

# **American Scottish Ancestry**

or

## **The Highland Scots**

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Winter 1995-6

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## **Introduction**

Following is a not so brief family history. Where possible facts are adhered to, otherwise great extrapolations occur. The facts are the focal points around which this story revolves. This might be akin to historical fiction although it is written as if it is fact.

### **Archibald MacLaughlin**

The first known member of the Lehman line was Archibald MacLaughlin. We know that this early patriarch was a Southern slave owner from Scotland. Archibald was probably a descendant of a group of Highland Scots who migrated to North Carolina between 1730 and 1750. Most likely Archibald was probably born near 1800 because his granddaughter, Sarah Eugenia Jones, got the equivalent of a teaching credential in 1862. Sarah Eugenia Jones married Harry Burke and had a daughter, Mabel Burke, who is either the grandmother, mother or great-grandmother of those, for whom this paper is intended. Of course the themes of the paper are general enough to include anyone who has had a hard time dealing with the Hierarchy. Also hopefully these words will be reread by great-great ... grandsons and granddaughters many generations from now.

### **Who were these Highland Scots?**

Who were these Highland Scots and why did they leave the comforts of Scotland for the insecurity of the New World? Was there an adverse political situation in Scotland? Were they persecuted religiously? Did they leave voluntarily or were they forced? Were they rich or poor? How did Archibald come to have a Southern plantation with slaves? To discover the probable answers to these and other questions let us first discover who the Highland Scots were by looking at the history of Scotland in particular and the island of Britain in general.

# **A Brief Pre-History of the British Isles**

## **Prehistoric Developments**

### **In the beginning: The Stone Age, early and Neolithic**

“Around 10,000 BC the ice [from the most recent Ice age] gradually disappeared... .As the ice went, some of the cave dwellers of southern France [Lascaux] moved north and west, and it was these people who now settled Britain.”<sup>1</sup> They just walked over the English channel as Britain and Europe were still connected. This was a hunter-gatherer society.

“About 6000 BC the marshy land bridge which connected Dover and Calais was swept away. ... the age of invaders was about to begin in Britain.”<sup>2</sup> The first invaders sailed over from Europe on rafts, bringing with them the agricultural revolution. “Farming- sowing crops and herding animals- started in the Middle East about 6000 BC.” This culture reached the British Isles about 3500 BC.<sup>3</sup> This was the Neolithic or New Stone Age. Animals were domesticated and the land was cleared for farming. Nature was beginning to be tamed. With the advent of agriculture came specialization and trade. These Neolithic farmers traded extensively with other tribes throughout the islands.

The appeal of the independence of this early life style has never left our human species. The United States was a nation of small farmers up until the 20th century. Willie Loman, the tragic hero, in Death of a Salesman bemoans the loss of simplicity in modern civilization. He keeps wanting to build something, to plant something, to be self-sufficient. This was written in 1950. We point this out because the desire for self-sufficiency and independence from authority becomes a recurring theme in this ancestral history. We will regularly hark back to this Neolithic culture, based upon agriculture, crafts, and trade.

## **The Bronze Age**

The next invaders came about 1500 BC from Spain. They were excellent sailors and brought the bronze technology with them. The bronze was used for tools as well as superior weaponry. As soon as these Bronze Age settlers arrived, trade commenced with continental Europe, presumably because of their sailing abilities. Part of the trade consisted of slaves and mercenary soldiers. Perhaps the Bronze Age people conquered the Neolithic tribes and sold them as slaves. The settlements still stayed small. The crafts and trade flourished, but Britain was still an island of small farmers living a Neolithic life style.

These early Bronze Age settlers were noted for their stone monuments, the most famous at Stonehenge.

“The huge sarsen (boulder) stones would have needed a vast army of laborers, with skilled organizers to direct them, to transport them from their quarry 50 kilometers away. The builders of Stonehenge showed great engineering skill in placing on top of the huge upright stones the curved cross-stones, or “lintels”. which joined them together in a circle. The circle was exactly arranged so that the first rays of the sun rising on Midsummer Day would strike a particular stone.”<sup>4</sup>

We know very little about these people except from archeology. However their culture must have been pretty well developed to have transported and set up these huge stone monuments.

## **The Celts**

The next arrivals in Britain were the Celts in about 600 BC. They brought iron with them, which gave them a military advantage. They were part of the Iron Age. They probably were part of the expanding Celtic La Tene culture which conquered all of Europe during these centuries. They were the dominant European culture between 400 BC through 200 BC. Attacked by Germanic tribes from the north and the Romans from

the south, their dominance on the European continent ended about 50 BC, when they were finally conquered by Caesar of Rome.

“The Celts moved westward and two divisions of them reached the British Isles, namely the Brythons and the Goidels. The Brythons crossed the channel and established themselves in England and Wales but the Goidels, probably in the 4th century BC passed directly from the mouth of the Loire to Ireland where they quickly became the ruling class. The Celtic invasions of the British Isles are in all probability to be correlated with the advent of the La Tene culture and it is thought to be unlikely that the invaders come over in large migrating hordes that displaced the older population. It is more probable that the new Celtic strain was quickly merged in the native races and that the principle result of the invasion was that the Celtic overlords imposed the Celtic language on the indigenous folk.”<sup>5</sup>

Thus in much of the British Isles, especially Ireland, Wales and the South of England, the Celts became the overlords of the indigenous Bronze Age inhabitants presumably because of their iron weapons which were much harder. It seems that, like the Viking conquerors a millennium later, this was not a migration but an invading force. And like the Vikings, they became the overlords but did not bring their culture.

Many times when an aggressive culture conquers a more sophisticated culture the invading culture is absorbed in the existing culture. (Examples are the Mongols in China, the Vikings in Europe, and the Crusaders in the Middle East to name but a few.) This seems also to have happened in the British Isles, where the Celts were absorbed into the existing Bronze Age culture rather than imposing their customs upon the indigenous people.

Perhaps also it was the Bronze Age invaders who became absorbed in the preexisting Neolithic culture. Certainly the Neolithic culture was based upon farming, trade, and small groupings of people. First historians call it Neolithic culture, then Bronze Age culture, and finally in modern times we call it Celtic culture. But, as shown above, the Celts were an overlay on top of the older culture, just as the Bronze Age

invaders may have been overlaid upon the Neolithic. The Neolithic lifestyle certainly emphasizes agriculture and trade. Weaponry and warfare are minimized. They built in nice places not safe places<sup>6</sup>. They didn't seem to be afraid of attack.

### **The Culture of the Britons**

The Celtic overlords with their Bronze Age subjects are considered the native Britons. What was their culture like?

“Unlike the Romans, who regarded illness as a punishment of the gods, and the Germanic tribes, who left their sick to die, the Britons looked after the sick, the wounded and the elderly. They had skilled doctors and seem to have developed remarkably advanced surgery, specializing in operations on the brain. British women had the same right to own property as men, and did not have to hand over their goods when they married. This was a right which British women living only 100 years before today did not have. ... In some ways, with their elected chiefs [sometimes women], their regard for women, and the lack of division between rich and poor, they seem more like ourselves than the military Romans.” Wright, p. 28

It seems then that the Bronze Age culture which the Celts were overlaid upon was very egalitarian, treating men and women, rich and poor with equal respect. It also seemed to have been a very nurturing society as witnessed by their care of the sick and aged. Their concern with health seems to have been far advanced over future invaders.

### **The Picts & the Highland Scots**

What does all of this have to do with the Highland Scots? We shall soon see.

“Scotland is divided by mountains into the isolated areas of the Highlands to the north and low lying Lowland country to the south. Each part of the Highlands is further split into glens and valleys, towered over by mountains and entered only through narrow passes. The people living there were isolated from other parts of Scotland. They knew only their own tribal chiefs and families and did not think of themselves as part of a nation or kingdom of Scotland.”<sup>7</sup>

Because of these geographical barriers, the Scottish Highlands proved resistant to invasion. The Celtic invaders, possibly because of the isolation of the Scottish highlands, never became overlords there.

