong to deny needy settlers the only choice many of them had, for a Presbyterian service and instruction. He also accepted invitations to preach at some Presbyterian churches without asking permission - a no, no. In Ireland, then in America, he sought a unity for all Presbyterians. Thomas and Alexander Campbell, finally concluded the best thing to do, was to let the contents of the Bible, God's word, unify, and determine their views on things, not a man made hierarchy. Thomas decided where the Bible speaks, he would speak, and where the Bible was silent, he would be silent. One of their most outstanding conclusions concerned Baptism, whereby they took the Bible literally word for word, and concluded that baptism should be a decision each individual made for himself or herself, and that it should be by immersion. They were also known for denouncing man made creeds as superfluous.

So, Thomas and Alexander, broke away from the Presbyterians, and declared themselves as independent Baptists in 1809, first with the Redstone Association until 1824, and then with the Mahoning Association up to 1830, after which they began to call themselves by the Biblical nonsectarian name, Disciples of Christ.

My ancestor John Pringey, from the northern part of Turkeyfoot, was sent as the Jersey Church representative to the Redstone Baptist Association in 1822. Here, Pringey would have heard the Campbell's emphasis on scriptural accuracy. Its impact on him is probably reflected by the report about one of his daughters who challenged Elder Abraham Colborn, at the Jersey Church, concerning the Baptist stance on predestination, a bold move for a woman in those days.

A number of people in the Turkeyfoot and Somerset town areas, were attracted to Thomas and Alexander's Campbell point of view. As a result, the Campbells were invited a number of times to preach at their meetings. Then in 1826, Thomas Campbell was appointed as evangelist to the Somerset and Turkeyfoot congregations. After three years, the Jersey Baptist Church decided to reject Thomas's teaching. Thomas concluded, that the people there seemed to be more interested in being a Baptist than following the dictates of God's word.

Moses Ross recorded in his journal that a camp meeting was held in Turkeyfoot (that is Paddytown) in September of 1830. No doubt Thomas and Alexander Campbell were present at this event to bring a deeper understanding of God's Word.

It is interesting to note, that at both Somerset town and in the Turkeyfoot, women took the initiative to create the first congregations of Disciples of Christ.

In Somerset, three Marys led the way; Mary Ogle, Mary Morrison, and Mary Graft. While at Turkeyfoot Township, we see the emergence of the Turkeyfoot Church of Disciples in 1831 or 1832, led by the talented lawyer and politician, Chauncey Forward. The charter members consisted of; John Pringey and wife, J.N. Hartzel and wife, Jonas Younkin and wife, Shaphet Dwire and wife, John Graham and wife, Solomon Baldwin and wife, Herman Husband and wife, Stewart Rowen and wife, Leonard Harbaugh and wife, and their son, Joseph Harbaugh.

It is interesting to note, that the wives of Hartzel, Younkin, Dwire, and Graham, were all sisters and daughters of John Pringey, and soon another sister and daughter of John, Mrs. Samuel McMillan would join them.

I would also like to remind my relatives that Mrs. J.N. Hartzel is Hannah Hartzel, the mother of our ancestor Charles P. Connelly, and the woman who provided first aid to Alexander Hanna after his encounter with the McClintock clan. (more on that later) I believe Charles was named after Charles Ogle, the son of Mary Ogle, one of the three Marys of Somerset.

Following the example found in the New Testament, the Turkeyfoot Church became known to practice, among other things, foot washing, to demonstrate humility, and the holy kiss as a greeting, both had precedent in the Bible. The church at Somerset was considered the mother church, and when members of the Turkeyfoot Church, on occasion, attended services there they would call it, "Going up to Jerusalem".

Alexander Campbell soon superseded his aging father in activity, and was recognized as the leader of the Disciples of Christ. He studied the Bible incessantly, wrote extensively, and performed several well-known public debates, which showed any one watching, that Alexander was a master at presenting a deep knowledge of God's word and its application. James Madison said, "he was the ablest and most original expounder of the scriptures I have ever heard". Henry Clay and Robert E. Lee also admired his ability, along with many other public figures.

In 1834, while promoting their example of honest and open debate, Thomas and Alexander Campbell, sought to resolve the anti-masonic feelings stirring among the congregation at Somerset by pitting two of its members against each other, Anti-Mason Charles Ogle, debated Chauncey Forward, a Mason, both outstanding speakers and politicians. At the conclusion, Forward conceded that the man made creeds of masonry were detrimental, but refused to tell any of the Masonic secrets.

Back in Paddytown, in the spring of 1836 or 37, Reverend John Thomas, the Jersey Baptist Church minister from 1832 to 1839, debated Dr. P.G.Young of the Disciples. This was held in the Methodists Bethel log church and was presided over by the Methodist Reverend Turner and Henry Holbrook who was married to Mary Connelly, plus one

other unidentifiable man, whom I believe was Bernard Connelly Jr. Esquire, a good friend of Charles Ogle.

Reverend John Thomas was a red haired Welsh-man with a strong brogue, who took umbrage from an expression by Alexander Campbell's about baptism, that in his view, needed to be crushed. This led to a challenge to discuss the design of baptism, which Dr. P.G. Young accepted. This was to be a lengthy debate to include three sessions a day, but was halted late in the evening of the first day, when Reverend Thomas said he had important business to attend to. On this day, at about noon, Chauncey Forward and Charles Ogle, both able lawyers, showed up with a formidable array of references to support Dr. Young's statements.

When Reverend Thomas decided to conclude the debate prematurely, Charles Ogle replied, that plenty of able men could take Reverend Thomas's place, "the move looked to him like a lame trick to run from a foe they could not face and to flee from the truth to which they had not the manhood to surrender. Thomas answered that such language was unbecoming a consecrated house. Ogle rejoined, "Where lies this 'consecration'? Is it in the plastering? In the boards? In the shingles? or in that modern invention yonder the 'mourners bench'?"

And what has so 'consecrated' this house that the truth dare not be here elicited, and that lame error must be here hidden by tricks and still steadfastly worshipped?"

Although Charles Ogle's response is accurate, it strikes me as rather harsh, and seems lacking in the love needed when speaking the truth, reminding one of the proverb in 1 Cor. 8: 1, "Knowledge puffs up while love builds up." (also 1 Cor. 13:1-13)

At least one of the members of the audience, Hiram Hartzell, found that the arguments the Disciples made, provided food for thought and further study, until he found himself in agreement with what the scriptures had to say, thus forcing him to leave the Baptists at the Jersey Church and joining the Disciple's fellowship.

It seems likely that Alexander Campbell and his followers were at times considered sanctimonious, in spite of their earnest efforts to unite all Christians under the impartial defining judgment of God's word in the Bible. The Disciples scholarly approach, seemed to satisfy a need in the intellectual Christian, and countered a perceived image made of Christians as products of an ignorant, uneducated clergy, typical of Baptists or Methodists. This analytical approach seemed to attract many of the well educated citizens of Somerset County, including the famous Judge Jeremiah Sullivan Black.

Other possible or likely members of the Disciples of Christ included Michael A. Sanner who was married in 1845 to Susan Patton b.ca. 1823, by Samuel Huston an elder in the Disciples. Susan was one the earliest Disciples.

Elder Samuel Huston's daughter Mary, married Dr. Edward Connelly of Bernard Jr. Henry L. Holbrook was married to Mary of Barney Connelly the tailor. They named a son, Norman Bruce, after the prominent Disciple's leader. In 1844, Bernard Connelly Jr.

received a periodical of Bible History in the mail. A Holbrook daughter was named after Mary Forward Black, wife of Jeremiah Black, married 1836, whose father was Chauncey Forward, presiding elder of the Turkeyfoot Church.

Judge Francis Marion Kimmel who was a Disciple was law mentor to Judge W. J. Baer and G.W. Benson. Kimmel m. daughter of Chauncey Forward as did Jeremiah Black

THE MILITIA AND WAR

From 1807, all men between the ages of 18 and 45 in Pennsylvania, were required to perform military training. Typically, these men did not wear uniforms and used their own rifles and shotguns during their militia exercises. Or, you might choose to belong to a Volunteer Company and be done with your obligation in seven years. These volunteer units of militia, drew up constitutions for its members and each soldier provided a uniform for themselves at their own expense. Muskets were provided by the state and the captain for each company was placed under a bond for their return in good condition. It was understood in a time of a conflict, that these volunteer companies would be the first to be called into service. All militia officers were elected by popular vote and were required to wear a uniform. I draw some of this information from the journal of Moses Ross and from a few issues of the Somerset Herald Newspaper. From this, I deciphered that Paddytown was known as Turkeyfoot, for in 1846 a battalion muster was held at "William Rush's at Turkeyfoot". This would be the William Rush that married the eldest daughter of John Kilpatrick, and who had inherited the Kilpatrick farm at the heart of Paddytown. In an ad from 1819, there is a posting for a muster by order of the Brigade Inspector James Hanna, and there was a similar ad by James's son Alexander as Brigade Inspector, ten years later. The Brigade Inspector held the rank of Major, which was entirely different from the major in a regiment. It was the only paid position in a brigade muster, amounting to an annual salary of about 150 dollars for organizing the annual brigade inspection, conducting the inspection, and keeping records of attendance.

1819, James Hanna as Major, orders militia to muster in a newspaper ad.

From another ad in 1831, we see Alexander Hanna of Paddytown, ordering all companies of the militia from his district to train and parade on Monday, May the 2nd and then the following week, they were to meet in battalions composed of four companies each. Each of these companies had up to 100 men in them. Paddytown's company was known as the Turkeyfoot Blues, and then there was the Turkeyfoot Artillery Company that had one cannon, they had men from Paddytown in it as well. Both companies were part of the 1st Battalion known as The Youghiogheny Legion. This battalion, combined with the 2nd Battalion, otherwise known as the Allegheny Jackson Legion, comprised the 13th Regiment.

The following is the order for inspection for the brigade, announced by Alexander Hanna in the Newspaper for 1831.

Monday	May 9 th ,	1 st Battalion,	13 th Regiment,
Tuesday	May 10 th ,	1 st Battalion,	135 th Regiment,
Wednesday	May 11 th ,	2 nd Battalion,	135 th Regiment,
Thursday	May 12 th ,	2 nd Battalion,	13 th Regiment
Friday	May 13 th ,	2 nd Battalion,	8 th Regiment
Saturday	May 14 th ,	1 st Battalion,	8 th Regiment

The 8th, 13th, and 135th Regiments, were a brigade in the 12th Division of the Pennsylvania Militia.

Militia members were required to meet three days a year, but often they met more than this, more like four or five times a year. A general muster of the entire battalion was held the first week of May and was known as the "Big Mustering". After this, the militia usually met just as companies in July and September, with the 4th of July as a favorite time to make an appearance to go along with other celebrations of Independence Day. There were also meetings to do business, such as electing new officers, and at the end of the year there was the Regimental Appeal, where "the greatest exactness is expected in making exempt enrollments". Fines were collected from constables, who had warrants to collect them from absentees of past musters, and appeals were made then by those who "felt aggrieved for a hearing."

Once in awhile, as in 1829 and 1846, there was a Military Encampment held, where units from several counties gathered for a couple of days of camaraderie and competition. Then there were special occasions, when a company of militia would make a show of themselves to honor someone like General Jackson, at Petersburg, on his way to Washington, arriving on February 4th, 1829.

1814, Robert Philson became Brigadier General.

Moses Ross mustered 35 days in 7 years from 1845 to 1852.
Buck Alec McClintock was Captain of Addison Company.

I get the feeling from accounts I've read, that the quality of training for militia varied quite a bit, from a "primitive fashion" to some truly smart displays of martial drilling ability, encouraged by a competitive spirit, to be the most impressive company on the parade ground. Volunteer Companies often agreed to dress up for the meetings in a uniform of sorts, the quality for this varied too.

The following is a statement describing what was observed eleven miles away from Paddytown at Petersburg, in a performance of company training and exercise.

"The writer can remember with what patriotic pride, as a boy, he used to hear, the clear ringing voice of Major Augustine call out "attention, company!" and when they would align themselves, "about, face!" and perform as one man all the evolutions of their drill, we wished for nothing better in this world than to be a soldier. Sometimes in marching they

would form, in columns eight men deep, and the writer, with other boys, would stoop down and watch the motion of their legs as they marched with machine-like regularity and wonder how anything could be so perfect."

The Big Mustering Day was the social event of the year, with picnics and other entertainments, which attracted the entire neighborhood. *"This was always a holiday for everybody, to the boys especially, for they had lots of fun then. Of course the older men made an excuse to have a holiday on those days, because of their patriotism and their desire to see "Old Glory" floating above them."*

Here we have a description of a brigade inspection written by a detractor of the militia from the Somerset Herald, dated the 8th of December 1829. Replace the words "corn-stalks and broom-sticks" with "farmer's rifles and shotguns" and I think you have a fairly accurate description of the event, in spite of the derisive tone.

"Let us take a look at a battalion parade, - By ten or eleven o'clock most of the men have assembled and the drums are ordered to beat up; in about an hour the battalion is formed; the field staff and non-commissioned staff (all on horseback) are mighty busy all this time; at last the line moves off to all kinds of tunes, to a field, marches once or twice around it, halts, the rolls are called and the men dismissed for the forenoon. In an hour or two they are reassembled, formed, and the colonel or major sets off post haste to inform his Excellency the Brigade Inspector, that the battalion is ready for inspection. After a while the Inspector makes his appearance, and escorted by all the field and staff officers and a squadron of citizens (himself only a Major by lineal rank) commences his duty by reviewing the troops: that is taking off his chapeau and riding along the line, his escort aforesaid in full tilt after him, the troops presenting corn-stalks and broom-sticks, the music playing and colors saluting; thus receiving all the honors due to the commander in chief. This over, he proceeds to inspect the arms, sticks, etc. of the men, after which they are again marched about the field and dismissed."

Alexander Hanna

James Hanna, the father of Alexander Hanna, died in 1819, and from his estate record we can see that he owned a major's coat and hat, a set of pistols with holsters, and a large sword and cutlass, which no doubt were his accouterments during the inspections of his brigade. Ten years later, Alexander, his son became the Brigade Inspector, literally following the footsteps and the example of his father.

James Hanna was born in County Monaghan, Ireland. When an infant, his family moved to Monaghan Township, in York County, Pennsylvania, where he married an Irish Quaker, Ann Leech. The family of James, then moved to Somerset County in 1798, when he was in his late twenties. They made a home along the Casselman River, about nine miles northeast of Paddytown. In 1802, James purchased 400 acres adjoining John Kilpatrick in Paddytown. I think this plot of land was intended for James Hanna's sons. The eldest son John, married Sarah McNeill, the daughter of Widow McNeill, who lived

just to the west of this acreage, while Alexander, married Jane Rush, the eldest child of William Rush and Sarah Kilpatrick, who lived on the east side of this land. Alexander Hanna remained a resident of Paddytown until 1850, and might have inherited the Kilpatrick homestead, except Jane, his wife, died in 1846 and Alexander soon remarried. The children of James Hanna Sr. acquired as good an education as was available, due to a father who highly valued education. Alexander Hanna taught school as a young man in Paddytown. He was a farmer at Paddytown until 1849. He built a home in the 1820s in the town of Harnedsville, overlooking the Casselman River, not far from his brother John's brick house on the other side, but Alexander did not actually live in this though, until 1850.

Alexander had a brother, James, who was nearly two years older than himself, who was said to possess superhuman strength like Alexander. James, may have been even stronger. It is easy to imagine Alec and James challenging each other's strength and wrestling ability as they grew into adults. James married Amy Husband, the grandchild of Herman in 1822, and unfortunately, died in the prime of life, only a few months after Alexander was married in 1824.

Alexander Hanna, "possessed an iron constitution. He was about six feet in his stockings, weighed from 220 to 230 pounds, no surplus flesh, all bone and muscle; although his hands and feet were remarkably small, for a man of his size." (Dr. Wm. F. Mitchell)

The Scots-Irish were noted for the practice of "striving," and Alexander Hanna became a classic example of this behavior - otherwise known as showing off. It all probably began with activities associated with work, and then with the discovery of his prodigious ability, developed from there. For example, when only 19, Alex hauled oats with a six-horse team pulling a Conestoga freight wagon, filled to the brim, to the hotels along the pike. The roads were bad and it became frequently stalled. When this happened, Alex laid hold of the wheel that was stuck, gave a loud command to his horses, and when they started, he literally lifted the load. On another occasion, a blacksmith was shoeing a horse for Hanna. The horse was not standing quietly and Hanna, impatient, and unable to gage his strength, grabbed the leg of the horse and broke it!

In another related tale, Alec picked up a half grown steer, which violently resisted. Effortlessly, he slung the animal about his shoulders and walked away with the animal putting up a fearful howl. On another day, he rode his horse to the Fairall Tavern, on the National Pike. A number of loungers were present, so Hanna gave them a show of strength by getting under his horse, throwing it over a fence, and letting it lay there until he tended to his duty in the barroom. He once lifted an iron casting of 1,400 pounds. Alec was also known to have wrestled a bear. It wasn't his original intention. The bear was the pet of the Turkeyfoot hunter, Zachariah Tannehill, who raised it from a cub, after killing its mother. The trouble started over a piece of bread and butter. It was peaceful at first, but got out of hand when the bear turned on Alec, making the situation desperate. His clothes were ripped from him and his flesh became lacerated. Blood was flowing from Alec's body in streams, as he used his great strength to oppose the bear, finally striking the jaw of the bear with his fist, and breaking it. Unfortunately,

the bear had to be destroyed because of this injury. *“The fame of his herculean exploits had spread to many sections of the state... ”*

Having gained a reputation for being the strongest man around, Alec was induced to meet wrestling champions from outside of Somerset County. This was done in a style of wrestling that was associated with the Ulster Irish, where opponents began each match by grasping each other by the collar and an elbow. This grip was to be held until broken by the opponent. Once this was done, they were free to catch a grip anywhere possible. The wrestlers, or “scufflers” as they called themselves, circled together in this grasp, while making an effort to unbalance, or trip, their opponent. This part of the match might last a long time, until there was a take down. This could be very dramatic, with the unfortunate opponent thrown through the air, feet flung over head- a move known as a ‘flying mare’. Once the take down occurred, ground wrestling began with a strategy of various moves and counter moves, until an opponent was pinned to the ground for a count of five. Clearly, an advantage Alec may have had, was his older brother James, who could have been a training partner of sorts and shown him techniques associated with this style of wrestling, taking advantage of the natural competitiveness between brothers to improve the abilities of both.

One famous match, against a noted champion ,took place in front of the State House in Harrisburg, with Hanna coming out victorious. At another bout in Pittsburgh, Alec was challenged by an iron puddler from the city, who was their champion. In the first round, while attempting to trip his opponent, Hanna crushed his leg. To his credit, Alex remained afterwards with the injured man and assisted in the nursing of the limb.

Following the military functions of the Big Muster, attention by many, moved them to find something stronger to drink, and after a few drinks, it became time to settle contests, quarrels, and disputes, that had been put off to this day. Everyone, knew beforehand, what fights would likely take place and why they were fighting. When the time was right, the men involved would give a signal and a referee would shout boldly, “Square Off!” This was considered a substitute for dueling and was associated with a kind of code of honor. As if by command, a great ring of spectators would suddenly form, at the center of which you would find the combatants playing out with dramatic effect a conclusive victory. The drinking and fighting here, echoed the fairs and Donnybrooks of old Ireland.

The Hanna-McClintock Fight

The infamous “Turkeyfoot Riot of 1830,” which was a fight between Alexander Hanna and five McClintock boys, occurred after a big muster between the barn and the brick home of Jacob King. Both of these structures still exist. The Mail Pouch sign, painted on the barn, easily identifies the old King farm. This is located near the junction of Humbert Road and Rt. 281. Jacob King, who ran a mill here, also operated a store and a still, which provided libation for activities after the muster. Jacob King was a cousin of Alexander Hanna. Their mothers were sisters. Mrs. Jacob King was the sister of Hannah

Hartzell, the heroine of our story, which follows. Both Alex and Hannah are my ancestors.

These are the words of Dr. Monoah Tannehill, written July 1st 1895, for the Somerset Herald Newspaper, describing the muster day of the 22nd of May 1830.

“My information came to me when a boy from the lips of some of the principal actors of the occasion, namely, Alex Hanna himself, Zachariah Tannehill, Josiah Tannehill, and other’s stories in the main tallied.

In all communities, and in all ages, there have been found disturbing elements which would sometimes seriously affect the equilibrium of society. “The McClintock boys,” as they were then called, were (the five grandsons of Alexander McClintock) men who emigrated from Ireland and settled on the farms now known as Fort Hill, etc. The sons were above the average, physically, or at least some of them, and they might have compared very favorably, intellectually, had their minds been turned early in a different channel, but unfortunately, very young they seem to have imbibed the idea that to excel as pugilists was the highest attainment of life, and they put it into practice on all convenient occasions, and when upon a spree, for they would imbibe too freely, they would practice upon each other rather than miss the opportunity of having “a little fun.”

It was this spirit, associated with the damning influence of that fluid spirit, and that spirit of jealousy - I mean the jealousy of the strength of Alex Hanna, for well they knew their inability to cope with him in any single contest, singly and fairly - (five) of the vilest of spirits that led them on to engage in the Hanna-McClintock fight, which resulted in ruin to some of them, the financial destruction of their parents and well-nigh the death of Alex Hanna their brigade inspector.

The Hanna-McClintock fight occurred in the summer of 1830, on muster day, in the evening, about dusk, in the yard of Jacob King, who then had a store and lived in a brick house near Ursina, and which is now owned by Noah Scott. (in 1895) He was then Brigade Inspector and wore his uniform. It seems that there had been a little trouble during the day, when he had occasion to throw one of the McClintocks over a fence for interfering with the drill, or for the second time, purposely being in the line of march. It had been noticed in the evening that the McClintocks were bent upon mischief and John Hanna, fearing that his brother was in danger advised him to leave, as he was then doing, but Alex, knowing no fear and not dreaming of the knife that was then being whetted to spill his blood - for that mode of fighting had not yet been introduced in this part of the country - heeded not the warning.

Late in the evening, and in an apparent good humor, Eston McClintock, who was considered their best man, bantered with Hanna to wrestle, which at first he declined with the remark that his uniform might get torn or otherwise spoiled, but being insisted upon he finally consented, and swung McClintock once around and laid him upon the ground with the apparent ease that a man would a little boy. McClintock caught Hanna’s pants leg and tore it to the knee. Hanna said, “There, you have torn my pants.” This seems to

have been the signal for the beginning of the riot, for in an instant McClintock caught the man's legs and several others pounced upon him with the ferocity of tigers, striking, kicking and cutting. It appears that but one knife was used, a pocketknife in the hands of John McClintock, but it was used effectively and with a determination to kill.

Hanna was not once off his feet, but freeing himself from the clutches of his assailants and finding himself wounded in several places by the knife, and his bowels protruding from one wound, he held it with the left hand and continued to defend himself with the right, calling for assistance. Zachariah Tannehill, Josiah Tannehill and Isaac Tissue with all possible haste came to the rescue, but the McClintocks and others formed a ring around the combatant that was hard to break. Zac was the first to get in and the McClintocks all turned upon him, and at that instant Mrs. Hannah Hartzell, wife of Jacob N. Hartzell, opened the door and helped Hanna into the house. Zac Tannehill defended himself as best he could against the odd numbers, but almost immediately fell backwards into a washout made from the spout upon the eve of the house, which in all probability saved his life. Their attention was then turned to Josiah Tannehill, who in the scuffle was thrown to the ground with his arm around Eston McClintock's neck. Eston was biting the arm furiously, but the terrible blow of the fist opened his mouth and left him sprawling upon the ground, when Josiah freed himself and sprang to his feet. At this instant the McClintock's attention was drawn to another quarter, for Isaac Tissue's fists were playing upon them with telling effect. In the struggle he was thrown to the ground, the McClintocks piling upon him and doing their utmost to use him up, while "Buck Alec" McClintock was standing over them with a drawn horse-pistol to keep at bay any interference. Josiah Tannehill grabbed a stone and was about to hurl it at "Buck" when his arm was caught by Michael Sanner and the stone fell to the ground. At this moment, in the attempt to use the knife upon Tissue, "Buck Alec" was accidentally stabbed in the back, which broke up the fight and the McClintocks fled. ." (one McClintock had brandished a pistol) Other accounts verify that Hanna's intestines protruded and even fell on the ground.

All of this transpired in perhaps less than ten minutes. Zach Tannehill escaped with but little hurt, but his clothes were cut in several places – the waistband of his pants being cut almost entirely in two, the knife barely grazing the skin. Josiah Tannehill was slightly cut in two or three places and the scar made by Eston's teeth was carried to his grave.

Isaac Tissue escaped with but a few bruises. It was then dark and Zac Tannehill went to Petersburg for Dr. Mockenhaupt, who came and dressed Hanna's wounds and waited upon him until his recovery.

After helping him into the house Mrs. Hartzell did what she could for the wounded man until the doctor arrived, and afterward nursed him, and Hanna always gave her the principal credit of saving his life".

Years later in her obituary, it was said of Hannah, that she was "emphatically a good woman". I think it is poignant to consider that Hannah Hartzell's only child, Charles P. Connelly, would later marry the eldest daughter of Alexander. I would also like to say, that this tale is especially meaningful to me, because I am a descendant of this couple, as

well as the McClintocks, through their grandmother, Mary “Mollie” Eston, who was the sister of Mrs. Jane Kilpatrick.

Dr. Monoah Tannehill said of Alexander Hanna that, *“He had a fine personal and commanding appearance, a perfect type of physical manhood; congenial and good natured; not given to quarrelling even when under the influence of liquor, of which he would partake on occasion.”* His obituary said, *“Socially he was of a very kind and sympathetic disposition towards the afflicted and distressed, having himself experienced many severe trials during his eventful life. Politically speaking, there was no more ardent supporter of true Republican principles than Alec Hanna. (-this is proved by naming his sons Abraham Lincoln, Winfield Scott, and Grant.) As a judge, he was known as a man not for rule on any terms, a matter of considerable importance in this day of political depravity.”* (1880) *“Mr. Hanna served in the capacity of elected Justice of the Peace for nearly forty years’ and as evidence of his general knowledge of men and things, as well as judgment and perception, it is asserted that he never had his judgment revoked by the court on any – case from his docket. His effort was not to foment strife, but to bring about and maintain peace. In his humble sphere he resembled the great and illustrious Henry Clay in being a ‘great Pacificator.’ Many a suit has been compromised and settled out of court through his counsel and efforts. The matter of fees to be received was nothing to him if peace and good will among his neighbors could be restored without their going into a lawsuit. Among his friends and neighbors he was long affectionately called ‘Squire Hanna.’*

“Because of his wonderful strength, as well as other eccentricities of character...(Alexander Hanna has) been mentioned more frequently than any other person in the centennial(celebration) papers...probably as curious a character as any the County ever produced. He had more originality of action and conversation, connected with great wit and intelligence than most men;....“Withal he was kind and good-natured never seeking a quarrel, but from his convivial habits, his fights and brawls were frequent. When the writer was a boy he stood in awe of Major Hanna, but as he grew up and became acquainted with him he valued his friendship.”
(the words of Dr. Wm. F. Mitchell)

But there was more to Alec. It was said, that he was the most intelligent of his father’s family, including his brother John, who was an associate judge.

In the centennial parade of 1895 at Somerset he was represented by a delegation who carried the hide of the bear, which Major Hanna slew with a single blow of his fist.

Irish Equitation

On March 23rd, 1830, a couple of months before the “Turkeyfoot Riot,” Alexander Hanna posted an illustrated ad in the Somerset Herald, which stated:

“The elegant blooded horse ‘Auskin Dragon’, from Carlisle, will stand during the season in the Townships of Addison, Turkeyfoot and Milford. For particulars see bills.”
Signed, ALEXANDER HANNA

Apparently, my ancestor, Alexander Hanna, was making a little money on the side, by managing the services of an impressive stallion. I would not be surprised to find out, that the Auskin Dragon, was the horse Alexander rode upon when he did inspection of the militia on the day of the McClintock fight. It would have gone well, with his flashy Major’s hat, coat, and sword. His interest in fine horses is consistent with a long history in Ireland of breeding horses and racing them.

The big militia gathering in the spring would have been an ideal time for match races too, after official business was taken care of.

Horseracing, has always been the number one spectator sport in Ireland. The first recorded races go back at least 2,000 years to chariot races at the Curragh in County Kildaire. Match racing, where one owner of a horse, challenged another - one on one - has been recorded in the 13th century at County Galway. When the English imposed the penal laws on the Irish, in the 18th century, Catholics were restricted to owning horses of a value less than 5 pounds. This did little to deter horse owners. It just resulted in races limited to horses of that value.

The tradition immigrated to America. During the Forbes Campaign in the French and Indian War, Colonel William Byrd III from Virginia, led a regiment of colonials, including a number of Irish who would have been impressed with his interest in horses, for he was master of Tyral, the winner of a famous match race with high stakes in 1752.

When Reverend John Elder attempted to interrupt some of the Paxton Boys on their way to attack the Conestoga Praying Indians, he was ordered out of the way, or they said, they would shoot the fine horse he sat upon, as if shooting Elder might be the lesser offense.

The Scots-Irish, Andrew Jackson, built the first horse track in Nashville on his estate. Later, in 1829, as President, he brought a fast grey Thoroughbred named Bolivar to the Whitehouse, which likely pranced through our Petersburg on the National Road. Jackson’s parents immigrated from Carrickfergus of County Antrim, Ireland. This was a popular venue for racing going back to at least 1622, when a well known poem was written about a jockey from there, who was killed participating in a race. (horse info. from Medved book)

“Jockey Hollow” was the name of a settlement on the Fayette County side, where the three-arched bridge, crossed the Youghioghenny River at Somerville on the National Road. The hollow was named after a track laid out by an Irishman, James Piper. It had starting and ending points on the National Road. Not far from Somerville, was the Henry McCullough farm, where horses were bred for these races.

James Connelly, the son of Barney the tailor of Paddytown, ran a tavern on the National Road, at Petersburg, and probably gambled on horse races at Jockey Hollow. James owned

the only pleasure carriage in this part of Somerset County, which likely reflects an interest in showing off beautiful horses.

James had a son Henry Clay Connelly, who was born on the National Road at Petersburg. Here is a comment by Henry, showing his appreciation for the fine horses he saw as a boy, an interest, which continued into his Civil War service as a cavalryman.

“The finest horses came from Kentucky. Thoroughly matched in pairs, color, size and temperament, and docked for carriage use, they were as perfect as nature and art could make them. Tied on either side to a rope or cable, at the head of which was an enormous harnessed horse ridden by a negro, the owner of the drove at the rear end of the rope riding comfortable in a vehicle, with a negro mounted every ten or fifteen feet between the front and the rear end of the column, this high priced string of horses quietly marched from the west to the east. It was a beautiful sight to see a long line of splendidly matched horses, groomed to perfection, with their black attendants, pressing through the country with precision and discipline.”

Stephen Foster, the famous composer of American songs, was born to Scots-Irish parents who lived near Pittsburg, and he attended the Presbyterian Washington and Jefferson College. In 1850, he wrote Camptown Races, a song about an actual place in Pennsylvania, where gambling was done on horse races. It illustrates the excitement of the sport.

Camptown ladies sing this song, Doo-dah! doo-dah!
Camptown racetrack five miles long, Oh, doo-dah day!
I come down with my hat caved in, Doo-dah! doo-dah!
I go back home with a pocketful of tin, Oh, doo-dah day!

Going to run all night!
Going to run all day!
I'll bet my money on the bob-tail nag,
Somebody bet on the bay.

Music

The music of Paddytown began with; the wind and the birds in the trees, the sounds of flowing water, the calls of farm animals out in the fields, or in the barn, the rhythmic ringing of hammer and anvil from the Cunningham forge, or the bell at the Jersey or Bethel Church, calling members across the open fields to worship. Perhaps, old Presbyterian Psalms were sung. Charles Wesley, wrote words to a thousand tunes for Methodists to use. Sacred music, read from shape notes - the invention of a John Connelly of Philadelphia – were used in some local churches. The Campbellites, insisted on acapella only. A young man, might even position himself to hear a gifted young girl sing her part during a service. Or, at another time, a traveler on foot might stop on the roadside to hear more clearly the simple unschooled beauty of a man or woman's voice, who was preoccupied with their labor.

I never did run across any information directly associated with the music from Irish Paddytown. But, I believe we can infer, it was a significant form of entertainment at the big militia gatherings or at weddings, at least. Most of my information in this regard, comes from the National Road, only 11 miles away and can be transferred in our imaginations to the festivities accompanying a Paddytown event, where "light feet, impelled by lighter hearts, tripped to the notes of merry music (with) ringing laughter and sprightly jokes".

Fiddle music, was perhaps most common in leading the dances of the day, which included the; hoedown, the cotillion, a Virginia Reel, 3 and 4 hand reels, square sets, or jigs. A John Smith, of nearby Ellick Township, gave his occupation as Fiddler in the tax list of 1796. On the National Road, Dr. Muckenhaupt was a fiddler, as were; Tom Collins and Mahlon Fell, Jake Miller, David Harr, and David Johnson, to mention just a few. A number of people were mentioned as nimble and expert dancers, suggesting that they performed before others.

Later, in 1859, it is recorded that there was a brass band from Petersburg attending a picnic at the Jersey Church, and "old fashioned music" accompanied the opening ceremonies of the Great Crossings Stone Bridge on the 4th of July 1818, to entertain the citizenry and President James Monroe.

A Veteran of the War of 1812

I took pride and pleasure in obtaining an American flag and a special metal marker from the Veterans Administration in Somerset town for Bernard Connelly Jr., whose remains are buried at the Paddytown Cemetery. His grave is marked by a plain stone, that faintly shows his first and last name and nothing more. As I affixed the flag to the star shaped marker for the War of 1812, I thought to myself how appropriate it was to have this flag fly over his grave, for Bernard was present when the long bombardment of Fort McHenry ceased that September morning in 1814, inspiring the words, "Oh, say can you see by the dawn's early light....?"

Bernard Connelly Junior was the son of Francis, the immigrant, and the nephew of Bernard Senior, the immigrant, who I will refer to as Barney the Tailor because he was first designated in the earliest tax lists this way. Francis and his family lived in Paddytown in 1797 and 8, and then moved 60 miles - mostly by way of the Braddock Road - to the Oldtown area of Maryland. Bernard Jr. returned to Paddytown in 1818 and was probably its most intelligent and well-educated member. More on that later, for now, I will describe something about Bernard's 3 months service fighting the British in the War of 1812.

The Bladensburg Races

On the 4th of July of 1812, the Secretary of State James Monroe, requested that the State of Maryland supply six regiments of militia to be organized and held in readiness. It was as if a part of the War of Independence needed yet to be settled and it was being left to them to finish it once and for all.

Twenty-year-old Bernard Connelly volunteered with his brother Edward, 18, in Oldtown to become part of Captain William McLaughlin's Company of Militia. They marched through Cumberland and Hagerstown, to Baltimore, where they were mustered into service August 11th, and received their muskets. No uniforms were issued. On August 20th with barely eight days of training, Privates Bernard and Edward Connelly marched from Baltimore, 30 miles to Bladensburg, 6 miles east of the Capitol Washington D.C. arriving on the 22nd as a British force was approaching. On the 24th, Bernard's company in Colonel John Ragan's, First Maryland Regiment of Militia, of 550 men, were placed on the right of three regiments looking eastward over the town of Bladensburg, just north of the Pike to Washington. This was the second line of three lines of men positioned against the approach of the well-trained professional British soldiers led by General Robert Ross. By noon, the British were visible and in another half an hour Colonel Ragan's regiment was being fired upon by artillery with something entirely new in the mix. Congreve Rockets, a new invention, that were aimed horizontally and close overhead, which entirely unnerved our men of the Maryland Militia causing them to flee the battlefield with no destination in mind, without orders or a plan of retreat. The unfortunate incident became known as The Bladensburg Races. Meanwhile the Colonel of the 1st Maryland Militia, John Ragan, fought to rally his men, but with little effect. While doing this, Ragan's horse was shot and fell on the Colonel injuring him. While in this helpless state, he was overrun by the British and taken prisoner and then paroled. This meant he would be immediately released, but as a condition of his Parole, Ragan could not fight anymore.

It turned out to be an embarrassing rout of the Americans, leaving Washington D.C. entirely defenseless. When the British arrived around 8pm ,they burned the Capitol and other buildings, leaving after a couple of days.

Whatever became of the 1st Maryland Militia is unclear to me. There seems to be no trace of them in my search of available records until September 12th when our Bernard Connelly is at Baltimore. It looks to me like Bernard and the other members of the 1st were simply absorbed by other regiments once they arrived in Baltimore.

The Battle of North Point

The next target after Washington for the British was Baltimore and this is where we find Bernard Connelly September 12th on the roster of the 27th Maryland Militia of Washington County, under General John Stricker, who was assigned to delay a British force of 45 hundred that had landed on the end of the Patapsco peninsula 13 miles

southward and were proceeding northward to Baltimore. The 27th Militia was part of 32 hundred Americans who waited for the British at a narrow neck of land 4 miles from Baltimore. The Americans lined up for battle on the edge of Godly Wood, which faced open farmland. The British soon took possession of these fields, advancing their lines to a little more than a hundred paces of the Americans, whereupon an intense exchange of musket and cannon fire commenced for an hour. When the smoke cleared, the Americans had inflicted twice as many killed and wounded as their own 163 casualties. Included among the dead, was the commander of the British army Major General Robert Ross, an Irishman from County Down, who was killed by a sharpshooter prior to the main exchange of fire.

After this encounter, the American militia fell back 2 miles toward Baltimore, in order to make another stand as a delaying action to create time for the construction of fortifications around Baltimore, but the British had enough and rested at the battlefield till the following morning. In the meantime, Bernard and his fellow soldiers double quicked it back to Baltimore where they were positioned on Hempstead Hill, at a mile long entrenchment on the east side of the city. It was from here Bernard witnessed the 27 hour bombardment of Ft. McHenry - just southwest of his position. The cannon fire was produced by a British fleet of ships a mile and a half out in the harbor. The British soldiers they had fought the day before soon appeared in front of them at the bottom of the large hill they defended. The Brits attempted two assaults and then decided to wait for the results of the cannonade. Among the projectiles fired were the same Congreve rockets Bernard had encountered only three weeks before. This time he could appreciate the lighted arcs and explosions as fireworks rather than any real threat to his life. Perhaps, in the illumination created by these rockets at 3am, Bernard perceived the columns of soldiers who had been preparing to assault the city a third time suddenly turn around and leave the scene. By 7am silence reined over the fortifications, then at 9am a giant banner of stars and stripes was presented over the fort, as the band played triumphantly *Yankee Doodle Dandy*. In the distance, the English fleet could be seen disappearing from view. And, an American lawyer on a British ship in the harbor, negotiating a prisoner's release, felt inspired to write what would become our national anthem.

The following is an eyewitness account of the Battle of North Point. Note the activities of Bernard Jr.'s 27th Maryland Militia.

"...Our spades and shovels were employed in throwing up breast-works – our guns were all put in order, and we then waited the approach of the enemy until Sabbath, the 11th of September. In the morning we performed military duty, we then went to the house of God, and from this we were called away before 12 o'clock. The balls of the Observatory [on Federal Hill] were run up – the alarm gun fired – the city was in commotion, weeping and lamentation were heard in almost every house: and yet, we found at our headquarters more men numbered than we had before. (Bernard) We took up our line of march, and encamped near the spot "where came the tug of war." In the morning [Sept. 12], at sun rise, we formed a line, and then, for the first time, I heard those affecting words, "load with ball cartridges;" after which we marched about one mile, and drew up for battle....On the

right we saw the 5th [Maryland] regiment and a few rifle companies, and on the left was the 39th and 51st regiments. Two or three companies, with one of the four little cannons [of the Baltimore Union Artillery], volunteered to go and hunt up the enemy, and they found them just in sight.