The inhabitants of the Highlands were the Picts. The Picts were probably ancestors of the pre-Celtic Bronze Age society. "Tradition associates the Picts with the great stone monuments." Their language, Pictish, bears no relation to Celtic. The inscriptions on their stone monuments bears similarities to other Bronze Age aborigines. They also had a matrilineal succession, which differed from the other Gaelic cultures of the time<sup>8</sup>. Hence it is most likely that the Picts were direct descendants of the Bronze Age nurturing matriarchal culture, which preceded the ascendancy of the aggressive patriarchy.

## **The Historical Invasions**

### **The Roman Invasion & Hadrian's Wall**

#### **Can't keep those Picts out**

The next invaders of Britain were the Romans. Although the Roman invasions of the 1st and 2nd century AD, swept through the British Isles, they did not subdue the Highland Picts. The mighty Roman army had such trouble with the Highland Picts that instead of conquering them, they built a wall to keep them out. Because the Picts kept destroying the Roman forts and actually invaded Northern England, the Emperor Hadrian of Rome in 122 AD began building a wall across England's narrowest part to keep the Picts out. This is called Hadrian's Wall and is still a tourist attraction to this day. The wall was maintained by over 10,000 Roman soldiers as the 'frontier of [Roman] civilization.' Hence the Highland Picts maintained an autonomy of culture and a link with the matrilineal Bronze Age civilization because of their harsh mountainous environment. This was not achieved in the rest of England, which was overrun by first the Celts, then the Romans, after the Germanic Angles and Saxons, then the Vikings and the Danes, and finally the Normans.

When the Roman army was withdrawn in 196-7 CE, the Picts burst through Hadrian's Wall and advanced deep into Northern England. The Romans returned in 208; the Picts retreated. In 388 the Romans permanently abandoned the Wall and the Picts reestablished themselves as the primary rulers of Northern Britain. Even before the Romans left the British Isles in about 410, the Picts in 367 had invaded the North of England. When the bulk of the Roman army returned they presumably retreated to the Highlands to bide their time which was to come soon. The Highland Scots employed this same type of guerrilla warfare for the next millennium to avoid domination by outside forces. In some ways William Wallace of the movie *Braveheart* was the latest in a long line of guerrilla fighters rebelling against outside authority.

**The Roman invasion pushes the Celts into a hierarchy**

*or*

**War inspires Warrior cultures, which inspires other warrior cultures**

*A side point.*: To defend themselves from the Romans the Britons put all of their forces behind the chief of the Catuvellauni tribe. Although this collection of indigenous British tribes were defeated by the Romans, the Romans soon left. The Catuvellauni used the opportunity to consolidate their control over many of the British tribes. Their chief, Cunobelinus, lived in splendor emulating the Roman rulers. The aggression of the Romans inspired a hierarchy, unseen before.

Unfortunately the impact of the hierarchical warrior societies, of which ours is one, is to turn the defending tribes or cultures into a hierarchical warrior society in order to defend itself. In times of physical danger, large aggressive males become very important because of their value in defense. In times of peace and safety, the creators of beauty and culture, arts and crafts, become important. The warrior type loses importance. Hence it is in the best interests of large powerful males to maintain a state of warfare to keep their value high.

## The Departure of the Romans

or a peek into an ancient culture

One of the mysteries of our ethnocentric historians is the decline of *culture* in Britain after the Romans left. The Romans built roads, villas and cities. After they left, all this *civilization* was abandoned.

Speaking of the Roman departure from Britain: “It seems extraordinary that a way of life which had existed for nearly 400 years should vanish, leaving so few traces behind. ... How could Christian men and women go back to the gods of their ancestors? How could town-dwellers lose interest in the towns ... and move to the country again? When you know how to build a road, why let it go and return to using a track?”<sup>9</sup>

Viewed from our patriarchal viewpoint this is indeed perplexing. But if we can expand our consciousness a little into a more human perspective, it makes a lot of sense. While the Romans brought roads, they also brought the patriarchy, with its attendant hierarchy and dominator system of life. War, conquering, and domination reigned supreme. Becoming a Roman soldier was held in high esteem. The arts and crafts were created by the dominated while the warrior culture took what they wanted. They looked down on the Creators as lower class and elevated the Warrior to the highest class. Might makes right. Women were devalued from an equal participant in this pageant of life to become merely a possession of the man.

### The Story of Queen Boudicca

As a historical example of the patriarchal Rome’s treatment of women. In about 50 AD, after the Romans first incursion into Britain, Queen Boudicca of the Iceni of Norfolk of the South East of Britain came to protest that her lands were to taken by the Romans by decree. Instead of negotiating as they might have done with male rulers, they raped her daughters and publicly flogged her. She led a military campaign against the Romans. It was unsuccessful; she committed suicide, but her speech recorded by Tacitus is noteworthy.

“Boudicca, with her daughters standing in front of her, was borne about in a war-chariot from tribe to tribe. ‘We Britons,’ she declared, ‘are accustomed to female war-leaders, but I do not now come forward as one of noble descent fighting for my kingdom and my wealth; rather I present myself as an ordinary woman, striving to revenge my lost liberty, my lash-tortured body, and the violated honor of my daughters... Consider our numbers and the reasons we are fighting; then you will either conquer or die in battle. I, a woman, am resolved to do so - you men, if you like, can live to be Roman slaves.’”<sup>10</sup>

This shows two things. The first was that women in the British society even went to war and led men into battle. The second, more overwhelming point, was that Queen Boudicca was aware as a woman of the danger of Roman society to her sex. She appeals to all Britons to stand up for their egalitarian society, where, the implication is, no one would treat a woman like that. “Don’t stand up for me as your queen,” she seems to say, “Stand up for me as an ordinary woman whose basic human rights have been violated.” This idea was foreign to the Roman militaristic world view. Which other culture has a word for killing 10 at a time, decimate?

Although she was defeated by the superior military technology of the Romans, a revolt spread throughout Roman occupied Britain for two months resulting in the deaths of 70,000 Romans and their British friends. This was the end of any organized resistance to the Roman occupation.<sup>11</sup>

#### **Roman culture, not exactly nurturing**

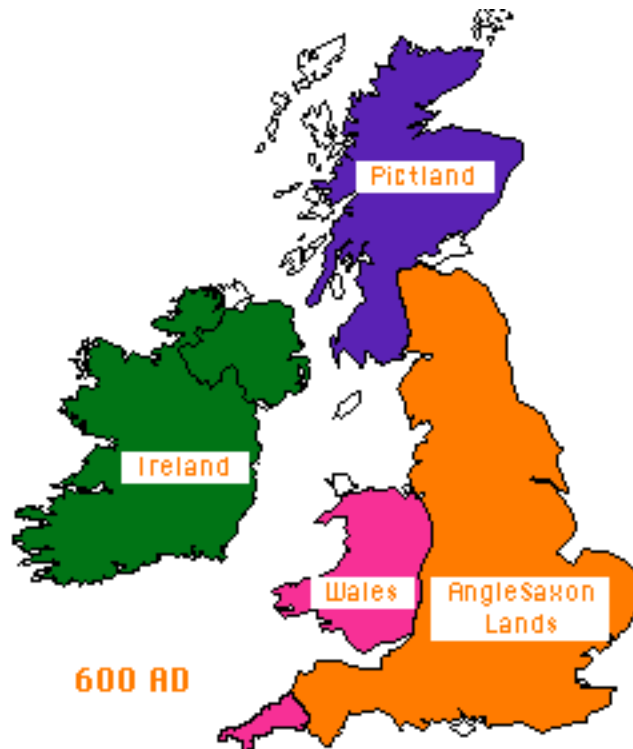
The Roman society was not based upon cooperation and nurturing. Instead it was a culture based upon domination and violence. As mentioned earlier, the Britons study of medicine and hence the concern for health and nurturing became minimized in its subjugation to the capriciousness of the gods or God in the Roman or Christian world. Status and respect were not granted automatically as fellow human beings but were based upon one’s position in the power structure. Humanity became subjugated by the hierarchy. Viewed from this perspective it’s no wonder the indigenous Brits returned “to the gods of their ancestors”.

## **The Germanic Wave, the Angles, Saxons and Jutes**

After the Celtic invasions came the Roman invasions. As mentioned the Roman invasion did not have an serious effect upon Pictish culture. After the Roman Empire collapsed, three Germanic tribes, the Angles, Saxons and Jutes, attacked from the East by the Huns, took advantage of the Roman departure to become the latest invaders of England. While the Celts and Romans merely invaded, these Germanic tribes migrated as well. Thus they brought their aggressive Germanic culture with them. Glorifying war they established themselves as overlords of most of England, but not Scotland, Wales or Ireland. Wales and Ireland remained ruled by the Celts, while Scotland was ruled by the Picts.

“The Saxons moved farther and farther into England, until by 600 AD they controlled most of the country. ... Most of Scotland remained under the control of the Picts, though there were settlements of Irish in the west. These Irish were called Scots and eventually they gave their name to the whole country.”<sup>12</sup>

Again we see that not only didn't the wave of Germanic invaders displace the Ancient Picts, but we see that they had reasserted their control of Scotland as the Romans were leaving.



As shown in this map of 600 AD, the Welsh and Irish had Celtic overlords, albeit different tribes. The bulk of England had Angle or Saxon overlords. Pictland remained ruled by the Bronze Age civilization, the Picts or ‘The Ancient Ones’.

## **An oblique look at the Bronze Age Brits**

### **The Indigenous Brits: Fiercely Independent**

Let us take an oblique look at this Bronze Age culture from another angle.

“When the Anglo-Saxon tribes first conquered and settled in England, many British people who had lived there fled to Wales.”<sup>13</sup>

Remember the indigenous British people are written of as Celts. Indeed their rulers were Celts were and they, the Brits, spoke Gaelic, a Celtic language, but, as mentioned earlier, their way of life was based upon the prior Bronze Age culture. The Celtic overlords were recent arrivals. Although the Celtic overlords ruled Wales, the Bronze Age culture dominated day to day life. What was that like?

“Like their English enemies, most of the Welsh people were farmers, keeping sheep and cattle in the hills and valleys. There were no towns, apart from the ruins of the old Roman

towns. Under Welsh law, the only true Welsh were those who did not have to work for a lord or king. Most of these true Welsh men lived in the hills. They were independent and quarrelsome, recognizing no authority apart from the king's. There were also craftsmen who smelted iron to make weapons, and others who worked in gold, glass and enamel and made jewelry. Welsh traders, selling such goods, traveled by sea to the far west of France and across the Bay of Biscay, and so into the Mediterranean.”<sup>14</sup>

A few points to be made. First the Welsh valued their independence from authority. The true Welsh by law worked only for themselves. Because of this fierce independence, it is easy to see why they would rebel against the hierarchical Roman, Angle-Saxon and Norman systems. They abandoned the Roman civilization immediately after they left. They fled the Angles and Saxons to maintain their own autonomy. Remember the Welsh represent the Bronze Age culture although the rulers were Celtic.

Second they seemed to be a nation of traders, farmers and crafts people. They were not a nation of warriors or rulers. Because of this independence they were unable to defend themselves in a collective way, always fighting and warring amongst themselves, leaving themselves prone to attack from large organized armies.

#### **An island of shopkeepers**

Sophisticated trade had been going on between continental Europe and Britain from about 1500 BC.

“The men and women who lived in these areas during the Bronze Age, which began about 1500 BC, were skilled organizers of trade as well as delicate craftsmen. Their goods of bronze and gold have been discovered as far away as central and eastern Europe. ... They are beautifully made.”<sup>15</sup>

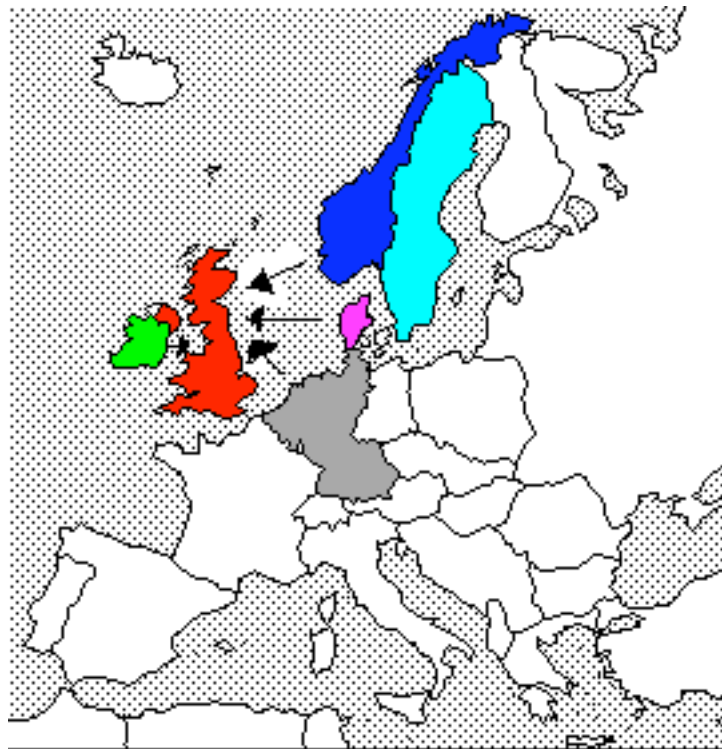
The point made here is that neither the Celts, the Romans, nor the Angles, Saxons nor the Normans brought advanced culture to Britain. Instead they were all attracted by the great wealth created by the trade and then sought to conquer, dominate and control the trade, thereby creating great profits, not by the creation of goods but by supplying

protection services. It would be as if the security guards were paid royally to protect the people inside doing the work because they were the strongest.

### **Map of the invaders**

When looking at the map of Europe, it is easy to see why the island of Britain has been invaded so many times. First its proximity to the mainland makes it a great place to trade from. With trade comes wealth. Wealth attracts power. Power is aggressive and takes what it wants by force. The Celts, Romans, Vikings and later the Normans came to Britain as powerful invaders attracted by its wealth.

Also because it is so close, it is a good place to migrate to. From Eastern pressures the cultures migrate for a better life. Many Celts escaped to Britain to avoid the Romans. The Germanic tribes migrated to escape the Huns. Many Scandinavians migrated to escape poverty. Britain in the first millennium after Christ was the land of opportunity for Europeans as its colony, the USA, was to become in modern times.



Britain has had successive waves of migratory invaders. First the Celts from about 100 BC to 100 AD. Then the Romans about 100 AD to 400 AD. Next the Germanic tribes from 400 to 600. Then the Danes and the Vikings from 800 to 1000. Then finally the Normans in 1000 AD. Thus its proximity to the mainland has been a blessing and a curse.

## **The Formation of Scotland**

### **Beginning Scotland: Early History of the four tribes**

Scotland is at the North of the British Isles. In the 7th century what we call modern day Scotland was inhabited by 4 different tribes. The aforementioned Picts ruled Pictland in the North. After the Romans left, the Irish Celts settled in the west of Scotland. They called themselves Scots and their land Scotland. The Brits with their Celtic overlords had already been settled in the Lowlands of Scotland in the southwest. This group spoke Gaelic and were ruled by the same Celtic tribe that ruled Wales. The Angles, a Germanic tribe, came invading from the continent and established a kingdom of Northumbria in the middle of England, which extended into the lowlands of Scotland on its Eastern border. The Angles and Saxons established themselves as the ruling class in all of Britain except Wales in the west, Cornwall in the extreme south and Pictland or Scotland in the north.<sup>16</sup>

The Angles from their kingdom of Northumbria in the middle of England wished to be the ruler of the whole island. This dream ended when they attempted to conquer the Picts in the North. In 685 AD the Picts defeated a great army from the kingdom of Northumbria. This ended the rising threat and power of the Angles in Scotland (and shifted the center of power in England from the middle to the south). By the 8th century AD the Picts had fully reasserted themselves and considered themselves the rulers of all Scotland.<sup>17</sup> However this wouldn't be for long. After defeating the Angles "the Picts became supreme in the north and gained control over both the Scots of Dalkriada and

the British of Strathclyde. Then the Picts were weakened by the attacks of the Norsemen, who first attacked the coasts in the end of the 8th century.” EB 20, p148.