There a desperate battle ensued, every man did his best, and a young man by the name of Wells; belonging to the company of [1st Baltimore] Sharpshooters, stopped the career of [Maj. General Robert] Ross. They now came on in earnest. In front was an extensive old field, and after filling this, they flanked our left. The three little six pounders (one having been spiked) commenced, and never were three little guns more constantly at work, not to better purpose, for the space of an hour.

The hardest of the battle was with the 27th, and the first musket was fired from that regiment. On my right, I saw the valiant young man, with trailed guns and quick step, advance forward at least 30 rods, while hundreds were calling, "come back!" "come back!" all to no purpose. He fired and this was the signal – in a moment the whole line was in a blaze. Brave boy, I doubt whether he ever returned to his home.

Our Adjutant, [James] Donaldson, the beginning of a great man, had just passed in the rear, advising the men to shoot low. Hit them, said he, about the middle. We fought hard until a retreat was called for, and forty-two boys and two old men were killed in the company to which I belonged. (Captain Pinney's.) We rallied again, with the 6th and other forces, about two miles from the city. We were now willing for another trial, but were soon ordered in front of the entrenchment. The 27th and 5th [regiments] were allowed to sleep at home that night, and the next morning, while rallying at headquarters, the sound of the first bomb saluted our ears.

Undaunted we marched out, and although thirty-three years have passed away, I have not forgotten the feeling caused by the loud cheer from the soldiers in the entrenchment, as the little 27th passed away to take our position in front. This day we were looking every moment for the onset which was to decide the fate of the city, but it came not. At night we drew nearer the entrenchment, and enjoyed all the comforts of a dark, rainy night, enlivened by the rocket's blaze, and the dismal roar of the bomb. They had been at work all day and all night, and we could witness the truth of that patriotic sentiment, which a Baltimorean will always love and admire.

The rockets' red glare, the bombs bursting in air, Gave proof through the night that our flag was still there. In the morning we heard with astonishment, the enemy had fled to their ships...

We mustered three months; sometimes walking as sentinels at the six gun battery [known as Battery Babcock on the Ferry Branch]. Our city was kept in peace and safety; some said the Lord would keep it so, and so he did. Baltimore was then almost as distinguished for soldiers of the cross of Christ as soldiers of the musket. I have never seen any history of the

battle of North Point; these few particulars are from memory, and in the main are true. My home is in the west, yet I love Baltimore still."

In a few more months, the Americans handily defeated the British at New Orleans, and General Andrew Jackson stepped into view as a larger than life figure in American history. Sooner or later, Barney Jr. would learn that Jackson's parents were from Carrickfergus of County Antrim in Ireland, the same place his father Francis Connelly and his brothers came from.

Four companies, lead by Captains Peter Lane, Jonathan Rhoads, Casper Keller and Michael Huff served from Somerset County and were sent to Buffalo, New York. None of these soldiers belonged to the Paddytown Community.

From the estate record of James C. Connelly, the son of Edward, we found that a grandson of James, John Andrew Jackson Connelly, enlisted to serve in the Mexican War. Records say he went AWOL in New Orleans. He was the only Paddytown man that I know of connected to the Mexican conflict.

Sons in the Civil War

Only one man, John Hamme,l from the area of Paddytown ever owned a slave according to the census of 1790. Although I am not sure if that necessarily means this person was black. I have wondered if this person could be an indentured white servant?

During the War of the Rebellion, Alexander Hanna aged 61, enrolled on February 8th 1864 at Monrovia, Maryland, as a private in his son James's Company H, of the Third Maryland Infantry, Potomac Home Brigade. They were posted along the Baltimore and Ohio Railroad near Monocacy Junction, Maryland. From the records, it appears that Alexander only drew his pay but one time and then there is no record of his doing so again, yet he was issued a government grave marker for his service.

When the Civil War erupted in 1861, it attracted many a youth with memories of the pomp and bluster of the Big Muster Day, this joined with the good causes of abolition and saving the Union; many a young man was induced to enlist. Many myths of war danced in their heads until harsh reality redefined things. One good example of this could be seen in the two sons of Moses Ross, (a Scots-Irish store keeper at Petersburg) who were brought up seeing their father play soldier as a general of the state militia. Only days after their enlistment they found themselves in their regiment following on the heels of other regiments who had engaged the Confederates at Antietam Creek.

No doubt, Lt. Orville Ross and Sgt. Marshall Ross, found themselves dumb struck as they crossed David Miller's cornfield, witnessing the carnage created two days before at the bloodiest place of the bloodiest day of the war. Alexander Gardner captured the very same scenes witnessed by the Ross brothers in 70 photographs which have since

become famous for being the first photographic scenes of the grotesque nature of battlefield death.

From Paddytown, we find that a sniper killed James M. Pinkerton. Edward Tannehill died of Typhus in camp and Ross Rush the grandson, of John Kilpatrick, died in a charge on Petersburg, Virginia. Ross Rush was memorialized when his name was given to a local GAR post. Among the veterans from Somerset County there were but only a few others I could find with names that are recognizable from the Irish Paddytown of old, like John Kilpatrick Rush, Andrew and Thomas McClintock, John C. Cunningham and Francis M. Cunningham, all others had moved on to new places like Ohio and Iowa.

One soldier, Jonas Meyers, was the son of Rudolf Meyers who lived on the original Connelly farm. His mother, Jane Pinkerton Myers, was from the adjoining farm to the south. Jonas was a Corporal in Company C of the 142nd Pennsylvania Volunteers and was wounded twice while seeing serious action at Gettysburg, The Wilderness, Cold Harbor, Fredericksburg, Petersburg and other encounters with the Rebels.

The Congressional Medal of Honor

The real heroes, of course, were those who “gave the last full measure”, that said, it is good to note that one of Paddytown’s very own, 1st Sergeant Francis Marion Cunningham, the son of Robert Cunningham and Sarah Jane Pinkerton, won the Congressional Medal of Honor for extraordinary heroism on April 6th, 1865 while serving with Company H, of the 1st West Virginia Cavalry, in action at Deatonsville, Virginia (a.k.a. Sailors Creek) for the capture of the battle flag of the 12th Virginia Confederate Infantry in hand to hand battle while wounded. It is interesting to see that Cunningham was serving at this time under the command of General George Armstrong Custer and it was Custer who recognized Cunningham for his actions.

“The foregoing incident, humorously told by Sergeant Cunningham, was witnessed by General Custer, who was so delighted with the plucky cavalryman’s valorous deed that he at once placed him on his staff, and later recommended him for the Medal of Honor. During his encounter with the color-bearer, Sergeant Cunningham was severely dealt with by rebels in the immediate vicinity, who succeeded in wounding him twice before he captured the rebel colors.”

“For six days we had been pounding at the rebels and for six days they had been pounding at us, “says Sergeant Francis Marion Cunningham of Co. H, First West Virginia Cavalry. “In fact, the pounding seemed to be one of the most popular pastimes. It was on the afternoon of April 6th that we again came up with them in a strong position on the thickly wooded banks of Sailor’s Creek. They were behind rude fortifications and the thick growth of underbrush kept their numbers concealed from us. We didn’t know how many rebels there were in those ditches until we charged. Then we got the information in the most convincing manner all along our line. I was one the men lowered to terra firma swiftly, my fine black charger being killed under me. We were repulsed, and as we fell back over logs and inter-leaving vines, the

rebel volleys continued thinning out the ranks. Men and beasts were floundering together in the dense thicket.

"I groped about with my eyes blinded with the smoke and fortunately bumped squarely into a phlegmatic mule with a Confederate saddle on. He was taking in the scenery in the most nonchalant manner and modifying the ennui of the situation by actually grazing there in that screaming pandemonium of exploding shells.

"His saddle was slippery with the life-blood of some luckless 'reb' who had fallen beneath one of our scattering volleys. There wasn't much time to talk the thing over with the mule. I mounted him and hurried back through the woods to the clearing where our forces were rallying.

"In going back through the woods I made several observations pertinent to the disposition and qualifications of that mule. Of all his shining attainments two stood out as conspicuously as his ears. He could run very fast and I think he must have broken his own record while I rode him.

He could jump like a steeplechaser and he seemed rather to prefer taking a four-foot stump to passing around it.

"Just as I reached the rallying troops the bugle sounded 'Charge' again and back we went at those breastworks over stumps and through drooping branches. It took my mule just about four jumps to show that in an obstacle race he could outclass all other. He laid back his ears and frisked over logs and flattened out like a jackrabbit, when he had a chance to sprint. Soon I was ahead, far ahead of the rest of the boys. That mule never even stopped when he came to the breastworks. He switched his tail and sailed right over among the rebs, landing near a rebel color-bearer of the Twelfth Virginia Infantry.

"About all that I can remember of what followed was that the mule and I went after him. The color-bearer was a big brawny chap and he put up a game fight. But that mule had some new side steps and posterior upper-cuts that put the reb out of the game.

"A sabre slash across the right arm made him drop his colors and I grabbed them before they touched the ground."

First Lieutenant is written on Francis Cunningham's gravestone. His record states he participated in 74 battles and 6 skirmishes. As an orderly sergeant at the battle of Gettysburg he took command of his cavalry company when the officers were killed and held command of it until the end of the war. General Custer also gave Cunningham the honor of sending him to Washington D.C. at the end of the war with the colors he captured.

Fighting Indians in the Civil War

Henry Clay Connelly, the grandson of Barney the Tailor, was born in 1831, one year after his father James and wife Maria Hugus had moved 11 miles from Paddytown to Petersburg, on the National Road. Later, when Henry was in his twenties, he moved to Rock Island, Illinois. Henry was a newspaper editor, a lawyer, and attained the rank of Major as a member of the 14th Illinois Cavalry.

He was in the great Morgan raid and was personally present when Gen. John H. Morgan was captured in Ohio. He was at the siege of Knoxville, at the capture of Cumberland Gap, and

most of the engagements in east Tennessee under General Burnside. He was in the Atlanta campaign, and not far from General McPherson when he was mortally wounded in front of Atlanta. In the fall of 1864 he confronted Generals Hood and Forrest with his command at the Tennessee river; was with the rear guard from the river to Columbia, day and night; in the cavalry fights on Duck river and in the battles of Franklin and Nashville.

From Henry Clay's obituary

The article presented here is an unusual and interesting story from a time when Henry was assigned the task of getting two howitzers and four caissons into a remote area in the mountains of North Carolina in order to attack Cherokee Indians who were making raids for the Confederates. I blended three narratives of the same event into one story using the words of Henry Clay Connelly, William L. Stafford, and Edward A. Nattinger.

The command, "Right forward; fours right!" was given, and we filed off toward the foothills of the Smokey Mountains, a mile or so distant, while the portion of the regiment left behind resumed their march with the main body.

We were ordered to cross the high range of mountains in mid-winter, carrying with us rations and horse feed over mountain paths fully 75 miles, through narrow passes where a very few men well armed and supplied should be able to handle a large army, when on grounds of their own choosing. We proceeded into rebel territory to take on a notorious band of Cherokee who outnumbered us. The fact that this band sent no prisoner to Andersonville, nor discharged any except with the bullet or the tomahawk, was certainly sufficient to inspire any command of American soldiers with intrepid bravery.

At the head of the regiment, now reduced to about 250 men, rode Major Davidson and accompanying him were two citizens, one of whom we afterward learned was a noted Union scout. On we went and soon we were in a mountainous region. We were following what appeared to us to be a blind path. We found the ascent of Cedar Mountain far more rugged than any we had yet seen. One can hardly conceive it possible for the artillery horses to drag our light cannon over such rugged ascents. Company L and their brave commander Henry Clay Connelly, are worthy of the highest honor for safely conducting over the mountains these guns. It was not only a herculean task but it required great care and skill to prevent them from going over yawning precipices that verged our mountain path. It was a novel sight to look upward at one column now turning to the right, winding around some bold cliff or yawning chasm, now winding to the left to avoid a similar obstruction and now climbing, what at a distance seemed almost perpendicular sides of the mountain. Far above us the column in its windings represented the contortions of a mighty serpent. Accustomed to the saddle as we were, it required all our experience to guide our horses. Rocks, trunks of trees and all the irregularities of a mountainside confronted us continually, until finally we struck into the bed of a little stream. Following this until it seemed impossible to go farther - our horses sliding and slipping on the moss covered stones - at last we halted. Soon numerous pine torches were lighted and by their aid we pursued our tortuous course. By their reflections we could see that close up on each side of us were the precipitous heights of the mountains. On, on we toiled until it seemed

we could toil no longer. But everything must have an end, and so our ascent up Cedar Mountain. From its summit we looked down upon Kade's Cove. We now with less difficulty, but not less risk descended. Away the guns at times would tumble, carrying horses from their feet with them. The cannoneers were compelled to hold back the cannon from striking the horses. The evening brought indications of rain, and in the night a mighty wind, moaned and roared through the mountain forests, coves and gorges.

Before the break of the next day we arose and at daylight commenced the ascent of the mountainside. Snow was on the ground and the cold was intense. We had moved but a short distance when all trace of a road had faded into an indistinct trail, which an hour later was lost to the unpracticed eye altogether. But the Union men who led the advance on foot proceeded with confidence and we followed as best we could. Finally reaching the top of the mountain we rode along the ridge, up and down and down and up we went, the head of the regiment often passing by the rear in the march. The splendid scenery, pure air and changing panorama caused many a prairie boy to open wide his eyes. A great deal of the time we were obliged to dismount, and many times we were required to lend a hand to Capt. Connelly in command of our howitzers.

The next morning the march became still more rough and laborious until finally we ascended to the summit of Chilhowee Mountain, and there burst upon us a scene, one of the grandest in "Picturesque America," And worthy of the best in the Alps. Way to the south and west was the beautiful valley of the Little Tennessee. Nearly a hundred miles from Knoxville we may have been, but the two mountains that stand up so boldly near there were plainly visible in contrast with the softened lines of the valley cutting the clouds about us were bold promontories, standing in their majesty, proud sentinels of rarely disturbed solitude. In front, apparently but a little way, but in reality many miles off, was the grandest of the Great Smoky Mountains, the snow capped Bald Mountain, the highest peak in the Alleghany range. It seemed to be bare of trees and shrubbery and within a stone's throw. The nearest point was four miles from us. So wild a country we did not conceive existed east of the Rocky Mountains.

Upon arriving at the state road between North Carolina and Tennessee discipline was tightened. That night we camped upon the side of a mountain, lying upon rocks and with difficulty found a place for our horses to stand- strong pickets were thrown out. The Little Tennessee rushed furiously through this mountain pass and it was hardly possible to hear each other's voices in camp.

We were early in the saddle next morning and the march, as the day advanced, became more rapid with the command "close up" more frequent. At noon a short time was spent at a house where important information must have been obtained, for we pressed rapidly on and at 3 o'clock the whole command was in a solid trot, which soon gave way to a good swinging gallop. A little before 4 o'clock there was a momentary halt. We were now in the enemy's country and would be passing many dangerous defiles where an ambushing foe could have destroyed our whole band. Surprising the enemy was of most importance. They had pickets stationed about a mile from their camp. Should a single man escape from that post or a single shot be heard in their camp, our scheme would be given away

and the Indians would be able to flee to defensive positions and escape while Indian marksmen would not have left one of our exposed charging line alive. The key to the situation was the successful taking of the Indian picket with stealthy tread.

Not a man of the six Indian sentinels at this post escaped. It was a remarkable achievement. There was great danger that the camp might yet in some way receive a signal of our approach. In perfect silence we pressed forward, a good Union man was our guide. A column was formed to charge into the camp commanded by Major Davidson. Major Quigg was at the head of his battalion. The remainder of the regiment commanded by company officers was directed to charge the picket on the west side, where danger was supposed to lurk. It was with us truly 'victory or death.' The camp of the Indians near Quallatown, was on a bank of the Tukasegee, a beautiful river forming a portion of the headwaters of the Little Tennessee. As we swung round a point of land, we could see the Indian shebangs and tents. Everything in readiness, the order 'forward' was given in low tones. We reached a point where concealment was no longer possible. Then the voice of the leader sung out in thunderous tones 'Charge.' Down upon the Indian camp with terrific yells and drawn sabers flashing in the sunlight, like an avalanche we burst upon the astonished Indians. Such Indians as attempted to stay our impetuous charge were soon laid low. They fell back to the brush and poured a hot fire into our ranks. We gave the Indians a volley or two that sent them into the dense thicket on the summit of the hill. They fired a volley at close range. Lieutenant Horace Capron fell mortally wounded and one of his men Fred Henderson was killed there. Lieutenant Capron was one of the most bold and skillful line officers in the regiment, and as a man and comrade was beloved by all. Some of us were called back from the woods to the road and rapid movement was made to cut off retreat of the Indians. It was apparently, successful, for we were enabled to give the Indians who came running toward us a volley from our revolvers. Then the fight became hand to hand.

Captain Connelly with his battery did splendid service, shelling the woods and hurrying the cowardly escape of Colonel Thomas, the old government agent commanding the Indians. He ran away at our first approach. The noise of the cannon and bursting shell added to the terror of the Indians, which no doubt accounts for our light loss in proportion to the enemy's. When the cannon were fired the captured Indians would fall on the ground with their fingers in their ears, and after the battery was limbered up would not pass in front of it.

The Indians separated. Each sought his own cover. Surrounded as they were, most of them fought with desperation, having been told by the rebels that they would be shot if they surrendered. Many were the personal adventures that took place. Stealthily, silent and rapid in their movement our boys were surprised as the warriors would suddenly spring up about them, fire, and disappear as quickly. One of the boys, hearing a cap snap behind him, turned in the saddle to discover the muzzle of a rifle within a few feet of him and saw a noble warrior dropped in his tracks. A comrade had shot the Indian, but would not have saved him had not the latter in his excitement loaded his gun so lightly that the bullet was found within a half-inch of the muzzle of his piece. A comrade captured an Indian. An Indian captured the comrade and released his brother redskin and a squad of our boys

captured the Indians. The boy first captured said, "my gun changed hands four times in less than ten minutes." One of our men, who passed as he supposed the body of a dead Indian on turning to discover where a bullet came from, realized that the Indian was boldly playing possum. The desperate spirit shown by the wounded Indians, who fought after we thought they had received the quietus, who feigned death and then treacherously fired upon the men who passed them, made it necessarily a fatal action for our opponents.

A squad of us of the flanking party had our attention attracted toward three Indians running for life across a field to our left and rear. We dashed after them and soon captured two, but one ran like a deer for a considerable distance until, seeing there was no hope of escape, he dropped on the ground and, rifle in hand, awaited our approach. Raising and leveling his rifle, as if undecided whether he should take a shot, he shook his head as if he did not understand our summons to surrender. An order, "Don't wait, shoot him." Brought an answer in good English, "I surrender." The coolness, dignity and bearing of our prisoner impressed us, and we were greatly gratified to learn that he was the chief.

We started immediately for our lines, but encumbered with our wounded and prisoners, worn with preceding hardships and facing the flurry of a snowstorm, 500 of Harde's Cavalry were hot after us. Forging a swift mountain river, where the water touches the saddle skirts, in the darkness, is a dangerous job, but we accomplished it safely and returned to our regiment.

A Promotion

"After the battle of Nashville there being a vacancy, Colonel Davidson recommended me (Henry Clay Connelly) for the position of Major. At that time the official record of the regiment showed several captains who were superior to me in rank, who had served from the day the regiment was mustered into the service.

The friendship shown me voluntarily by the officers of my regiment, and especially the lieutenants, voting for me, and thus indirectly voting against their own advancement were acts of kindness which I shall always remember with gratitude, I was assured that this vote not only voiced the sentiment of the officers, but it also expressed the preference of the rank and file. Whatever honors have come to me in years that are gone, until my dying day I shall regard this vote as the greatest compliment of my life. June 23, 1865, Gov. Oglesby issued and sent me my major's commission."