Subsequently the Scots of Dalraida and the Brits of Strathclyde threw off Pictish rule. Then in 843 the King of Scots, Kenneth MacAlpin, laid claim to the Pictish throne. This was more of union of the Picts and the Scot rather than a conquering of the Picts by the Scots. Thus still the Picts were not conquered, only merged with the Scots to form a larger kingdom.

After the Angle-Saxon invasion/migration came the Danish invasion from Denmark and then the Viking invasions from Norway. While each of these invasions impacted the lowlands of England in a major way, the Highland Picts, although weakened, remained autonomous. They never came under Danish rule but many of the northern islands became Scandinavian.

### **A United Scotland**

By 1034 all of Scotland was united under Duncan who by marriage succeeded to the throne of the British Strathclyde and Scotland. His grandfather Malcolm II in 1016 had decisively defeated the Angles of Northumbria. Thus modern Scotland came into being.

In 1040 Duncan was slain by Shakespeare’s Mac Beth in a civil war. The civil war was a reaction of the Pictish Highlands to the southern dynasty represented by Duncan. Mac Beth was recognized by the Picts as monarch of Scotland but was slain by Malcolm III, son of Duncan.

### **The Anglicization of Scotland**

“The kingdom of which Malcolm III took possession was a Celtic kingdom, though one of its provinces was peopled by Angles. Local and tribal custom prevailed. ... the speech was Celtic; the court and the administrative system. so far as the latter can be said to have existed, were Celtic.”<sup>18</sup>

The official religion of Scotland was Irish Catholicism but the King of the Picts had already aligned himself with the Pope in the 8th century, possibly to distance the Picts

from the Scottish-Irish threat. The Papal connection with the Highland Scots is a continuing theme and inevitably was a contributing factor in the Exile of the MacLaughlin clan from Scotland to the United States in the 1700s, but more on that later.

While Malcolm III was Scottish, his wife, Queen Margaret was an English princess, who with many other English<sup>19</sup> nobles had escaped to Scotland to escape the Norman, William the Conqueror. She was appalled by Scotland's *uncivilized* ways and had her four sons educated in *civilized* England.

Remember that England was an Anglo-Saxon culture, while Scotland was Celtic<sup>20</sup>. The Anglican culture was hierarchical, of which the royalty was at the top, while the Celtic culture was egalitarian with little respect for titles and nobility, except in their own clans. The Anglican political and religious systems were feudal. This was a top-down organization with the King, then nobles, at the top of the political world and the Pope, then bishops, at the top of the religious world. The Celtic world recognized no such hierarchy; their system was based upon a bottom-up organization. Their church was presbyterian, which meant that each church maintained its own autonomy. The Celts were loyal to family, then clan or tribe, and then finally to the King. They loved their independence and hated authority.

Hence Queen Margaret at the top of the hierarchy resented the egalitarianism of the Celts because it didn't grant her proper respect. She attempted to place the Anglican structure upon the church and political system of Scotland. She was sainted by the Catholic church for her efforts to bring Scotland under Rome's sway. Anglicizing Scotland meant bringing the feudal top-down hierarchical organization to Scotland.

After her husband died in 1093 in battle attempting to invade northern England, there was a Celtic revolt which threw the English, including Margaret and her sons, out of Scotland for their Anglicizing of Scotland. Because the Celts had no higher organization, Margaret's sons with English help were reinstated to the Scottish throne

in 1097. Her three sons in succession ruled Scotland from 1097 until 1153. Her sons continued the Anglicization of Scotland. Seeing how effective the English feudal system centralized power in an overlord King, these sons attempted to institute the same system in Scotland.

“[David I, the last of Margaret’s sons] changed his system of land tenure in Scotland by making to his English friends grants of land, on the model of the charters granted by the Anglo-Norman kings of England. ... There was no dispossession of the existing landowners; they were to hold their rights. in future, from the new lord instead of directly from the crown. Such charters were granted not only to newcomers, but also to great landlords who had hitherto held their lands by tribal custom and were glad to receive written guarantees of their possessions and privileges. Gradually the whole of the land, outside the Highlands, came to be held under feudal law.”<sup>21</sup>

We see two things. One, the Scottish tribes were never conquered, merely assimilated. The tribal leaders were granted feudal privileges for joining the system. The second point is that the Highland Scots still maintained their independence from the Hierarchical feudal system. Even the Scottish tribes that had been assimilated maintained a certain degree of independence.

## **Scottish/English relations: Trends until the Exile**

### **Scottish kings with Angle blood vs. Scottish citizens with Celtic ancestry**

In the next centuries there were some common themes. First the stratification of Scottish society continued with the Scottish kings pushing their Angle agenda upon the Celtic subculture.

Early in this millennium the common border between England and Scotland had not been fixed. The Scottish king’s British ancestry gave them a claim to certain provinces in Northern England. The Scots had already conquered the northern part of the Northumbria peopled by Angles. Because of the Angle ancestry of the Scottish king they wanted to annex all of Northumbria which extended substantially into the middle

of England. Thus the Scottish kings with their British and Angle blood wanted to expand Scottish influence into England.

The Scottish kings after Malcolm III died in 1093 were so polluted with Angle blood that their agenda had ceased to include the common folk who were of Celtic persuasion. Their agenda was to suppress the common folk by instituting the feudal system in Scotland. This included a transformation of the Scottish church into a hierarchical structure as well. The Scottish people were in no way cooperating with this transformation of their society. The top-down hierarchical structure of the Angles and Normans was exactly opposite from the bottom-up egalitarian society of the Celts.

“A series of Celtic revolts against the anglicizing policy of the crown occurred in the course of the 12th century and in the beginning of the 13th, but they were all suppressed (sometimes with English help) and ... in 1286 the organization of Lowland Scotland was definitely British and the English tongue was spoken in a large portion of the area.”<sup>22</sup>

A few points: the first is that the royalty were loyal to each other first of all as witnessed by the English support in crushing the Celtic peasant revolts. Thus when we speak of Scottish and English conflicts, we are speaking about the conflicts between the Scottish and English kings. Second while the Anglicization of Lowland Scotland was complete by 1286, the Highland Scots resisted. Remember also that Lowland Scotland was peopled by the Brits, the Scots and the Angles, while the Highlands were peopled by the Picts. Hence very early on the interests of the Highland and Lowland Scots were quite different. The early civil war culminating in MacBeth's murder of Duncan was inspired by the Highland/Lowland conflict. The Scottish crown was definitely Lowland. Remember also that the Scottish tribes, clans, and baronies had more loyalty to their individual group than to all of Scotland. Hence each little barony was making and breaking alliances to promote its own self interest.

“Scottish barons and bishops were ready to take, and just as ready to break, oaths of allegiance to the sovereign of England. [The King] could not rely upon the unflinching support of any Scottish family or faction.” EB 20. p149

On the short term this was a successful strategy but in the long term it was unsuccessful because it fragmented the opposition and made it easier to isolate dissent and rebellion. Hence the image we have is of a group of people trying to maintain their independence from any ruler but needing to make alliances to survive. These alliances while essential for survival compromised the independence they were trying to achieve.

The point that is made here is that the Scottish people was never truly conquered by England. Instead through marriage the English system infiltrated Scotland. There were successive rebellions by the Celts against the Anglicization and English over-lordship, but inevitably the Celtic culture was forced into the Scottish Highlands where the Norman/Anglo hierarchical system was too hard to enforce. Basically throughout all of feudal Europe, the overlords were of one culture while the peasants were of another. The same was true in Scotland.