A cavalry sword that was carried by Henry Clay Connelly is on display at the Rock Island Historical Society. The society opened the display case for me and allowed me to handle the sword.

A LEGACY OF LEARNING A Scottish Legacy

As part of the Presbyterian Reformation, Scotland gained a reputation as a leader in education after creating a system of schools in every community with lending libraries, mainly to allow people the ability to read the Bible themselves. This made Scotland the most literate society in the world. By 1740, inquiry had extended beyond the topics of the Bible and college courses were taught in English at 5 major universities who gained reputations of thorough practicality and empiricism. This period became known as the Scottish Enlightenment and had a great influence in Europe and America.

In early Pennsylvania, about three hundred college educated Presbyterian clergy were sent into the highways and byways to serve congregations who were expected to know the scriptures scrupulously. These ministers served a two fold purpose, one as a spiritual leader, and secondly, as an admired teacher connected to higher learning.

Dr. William Small, a Scot educated in Scotland, taught Thomas Jefferson, and was considered his favorite professor. He opened Jefferson's eyes to the Enlightenment stirrings in Scotland. The founding father Dr. Benjamin Rush, was adopted at age six by a maternal uncle who was an Ulster Presbyterian minister who guided Rush in his education. Rush then attended Princeton and later went to Scotland to earn a medical degree. While there, he persuaded Reverend John Witherspoon to become President at Princeton. From this post, Witherspoon became a major influence for the Scottish Enlightenment and Common Sense Realism, which was crucial to the development of almost every aspect of Colonial, Revolutionary, and Republican America. Many of the core ideas learned here were basic to the Declaration of Independence, the Articles of Confederation, and the Constitution. Witherspoon is credited as having taught; President James Madison, thirty-seven judges, three justices of the Supreme Court, ten Cabinet officers, twelve members of the Continental Congress, twenty-eight U.S. Senators, and forty-nine Congressmen.

Princeton, the University of Pennsylvania, Washington and Jefferson College, Dickinson College, Wilson College, Arcadia College, Lafayette College, Waynesburg College, Westminster College and Geneva College, are among institutions of higher learning founded by the Presbyterian Scots. The influence of the Scot and Ulster Scot made Pennsylvania the first state to make a provision for free public schools.

In my imagination, I think of Barney Connelly the Tailor in Ireland till he was thirty, working as a Tailor, going wherever there were clientele that would pay for his work, which brought him into the homes of all kinds of people - Anglican, Presbyterian, or Catholic - and from observation of these people he noticed how a man with an education stood out, and that it was easier for them to succeed. I can see him saying to himself, "I want that". In Ireland there were all kinds of limitations for a Catholic, but in America he was free to seek an education and make sure to provide the best education possible for all his children. No doubt this objective was shared by many of the early Irish.

Turkeyfoot Teaching

The first school in Turkeyfoot Township was probably held in the log building used for worship by the Jersey Settlers in 1777. One of their first teachers could have been the Revolutionary War veteran Archibald McElmoyl in 1783. He was known as a teacher and a scholar of classical literature. Around 1800, an Irish "Professor" was using an old dilapidated structure – possibly the old church – next to the newer Jersey Church building, which had been rebuilt in 1788. The first school in Paddytown was taught by William Kilpatrick in 1815 and was held in a private residence. A log church was built for the Methodists on John Cunningham's property in 1816. "Meeting houses" like this were often used as schools. In 1820, a schoolhouse was built on the farm of John Cramer at Paddytown and on the map of 1860 a schoolhouse is located a little ways down Paddytown Hollow with another one at the end of the hollow.

Bernard Connelly Jr. arrived at Paddytown in 1818 from Maryland and began teaching here. Alexander Hanna taught here too. Other Paddytown residents who probably taught here were Michael Sanner, Charles Durning, and John Drury, for they were Paddytown residents who were recorded as having taught in adjacent townships. Andrew Jackson Colborn may have too. The three sons of Barney Connelly the Tailor each had a stint as a teacher. Hugh Connelly was considered especially proficient. Bernard A. Connelly, son of Barney the Tailor, along with Hugh, James, and cousin Bernard Jr. were all employed as surveyors, this I believe reflects a useful skill they probably learned from Henry L. Holbrook.

A booklet recording the surveying work of several Connellys and Holbrook was donated to the Somerset County Historical Society at one time, but was unfortunately lost.

Mary Connelly, the daughter of Barney the Tailor, married Henry L. Holbrook from New York, who was the Principal of the Somerset Academy from 1826 to 1838. He was known as "an able and popular" teacher. Holbrook gave private surveying lessons to the distinguished Andrew Jackson Colborn and it seems likely to me that he also served as a teacher in the Paddytown School at some point. Henry L. Holbrook moved to Paddytown in the 1830s and farmed there until 1865. On July 4th 1833, according to a newspaper report, Holbrook made a toast at a Somerset Independence Day celebration and with his glass held high, he encouraged his audience with, "A general system of education – The best support of our free institutions!" It was at this time, that a tax supported public education was being considered in the State Assembly where Bernard Connelly Jr. was serving as an Assemblyman. The leader for this resolution was the leader of the Antimasons, Thaddeus Stevens, and his proposal received bipartisan support with Jacksonian Governor George Wolf pushing the bill, also. The Common School System became fully accepted as law after Stevens gave a stirring speech against its repeal in April 1835, making Pennsylvania the first state to provide a public education for its citizens. Thaddeus Stevens would later become famous for leading the successful fight to ratify the 13th Amendment abolishing slavery.

In anticipation of public education, the son of Barney the Tailor, James Connelly sold one of his Petersburg lots in 1833 to be used for a school and as a place of worship. A stone building was built on this lot. Store keeper Moses Ross and John Hanna were chosen as the first school directors for this school and other schools in Addison Township. The citizens of Addison and Turkeyfoot Townships immediately accepted the Common School System. Henry L. Holbrook and Abraham Collins were chosen as members of the first school board for Turkeyfoot Township. Then, Bernard Connelly Jr. and Henry L. Holbrook were appointed as an examining committee.

In 1800, two years after James Hanna, the father of John and Alex, arrived to Somerset County, a schoolhouse was built on his property along the Casselman River, one mile west of where Rockwood is today. James made education a priority in his family.

An act was passed in 1810 to establish an academy at Somerset town by the first board members that included Robert Philson, John Mitchell of Addison Twp., David King of Turkeyfoot Twp., and Abraham Morrison.

In 1816, the committee of Robert Philson, James Hanna, John Fletcher, Alexander Ogle, Abraham Morrison, and William Elder purchased four lots in Somerset town for an academy. The dimensions for the proposed academy building measured 30' x 40'. A two-story brick building was constructed in 1819. Mr. V. Costello was the first Principal. The next Principal, Mr. Blood, introduced the first Latin class. This first school building lasted until 1882.

An ad from a Somerset newspaper of 1847 showed offerings of Orthography (spelling), Reading, and Writing, for two dollars, Arithmetic for two dollars and twenty-five cents, Grammar and Geography two dollars and fifty cents per scholar. A term of thirteen weeks began on Monday April 5th. Robert Laughton was the teacher.

At least four of the five sons of my ancestor James Hanna were leaders in education, including the youngest son, "Billy," who inherited the family farm in Milford Twp. He served as school director for a number of years.

When James Hanna passed away in 1819, an inventory of his possessions was made for the estate record. Included in this listing was a set of law books, two other sets of books, a box of books, a set of pamphlets, a set of journals, and a barrel full of papers. A note said his attending physician bought many other books belonging to James Hanna. I wonder what happened to his journal? I sure wish I could see that today.

In a letter written about Bernard C. Connelly Jr. Esq. in his later years, the grandson of Barney the Tailor, Bernard Holbrook said:

"He was a man of unusual ability, a polite and courtly gentleman, a strong character tied down to a narrow and stupid life in Turkeyfoot by an accident in early life which injured his spine and made him a life long invalid...As I remember him first, he was very feeble and almost helpless keeping (to) his room most of the time. He and my father used to visit a

good deal. In the middle of the week when father was home Mr. Connelly would ride over on his little easy going pony and spend an hour or two, and on Sunday father would walk over to his home sometimes taking me along. Mr. Connelly had a good many books and generally gave me one to take home with me. I think they were the only men in the neighborhood who had any books or ever read anything, and I wonder how they would have endured that monotonous life without each other."

The "father" referred to here is Henry L. Holbrook and it is suggested that Henry also possessed a personal library, which is no surprise, as he was a well-known teacher and had been the principal at the Somerset Academy. I think it is interesting to note, here too, that Henry was a relation to Dr. Amos Holbrook the physician to John Adams when he died on the 4th of July 1826, the 50th celebration of the first signing of the Declaration of Independence.

Bernard C. Connelly Jr. Esq. had a brother Edward, who moved to Utica, Ohio, when Bernard Jr. moved to Paddytown. Edward worked as a saddler- harness maker and then became a lawyer and moved to the budding state of Iowa about 1852. I have often wondered how these brothers attained the education they had, having been brought up in the backwoods of Maryland. Among other positions, Edward was elected as the third Vice President of the Trustees to the University of Iowa, for 1854 and 1855.

When Bernard Jr. died in 1848 at 54 years, his estate record did not list his books. His will stated that part of Bernard's residence was to be sold for 8 dollars an acre and a mountain property was to be sold. The sum of the two lands was to be paid to his "beloved brother Edward" of Licking County, Ohio, who was to sell Bernard's other land in Fairfield County, Ohio and the combined money from these was to be used to educate his minor children. Two of Bernard's sons graduated from Jefferson Medical College in Philadelphia and another son became a lawyer and another son learned the trade of a Saddler or Harness maker.

Durning the Schoolmaster,

Charles Durning warranted 200 acres in 1797 north of John Kilpatrick's land at Paddytown. Charles Durning was said to have been a teacher. I believe the following informative and entertaining story refers to his son Edward. We can learn something of the schooling of the times from this entertaining article.

This article was published in the Somerset Herald, 21 July 1895, by Dr. T.F. Livengood, born 1851, of Elk Lick Township, just east of Turkeyfoot Township.

"During the next decade a cross-eyed Hibernian who wore spectacles and shoes pointed and turned up at the toes like a Turkish slipper, put in his appearance. His name was Durning. With him he constantly carried a Latin volume, which he took care to display to every one he met, asking whether they had ever seen a Latin book.

How strange, yet true, that illiterate people have always looked upon any one who had something to do with the Latin language as an erudite. Though the citizens did not know whether Durning could read and translate a word of Latin, they concluded that he was one of the smart ones of this earth, if not the brightest, and many of them wondered "How one small head could contain all he knew." There is no proof that this teacher was an epicure but it is a well attested fact that he had a soft spot in his palate for savory meat and that he had great tact in gratifying it. At that time rabbits were almost as numerous in Somerset County as they are in Australia now. In fact the woods were full of them. Every evening Durning would appoint a committee of four or five of the largest boys to entrap rabbits the next forenoon. It goes without saying that the committee usually reported progress. Half a dozen of the bunnies was not an unusual take. In the school-room was a large fire place where the teacher had his rabbits spitted and roasted while the school was in session. The cardinal principles of etiquette were first taught in the schools of the county by the teacher. Whenever a visitor entered the school-room, at a given signal from the teacher, the whole school would rise and curtsy with a bow and a scrape of the foot. Then and for many years afterwards such a thing as sweeping a classroom was not thought of. The dust and filth accumulated on the floor and even on the walls, until the place became quite as filthy, as the old courtrooms of London, the difference being they never "burned the juniper" in the school-room.

When a visitor appeared and the school hall "salaamed," the visitor of course, was seated, but some of the children took advantage of the teacher's impaired vision, and remained standing and scraping until the room was so full of dust that for a whole hour the school kept sneezing and coughing.

All problems were solved on slates. They knew nothing of blackboards. Goose quills furnished the pens. To make a pen of these quills was something difficult. Durning was an expert at the quills and wrote a hand as bold and as beautiful as John Hancock. Some of his copies seen by the author thirty years ago, were still legible. The copies were then more than sixty years old. (circa 1805). Tradition says that this teacher met, near the close of his administration, an "Ebrew" Jew peddler who digged a pit for him into which he straightway walked. No sooner had this son of Shylock entered the district than he heard of the learned master and the Latin book. Now it came to pass that the aforesaid peddler had in his earlier days studied the language and he said within himself: "We shall soon see if this pedagogue is an impostor." Not many days thence he came to the house where the "savant" was boarding he tarried there. As soon as Durning saw the peddler he saw another opportunity of displaying his learning and he was not long in seizing it. After supper, as was their custom, the family and their guests gathered at the Ingelside to spin yarns, gossip and drink "Brown October Ale," which in this case was cider. Scarcely were they seated when Durning whipped out his Ceasar. And asked the peddler what he thought of it. "Well," said the peddler, "I know all about Ceasar. I have gone through it time and again, and can repeat half of it from memory. Now, I have heard from a dozen of people that you are a Latin scholar and I would like to hear your translation of the first few paragraphs just to see how you construe it." Durning, who did not know a word of Latin, was dumfounded he did not utter a word. The peddler then translated the first sentence, "All Gaul is divided in three parts." "Yes," said Durning, greatly excited, "that is what I

always said it was. "All Gaul is quartered in three halves." At that moment the master felt his glory depart and lost no time in seeking new pastures."

McGuffey's Reader

A clear example of the Scots-Irish Presbyterian learning legacy was lived out in William McGuffey who was born in far western Pennsylvania in 1800. In 1802, at a time when General St. Clair was removed as governor from Ohio, McGuffey's Scots-Irish parents moved to Ohio where William then came of age with our nation in the time of the Second Awakening. As a young man, he attended a public school and was fortunate to find tutoring in the classical languages. Piety and intellectual curiosity had always been encouraged at his home as a foundation for a successful life.

William McGuffey began working as a subscription teacher without formal training, but then attended Washington and Jefferson College in Washington, Pennsylvania. After graduation he began a long career as a college professor teaching at Miami University, which he left to become the President of Cincinnati College. It was at this time in 1836, soon after the Common School System was established in Pennsylvania, that he published his first edition of McGuffey's Eclectic Reader.

McGuffey's Eclectic Reader was a guide in several volumes that taught practical skills and Christian values through poems, stories, and scriptures from the Bible. Simultaneous with his lessons on grammar and spelling, were principles of right living. His approach to learning was widely accepted and successful for generations. My parents and grandparents were taught using lessons from these books in public schools, as were most children of that era. Well over 120 million copies have been printed and in recent years it has found a revival within Christian private-schools and home schools.

McGuffey went on to teach at Ohio University and the University of Virginia until he passed away in 1873.

(Here is an excerpt from the revised, 1879, 2nd McGuffey's reader):

*Beautiful faces are they that wear
The light of a pleasant spirit there;
Beautiful hands are they that do
Deeds that are noble good and true;
Beautiful feet are they that go
Swiftly to lighten another's woe.*

Mr. Rogers

The politician William Findley's pet proposal for public support for educating the children of the poor was unsuccessful back in his day, but two hundred years later there

was a fulfillment of sorts by another man of Scots-Irish heritage who was also from Findley's hometown in Pennsylvania. Fred McFeely Rogers brought the Scots-Irish value of education up to the present in a unique and innovative way. He was born and raised in Findley's Latrobe of Westmoreland County. After obtaining a degree at Dartmouth, Rogers returned to the Pittsburgh area and began a very popular and beloved public educational TV show for children. "Mr. Rogers" was also an ordained Presbyterian minister and actively reflected his faith in his shows through entertaining moral lessons using stories, music, sing-alongs, skits, and puppet shows.

I think it is worth noting here Dr. Margaret McFarland, who was Mr. Rogers mentor in graduate school for Child Development at Pitt, was also an advisor for his show until her death in 1988. She was also from the Pittsburgh area and possessed a Scots-Irish heritage as well.

TALENT MERIT AND HARDWORK; THE OCCUPATIONS OF PADDYTOWN

In the popular pamphlet, *Common Sense* of 1776, Thomas Paine declared that talent and merit in America should replace the privilege and the bloodlines of the Old World. Who you were in America, mattered less than what you did and how well you did it. In other words, America became the land of opportunity for those who would work for it. Paddytown became an example of how a man's talent and merit combined with hard work determined a large part of his destiny.

An economic philosophy was developed around this idea and it was articulated by Adam Smith of the Scottish Enlightenment, in the treatise *Wealth of Nations* of 1776. Interestingly, Smith thought so much of Ben Franklin that he submitted each chapter to him for review and then Smith rewrote it according to Franklin's suggestions. Although the term was not used until the mid 19th century, Adam Smith had defined Capitalism. America soon became the greatest example of, and proponent of, Capitalism.

Capitalism is the economic system in which private citizens own and control property in accord with their interests, and the unfettered demand and supply of products set prices in markets in a way that served the best interests of customers. The essential feature of capitalism is the motive to make a profit, in other words, the self-interest of citizens spurred them on to use their resources to earn money.

For many, Europe was the land of "no you can't" and America became the land of "yes you can." It became the first place in the world where ordinary people could make their lives better.

Farming

The main occupation of most, if not all of Paddytown's residents was farming. It provided all the needs of a family. If a man had a trade, he usually practiced it after the demands of his farm were satisfied. The big plus for a tradesman was that whatever he earned from this trade was surplus income which could be judiciously used to educate children, improve his property, or buy more land. In those days, this extra income was tax-free as well!

Paddytown farmers were people close to nature out of necessity. Since birth, they followed the cycle of the seasons and the influence of weather day to day. Farmers were awakened to the cock crowing at dawn. The evening resounded with the lowing of a cow at milking time. Common observation brought them signs to follow. A red sky in the morning was a warning of lots of wind. A halo around the moon or sun signified a soaking rain soon. When the smoke didn't rise well, a storm was about to arrive and a heavy dew preceded fair and dry weather. A red sky in the evening meant a good day the next.

Farmers started their year in March. The smoke house was cleaned to prepare for the smoking of meat in order to preserve it through the warmer weather. It was the best time to split rails. Fences were built from the rails and repairs were made. Many of the neighbors collected Maple sap and made Maple sugar.

April was the month of new noises, the peepers, toads, spring birds, and insects. Soap was made from the ashes and fat collected through the winter. The barns and pens were cleaned. The manure that was collected was spread across the fields soon to be planted. Potatoes were planted. It was a good time to remove brush, stumps, and big stones. This activity gradually added acreage to croplands.

May was a month filled with the fresh smell of the earth. The plowing was done. Harrowing was done next over the plowed land, breaking up the sand and clay loam clods. Then the corn planting began where the oats were last year, while the moon was waxing. This was done in rows. Wheat was next planted by flinging handfuls across the path you walked, until the field was covered. Rye, then oats followed, planted in the same broadcast method. Smaller areas were planted of buckwheat and flax. (Wheat was not as successful in Somerset county because of its elevation).

Fruit trees and wildflowers were in bloom. Little girls were known to gather flowers in baskets for their parents, on the first day of the month. Little pigs were born now. In May there was Rogation Sunday. Many farmers walked the boundaries of their land with their family taking inventory together and praying for a good harvest. Between the planting and the first cultivation of oats, the sheep were cleaned in a stream. After they dried, they were sheared and the wool was sold or spun into yarn. The best feathers were gotten at this time from the breast of a goose. Hickory was highest in oil content now. Therefore, it was cut at this time and used to make implement handles and hay stacking poles.

The first cutting of hay usually came in June. Hoeing for weeds, known as cultivation, was done whenever it was needed, among the vegetables, melons, and corn. The chimney was cleaned. The soot collected was sprinkled on the apple trees to protect them from insects.

By July the wheat, oats, and rye were ripe. It was cut and stacked for later threshing. Independence Day was celebrated on July 4th, by ringing bells, shooting cannons, reading the Declaration of Independence, and saying a long prayer. There were many weeds and much weeding was done. Women and children gathered berries galore, cran, black, blue, whortle, straw, currents, and grapes. Another crop of hay came, as the days became hot. The men worked at evening into the moonlit night. It was surprising how well you could see.