### **English aggression pushes Scotland into French Alliance**

A second theme during these early centuries of this millennium was that English aggression threw Scotland into an alliance with Catholic France. During the 12th and 13th centuries, the English kings tried to make Scotland their fief. Scotland had appealed for help from England against the Danes in the 900s.

“The 10th century alliances against the Danes were by this time [late 12th through to the early 14th century] interpreted in England as having involved a feudal subjugation of Scotland to England.”<sup>23</sup>

Edward I, the English King of *Braveheart* fame, used this historical event to support his claim to be liege lord of Scotland in a war of succession. Also because the Scottish royalty owned parts of England the Kings of England considered them their subjects.

This aggression from England pushed the Scots into an alliance with the French. The French and Scots had little in common except their fear of English aggression. The Scots in trying to maintain autonomy allied themselves with anyone who would help them

remain free. Their fear of the aggression of Napoleonic France many centuries later threw them finally and completely into the English political system.

## **The Political/Religious Issue**

**To make a long story short**

In the centuries to come there were continual conflicts between Scotland and England, Highland and Lowland Scots, and between the Anglo nobility and Celtic peasantry. The English nobility inevitably absorbed Scotland by hereditary succession just as the Scots had absorbed the Picts. But, as we've already seen, the Anglicization of the Scottish nobility had occurred many centuries before under Queen Margaret and her sons, especially David I, thus when the Scottish king became the English king, it was more of the same for the Scottish working class. But we're getting ahead of ourselves.

Let us first remember what Queen Margaret and her 4 sons had done to Anglicize Scotland. First they had introduced a top-down feudal structure to the political structure. Second they tried to impose a top-down Catholic episcopal structure upon the Scottish church. While the political Anglicization had been somewhat successful for reasons of mutual protection, the religious Anglicization was what the Scottish/English conflict centered around. The religious side set the stage for the centuries long conflict between the Scottish people and the Anglo royalty. Hence the political conflicts manifested themselves religiously.

**Review, then onwards into the 16th century**

As seen previously the Scottish kings used the church as a political arm. Queen Margaret's sons attempted to transform Scotland's church into an episcopal system, i.e. hierarchical, ruled by priests, bishops, and cardinals up to the Pope. Over the successive centuries the church grew richer and richer. It aligned itself with the government that created it. Because of this alliance, any attempt at reform was met with inactivity at the

top. Many of the smaller baronies resented the growing wealth and power of the Catholic church, but could do nothing about it.

A critical period in Scottish history was the 16th century. Henry VIII of England eliminated the Pope from the hierarchy and put himself upon top. Hence the Church of England, the Episcopal church, became part of the English hierarchy with the King of England at the top. He then urged his nephew, the King of Scotland, James V (1513-42), to do the same.

## **The Presbyterian Revolution in Scotland**

### **The Celtic Reformation**

**James V (1513-42)**

“[This brought James V]...face to face with the same dilemma as had beset his father. Largely dependent on clerical aid and advice, unsympathetic to the doctrines of the reformers and unwilling to suppress the monasteries, the king chose to adhere to the traditional policy of the Franco-Scottish alliance.”<sup>24</sup>

This negative response by his nephew inspired Henry to invade Scotland to persuade him to change his mind. James V had already alienated his nobles and barons by restoring order in the realm.<sup>25</sup> James had inherited the throne as an infant and so for almost the 20 years the individual power of the nobles and barons had been growing without a strong central authority. Hence the *order* of a central authority was resented. Presumably this was because the order was top-down, thereby constraining their freedom. Hence James V had to rely upon the Catholic church to support him militarily. The lords and barons called it a French war. Without the support of his nobles, he was defeated and died shortly thereafter. The weakness of the central authority in Scotland was clearly shown in these political events. The King could not count on or even demand that his nobility support him in a royal cause.

#### **The end of the Franco-Scottish alliance**

Before he died a daughter, Mary, was born to him. Henry VIII insisted that she be betrothed to his son, but threw in some unreasonable demands. The Scots called off the

marriage and instead sent Mary to France and betrothed her to the heir of the King of France. Henry, with his usual tact, retaliated by invading Scotland again, punishing the populace for the sins of its rulers. This threw the Scots, even the nobles and barons, into an alliance with the French/Catholic papacy, to defend themselves from the growing power of the English king.

Remember that these were more political moves than religious. The Scots feared the immediate power of England more than the distant power of France or the Pope. Thus when the French actually sent troops to defend Scotland from English aggression and regain their lost lands, they were welcomed. Peace was declared in 1550. However after this the Scots came to resent the French influence. The French troops remained after the treaty. Talk came from the continent of turning Scotland into a province of France with Mary's connection to the French throne. Suddenly France became a greater threat than England.

#### **The Protestant reaction to the Franco/Catholic threat**

This set off a series of events. The nobles and barons, as mentioned, had traditionally resented the power and wealth of the Catholic church but had never been able to resist its influence because of its royal, i.e. Anglo, support. Remember that many of the lords and barons had little connection with England and instead were the ancestors of the assimilated Pictish and Celtic chieftains. Because the church with King James had lost an unsuccessful war against England and then had to prop themselves up with French support, they became doubly unpopular. The hierarchical feudal system was based upon protection. As long as protection was provided, loyalty followed. In this situation, these liege lords hadn't been able to provide protection hence the feudal relation was threatened.

After James died, his daughter, Mary, only a baby, was not to assume control of the throne until she reached maturity. Hence the central authority of the Scottish crown was further weakened. Taking advantage, the nobility appealed to the Protestant Queen of

England, Elizabeth to assist them in throwing out the French and with it the Catholic church.

#### **Queen Elizabeth**

Elizabeth, always the astute statesman, realized that a French-Catholic Scotland was not in England's best interests. England was newly Protestant. The counter-Reformation with its terrible Inquisition was beginning. Helping Scotland become Protestant was of paramount importance for England's long term security. Hence with Elizabeth's help by 1560, the French troops departed and Scotland became a Protestant nation. The nobles were able to take over church holdings and nobody was allowed to celebrate the Catholic mass anymore.<sup>26</sup>

#### **The 16th century Scots, still primarily Neolithic farmers**

Remember that these conflicts were more political than religious, although there was a cultural conflict at the root of the supposedly religious revolution, as we shall soon see. But first let us look at the Scottish population.

“All but a small fraction of the total population (estimated at about 750,000) were engaged in the basic and changeless tasks of subsistence farming.”<sup>27</sup>

This farming culture was basically the same as the Neolithic culture, overlaid upon by the Bronze Age Picts, the Iron Age Celts, the patriarchal Romans and hierarchical Anglo-Saxons. While the Pictish and Celtic cultures were egalitarian in nature and accommodated the independence of its citizens, the patriarchal feudal system of the Anglo/Norman system attempted to place a top-down organization on the preexisting bottom up culture of the Celts and Picts.

The strength of this agricultural culture is seen here. After 500 years of Anglo-Norman rule, from Margaret and her sons through to James V, the Scots had tolerated the feudal system but when the time was right, within a few short years, they threw off the yolk of the hierarchical Catholic church and created church structure closely aligned to the preceding Celtic/Pictish culture.

## **Scottish Presbyterianism**

### **Scottish and English Reformation very different**

The religious revolution in Scotland was much different than the English one. In England the Pope was replaced by the King of England. Otherwise there was no real change for the people. There was the same church service, the same bishops and ministers. In Scotland the Catholic hierarchy was overthrown, but it was not replaced by another hierarchy. Instead it was replaced by a presbyterian system. The English system was episcopal. As mentioned an episcopal system is a top-down organization with the King and bishops on top. The presbyterian system, while not totally egalitarian, was not based upon its bishops but upon its priests or elders, i.e. presbyters. The presbyters of the smallest churches had parity with the presbyters of the largest churches. Additionally they demanded a separation of church and state.

### **Separation of church and state**

“The presbyterian system of graded church courts-general assembly, provincial synod, presbytery and kirk session-became the characteristic feature of Scottish Protestantism by 1581; the main advocate of this fully developed organization was Andrew Melville, who denounced even a modified episcopacy, insisted upon the essential parity of ministers, and maintained that ecclesiastical authority, the power of the keys, was different from, and independent of, the civil authority of, the power of the sword. These claims were bound to lead to a struggle between church and state.”<sup>28</sup>

While in the episcopal church, the King was in charge of appointing bishops and priests, in the presbyterian church the leaders of the church were appointed by the congregation, itself. This was, of course, hated and resented by the royalty because it undermined their feudal powers.

### **A Democratic church, Presbyters, elected by the congregation**

“Andrew Melville, [because of] a fervent hatred of ecclesiastical tyranny, ... [set up a church organization which] recognizes four kinds of office in the church, and no one can lawfully be placed in any of them except by being called to it by the members. Pastor, bishop and minister are all titles of the same office.”<sup>29</sup>

In addition, in the episcopal church the Bible and doctrine were determined by the bishops and priesthood, while in the presbyterian church the members of the congregation were to read the Bible for themselves and then interpret it with the help of the clergy. In this way the presbyterian church had a bottom up organization. The bottom, the congregation, chose its leaders and interpreted the Bible for themselves.

#### **Common Education important to read the Bible**

Also because of the stress laid upon reading the bible for oneself, common education came to have paramount importance in the presbyterian system. At the inception of Scottish Presbyterianism, the duty of each parish was to set up schools and educate the laity. This was radically different from English Episcopacy.

### **A Decentralizing Century**

#### **The 16th century: one of relative independence for the Scots**

In 1513 James IV died leaving only an 18 month old heir. James V took real control of his country in 1528 at the age of 16. He ruled until 1542 when he died leaving his week old heir, Mary. Because of her French/Catholic connection, having been raised in France, and because Scotland had just gone through its Protestant Reformation, she was never allowed to assume the throne and had to abdicate in favor of her new born son, James, in 1567. He finally took over in 1581 at the age of 14. Thus from 1513 until 1581, 68 years, Scotland was only ruled by a king for 14 of those years. As pointed out, even during these 14 years the nobles and barons refused to support their King in his struggles against England. Hence the local nobles and barons had grown in power at the expense of central authority.

Also the Catholic church was perceived as a political arm of the crown. This is why the nobles refused to support their king, James V, in his struggle with Henry VIII of England. Henry wanted James to throw the Catholics out and replace it with his Anglican system. The nobles supported Henry VIII in his desire to throw out the Catholics but only in order to gain more power for themselves. While Henry rejected

Catholicism in order to increase his personal power, James V realized that his power resided in the Church and so resisted Protestantism. For the same reason the local nobles embraced Protestantism, in order to further weaken the monarchy. The local nobles always sought to decentralize government whenever possible. They fought the centralized authority of the monarchy.

#### **Summary of 16th century changes**

In the years following James death, with the help of the English Protestant Queen Elizabeth, the Scots eliminated the Catholic church, replacing it with their unique brand of Protestantism. Hence the 16th century in Scotland was one of growing power and independence of the local nobles, and the reassertion of some of the traditional Celtic values of the working classes of Scotland, such as the right to elect their leaders.

“Presbyterianism stood in Scottish history for freedom and for the rights of the middle and lower classes against the crown and the aristocracy.”<sup>30</sup>

The separation of church and state was easy to accept for the local nobility because the connection of church and state had been a source of oppression almost since Scotland had been formed. Additionally the local nobility resisted the English Episcopal system because it invested more power into the centralized monarchy. The more connected the nobles were to the crown the more likely they would favor the episcopal system. Because of the lack of centralized authority for the whole century, the egalitarian values of the Celts and Picts reemerged from the Anglo-Norman yoke. They were able to escape the hierarchy and elect their own religious leaders. They were not told what to believe but were able to interpret the Bible for themselves.

## Uh Oh! The Counter Reformation in Scotland

### James VI of Scotland, (1581-1624) James I of England (1603-1624)

Enter James VI of Scotland. He became the real ruler of Scotland in 1581 at the age of 14. His first goal was to become king of England after Elizabeth's death, which was his birthright. He ingratiated himself to the English royal family and nobility. Hence when Elizabeth died in 1603, he became King James I of England. He had already had many difficulties with the independence of Scottish Presbyterianism. Hence his second goal was to change the Scottish church into an episcopal organization. His first step was to reclaim the right to appoint bishops. With the prestige and military might of England behind him, he was fairly successful at reestablishing the religious hierarchy in Scotland by establishing an episcopacy which supported the crown. His methods were fairly brutal, which included executions and property seizure for non-compliance.

“An episcopal superstructure had been imposed on a presbyterian foundation, and James was wise enough not to press the innovations in ritual.”<sup>31</sup>

#### A Celtic/Pictish reflection

“His pacification of the borders by means of patrols of mounted police under an Anglo-Scottish commission was more effective (1605). By the Statutes of Icolmkill (1609), many of the chiefs in the Western Isles were induced to profess the Protestant faith, ..., and to undertake to give their sons a lowland education.”<sup>32</sup>

This piece of evidence is introduced to illustrate that the borders of Scotland, i.e. Highlands and islands, had not really been pacified all the way into the early 1600s. Additionally, a method of assimilation was through education of the sons of the nobles into the Anglo/Norman ways in the Scottish lowlands. If they can't be conquered militarily, assimilate them culturally. This is a similar strategy that the United States government holds towards the American Indians, requiring their children to be educated in a traditional white American way, making it difficult for them to maintain their tribal traditions.

### **Language of the Highland Scots in present day Scotland**

Still today the Highlands because of their geographic isolation still resists assimilation by maintaining their Celtic roots through their language.

“Scottish Gaelic: The Goidelic language of the Scottish Highlands.”<sup>33</sup>

### **Charles I (1625-1649)**

The successor of James I, Charles I, was not so wise. The attempts of James to episcopelize the Scottish church met with great resistance, hence wisely he didn't press all of his reforms violently. Charles I, however, wanted to bring the Scottish and English churches into uniformity. A big mistake.

Remember the English church had only changed the top of the hierarchy, but hadn't changed the ritual. Hence Charles' attempt to place the English rituals in Scotland was viewed as popish in nature and was resisted thoroughly. This brought about a revolt by the Covenanters, those who opposed the recent Anglican innovations. This weakened Charles to the extent that he was vulnerable to the revolution of Cromwell's Puritan Roundheads. The Protestant Scots aligned themselves with the Puritan revolution under Cromwell against the English crown, as normal, for no religious conviction, only because the crown was their most immediate enemy. As usual the Scots allied for independence, not for conviction. In some ways Charles I eventual execution at the hands of the Puritans was due to his attempts at Anglicizing the Scottish church. The independence-minded Scottish tolerated being absorbed into the English political sphere much more than they did tampering with their individualistic religious organization. They held onto their presbyterian system of church organization where each individual church had much more autonomy.

## **A matter of Organization, not Faith**

The Scots fought for their presbyterianism, not for religious reasons but for organizational reasons.

“The controversies within the Church of Scotland have not arisen out of matters of faith but out of practical questions of church government and of the relation of church and state. Holding a church theory to which the rulers of the country were for a century strongly opposed, Scotland became the leading exponent of presbyterianism; and this note has been the dominant one in its religious history.”<sup>34</sup>

Modern research is showing that the form of the institution controls its manifestation. Hence the practical minded Scots realized that nothing had changed if the organization had not changed. Conversely the English kings realized that changing the organization was more radical and threatening than changing the individual leaders. Hence the English kings fought for the old organization, not the old beliefs. But this is the story of the 17th century.