In August, the sound of the Harvest fly (cicada) signaled the arrival of the corn harvest. Trees were felled for rails to be split later in March. Wells were located by witching and then dug.

The end of September brought fairs and vacations for farmers, after the corn was shucked, grain threshed, and the hay were stacked for winter. Women were busy picking fruit and vegetables, followed by preserving and pickling. Apples were picked from summer into October. Different varieties ripened in succession. The best were saved in the spring cellar surrounded by hay. Some were cut and dried on a string. Others became cider and vinegar, after pressing. The rest were made into apple butter after cooking in the butchering pots for 8 hours.

Social events and courting began as the fall work was finishing. It was usually an affair of mutual assistance, such as barn or home raisings, corn huskings, log rollings or apple parings. A spinning frolic or a quilting bee might have been followed with a party, at which boys and young men were invited to play games and eat a meal.

Hunting and fishing trips were made in October and November. Hogs and cattle were driven to market. A moonlit night on a dry road was best for this. Chestnuts were gathered. Timber for shingles was cut at this time. The butchering of animals was done as the cold set in. Fat scraps and ashes that had been saved were used to make another batch of soft soap. Since Thanksgiving was established in 1789, it was celebrated on November 26th, with feast, friends, family, and holy remembrance.

By December and the cold weather, the barn and the house were often banked on the north sides with hay, cornstalks, and leaves for insulation. Now was a good time to cut and begin to season lumber for construction. Christ was remembered on Christmas, and a Love Feast was had on New Years Day. Cookies and pennies were given to the children as gifts. Coffee was drunk in celebration. As it became colder, activities centered around the warmth and light of the hearth. Spinning, weaving, and the sewing of clothing was done by women and girls, pretty much as it had been done since biblical

times. Repairing and creating good tools occupied the men and boys. Some people cut and stored ice for preserving food in warm weather.

The winter months were for schooling. Firewood was sawed and split in great quantities through January and February. Trees were felled for future firewood. Travel was easy at this time of year, for roads were smooth and frozen rivers provided new highways. In February lambs were born. At the end of February, the days lengthened, the bitterness of the cold subsided quite a bit, and signs and thoughts of renewal refreshed the farmer as he anticipated the spring.

Let us not forget that some tasks were done daily throughout the seasons, such as milking cows, butter making, collecting eggs, and in warmer weather tending bees. Also, there was the preparation of meals, as well as the washing and mending of clothing.

By no means is this a comprehensive list of activities. My intention here is to give the reader a fairly accurate impression of the usual kinds of activity, which created a mindset much different from ours. It was a world of farming and religion, the companion pursuits, which were intertwined in their lives. Many of the Bible's illustrations involved farmers and farming, making it easier to understand God's word.

This is the agricultural record of John Kilpatrick McMillan from 1850. He lived on the land of his grandfather, John Kilpatrick, at Upper Turkeyfoot Township in Somerset County. This record shows the typical crops and animals raised on a farm at Paddytown at this time. John K. McMillan also operated a tannery.

150 acres Improved or cleared	50 bushels of wheat
500 acres unimproved or forest	100 bushels of Rye
8 horses	100 bushels of Indian Corn
12 Milk Cows	300 bushels of Oats
20 other cattle	100 bushels of Potatoes
20 Sheep	50 lbs. of Wool
12 Pigs	60 bushels of Buckwheat
Value of Livestock \$476.	300 lbs. of Butter
Value of Farm \$3,000.	12 tons of Hay
Value of tools and implements \$200.	200 lbs. of Maple Sugar
Value of home manufactures \$20.	8 bushels of Flax seed
Value of animals slaughtered \$40.	50 lbs. of Flax

As you look at the tally of farm information from the agricultural census, it is striking to me how uniform the activities of the farmers were as a whole. Most of the farmers raised the same crops and animals. Perhaps this indicates that by 1850 the Irish had adopted the expert farming practices of the German and perhaps the bland Irish diet improved too by incorporating some varied and delicious German recipes.

I am including a few interesting facts from this agricultural census record of 1850 for the reader.

The average farm had about 100 acres of cleared or improved land.

John Brook the husband of Jane Hanna, had an unusual number of 75 sheep and 24 cattle, the most in the township. Sheep are still raised on this farm to this day by the present owner the Knoblocks.

Henry L. Holbrook had livestock valued at over twice as much as anyone else in the township at \$968. This probably indicates high quality breeds of cattle.

Fredrick Younkin's household produced the most butter at 1,300 lbs.

James Cunningham had the most expensive farm at \$ 4,000. They produced an unusual amount of 3,000 bushels of wheat and 700 bushels of oats.

Indian corn and wheat was still a minor crop for most farmers.

Potatoes were known as Irish potatoes even though they had origins in the Americas.

Flax and flax seed were still crops most people raised. It was a product familiar to the Irish, recalling their origins in Ireland.

Tanning Leather

The most noticeable and successful trade practiced in Paddytown was the tanning business establish by John Kilpatrick McMillan after his grandfather John Kilpatrick gave him a plot of land for this in 1819. The tannery at Paddytown remained in the McMillan family until two years after John Kilpatrick McMillan's death in 1870. Herman Younkin purchased the tannery from Jacob R. McMillan, a son of John. It was located where Rt. 281 and Chickenbone Road intersect today. The current landowners, the Sechlers, recently discovered pieces of old hollowed out chestnut logs used for vats to cure leather along Hickmans Run here.

Part of John Kilpatrick McMillan's business ledger for the mid 19th century is available for viewing online. It includes tannery transactions and Post Office business. Although the author of the site seems to think the ledger is from Listonberg, I believe it belongs to Paddytown. The people listed are familiar to me from my study of Paddytown, which was a postal stop also. Other McMillan tanneries were operated at Listonburg, Petersburg, and New Lexington.

Working in a tannery was a tough job, requiring a lot of manual labor. Living near a tannery meant there was a constant unpleasant smell of curing leather in stagnant

pools of waste material. Hickmans Run of Paddytown would have been polluted with the discharge of bark liquors, lime solutions, and waste removed from hides.

A water wheel brought water to the tanning pits. There you would have seen a row of tanning pits lined in wood. Brick and stones were laid under the pits.

A raw hide was first soaked in water, at which time the last pieces of flesh and fat were removed by scraping. Hides were then soaked for several days to weeks in liming pits of calcium oxide. This dissolved the hair and the epidermis and swelled the hide.

Skins were then laid over logs and the hair was removed with curved unhairing knives. Then the skins were turned over and flesh was removed with fleshing knives.

After this the hides were neutralized with vinegar and soaked in "ooze" made from hemlock or oak bark. The hides were stirred from time to time as they soaked. Hemlock bark imparted a reddish-brown hue. The bark of the rock oak (chestnut oak) was another bark particularly desirable for tanning. It imparted a yellow color. Hemlock bark was cut in the spring in big curved sheets and left to stand in stacks for 6 months before it was used. A piece of leather was cut off to see if it was completely tanned through. After the tanning process, the currier applied techniques of dressing, finishing and coloring to a tanned hide to make it strong, flexible and waterproof.

Blacksmithing

The next most prosperous trade in Paddytown was blacksmithing. Thomas Bayes was known to do this from around 1802 until he moved to Ohio in 1818. At this time the Cunninghams took over. Perhaps after being apprenticed to Bayes? At least three sons of John Cunningham were blacksmiths. James worked from about 1820 to 1837, Eston worked from about 1834 on, and Alexander from 1840 through 1860. A grandson of John's, George, was hammering away according to the 1870 census.

The blacksmith shod horses, repaired wagons, made working parts for grist and saw mills, made hardware for buildings, metal rims for wagon wheels and barrels, made farm tools and tools for the fireplace and cooking and created edged tools like axes and knives. They were able to use a high quality bituminous coal that was mined nearby. This was converted into coke for blacksmithing. The Cunninghams lived just north of John K. McMillan, the tanner.

About 1810, Robert Philson, built a Catalan forge where Iser's Run enters the Casselman River. It produced an iron product known as iron bloom, which was reheated and beaten with a hammer to drive the impurities out of it - otherwise known as slag. This activity converted the bloom into bar iron or wrought iron. Iron ore, coal, and charcoal for this process were collected from local sources. It took 140 pounds of iron ore to produce 40 pounds of iron. A bellows to heat the furnace and a drop hammer to beat the blooms was powered by a water mill. The whole process was considered primitive, tedious, and a bad investment. It ceased to function about 1823. The old forge was still evident in 1860 according to a map of that time.

This was the day before blast furnaces. The product, pig iron, needed to be refined into wrought iron. So long as it was molten, it could be shaped in moulds, or as it cooled by hammering. Once cold it was no longer malleable. It was brittle and if struck would break. A finery forge was fueled by charcoal and had two or more hammers driven by waterpower. The finery process began with the softening, or reheating, of a batch of caste iron, which became a half bloom. This was handed over to the forgerman who placed it on an anvil where it was pounded by a trip hammer until it became a thick flat bar of wrought iron known as an anconie. Anconies were heated and hammered again by blacksmiths into decarbonized iron for their use.

Milling

Gristmills and sawmills flourished all over Somerset County. Oliver Drake of the Jersey settlement, built a mill west of Paddytown in 1783, and Christopher King built a mill a couple of miles south of Paddytown in 1793, before Daniel McCarty built a mill on Hickmans Run in Paddytown by 1796. In 1815, McCarty also ran a carding and a fulling mill. McCarty's mill was later associated with a distillery run by John Copp. Matthew Pinkerton built a sawmill on a 50-acre lot by 1825 and converted this mill into a gristmill by 1831. This same year he built another sawmill at the Pinkerton "old place" of 300 acres according to the tax record. After Matthew Pinkerton died in 1831, Thomas McMillan took over, running a mill that was both sawmill and gristmill. According to the tax record, this was on 150 acres and probably refers to the acreage warranted and surveyed by Charles Ogle, who seems to have been the owner, perhaps in some financial agreement with Thomas McMillan. An adjoining property of 1840 refers to this plot as the McMillan-Ogle Mill tract, located just north of where the Fort Hill Road crosses the Casselman. This tract was on both sides of the river. I believe the mill was located on the east side of the river where there is evidence of a millrace. It has been said, that this mill had a flat water wheel, which was fed by a race from the Casselman River. Samuel Hinebaugh, who married Matthew Pinkerton's daughter Jane, probably replaced Thomas McMillan. Herman Husband is recorded as the miller here in 1841, the grandson of the Whiskey Rebel. By 1876, there was a steam mill on the west side of the Casselman.

A millwright constructed and maintained the mechanism of a mill and the miller ground the grain. A weaver was employed to create sacks for the flour. A millstone dresser was needed to sharpen the grooves on the millstone. This was done once a month. A blacksmith was necessary to keep the tools of the millstone dresser in top condition. When the sawmill was functioning, the teeth on the blade needed to be set and sharpened regularly. This was often done by someone who went from mill to mill on a circuit, just like the millstone dresser.

Sawmills were somewhat portable with millirons being moved to locations where trees were being felled. Early sawmills were sash saws that cut on the down stroke.

On a visit I made to the dairy farm of Kay Lynn Younkin, she informed me that her house and barn were built from hemlock lumber back in the 1830s and hemlock sawdust was used to insulate the house. She also showed me that the second floor of her barn was supported by massive hemlock logs laid side by side. I believe the hemlock used here, was from trees along the Casselman River that had been stripped of its bark for use in the McMillan tannery, and then cut in Matthew Pinkerton's sawmill. This is the farm everyone will recognize as the green house and large barn at the junction of 281 and the Markleton Road. I believe it was built by my ancestor Joseph Pringey, who married Margaret Younkin, the daughter of Frederick, who resided on the farm just north of him.

Distilling

Several distilleries were known to have been run in Paddytown. William Pinkerton the Whiskey Rebel mentioned his still in the 1810 tax list. Sarah McNeill, the widow of James, kept a still, probably since her husband died in 1799. In Ireland, widows like Sarah, were called "Poteen Widows" for it was a way a widow could produce an income for her family. Around 1822, the craft was passed onto her son Laughlin. John Copp, also kept a still at the mill in Paddytown Hollow from 1805 to at least 1829.

Lending Money

Before there were local banks, it appears that Bernard Connelly Jr. filled the role of a banker lending money. From February 1826 through February 1848, there were 24 records of Bernard Jr. taking people to court to make sure they paid their debts to him. This seems to suggest that Bernard Jr. lent considerable amounts of money to individuals from the community, anywhere from thirty dollars to just over a thousand dollars.

Bernard Connelly Jr.'s step-son Michael Sanner, created the first banking institution in Somerset County located in Somerset town. He was considered the wealthiest man around for a number of years, until the fire of 1872 at Somerset destroyed him financially. He seems to have learned something about finances very early on from the example of his stepfather Bernard Connelly Jr.

Other Occupations

Barney Connelly and his next-door neighbor, James Conner, were tailors. James Conner was on the tax list from 1780 to 1808. Barney practiced his trade until his move to Iowa in 1846. I will talk more about Barney and tailoring later. He taught his daughter Mrs. Holbrook the trade and probably took John Woodside, the son of Jonathan, on as an apprentice after his father's death in 1809. Joseph Harrington may have learned tailoring from Barney, too.

The wheelwright, or turner, made spindles for chairs, wheels for wagons, and spinning wheels for wool and flax. Jonathan Woodside did this from 1788 until his death in 1809. George Briggs and his son Anthony, performed this skill from at least 1807 to 1841.

James McMillan, James Campbell, Nelson Patrick, Robert McKnight, Joseph Biggs, and Stoddard Anderson, performed the traditional occupation of weaving in Paddytown.

William McKnight, Andrew Bayes, James Cunningham, and Richard Pinkerton were known to make shoes.

William Pinkerton was a potter and may have learned his craft from G&A Black Brother's Pottery of Somerfield. Hugh Connelly, of Bernard Jr., was a saddler or harness maker. Edward Connelly, the brother of Barney the Tailor, and William Ogg were Coopers who made buckets, barrels, casks and tubs.

Counterfeiters at Pinkerton Mill

The effects of the panic of 1837 lasted several years, producing in some, acts of desperation. In Paddytown, three local men resorted to the manufacturing of counterfeit silver coins and then used this money to make payments and purchases. These coins were produced by Thomas McMillan, James Drury, and John Drury in the Pinkerton grist and sawmill on the Casselman River, just east of the Fort Hill crossing. According to the court record from August 1841, these three men, on January 1st 1841, "with force and arms" forged 100 pieces of silver American half dollars and passed it into circulation, using the coins in payment and ordering others to use the coins in payment.

The case was presented before the local Judges, Alexander Thomas, George Chorpenning, and John McCarty. (There was a John McCarty that ran a carding and fulling mill in 1815 west of Paddytown. I wonder if this is the same person?)

The case was then sent to the District Court of Pittsburg, where the witnesses were required to attend on September 3rd. The following persons were either the witnesses or the jurors, J.N. Hartzel, Alexander Hanna, George Washington Pringey, Samuel E. McMillan, (the brother of Thomas) Major John Knable, Susanna Hartzel, John Bell, William Roddy, Isaac Tissue, Robert E.P. McClintock, Alexander of Robert McClintock, and David Mountain.

I could not find out anything more about this incident. Thomas McMillan, John Drury, and James Drury were never listed as residents of Turkeyfoot Township again, as far as I know.

THE CONNELLYS AND THE UNITED IRISH

Tw'as hard the woeful words to frame
To break the ties that bound us
Tw'as harder still to bear the shame
Of foreign chains around us
And so I said, "To the mountain glen
I'll seek next morning early
And join the brave [United Men!](#)"
While soft winds shook the barley

Carrickfergus

In a letter written to his Connelly cousin, Bernard D. Holbrook stated:

"I am sure the Connelys came from the North of Ireland in the vicinity of Carrickfergus. I have often heard my grandfather speak of the place."

Carrickfergus is a town located in the north of Ireland, in County Antrim, a part of the province of Ulster. It is located on the north shore of the bay known as Lough Belfast. The metropolis of Belfast lays 10½ miles to the west and Dublin is 112 miles southward. It has always been easy to travel to and from Belfast.

The castle-fortress of Carrickfergus, - in Gaelic the rock of Fergus - is the most outstanding feature of the town and is built on a 30 foot high rock peninsula jutting into Lough Belfast. It was first constructed in 1177 to protect an important harbor that was there. It served as a garrison for soldiers into the 19th century.

The town itself covered about a mile of shoreline, which is situated southwest by northeast. The Scots lived on the east side at Boneybefore -including most notably the parents of President Andrew Jackson. The Catholic quarter was on the west end, outside the city walls at the Westgate, along Belfast Road, for 300 yards or so. There is a good chance that the Connelys lived here, for they were Catholic.

The beaches were straight and composed of basaltic pebbles. The land is level to about 2 miles inland. Northwest of town is Knockagh Ridge, or escarpment, which runs roughly parallel to the shoreline and rises abruptly to 900 feet. A small stream called the Woodburn River, ran eastward behind Knockagh Ridge until north of Carrickfergus, at which point it turned southward passing through town, emptying into Lough Belfast. The hills overlooking Carrickfergus are of a basaltic formation underlaid with limestone. There were abundant springs in the area. One in particular, was located just north of the castle, where the old Spittlehouse (hospital) was located and was named St.Brides or Bridget's well.

The land was mainly composed of a vast patchwork of small farms averaging 25 acres. There were some woodlands along the river and on the steeper lands under the ridge. A sublime vantage point atop a waterfall on the Woodburn could be enjoyed overlooking the stream and forest. This was located where the lower reservoir is today. The woodlands were made up of oak, ash, holly, sallow (or willow), sloe-thorn (or blackthorn) and bush ivy, with hazel being the most prevalent. The stately Castle, Dobbs manor, and demesne of 5,000 acres, was 3 miles northeast of town.

Compost was made annually from the abundant sea wrack (weed) washed up on the shores. Generally, the area was known for its good soil. Potatoes and oats were grown mainly, along with some barley, wheat, and flax. Sheep and Black cattle were raised, while beef was eaten more than mutton. Poultry was abundant. Fresh fish were plentiful, being caught locally by the Scottish fisherman at the east end of town. Potatoes and oatmeal with milk were the main fare with tea and bread, clabber, a yogurt like milk curd dish, was also common fare.

There was a weekly market on Saturday. Two annual fairs were held on the 12th of May and November 1st. A Christmas Day horse race was held on Ree Hill.

The local peat smelled of sulphur and was not used for that reason, so coal was imported for fuel to keep warm.

The people were considered generally honest, friendly, and hardworking, but unsophisticated. There were no reading societies, except among the upper class. The habit of 'tippling' was common. The lower class of people were said to be more superstitious than any other part of County Antrim. Men seldom married before 28 years and women seldom married before 18 or 19.

Their dialect, accent, idioms, and phraseology were Scottish. The violin and bagpipes were most commonly played. They danced light and active Scottish reels and country dances. Singing a song with a story and two people singing simultaneously, without harmony, were common habits. Irish humor was found in their practical jokes, tall tales, pranks, and the charivari.

Men usually dressed in a dark blue coat and trousers with colored waistcoats. Women dressed in colorful cotton gowns, with shoes, stockings, ribbons, and gloves, - with their shoulders covered in tartan shawls or cloaks. Cotton began to be manufactured and used in 1790. A good number of people were employed in the making of linen. President Andrew Jackson's father was a weaver of linen.

In the 1790s the population of Carrickfergus was about 2,000.

In the 1830 survey, Carrickfergus had a population of about 3,000, 2,000 of which were Presbyterian, 800 were of the government's Anglican Church, otherwise called by the English, the Church of Ireland. And then there was the Catholic minority of about 200, to which the Connelly's belonged. In a survey conducted in the 1830s, it was noted that

not one original native Catholic family existed, which implies our Connellys had moved here in a previous generation. The Catholics of northeast Ulster were chiefly laborers or tradesmen without land.

A testimony to the utter powerlessness of the original people that occupied the area, is the fact that all possible evidence of their existence, that is, all land records and church records, had been destroyed.

The disappointing result of this is told by Bernard Holbrook in a letter of 1906.

“When I was in Ireland last year I went to Carrickfergus to see if I could learn anything about the Connellys or Eglintons. I visited the old graveyards and interviewed the sextons but couldn’t get a sign. The sextons said they had been in charge several years and had never seen a gravestone with either name. There is a little village thirty or forty miles northeast (sp?) of Belfast called Eglinton, and a book I was reading this summer one of the characters says, “when I lived at squire Eglinton’s near Carrickfergus” and that is as near as I have ever come to locating my grandmother.”

A Catholic Marries an Anglican

Barney and Elizabeth’s grandson Bernard Holbrook in 1906 said,

“I believe the family were Catholic, and I have heard that one of the brothers (Francis) lived and died in that faith and it is a Catholic name in Ireland but my grandfather in his later years became an ardent Methodist.”

Then, I wondered if perhaps Elizabeth was the daughter of Methodists, who were also technically still Anglican, for the Wesleys and Whitefield never suggested that converts leave the Church of Ireland.

John Wesley made no less than eight trips to Carrickfergus between 1756 and 1778 and he made other travels to Antrim Town in 1785 and 1789 with other visits to Belfast until his death in 1791. It is very likely the Connelly brothers encountered John Wesley at least once and his followers multiple times.

The first Methodist converts were soldiers of the Black Watch at the garrison of Carrickfergus Castle. Methodists were known as “ranter” for their habit of preaching in fields and on street corners where they engaged bystanders.

Another thing to consider when regarding the marriage of Barney and Elizabeth, is its very unusual nature, that is, a Catholic joined with an Anglican Protestant, truly United

Irish. It must have drawn a lot of unwanted attention and marked them as the product of a revolutionary era.

If the Irish tradition of naming children after the parents of the mother and father was observed, the parents of Barney were James and Agnes. Barney had at least two brothers, Francis who was older and Edward who was younger. Edward and Barney had a first son named James, hence the name James is speculated as the father of these Connelly brothers. Francis had two sons named Bernard and Edward, named for his brothers apparently.

Catholics were subjected to the penal laws enforced by the English government. No Catholic was permitted to own land, vote, serve in the military, hold public office, work in civil service, or as a doctor or lawyer. They could not own a weapon or anything of value over 5 pounds, nor could they profit more than a third of the value of their crops. They were not allowed to be educated. Originally, they could not marry someone who was a Protestant. Their religion was largely forbidden, plus they were forced to pay a tithe for the upkeep of the government's church.

Dissenters later received the same seven severe penalties that the Catholics were burdened with. Dissenters were any Protestants who did not align themselves with the Church of Ireland, which was actually Anglican or in America, Episcopal.

In a letter, the grandson of Barney, Bernard Holbrook said,

"He married Elizabeth Eglinton, the daughter of an Episcopal Clergyman."

By 1778, a Catholic was allowed to marry a Protestant, but world's collided in Barney Connelly's 1790 marriage to Elizabeth Eglinton, the daughter of a clergyman belonging to the government's Church of Ireland. In essence Barney had married the enemy.

Again, if the Irish tradition of naming children after the grandparents was observed, Elizabeth Eglinton's parents were Hugh and Kathleen.

Most of the clergy in the Church of Ireland were educated at Trinity College in Dublin and could read and write Latin and Greek. They were expected to maintain the church building and cemetery, hold services, and charged for weddings, funerals and infant baptisms. They strived to make conversions and maintained the church plate, alter, Bible, Book of Common Prayer, and the Book of Homilies. Some served as the Justice of the Peace in their communities. The typical size of a congregation was around 300. The Church of Ireland's clergy were especially hated for sending wagons out to collect tithe crops at harvest to pay for the management of the English church. The government enforced these actions.

It has already been said that she was the daughter of an Episcopal, aka Anglican or Church of Ireland Minister, but I wondered about that, because later in life she was incapable of signing her name on land deeds with her husband. She signed with a mark.

I find it hard to believe that a well-educated minister would not teach his daughter to write. A historian from the Ulster Historical Society assured me that this was not that unusual.

About 1790, Barney at 23 or 24 married Elizabeth Eglinton who was 20 or 21. A baby girl, Kathleen Jane, aka "Janey" was born to Barney and Elizabeth Connelly on June 5th, 1791, presumably at Carrickfergus.

Barney the Tailor

Our Barney Connelly was a tailor. In the eighteenth century men dominated the tailor's trade. They made garments for men as well as women. Would be tailors served an apprenticeship beginning at about eight years old and lasting typically seven years. The apprentice started by performing menial tasks. Sewing was the first skill that was learned and they practiced this on scraps of cloth. They were also taught to read and write as part of the apprenticeship. The lowest level of actual work was given to the "table monkeys". All they did was sew. The most valued people in the tailoring world were cutters and finishers. The cutters cut the patterns that produced the "fit" that was everything to be admired. The finishers did the work that was delicate and detailed.

I believe Barney was a generalist. Between the needs of the privileged and the lowly, tailors could find plenty of work, especially the good ones. A good tailor had to have skill, business sense, knowledge of accounting, some familiarity with fashion trends, and a certain sense of discretion given the intimate nature of his work. It is easy for me to imagine Barney taking pleasure in the problem solving and the sculptural construction of favorite projects that showcased his abilities.

Tailoring would have brought Barney into homes beyond his Catholic world. This is how he would have met his Anglican wife and it would have put him in touch with Presbyterians, who were seeking emancipation for themselves along with the Catholics evading the strong arm of British rule. The men involved in this effort, were soon to be known as the Society of United Irish, for the unity between Catholics and Protestants. The Presbyterian leaders of this movement were well-educated, thoughtful people, making a deep impression on Barney.

The United Irish Emerge

As a tailor, Barney was in touch with the linen industry of Belfast, only 10 miles from Carrickfergus. Presbyterian merchants with strong revolutionary sympathies dominated the linen industry. Up to this time many attempts, mostly lawful, were made to free the Catholic and Presbyterian Irish from the oppressive and restrictive controls exerted upon them by the British government.

The following two excerpts are from letters written by Barney's grandson and namesake Bernard Holbrook. They indicate a connection to events that would eventually cause the Connelly brothers to leave Ireland.

"He was in some way mixed up in the "troubles" that disturbed Ireland about the close of the eighteenth century."

"I have understood that he in some way was involved in the political troubles of 1798 and found it expedient to get out of the country."

"What connection he really had with them in their attempt to resist the English government I never knew. He could not have played any but a subordinate part, as he had neither the position nor the ability to take a leading place."

The Catholic Committee had been created long before the formation of the United Irish, and many of its members later became United Irish, such as Wolf Tone, who had been its secretary. The Catholic Committee sought parliamentary reform and relief bills for the Irish Catholics and attained some success.

In their frustration, Catholics sought ways to fight against the unfair treatment they had received. One way, was to become part of the agrarian Catholic Defenders. This was a secret, oath bound society, made up of the lower classes in rural parts of the north of Ireland that acted to protect against unscrupulous landlords and their agents and was greatly influenced by Freemasonry.

Part of their oath stated, "The French Defenders will uphold the cause. The Irish Defenders will pull down British laws." No doubt the Connelly brothers were very interested in the actions of the Defenders and the Catholic Committee.

The Declaration of Independence, of 1776, and the defeat of the British in 1783, were considered by the Irish the first steps in their own emancipation. Irish eyes were on the French from 1789 onward, following the developments of their revolution.

Part of the War for Independence from British rule for the United States of America played out before the eyes of the citizens of Carrickfergus in April of 1778, when John Paul Jones and his Frigate Ranger, attacked and defeated the Man of War, HMS Drake in Carrickfergus Bay. As boys, Francis, Barney, and Edward Connelly would have been drawn to the battle scene by the exchange of cannon fire and then become witnesses to a real war. A Lt. Dobbs, second in command, of the HMS Drake was killed in the action. The young Dobbs, who had been recently married, stopped for a visit at his home at the Castle Dobbs Estate, northeast of Carrickfergus, when word of Jones's approach came to Dobbs, he hastily returned to his ship and engaged Jones.

When British soldiers were withdrawn from Ireland in 1778 to fight in the American War for Independence, "Volunteer" militias were allowed to organize by local initiative in order to guard against invasion and preserve law and order. Presbyterians and some Catholics were allowed to be a part of this. The Volunteer organization also provided an outlet to express patriotic feelings, with each unit becoming a debating society in which progressive political thinking could be expressed. Members of Belfast's 1st Volunteer Company laid the foundations for what later would become known as the United Irish.

When *The Rights of Man*, by Thomas Paine was published in March of 1791, it was immediately circulated in Ireland and read aloud in public. Since the Connelly brothers were literate, they would have been able to share this with their illiterate Catholic friends. This pamphlet supported the French Revolution and stated that political revolution was justified when a government did not safeguard the natural rights of its people, natural rights in this case being liberty, property, security, and the right to resist oppression. He also expressed opposition to hereditary succession and called for the elimination of all aristocratic titles.

In September 1791, Wolf Tone published his pamphlet entitled, 'An Argument on Behalf of the Catholics of Ireland.' Wolf Tone hoped to persuade Presbyterians to overcome their prejudices and unite with Catholics in order to change and reform policies by way of a House of Commons that represented the whole people of Ireland. From this concept of unity, was born the Society of United Irish, reminiscent of the sentiment and name of the United States. The United Irish were also called the Fellowship of Freedom or Liberty Men and an evergreen branch was their symbol.

Theo Wolf Tone, better known as just Wolf Tone, and Edward Fitzgerald were the most celebrated figures of the United Irish Rebellion. After reading Tone's pamphlet, a group of Belfast Presbyterians invited Wolfe Tone and Thomas Russell to lead them in the first open meeting of the newly formed Society of United Irish on October 14th, 1791, in Belfast. There were four United Irish Societies in Belfast in 1793. By 1794 there were several additional societies and by 1796 there were 80 societies in Belfast alone.

Another important United Irish meeting was held at Temple Patrick, only 15 miles from Carrickfergus on December 17th 1791.

During 1792, the Carrickfergus Castle was made into a barracks housing up to 300 British soldiers. Twenty-seven artillery pieces were installed in the castle along with 10,000 stands of arms. The townspeople of Carrickfergus felt threatened by the timing of this activity.

Wolf Tone returned to Belfast for another meeting in July of 1792 as the Republican ideas from America and France found more and more interest in Ireland.

In the beginning of 1793, meetings of the people were held in County Antrim and County Down.

Meanwhile, the Revolution in France was spiraling out of control, for on 10 August 1792 the French Monarchy was abolished, followed by the beheading of King Louis XVI in January of 1793, and a declaration of war against Britain soon after that. Then, after the beheading of Queen Marie Antoinette in October of 1793, the Reign of Terror followed with seemingly endless executions of the aristocracy and massacres of citizens.

These events from France were alarming to the British government and caused it to take strong measures against the emergence of Republican activities. This forced the United Irish underground because of their sympathies with the French revolt. They then became a secret oath bearing society, seeking an alliance with France.

Here is the oath that was taken.

I, - AB in the presence of God, do pledge myself to my country, that I will use all my abilities and influence in the attainment of an impartial and adequate representation of the Irish nation in parliament: and as a means of absolute and immediate necessity in accomplishing this chief good of Ireland, I shall do whatever lies in my power to forward a brotherhood of affection, an identity of interests, a communion of rights, and a union of power among Irishmen of every religious persuasion, without which every reform must be partial, not national, inadequate to the wants, delusive to the wishes, and insufficient for the freedom and happiness of this country.^[1]

-Written by Dr. William Drennan

In February 1793, a town meeting was held in Carrickfergus to promote Parliamentary reform and Catholic emancipation.

All of Ulster was represented at a great United Irish convention held at the Dungannon Presbyterian Church, of County Tyrone on February 15th, 1793, 55 miles from Carrickfergus.

By St. Patrick's Day in March, a proclamation from the Crown banning illegal assemblies was enacted at Belfast, and the 17th Regiment of Light Dragoons was called to insure order. It was reported that upon arrival the soldiers roughed up a fiddler who refused to play, "God Save the King."

Serious action was taken in the countryside where arrests were made in March and April of 1793, 63 Catholic Defenders were sentenced to death and another 77 transported for administering and taking the Defender Oath.

When the Militia Act was introduced in April of 1793, it allowed the conscription of Catholics, but not as officers. Suspicious of English motives, Catholics feared being sent overseas and saw the act as another way to get rid of them or enslave them, not protect them. United Irish members also feared they might be forced to put down local United Irish activities.

In 1793, local militias were created and funded by the British government to patrol the country and keep United Irish activity in check.

Catholics became especially alarmed when lists were made for conscription. At Carrickfergus in 1793, 408 men between the ages of 16 and 45 were deemed eligible for service. Conscripts were to be chosen by ballot with no substitutions. By June 1793, anti militia riots occurred all over Ireland

I believe it was the Militia Act, along with rapidly increasing tensions overall, that made the Connelly brothers decide to abscond to Philadelphia in 1793.

United Irish Activities after the Connellys Left Carrickfergus

"I have often heard him talk of Robert Emmet and Lord Edward Fitzgerald and he was an enthusiastic admirer of both."- Bernard Holbrook about Barney Connelly

That Barney admired these men, tells us that he was interested in, and was able to follow the misfortunes of Ireland for years after his flight from Ulster. Edward Fitzgerald was a major player in the uprising of 1798 and Robert Emmet was the leader of another rebellion in 1803. It is likely that the Connelly brothers were associated with a United Irish Society in Philadelphia, who were known to assist the leaders of the rebellion that was brewing in Ireland. Through the society, the Belfast newspaper, The Northern Star, published letters from their old home in Ireland, and they would have been informed of significant events.

Among the schemes considered by Wolf Tone, was a plan in which French soldiers would land at Carrickfergus.

Serious arrests were made of the United Irish leaders beginning in 1794. Rev. William Jackson was arrested April 1794 and died in 1795 after swallowing poison just before being executed to insure that his wife and child would inherit his wealth, and another leader who wrote the United Irish Oath, Dr. William Drennen, was tried for seditious libel and acquitted June 1794.

Wolf Tone was implicated in a plot involving France. He escaped imprisonment by agreeing to immigrate to America, arriving at Philadelphia in August 1 and Archibald Hamilton Rowan, who had already arrived at Philadelphia.

1796, February, the Insurrection Act was passed. By autumn, hundreds of United Irish suspects were seized and disposed of without formalities. Homes were burned and peasants were tortured.

A large force of 15,000 French soldiers attempted to land at Bantry Bay, in southwest Ireland, but stormy weather prevented this from happening in December 1796. This certainly demonstrated the seriousness of the United Irish cause, and should have been a warning of things to come.

William Orr

In July of 1797, a warrant was issued from Carrickfergus for William Orr, for administering the United Irish Oath to two British soldiers. William Orr, was a well-educated Presbyterian farmer from near Antrim Town who had a decent inheritance. He had joined the United Irish and wrote for the Northern Star in Belfast. When word was passed to William Orr that the government was seeking to arrest him, Orr hid out in the glens of Antrim for eight weeks. Finally, when he showed up to see his dying father, the authorities arrested him.

While Orr was in jail at Carrickfergus, hundreds of supporters gathered at two different times at his farm to save his crops. This was a common practice at this time, to show solidarity with the men who were detained or imprisoned by the British. Great groups of men arrived from far and wide at an appointed time to march in military file with spades on their shoulders instead of muskets, singing and taking orders from their captains as they lifted potatoes and chopped barley.

Orr was found guilty by trial and was recommended for mercy, even though the jury had been packed, but the presiding judge sentenced him to death anyway. When this happened, Orr denied his guilt and condemned the prosecution's testimony as false. It was clear to most everyone at the trial, that he was being made an example of in order to discourage the activities of the United Irish.

On October 14th 1797, Orr's execution was delayed three times. The townspeople, in disgust, refused to attend his hanging at the Gallows Green along the shoreline west of town. Just before he stepped into eternity, he faced the large force of soldiers surrounding him and proclaimed, "I am no traitor. I die as a persecuted man for a persecuted country. Great Jehovah receive my soul. I die in the faith of a Presbyterian."

His body was immediately brought to the Presbyterian meetinghouse at Carrickfergus, where they tried to revive him with a transfusion of calf's blood. The first martyr for the United Irish cause, was then honored by a splendid funeral where his 6' 2" body was laid out in fine clothes, including the spotless white shirt and green necktie he was known for. His hat, was cut to pieces and distributed to fellow United Irish. A memorial card was published and other emblems, like rings, lockets, and bracelets were worn in memory of him. The slogan "Remember Orr" became a United Irish catchphrase and when the fighting began, it was used as a battle cry.

The Uprising

Lord Edward Fitzgerald was head of the military committee that planned to start the rebellion on May 23rd 1798 at Dublin. Fitzgerald and other leaders were arrested just before this day, which was to be the signal for a synchronized rebellion across Ireland. Fitzgerald was shot as he resisted arrest and he died in prison in June of 1798 from his wound, which was deliberately left untreated.

After Dublin failed to lead the way in the rebellion on May 23rd, general uprisings erupted in a scattered and uncoordinated manner all over Ireland, with several battles in the towns around Carrickfergus on the 7th and 8th of June. Little fighting was done in Carrickfergus itself. All told, 30,000 Irishman died across Ireland in the uprising of 1798.

After the main uprising, persons were brought in daily as prisoners from the countryside to Carrickfergus for imprisonment, along with considerable quantities of arms. United Irish leader Henry Joy McCracken was captured north of Carrickfergus while trying to escape to America by sea. He was imprisoned in Carrickfergus till July 16th. At which time he was sent to Belfast, where he was tried and hanged in front of the Cornmarket Building on the 17th of July 1798. Prior to his hanging McCracken observed the heads of men he knew from the uprising which were displayed on stakes surrounding the gallows.

The last gasp of the Rebellion of 1798 occurred in the northwest of Ireland when Wolf Tone, having returned from America, landed with 1,000 French soldiers at Killala Bay in November of 1798. After some initial success, the effort was completely crushed. Wolf Tone was captured and died of a neck wound he received in his capture, thus ending the United Irish Rebellion of 1798.

A warrant was issued for Robert Emmet's arrest in 1798, he managed to escape leaving the country for France. When he later returned to Ireland, he led another rebellion in 1803, after which he was captured, tried, hanged, and beheaded in Dublin.

"All we wanted," said Arthur O'Connor "was to create a House of Commons which should represent the whole people of Ireland, for which purpose we strove to dispel all religious distinction from our political union."

AMERIKAY Philadelphia

From the beginning of the establishment of the "Holy Experiment" of Pennsylvania, the Penn family from Philadelphia, posted ads and employed agents in Irish ports like Carrickfergus to promote Pennsylvania as a destination.

"I believe however Francis was the first to come over and he was probably the oldest." "He (Barney) left his wife behind him and she joined him a year or so afterwards with her child whom I remember very well as "Aunt Janey" in Philadelphia."

*Edward was, "the brother who either left his wife in Ireland or never married" and accompanied Barney across the ocean
– Bernard Holbrook, grandson of Barney Connelly*

If Francis Connelly was the first of our Connelly brothers to America, he appears to have arrived by 1793, which seems to be about when he married Margaret Quinn. Their first child was Bernard C. Connelly Jr., born in Pennsylvania on the 15th of February 1794.

The fact that Francis's brother, Barney Connelly, made a voyage to Philadelphia without his wife and child, suggests that he had made hasty plans to flee. It was routine for linen merchants to import flax seed in the fall from America to grow in Ireland and in the spring make a return trip loading their ships with immigrants for America. Many linen merchants were involved in the United Irish movement, so it would have been fairly easy to hook up with one of these ships. Since Belfast was at the center of this trade, it seems Barney and Edward departed from Belfast. Edward was a single parent with a son.

The people of Ulster often conducted an American Wake for those who were departing for the land of promise, as everyone understood it as a one-way affair. Familiar faces and places would soon be nothing but a memory. For many, the passing of the Castle of Carrickfergus was a lasting farewell image as they sailed out of Lough Belfast.