### **Cromwell (1650-1660)**

Ironically under Oliver Cromwell, the Puritan ruler of England, the Scots was treated with great toleration. Ironically the predominant Presbyterian Scots hated him for his toleration of the Independents, i.e. anyone who was not Presbyterian. Cromwell did not tamper with the Scottish infrastructure concentrating more upon his Dutch wars. This war, however, disrupted trade with the continent. Additionally Cromwell taxed them heavily to pay for his wars. Hence they welcomed the restoration of Charles II to the throne of England.

### **The Restoration: Charles II (1661-1684) and James VII (1685-1688)**

The Presbyterians expected that he would honor all the reforms that they had pressed through, establishing them as the official religion of Scotland. His ideas were diametrically opposed. His methods were brutal. With the momentum of the conservative reaction behind him, he moved with all of his power to reestablish the Anglican church and organization in Scotland. From 1680 the Duke of York, soon to be

the James VII, administered Scotland. It was called the 'killing time' because of his brutal repression. When he became king in 1685, western Scotland mounted another rebellion, which was violently crushed.

The 16th century Scots experienced a great amount of freedom, which eventually culminated in Scottish Presbyterianism, an egalitarian throwback to their Celtic/Pictish roots. The 17th century was characterized by a repression of the Scots. This Counter-Reformation was not initially a Catholic reassertion, but a Anglican reaction. The hierarchy was trying to reestablish itself in Scotland.

However at the end of the century James was pro-Catholic. His policies seemed to be leading England back to Catholicism. This proved his undoing in England. England was too powerful for any combination of Scots to resist. Thus the Scots only lent moral support to the Revolution which forced Charles' abdication and brought the Protestant William and Mary to be King and Queen of England.

### **The Accession of William and Mary of Orange**

With all these diverse factions and trends in mind, enter the 18th century after the succession of William and Mary of Orange onto the British throne.

Many of the Highland Scots were Catholic leaning in order to balance the power of the English kings. After the Restoration, the Kings of England became heavily pro-Catholic and began suppressing Protestantism. The English people feared Catholicism more than they did the King, hence they booted out the pro-Catholic king and brought in a Protestant king from the outside. This enraged the Highland Scots especially. First they were afraid of the reinstatement of the English system of bishops in Scotland, second they were afraid of being drawn into European land wars on the continent because of the Germanic kings holdings in Europe. Hence the Highlands of Scotland because of its natural resistance to authority and because of its geographical isolation became the seat of resistance to the Germanic succession to the throne of England. They supported the traditional heir to the throne.

In 1715 and in 1745 they led revolts to reestablish the Stuart line on the throne of England. After initial successes they were defeated because of their inability to sustain their momentum. The rebellions was crushed. Many nobles were executed. The rest had their land confiscated and were exiled. Let us now turn our attentions from this sad story to its antithesis, the migration of the Scots, especially the Highlanders to the New World of opportunity, the Americas.

## **Highlanders migrate to the New World**

### **Out on the frontier: an overview**

Let us pick up our American story at this point. From the late 1600s through the mid 1700s the Scots migrated in droves to the New World. In the first migrations came those fleeing the brutal regimes of the Stuart Restoration. Remember that after the Cromwellian revolution of the people against the aristocracy, the two Stuart kings, Charles II (1661-1684) and James VII, from 1661-1688, did their best to reestablish the hierarchy. They attempted violently to roll back all reforms. Remember too that Presbyterianism was a working class revolution, not aristocratic. Hence most of these Scots in the early migrations were from the working classes. Some came escaping grinding poverty; others came to escape the oppressive feudal system; finally came those seeking the freedom to chose their own religious organization.

The later wave of migrations included many of the nobles, exiled for their part in the rebellions of 1715 and 1745. They brought their money with them and hoped to be able to set up another feudal system. They came to the United States, especially the South, especially North Carolina. They bought plantations and, finding no indigenous Celtic peasantry to tend their land, they bought slaves.

Later when the Revolutionary War was brewing with England, the two waves of Scots took different sides. The first wave sided with the colonists, standing against any hierarchy, while the second aristocratic wave hoped that by siding with England that they would be made leaders of the new aristocracy. Now down to details.

## North Carolina, the Cape Fear

Because our ancestors were Highland Scots who settled in upper Cape Fear valley in North Carolina, let us first look at the historical development of this valley. We will be quoting extensively from Malcolm Ross' excellent book, The Cape Fear. Understanding this valley's history will give us a clearer view of our ancestral roots.

### The Family of Lower Cape Fear

Because of navigational difficulties on Cape Fear, geographical and from pirates, including the infamous Blackbeard, this valley was settled relatively late compared to rest of the Atlantic coastal colonies. In 1725 the Lower Cape Fear began to be settled by "English and Irish adventurers with money to acquire land and black slaves to work it."<sup>35</sup> This group settled the coast and became known as The Family, because of their dominant influence in the politics of the area.

Non-religious: They were a non-religious group, who had come solely for economic motives. One, Roger Moore, was the descendant of an Irish king, who had fought against Cromwell. They never even built a church. The governor of North Carolina, a British appointee, finally built an Anglican church with royal funds in 1760 but it only had 15 members<sup>36</sup>. The Anglican priests sent over from England had to take second jobs to support themselves and only preached to the family that might house them.

A New World aristocracy: While they were non-religious mercenary adventurers, they supported the English crown's policy of setting up an aristocracy in the new world with them at the head. Roger Moore even called himself King of the Carolinas. Included here are some of the main tenets from the 'Grand Model' for a New World civilization written in 1665 during the Restoration in reaction to Cromwell's regime.

"Establishment of the Anglican Church in America, with the Bishop of London to hold the power to make all appointments of vicars. Creation of a new world aristocracy, ... . The new nobility, through a Grand Council, to have complete judicial authority and control of legislation. ... The white workers on the nobles' estates to be 'perpetual

leetmen,' bound for all time, and their descendants, to their lord's land and service. Black slavery to be legal [and Indian in their minds]."<sup>37</sup>

Their overall intention was to 'avoid creating a numerous Democracy.' They hated the Scottish Presbyterians for executing Charles I in 1649 and feared another Cromwellian revolution of the people. Hence the English lords wanted to do everything in their power to further their feudal prerogatives.

While The Family of Lower Cape Fear supported the idea of a New World aristocracy with slaves and indentured servants for life, they were in no way subservient to England. They had continual conflicts with the Royal Governors sent from England. Their dream revolution would have been breaking from England to set up a new monarchy in the Carolinas. They did not believe in individual freedom, but believed in their rights as nobility to do with their land and inhabitants as they saw fit.

#### **The Highland Scots of the Upper Cape Fear**

In 1734, Gabriel Johnston, a Scot, became Royal Governor of North Carolina. He immediately came into conflict with The Family and their vested interests. To balance their power he encouraged immigration especially from Scotland to the Upper Cape Fear valley. Hence "[in the mid 1700s] the upper Cape Fear valley [in North Carolina] was settled largely by Scottish Highlanders."<sup>38</sup>

"In the Highlands of Scotland there was hunger in the thatched crofts and an unease among the lairds, tachsman, tenants and ghillies. The opportunity in America and the distress in Scotland conjoined during the next half century to make the fresh-water Upper Cape Fear a Highland Scot community. Their descendants still hold the land."<sup>39</sup>

Who were these Highlands Scots and why did they come? We are back to our original question.

Scotus Americanus, an early Scottish settler, writes home, "The Highlander should seek for refuge where freedom reigns, and where, unmolested by Egyptian taskmasters, they may reap the produce of their own labour." Hence these early immigrants were escaping political oppression of their own lords as well as grinding poverty. Also

“The Scots Highlanders came to the Cape Fear because the breakup of the clans had resulted in the ruin of farming and cattle raising.”<sup>40</sup> Hence these early immigrants were from the Celtic underbelly of Scottish society rather than from the Anglo-Norman overlay. They were still seeking independence from authority.