The cost for taking this voyage was 4 pounds, with a pound and a guinea down. Each passenger was allowed one trunk. The crossing typically took 6 to 10 weeks. Conditions were usually crowded and unhygienic, but the mortality rate was much lower than the famine years of the mid 19th century. The decks below were less than five feet apart, top to bottom. Rations were a limited and monotonous fare, such as potatoes, salt-beef, and hard crackers with beer to drink. Daily dancing on deck was encouraged for exercise and entertainment, this was accompanied by a fiddle and tin whistle; otherwise their days were filled with seemingly endless boredom.

One of these ships the *Cincinnati*, arrived to Philadelphia around this time and their voyage is described this way, "*with 300 passengers, consisting of Presbyterians and skilled artisans. It was a calm and uneventful crossing. (the passenger) sighted a dolphin, a shoal of porpoises, sharks, and whales. After 5 weeks at sea they were stopped by three English frigates, who boarded and pressed all the deck hands but one and 48 passengers into the British Navy. On August 1st they went up the Delaware River, landing at Wilmington. Later settling in Philadelphia. The usual place for arriving Irish immigrants to disembark was New Castle, Delaware, because the commutation fee was cheaper than Philadelphia, but the passengers immediately made way for Philadelphia, a full days journey of 30 miles.*"

Another account said, "We arrived August 15th 1811, at New Castel, here we landed on the blissful shore of America; a land of peace and plenty, and at this day may be called the Garden spot of the world; a happy asylum for the banished children of oppression."

Samuel Brown of County Antrim emigrated from Belfast in late June of 1793. His passage took 8 weeks and 2 days, landing at New Castle on September 8th.

Philadelphia, America's largest City at the time, otherwise known as "The City of Brotherly Love" in "Penn's Wood," was open to all denominations, including Catholics. The Quakers, who initially ruled the colony, were against slavery, accepted Indians, and women, as equals. From 1787 to 1800, it was the Capitol of the United States, as well as the seat of Pennsylvania's government and the financial and cultural center of our country. George Washington had just been inaugurated President for the second time in March of 1793 and John Adams would be inaugurated as the second president on the 4th of March 1797 in Philadelphia. The flag of the United States had 15 stars and 15 stripes.

Belfast and Philadelphia had similarities, both were centers of Presbyterian society and politics, and they were at similar stages of economic development, remarkably alike in physical appearance, and architectural styles. Plain Georgian brick fronts and six and twelve paned windows were quite familiar to the Irish from Belfast and would become more so in the next 20 years with the Anglo-Irish terrace and row house method of house construction. The Philadelphia brick row house became a classic architectural style used in most American cities.

If the Connelly brothers were to tour the city, they would have encountered the large brick Pennsylvania State House, otherwise known as Independence Hall, the second floor of this was where the Continental Congress debated, created, and approved the Articles of Confederation and the Constitution. In 1784, Charles Wilson Peale's Philadelphia Museum was established at 5th and Chestnut for viewing. This included 44 portraits of prominent Americans painted by Peale and various natural history artifacts. This was moved to the State House in 1802. There was also: the gardens of William Bartram the Botanist, the City Market of Philadelphia, Benjamin Rush's Philadelphia Hospital, the residences of Thomas Jefferson and George Washington and the house where Benjamin Franklin lived.

"Philadelphia led the country in all branches of thought - art, science, and literature - through the number of those who devoted their time and efforts to learning. Symmetrically laid out by Penn in blocks between the Delaware and Schuylkill Rivers, it had become a busy metropolis along the Delaware wharves, Front Street, and Second Street. West of Fourth Street, which was at the edge of the commercial section, public buildings and residences intermingled to give the pleasant impression of a prosperous and beautiful town. There was a felicitous uniformity in the appearance of the houses, for they were generally constructed of red brick with white marble stoops, washed every morning by the servants. The doors and woodwork were painted white but the shutters were usually dark green. "Every house had its garden, in which vines twined over arbours, and the magnolia, honeysuckle and rose spread rich perfume of summer nights." Lombardy poplars, introduced from England after the Revolution, were fashionable but great native trees shaded most of the city."

-Thomas Nuttall, the Naturalist

Yellow Fever

"I have heard my grandfather speak of being in Philadelphia during the great epidemic of yellow fever in 1799 (actually 1793) and I think his wife had not joined him."

- Bernard Holbrook, grandson of Barney Connelly

"when I got the account of So many of My acquaintances being dead (it) shocked me Very Much". -Samuel Brown of County Antrim (regarding Yellow Fever in Philadelphia at this time)

The bite of a mosquito native to tropical regions brought a disease causing hemorrhages under the skin, internal bleeding, and produced black stools and vomit. The victims possessed yellow eyes and skin, hence the name Yellow Fever. Infection to death could occur in 24 hours. From the first victim in August, until the freezing temperatures of November, about 5,000 deaths occurred to a population of 50,000 living in Philadelphia at that time, 20,000 of which fled the city, including Thomas Jefferson and George Washington.

The source of the disease and its cure were unknown at the time. The leading physician of Philadelphia, Benjamin Rush believed the source was unsanitary conditions and the cure was a good blood letting.

One witness stated, "the dread that prevailed over people's minds was so general, that it was a rare instance to see one neighbor visit another, and even friends when they met in the streets were afraid of each other, much less would they admit them into their houses."

Linen Store

"When my grandfather arrived in Philadelphia he opened a linen store. He was very successful and came to Somerset County and purchased in Turkeyfoot a large tract of land where he raised stock of all kinds and was prosperous."

- Henry Clay Connelly, grandson of Barney

Barney would have worked for an interval of 2½ years or more in a linen store, known as a "cloth shop" in Ireland, from August – November 1793 to April-May of 1796, a total of 29 months? I found nothing from Philadelphia records to verify this. This is based solely on the written statement by Henry Clay Connelly, the grandson of Barney.

Flaxseed was commonly grown by American frontier farmers and transported to Philadelphia to be shipped to Belfast, Ireland where it was distributed, grown, and processed into cloth before it produced seeds. The finest and softest linen was made from flax plants that had not gone to seed. The linen manufactured by pioneer farmers

in America was a coarse variety suited to more durable household and nautical use. Retail shops in Philadelphia would have had a mix of domestically made everyday linen and imported textiles from Ireland.

The following are relevant comments made by four Ulster Irishmen who arrived at Philadelphia, about the same time as the Connelly brothers in 1793.

"Craft skills and business acumen learned in Irish cities was better than what could be learned in American Cities."

"A man with a little money may advance himself much easier than in Ireland with the same means – and people are more on the level, their money not being so much looked at, as the manner they conduct themselves in. A man with 100 Dollars looks on himself as good as a man with Thousands."

"A good Taylor Can make well out here." "Any man of a trade will Not Be Exposed to hard work here." A tailor,"gets as high as ten Dollars for making A great Coat."

"Observe how much can be accomplished by industry and frugality."

To the Federalists in America, the Irish came to symbolize corruption, vulgarity, and violence. They did not like the United Irish in Philadelphia and they despised the Republicanism of Jefferson and the United Irish with their support of the Revolution in France. They were considered harbingers of anarchy and infidelity. These Republicans, or Anti-Federalists, represented a coalition of rising men excluded from Federalist inner circles. The Alien and Sedition Acts of 1798 were aimed at the Irish like the Connelly brothers who were coming to America to exercise their freedom. The four new acts were aimed at silencing opposition to the Federalists and were soon repealed, or simply expired, when Jefferson was elected President in 1800.

Barney Connelly's wife, Elizabeth, and little girl Kathleen Jane, arrived to Philadelphia by December 1795 when James, the second child, would have been conceived. James was born in Pennsylvania on August, 1796.

Turkeyfoot Land

On the 6th of February 1796, Francis and his wife Margaret, purchased the Paddytown farm in Somerset County, while they were residents of Canaervon Township, Berks County. Canaervon Township is situated around Morgantown on the Pennsylvania Pike, 48 miles west of Philadelphia. Francis gave his occupation as a "dealer-trader" on the deed, another name for a merchant. A Laughlin McNeill was recorded as a resident here in 1790. Perhaps, there was a connection of some sort here that brought the Connelys to the Turkeyfoot area? This Laughlin McNeill, may very well have been the brother to James McNeill who arrived to the Turkeyfoot about the same time as the Connelys. It

seems likely that at least one of the Connellys would have traveled to Paddytown in 1795 to check out the land before buying it.

In 1796 the price of the Connelly farm at Paddytown was 241 Pennsylvania pounds and 5 shillings.

In 1796-7, the Connellys made a rude cabin with a stable and commenced clearing their land of trees.

Francis, Barney, and Edward Connelly were first listed on the tax list as landowners at Turkeyfoot Township, Somerset County in 1797.

In the Federal Direct Tax Record of 1798, we find the newly arrived James McNeill with 290 acres and 2 cabins, while "Barney Conley" had 258 acres and one cabin adjoining Francis Connelly's land of 92 acres and one cabin, adjoining Jonathan Woodside's land. This was also the year my ancestor James Hanna and family arrived from York County.

On the 12th of June 1798, Francis and his wife Margaret, sold 258 acres of the original 376 acre tract to Barney and his brother Edward for 387 pounds. (up from 241 pounds 5 shillings in 1796)

"I never heard my grandfather speak of his brothers. As I look back it occurs to me that there may have been some differences between them, but I cannot recall that I ever heard any spoken of."
–Bernard Holbrook

Francis named his sons Bernard and Edward, that does not sound like someone with "differences". Apparently, if Barney had any criticism of his brothers, he kept it to himself, which says something good about Barney's character.

Francis moved from Paddytown to the Oldtown area of Maryland in May of 1800 after selling his tract of 92 acres to Jonathan Woodside for \$553 dollars. Francis also sold a sliver of 26 acres in 1798 to Richard Pinkerton in order to make Bark Cabin Run, the new boundary between the Connellys and the Pinkertons. About 1825, Francis moved from Maryland to Walnut Township, of Fairfield County, Ohio near his brother Edward who had moved there in 1823.

Edward was a Cooper and lived in Barney's household until 1805 when he moved to Petersburg on the National Road. A land deed from 1809 has him living on Patterson Creek of Virginia near his brother Francis in Maryland. Both farms were close to the Maryland-Virginia border near Oldtown, Maryland. In 1810, Edward was back with his brother Barney in Turkeyfoot, but was still paying taxes on the Patterson Creek place in Virginia. Edward paid taxes at Turkeyfoot until 1815, at which time the tax record says he "removed" from Turkeyfoot Township to Petersburg and paid taxes there till 1822, at which time he went to Ohio. Edward left behind a son, James, in Petersburg. Edward had made a deal with Barney and exchanged his interest in the Paddytown farm, plus a

payment of a hundred dollars for 40 acres that Barney owned, near Millersport in Walnut Township, Fairfield County, Ohio which was close to where Francis farmed on another 40 acres. Barney had originally purchased Edward and Francis' Ohio lands in 1816.

"It is my impression that both Francis and Edward were of a higher type, better educated and more intelligent and he may have felt and resented their superiority."- Bernard Holbrook grandson of Barney

"From what I have seen and heard I conclude he had not anything near the education or culture of either of his brothers. He lived in my father's family several years when I was a boy from nine to 12 years old. (1843 to 1846) As I recall him he was a typical Irishman, warm hearted, impulsive, self confident, and stubborn." – Bernard Holbrook

"I heard him say he left each one of his children a well stocked farm and gave each one the best education the country then afforded." –Henry Clay Connelly, grandson of Barney

Francis and Edward may have had more education and culture, but from what I have been able to gather, Barney proved to be the most successful financially by far, acquiring more than enough land for himself and for each of his children who appear to have married well. Janey married farmer John C. Younkin, who was elected by popular vote to be Colonel in the militia, Nancy married John Pinkerton the son of a miller, Elizabeth married a Methodist minister, Mary married the principal of Somerset Academy, son Hugh was a Justice of the Peace, and son James, for a time, was successful running a tavern on the National Road. All of Barney's sons were surveyors and teachers at one time. All his children were well educated and since Barney was a tailor they must have been well dressed too. He may have been very unassuming in his appearance, but through diligence in his trade and careful saving of his money with judicious care in spending, he proved to be an excellent provider for his family, thoughtfully considering each family member. Also, when his wife, daughter Elizabeth, and grandson died, he was able to purchase fine headstones for them that look good to this day at the Paddytown cemetery.

According to his grandsons, Barney made enough in the linen business in Philadelphia to buy the Paddytown farm. The farm provided the necessities of life and tailoring provided extras for Barney Connelly's family. Barney practiced tailoring right up to the time he moved to Iowa and probably afterwards. In his last appearance on the tax list of Turkeyfoot Township, he was listed as a tailor. This was in 1846, when he lived with the family of his daughter, Mary Holbrook. This means his grandson, Bernard Holbrook, would have been well aware of his grandfather's trade. Also, Bernard Holbrook's mother Mary, and sister, were listed as seamstresses in the 1860 census. From this we can conclude that they likely learned their craft from Barney himself. Yet, the grandsons

Bernard Holbrook and Henry Clay Connelly, never mention Barney's humble occupation, which tells me that they may not have had much respect for Barney's craft.

In my imagination, I envision Barney sewing away while seated outside of his cabin on a sunny day, perhaps singing to himself the Irish tune, "Carrickfergus", with the words:

My childhood days bring back sweet reflections
The happy times I spent so long ago
My boyhood friends and kind relations
Have all past on now like melting snow
I'll spend my days an endless rover
Soft is the grass and sure, my bed is free
Oh, but to be back, in Carrickfergus

Reflecting on the difficulties and the limitations of Ireland made Barney appreciate the new land and the new government where he lived and prospered. Quietly, he worked, the material in his hands, perhaps to make a double stitched shirt for Alexander Hanna to wrestle in, or a suit of clothes to be worn in state government by Alexander's father, James Hanna, or to make another colorful wedding dress for some local girl to wear, first at her wedding, then as her best dress for years to come. Barney was able to draw from fashions he saw in Belfast and then Philadelphia and from his experience while a retailer of cloth. Perhaps, the careful work of a local weaver drew his admiration and a special collaboration ensued? When the militia mustered, orders for uniforms like the Major's coat in James Hanna's estate record, could have kept his needle busy, not to mention the mundane repairs and alterations of everyday clothing needed to keep clothing in service.

When his next-door neighbor Jonathan Woodside died in 1809, (I believe Jonathan may have married Barney's sister Mary) Barney took on Jonathan and Mary's son John as his apprentice and taught him the tailor trade. I think another local boy, Joseph Harrington, may have learned tailoring from Barney as well. As I have already mentioned, Barney taught the trade to his daughter Mary Holbrook, and her daughter Mary.

Connelly Diaspora

BARNEY "the tailor" CONNELLY gave a farm or money for a farm to three of his daughters; Agnes Pinkerton, Janey Younkin, and Elizabeth West, soon after they were married about 1826. In 1830 Barney purchased The Wentling Inn and several lots on the National Road in Petersburg and handed ownership over to his son James. Then in 1836, Barney lost his wife Elizabeth. Her sudden death caused Barney to transfer ownership of the original 248 acres of the family farm, known as "Troublesome," to his son Hugh. In the same year, he purchased a Paddytown farm for his daughter, Mary Holbrook. Barney then sold 360 acres of the other part of his farm to Rudolf Myers in 1838.

In 1844, Hugh Connelly went to Agency, Iowa and purchased a farm two miles east of town after he sold his inherited property "Troublesome" in Paddytown to Jacob Gerhart. Barney had been living with Hugh's family up to this point. After living with his daughter, Mary Holbrook, a couple more years at Paddytown, Barney followed Hugh and daughter Janey Younkin's families in 1846 to southeast Iowa, near Agency. In the 1850s, another member of Barney's family, daughter Agnes Pinkerton and her husband John, joined the others at Agency after living in Ohio since 1838.

I believe travel to Agency, Iowa in those days was done by a flatboat and/or riverboat up the Monongahela from McKeesport to Pittsburgh and up the Ohio to the Mississippi, then up the Mississippi to the Des Moines River and up it.

The Agency cemetery is located along a steep road leading away from the Des Moines River to Agency, which sits near the top of an oak covered bluff overlooking the Des Moines River, which is a mile southward. Chief Wapello's grave is a half-mile east and Grant Woods' iconic *American Gothic* farmhouse is 10 miles further east at Eldon. Originally, Agency was a trading post for the Sauk and Fox Indians around 1840. Chief Wapello was an ally of Keokuk and Black Hawk and in 1837 they accompanied General Joseph Street as he travelled the National Road through the Turkeyfoot to Washington where they signed away a large part of their land. It was at this time, that Henry Clay Connelly saw Blackhawk when he stopped in Petersburg.

In the 1840s Barney's brother Edward passed away in Ohio. Two of Barney's sons, Charles and James, died in the 1840s too. More on James' demise in the next section.

According to the 1850 census of Agency, Barney was in the household of his granddaughter Jane Younkin Lanning and probably spent the last years of his life with her family.

In the 1850 census for Walnut Township, Fairfield County, Ohio, Barney's brother Francis, listed his birthplace as Swato, Ireland. I tried to find this place and the closest place name that I could find was Swatragh, which is pronounced swatrack and is not anywhere near Carrickfergus. Francis died in 1852 near the town of Millersport, Ohio.

In August 1853, Bernard Connelly, the son of Barney, drowned near Wheeling, W.V. at age 40.

Barney Connelly the tailor who emigrated from Carrickfergus, Ireland died in February 1857 at 90 years. Barney was buried in the Agency Cemetery next to his grandson Francis Marion Connelly, the son of Hugh, who died at 19 the year before.

Mary Holbrook, the last Connelly from Paddytown, left with her family for Onawa, on the western border of Iowa in 1865, where her family prospered in banking and the lumber business.

James Connelly Born in Pa. 1796

JAMES CONNELLY appears to have been the favored eldest son of Barney who showed gifted promise as a young man. In 1819, he appeared as a witness on the will of State Senator James Hanna, suggesting that he was a trusted friend of the Hanna family and a friend of John Hanna who would later become a judge. James was a memorable character as it was attested many years later in his daughter's obituary, by stating that he would be remembered in Somerset even then.

That he taught school in Paddytown and he did surveying, suggests that he received a good education, something his father provided to all his children.

According to his daughter, James, had the respect and confidence of his father, for he allowed James to aid Barney in the management of his affairs.

James married Maria Hugus in December of 1826. Maria's mother was an Ankeny, which made Maria a cousin to Bernard C. Connelly Jr. Esq.'s wife Margaret, who was also an Ankeny, living next door to Barney and James. Maria may have met James Connelly through Margaret.

James and his wife Maria, lost their first son Alexander, who was born in December 1827 and died 21 July 1828 at 8 months and was buried at the Paddytown Cemetery.

James was a witness in support of the McClintock brothers in the infamous 1830 Hanna-McClintock riot trial.

In 1830, James's father Barney, bought the Wentling Tavern and stage stop on the National Road and a number of other properties in Petersburg for his son James. James, was appointed the postmaster for Petersburg, he was also elected Colonel in the militia, worked as a dealer in livestock, was known as a Road commissioner, a contractor, and promoter of the National Road.

Two stories show that James was fond of practical jokes.

As a schoolteacher at Paddytown, he once treated his students to a Christmas party of cider and ginger snaps. Comical activity resulted from the cider, which turned out to be hard. - From a Bernard D. Holbrook letter

At the Wentling Inn, he was known to wait for his patrons to get half way through the meal he served them, and then with urgency, announce that their stage was about to leave.

From the tax lists of 1832 and 1833, we can see that James had the only pleasure carriage in town. This to me, shows us that he had an ostentatious aspect to his personality. He may have owned fine horses to go with his fancy transportation as well.

James named a son of his, William Wallace, who was probably named after the Scottish hero from a popular novel published in 1829 by Jane Porter, entitled *Scottish Chiefs*. I think this expresses a gallant aspect about James.

The fact that James nursed the stage driver, Charley Howell, for some months in 1835 after his wagon upset and broke an arm and a leg, shows that James could be kind.

James' was charged with" obstructing the highway" and later the town of Petersburg petitioned to remove James as P.O. master in July 1835. These two events seem to indicate a turn of circumstances.

He "*was a man of decided ability but unfortunately fell into bad habits.*" (From the obituary of Elizabeth his daughter)

"Habits" means he had more than one problem. My guess is he had an alcohol and gambling problem, which could be how he lost all his properties. "Decided ability", suggests that James could be intelligent and competent at whatever he did.

When the Financial Panic of 1837 hit, James was greatly affected, as evidenced by the following.

In February of 1837 he sold lots 26 and 28 and then in April he sold lots 10,12,14 and 16.

Then in 1839 he sold 102 acres adjoining the Petersburg town lots and another large acreage.

In 1843, he sold his last lot at a Sheriff's auction, which indicates he was probably bankrupt

On February 7th, 1844, Bernard C. Connelly Jr. Esq.. sold lot 12 in Petersburg with stables and dwelling then occupied by James and his family to Ann McClain, who I suppose became James' new landlord. Apparently, he had been renting this property from his cousin Bernard C. Jr. Esq. who may have been trying to help him.

Moses Ross, a storekeeper who lived across the street from James, wrote a letter in the spring of 1845 to Hugh Connelly who had removed to Agency, Iowa informing him of the tragic circumstances of his brother James's family. James lost two 5 year-old boy twins, William and Ankeny, and a baby girl, Rosanna, in March and April of 1845. The causes of the deaths are unknown. I can only guess it was some kind of contagious illness. Apparently, James lost his life as well. I find it remarkable that nothing about this terrible turn of events was ever mentioned by his surviving son Henry Clay Connelly, or, anyone else in his family, as far as I could find out. .

Based on information I gathered from the Moses Ross' journal.

Maria Hugus Connelly, with the remaining members of her family, son Henry Clay, and 3 daughters, moved to Somerset town upon the death of her husband, James. They were taken in by Maria's brother Isaac Hugus, a lawyer, where they lived a number of years.

1850 Census, Maria was at the home of Isaac Hugus.

1860 Census, Maria was at the home of Isaac Hugus, next door to daughter Mrs. Wm. J. Baer.

1870 Census, Maria was at the home of Mrs. Wm. J. Baer her daughter.

In daughter, Elizabeth's obituary, it said Elizabeth lived with her father's sister Mrs. Henry L. Holbrook's family in Paddytown after her father's death. Daughter Elizabeth married lawyer and Judge William J. Baer at Somerset.

Son Henry Clay, learned printing and law from Alexander Coffroth. He moved to Rock Island, IL. in 1855 and became a printer, newspaper editor, lawyer, and a Cavalry Major in the Civil War.

Daughter, Narcissa, married George W. Benford, a lawyer who was partnered with Wm. J. Baer and later known as a druggist from Somerset. When Narcissa died, her sister Margaret, married George W. Benford.

Bernard C. Connelly Jr. Esquire

BERNARD C. CONNELLY JR. ESQ. of FRANCIS the immigrant, died 1848.

Born 15 February 1794 in Pennsylvania, moved to Paddytown, then Maryland as brother Edward was born in Maryland in 1797.

In 1818, Bernard Jr. moved back to Paddytown from Maryland and married Margaret Sanner a widow in February 1819. He lived in the brick house known as the Larry Ream home today. The brick house was built by Margaret's first husband, Jacob Sanner in 1810. Jacob had a store there. Jacob died in 1813.

1834, Bernard Jr. moved to "Deep Spring Level" farm on Porter Road.

1838, From Mary Connelly Endsley's paper of 1912, *"he was an invalid the last ten years of his life due to a spinal injury."*

Wife Margaret Ankeny Sanner, born 4 Aug. 1789, 4½ years older than Bernard Jr. She was *"ignorant and coarse"* according to Bernard Holbrook.

This comment might be as much a statement about Bernard as Margaret. Later he wrote.

I did not use the proper word when I said "ignorant." I meant illiterate and uneducated. I doubt that she (Margaret) ever read a book in her life or that she could write her name, but she had considerable mental vigor and shrewdness. –Bernard D. Holbrook letter

I believe Bernard Jr. taught Margaret to write her name, but over time it became an abstraction of her name when she signed things.

Margaret was an Ankeny cousin of Maria Hugus Connelly, wife of James Connelly.

Margaret was a member of the Disciples of Christ.

According to Bernard Jr.'s Will, his brother Edward, Henry L. Holbrook, Judge George Chorpenning, stepson Banker Michael Sanner, and Henry Younkin, were Bernard Jr.'s friends. I would also include Charles Ogle in his circle of friends. Charles had died seven years prior to Bernard Jr.'s death.

Bernard Jr.'s wife and children moved to Somerset town after his death in 1848.

Children of Bernard C. Jr. and Margaret:

Michael A. Sanner, b. 1810, a stepson since 1819, was a wealthy Banker at Somerset who married Susan Patton in 1846.

Rosanna, b.1819, was a very successful farmer, who had at least 16 children, from north of Lancaster, Ohio and was married to John Snyder Vought. The value of their farm in 1870 was 50 thousand dollars, well over a million dollars in today's money.

Hugh H. b.1821, saddler (or harness maker), later a storekeeper, at Fayette City of Fayette Co. on the Monongahela River, married to Narcissa Jane.

Dr. Charles, b.1823, died of Alcoholism, at Redwing, Minnesota, married to Mary Hagens.
He was a graduate of Jefferson Medical College in Philadelphia.

Francis, b.1826, a newspaper editor and lawyer of Morengo, Iowa, who was partnered in business with Norman Bruce Holbrook a Connelly cousin who arrived to Iowa in 1857.

Dr. Edward S., b.1828, died of Alcoholism at Somerset, Pa. (see his obit.)
He was a graduate of Jefferson Medical College in Philadelphia. Married to Mary Huston of Samuel.

Harriet, b.1833, was mentally handicapped, lived with her mother until her death, considered insane according to the census. She was put in an asylum at Somerset, after her mother died in 1886, Harriet died 1898.

The reader might read about Bernard C. Connelly Jr. Esq. elsewhere in this book to summarize his life.

Page 85, The political career of Bernard Jr.

Page 134, Biographical statement about Bernard Jr.

Page 145, Money lending by Bernard Jr.

Page 121-124, War of 1812 experiences of Bernard Jr.

Brother Edward (of Bernard Jr.)

*My first remembrance of Edward Connelly is when he came from his home somewhere in Ohio to visit your grandfather. I remember three or four of these visits and I think he always came over to visit father and mother. They occurred in the last ten years of your grandfather's life. **Edward was educated as a lawyer and a fairly intelligent man, but did not approach Bernard in intellect or strength of character.** Letter - B.D. Holbrook to Mary Endsley*

EDWARD CONNELLY died at Iowa City in 1863, He was the brother of Bernard Jr. and the other son of Francis the immigrant from Ireland. He was born in Maryland, then moved to Utica, Ohio. He moved from Utica, Ohio to Iowa City in 1852. He was a veteran of the War of 1812 from Maryland. A Saddler in 1840, a Lawyer by 1850, 3rd VP of Trustees for University of Iowa 1854-55. Elected Sec. of Ag. Society 1853-4, helped org. 1st Johnson Co. Fair and was a charter member of Johnson Co. Ag. and Mech. Society of Iowa.

Sudden Death.

Dr. Ed. Connelly, formerly of this place, but recently a resident of Mineral Point, was found dead in the passenger coach of the Somerset and Mineral Point Railroad, on Tuesday afternoon, the 25th ult. He had taken his seat to return to his home in apparently good health, but shortly afterwards, before the train had left the depot, was found to be dead. His body was removed to the residence of his mother, an aged lady of our town, where an inquest was held, and a verdict rendered of death resulting from unknown causes. Dr. Connelly was a man who promised well in early life, as his ability for the practice of his profession was unquestioned. But unfortunately he became a slave to drink, which carried him on the downward course until he had estranged wife, family and friend. His funeral took place on Saturday afternoon.

*2 Aug. 1876 Wed. Somerset Democrat
(a son of Bernard Jr.)
Mineral Point is north of Johnstown*

James C. Connelly

JAMES C. CONNELLY, was the only known child of Barney's brother Edward the immigrant.

James C. died at Addison Twp. in October 1830. He was born circa 1800. His wife was Rachel Kemp. She later married John Tissue.

1822 was the last year James C.'s father, Edward the immigrant, appeared on the Addison Township tax list before he moved to Ohio. Apparently, James had been living with his father Edward up to this time.

1823 was the first year James C. appeared on the tax list at Addison Township.

The children of James C. and Rachel were,

1. Edward S. Connelly born circa 1822 was the eldest child of James C. Connelly and the grandson of Edward Connelly the immigrant from Ireland. James C. removed to Fairfield County, Ohio in 1823. Edward S. remained near Somerfield on the farm he inherited from James C. his father. He lived with his mother Rachel until her death. He was afflicted with Huntington's disease known in the 19th century as St. Vitus Dance because his limbs jerked about, probably the result of having Rheumatic fever when young. He died in 1889. His remains are buried on the old Henry McCullough place, which was near his farm. . His farm location is shown on the 1876 map of Addison Twp.
2. John A.J. Connelly, b. 1824, **joined the army in the Mexican War (Co. H, 2nd Pa.)** and deserted. He was last heard from by his family in February 1847. (The middle initials A.J. are probably for Andrew Jackson and signifies his father James's politics.)
3. Maria Ann Connelly, b. 1825 - 1830, married Alexander Shaw, in 1856 they lived in Boone County, **Missouri**, 3 children living in 1856, Lydia, Ann, and Marshall, Oliphant had died by then.
4. Margaret Ann Connelly, b. 1825 - 1830, married Isaac Monroe and moved to Muskingum County, **Ohio**, Died by 1856 at Boone Co. Mo.?
5. Catherine Connelly, b. 1830 -1835, married Josephus Ayers, moved to Fayette County, Pa. by 1852, later moved to Linn County, **Missouri**, by 1856.

Henry L. Holbrook who was married to Mary Connelly of Barney the Tailor, was appointed guardian for the children of James C. Connelly in 1830.

Mrs. Hannah Hartzel

Died December 5th at the (4th Street) residence of Mrs. Betsy Mountain, West Liberty, Mrs. HANNAH HARTZEL in the 87th year of her age.

Mrs. Hartzel was born in Somerset County, Pa. Her maiden name was Pringey, she being one of the oldest of a large family of children. At the time of her birth, western Pennsylvania was the border of civilization, all beyond that being almost an unexplored wilderness. Her life reached back more than a month beyond the death of George Washington. What marvelous changes she was permitted to behold! We can have some realization of the progress of this country when we look at the fact in her lifetime this country grew from a feeble nation of four million people, confined almost wholly to the Atlantic states, to be a mighty empire reaching from ocean to ocean.

Mrs. Hartzel was a woman of strong rugged common sense and possessed a heart of great purity and honesty. She was emphatically a good woman. She became a member of the Christian church when quite young, and throughout her life was a faithful and consistent Christian. At the age of thirty, she married J.N. Hartzel. She was a faithful wife to him for more than fifty years. Since his death two years ago, she has made her home with her sister, Mrs. Mountain, where she was lovingly cared for till the last.

She had strong faith in Jesus and His Word, and rejoiced in the blessed hope of eternal life.

She had one child who died some years ago, leaving four (5) children, three (4) sons and one daughter. She leaves behind her four sisters and two brothers besides many other relatives.

Her funeral occurred Sunday afternoon at 2 o'clock from the residence of Mrs. Mountain and was attended by many faithful friends and brethren.

West Liberty, Iowa Index Dec. 1885

Hannah Hartzel's only child was Charles Pringey Connelly, my ancestor, whose remains were buried next to Hannah's remains. His wife Sarah Ann was the eldest child of Alexander Hanna and is buried on the other side of Charley. Hannah was credited by Alexander Hanna for saving his life by giving him first aid after being attacked by the McClintock brothers in 1830.

1834, Jacob N. Hartzel and Hannah Hartzel with her son Charles P. Connelly bought a farm from Michael A. Sanner and Bernard Connelly Jr. (the Larry Ream brick home today). Bernard Jr. had married Michael Sanner's widowed mother Margaret in 1819.

Charles Pringey Connelly moved from Paddytown (last time on the Somerset Co. tax list in 1847) to Preston County WV with his maternal uncle Joseph Pringey's family circa Spring 1848, then to West Liberty, Iowa in 1870. They lived in the Larry Ream brick house from 1834 to 1848.

Charley's mother, Hannah Pringey Hartzel, and husband Jacob N. Hartzel, sold the Paddytown house and farm (Larry Ream brick home today) to Daniel Augustine of Petersburg, and then they removed to Reynolds Wagon Tavern, at Petersburg, 19 March 1849.

Charles Pringey Connelly a mystery

Who was the father of my ancestor CHARLES PRINGEY CONNELLY? That is the question of questions that has led me to gather so much information about the Connellys of Paddytown. I thought, perhaps, by creating a context of information, I might be able to assemble clues, which would give me an answer when seen as a whole. One of these clues, I believe, is that Charley's family purchased the brick house from Michael Sanner, the stepson of Bernard Connelly Jr. when Bernard Jr. moved 1½ miles to a new house on Porter Road in 1834. Then my next clue is that Charley's family moved away from Paddytown soon after the death of Bernard Jr. in 1848. This was simultaneous with

Charley purchasing a new farm 25 miles away in West Virginia. I feel the timing of these moves is meaningful, but somehow, I do not know why at this time. I also think that Barney Connelly the Tailor living next door to this property, was also a significant clue, as it makes it clear to me, that it was no secret among the Connellys as to who Charley's father was. It feels to me, somehow, as if the community of Connellys had joined together to watch over Charley as he grew up. From these clues, I feel certain that Charley was related to the Paddytown Connellys. I believe Charley's father was an unaccounted for son of one of the three Connelly brothers who emigrated from Ireland in 1793. This son, married Charley's mother, Hannah Pringey, about 1821 then conceived Charley and died not long after this for Hannah remarried Jacob N. Hartzel in 1829. I may never know the name of Charley's father, but I hope to at least definitively verify a connection to the Paddytown Connellys with my DNA someday.

Bill Connelly of the Wild West.

BILL CONNELLY was the son of Charles Pringey Connelly and Sarah Ann Hanna, the daughter of Alexander Hanna. Bill's parents died when he was a baby shortly after moving to Iowa. His sister, Hannah Jane Romaine, raised Bill until he was 15 years old when lit out on his own for the west on a horse following the Oregon Trail, thus beginning his life as a cowboy near Fort Laramie, Wyoming. His grave can be found today along the Oregon Trail near Scott's Bluff, in western Nebraska. I bet Bill was given his horse and saddle as a farewell gift by his sister.

County Mourns Death of Pioneer

William Lawrence Connelly, resident of this part of Wyoming since 1884, passed away peacefully in his sleep Tuesday morning at Fairacres Hospital in Scottsbluff (of western Nebraska) where he had been a patient for several days. He had been in failing health for some years since he suffered a light stroke from which he never entirely recovered.

Probably no one, with the exception of the late H.D. Lingle, had more to do with the development of the Lingle community than had "Bill", as he was affectionately known. Born in Preston County, W.Va. in 1869, he came here (from W.Liberty, IA) when 15 years old to work for the Pratt & Ferris (PF) Cattle company. He became foreman and gradually accumulated a herd of his own. He was married in 1891 to Grace Snyder at Chadron. To them were born five children, four of whom survive. In 1893 the family moved to Wyncote where they lived for a number of years.

Bill was rancher, farmer, merchant and banker in this community for many years. At one time he owned considerable land, and farmed also a portion of the Leiter estate. When the town of Lingle was formed, he started the Lingle Supply Co., which handled the farmers and ranchers produce, supplied them with everything from needles to automobiles, financed their operations and was generally a Good Samaritan.

In the past few years he had enjoyed the leisure he had long denied himself, and until his illness found a great deal of pleasure among his friends.

Left to mourn are his son Fredric and a daughter Marian Hutchinson of Los Angeles; a daughter, Catherine McKinnon of Torrington; a daughter Bernice McGuire, and his wife, both of Denver; nine grandchildren and two great-grandchildren. Beloved by all who knew him, **he is mourned by hundreds of friends as the "best friend they ever had."**

Funeral services will be held at Knight's mortuary in Scottsbluff this (Thursday) afternoon at 2:30 with Rev. Bancroft of the Presbyterian church there in charge. Burial will be made in the family plot in Gering, by the side of his little son who passed away in childhood.

The following clipping was in Bill's possession at the time of his death:

"God saw the road was getting
rough.

"The hills were hard to climb.

"He closed your loving eyes to
rest.

"And said, 'Peace be thine.' "

(Bill died 6 April 1943)

IN MEMORIUM

In respect to the memory of W.L. Connelly, Lingle pioneer business houses in Lingle are requested to close this afternoon from 2:30 to 3 o'clock, during the time of funeral services. 8 April 1942

FRANK J. FREIMUTH, Mayor of Lingle Wyoming

Mary Connelly Endsley
Frosty Daughter of Thunder

MARY CONNELLY ENDSLEY, was the daughter of Dr. Charles Connelly, son of Bernard Connelly Jr. She died in 1942 at Somerfield, Pa.

Mrs. MARY CONNELLY ENDSLEY, 84, wife of former state senator, the Honorable James W. Endsley of Somerfield, died in the Community Hospital Friday morning at 1:25, the result of a chronic heart condition, aggravated by a fall August 17, at which time she suffered a fractured lower jaw. After the accident she was admitted to the Somerset Community Hospital, where her condition became steadily worse until death resulted. Surviving are her husband, Hon. James W. Endsley, and one son, Gilbert Endsley, well known citizen of Somerset, and seven grandchildren, Mrs. Thomas Byrne, Cleveland, Ohio; Mrs. John Meese, Sanford, Florida; Endsley White, Cleveland, Ohio; Mary Anna Springer and Altha Springer, Jr., of Somerfield; Mrs. Lawrence F. Brown, Naples, Florida, and Taft Endsley of Erie. Funeral services were conducted Sunday afternoon at her late residence in Somerfield by Mrs. L. G. Ritchey, pastor of the Somerfield and Addison Methodist churches. Interment in the Addison Cemetery. Mary Connelly Endsley was the daughter of Dr. Charles H. and Mary Hagens Connelly. She was born in Redwing, Minnesota, and at the age of three

moved with her parents to Brandonville, W.Va., and from there at the age of nine to Somerfield where the remainder of her life was spent and where she married James W. Endsley, who operated the hub spoke factory at Somerfield and was a prominent businessman of that town for many years. He also represented Somerset County very ably in both branches of the State Legislature - a term or two each in House and Senate. **Mrs. Endsley, like her husband, was very patriotic and intensely interested in the welfare of the community, county and State in which she lived and in her country as a whole. She was organizer of the Great Crossings chapter, Daughters of the American Revolution and was its Regent for many years, and its Honorary Regent at the time of her death. She also was the organizer of Forbes Road chapter of the D.A.R. of Somerset. Mrs. Endsley was also one of the best known historians of Somerset County. State historians consulted her on many occasions, securing valuable information for state archives from her. She was also an authority on and collector of antiques, and her home for many years was a mecca for those interested in early American glassware, dishes, portraits and colonial furniture. It was Mrs. Endsley who was instrumental in interesting the state in placing markers at the historic stone bridge in Somerfield, and along the old Braddock road. The Endsley mansion in Somerfield adjacent to the three-arch stone bridge, was built soon after the completion of the bridge in 1818 and is the oldest residence in Somerfield. When Mrs. Endsley learned that her lovely old home would have to go, to make way for the great flood control dam, she was grief-stricken. At the time of her accident, when she slipped and fell in her home, she and Mr. Endsley were preparing to move to an apartment in Somerset within the next few weeks. Meyersdale Republican, August 27, 1942 OBIT: Mary (CONNELLY) ENDSLEY, 1942, Somerfield, Somerset County, PA (The new bridge was built from 1942 to 1944.)**

The End