In 1750 from the Edinburgh Advertiser stated; “There are no beggars in America, the poor, if any, being completely provided for. Lastly, there are no titled, proud Lords to tyrannize over the lower sort of people, men being there more upon a level, and more valued in proportion to their abilities than they are in Scotland.”<sup>41</sup>

They found this in the isolated backwoods of the Upper Cape Fear. First they came as adventurers then as families, finally as whole clans, boatloads full.

“All of the Upper Cape Fear settlements were made between 1732 and the Revolution. Since no other racial or religious invasion occurred, the original groups remained their own selves. In Harrett County you were a Scot, in Guilford a Quaker, In Forsyth a Moravian. Isolation and poor roads for generations preserved the special groups qualities-clan loyalty, or Quaker love of peace, or Moravian simplicity. Religion, too, bound each group together and made strangers of other sects.”<sup>42</sup>

#### **The Regulators**

While they were far from Europe’s aristocracy, they were only upstream from the New World aristocracy and came into immediate conflict. The Family on the Lower Cape Fear assumed their noble prerogatives and promptly began taking financial advantage of the newcomers, seizing their land at any infraction based upon unwritten laws. The backwoodsmen, only desirous of independence from injustice from aristocracy banded together, refusing to pay exorbitant fees and demanding a written law. They called themselves The Regulators.

Hence Colonial North Carolina became a political microcosm of the political battles of the British Isles with the hierarchical feudal lords controlling the coast and the independence minded individualists living upstream in the backwoods. Ironically the backwoodsmen of Cape Fear, initially looked to the Royal Governor of England as their ally and he to them against the abuses of The Family. This led to British misconceptions

during the Revolutionary War, but more on that later. Enough for now to point out that there was no love lost between the Lower and Upper Cape Fear areas of North Carolina.

In 1761 a Stamp Act was passed in England to pay for the costs of the French Indian Wars. The Family violently resisted this foreign tax, calling themselves Sons of Liberty. The Governor Tryon acquiesced, avoiding any outright violence. The Regulators sided against this foreign tax but warned The Family against similar abuses on American soil. A few years later in 1768, the Regulators organized an armed protest against continued abuses by the Tideland administrators. The same tideland families who had violently protested England's taxes sided with the Crown in suppressing these 'acts of treason' against the government.

“All the Sons of Liberty who two years before had flouted Tryon on paying a Stamp Tax now joined him in marching against the back-country tax delinquents.”<sup>43</sup>

Thus now the Crown and The Family joined forces to suppress the Regulators of the Upper Cape Fear. The backwoods settlers didn't really want to fight; they just wanted to be left alone. Although they had twice as many in their group, they were quickly routed by the forces of the Crown. The Regulators were only trying to have laws written down that would clearly spell out their rights. This experience let them know that they could not rely upon the good will of any ruling class to protect their rights. This had repercussions later when the ratification of the American Constitution was at stake. North Carolina would not ratify the constitution until a personal Bill of rights was included. But we are getting ahead of our story. For now the backwoods people had once again been betrayed by the aristocracy.

#### **Later Migrations or Loyalist Scots**

Thus North Carolina in the mid 1700s had scores of Presbyterian Scots settled in the backwoods of Cape Fear escaping the hierarchy of the British Isles. On the coast we have rich adventurers who are attempting to establish a new aristocracy. In Scotland,

the rebellion of the Highlands aristocracy had been crushed; the feudal and clan structure was being systematically eliminated in order to root out any further rebellion. Furthermore the nobility had lost much of their man power in these early migrations, which had further driven many of them into ruin.

Speaking of the Highlander migrations to North Carolina, “Some immigrants brought in thousands of pounds sterling, mostly North Carolina gained printers, surgeons, bakers, clockmakers, silvercasters, and husbandmen, many with all their possessions sold to pay passage. Given ten to twenty years of being their own masters ... these Highlanders became transmuted into Americans, rebellious when the long overseas arm tried to reach them. It was different with most of the late comers to the Cape Fear who were not given time to undergo a New World change. In the last stages of the Culloden Moor aftermath, the Highland landowners and managers faced ruin from diminished rents and the departure of their crofters.”<sup>44</sup>

The nobility was on the run now. Where did they run? America, of course. But with vastly different ideas than the early immigrants. They wanted to reestablish themselves as the head of another hierarchy. Faced with an existing nobility and a rebellious population, who were joined in their opposition to England, they knew their best bet was to back England. If England won the war then they would be rewarded as members of the new hierarchy. Hence the aristocratic Scots sided with the English, while the working class Scots sided with the Americans.

## **Highland Scots in America**

### **The Revolutionary War**

Just before the Revolutionary War begun, the English perceived the Regulators in backwoods of North Carolina as their allies against The Family because of the aforementioned conflicts. In addition the latest wave of Scottish immigrants included an aristocracy which they felt could be bribed into joining the British side.

Speaking of the later Scottish immigrants: “The Gaelic newcomers ... had taken the King’s oath upon Governor Martin’s promise that each would receive two hundred

acres.” [Martin was the English governor of North Carolina just before the Revolutionary War] <sup>45</sup>

Thus the British believed that ‘30,000’ Regulators and Highland Scots would rise up on their side, when the fighting came. Instead they were only able to raise less than 1000 and those were newcomers, unfamiliar with the geography. They called their army the Highlander Emigrant Regiment. The bulk of the British support came from those with a vested interest in a British victory. These include those who were 1) ex-members of the British Army, the elite Scottish Guard, who were receiving a pension, 2) the late coming aristocracy who wanted to benefit by being on the winning side, and 3) those who feared reprisal at home against their family. These backwoodsmen did not join the British cause out of a sense of loyalty.

The British raised an army of about 1000. Because many of these were ex-military men, they were confident that they would easily be able to defeat the untrained colonists. The North Carolina colonists relying upon the knowledge of the land were able to decisively defeat the Royalist army. The backwoods uprising failed to materialize. The backwoods people did not want to form an alliance with any aristocracy, no matter what they promised.

Besides being an important morale builder, it also showed the colonists that the British did not have a large group of backwoodsmen ready to turn their back on the Revolution. Instead they felt they could now count on backwoods support in the struggles to come. The colonists would not be divided amongst themselves. This battle in early 1776 was of great significance in providing a type of weathervane for all the colonists. For those on the fence it pushed them onto the side of the Patriots. For those supporting independence, it gave them greater confidence in their cause.

“[This victory] excited an ardor that stirred the Revolutionists from the seaboard to the mountains. ... Theretofore reconciliation had been desired; now, as if by magic, the watchword became independence”<sup>46</sup>

## **Ratification of the Constitution**

### **North Carolina resists strong central government**

After the Revolutionary War, a Constitution had to be drawn up to organize the country to prevent it falling into regional warfare. In North Carolina, the residents of Lower Cape Fear had always supported a strong government with themselves at the head. They had always relied upon a parliament to enforce their rules. Hence they supported a strong federal government governed by a Parliament. They were called Federalists. The residents of the Upper Cape Fear had been continually victimized by the Parliament of Lower Cape Fear. Furthermore most had migrated to the backwoods to escape the influence of big government. Hence they were vehemently against a strong federal government ruled by Parliament. Hence in 1787 they blocked ratification of the Constitution.

Referring to the North Carolina state convention in charge of ratifying the constitution of the United States: “The document [the constitution of the US] was strongly opposed because it contained no bill of rights and on the ground that it would provide for such a strong central government that the state governments would ultimately be sacrificed.”<sup>47</sup>

### **The Bill of Rights**

In the dialogue that ensued, the Regulator mentality emerged again. If there were amendments to the constitution that protected the civil liberties of the people, then perhaps a Parliamentary form of government would be satisfactory. Somewhat because of this attitude a Bill of Rights was added to the Constitution.

“In some degree the adoption of the Bill of Rights came about because of the recalcitrant position of the Hillsboro Assembly [the North Carolina legislature rejecting the Constitution.]”<sup>48</sup>

## Slavery and the Civil War

After the Revolutionary War North Carolina sank into regionalism with each group isolating itself from the rest and falling into a self-sufficient life style, which was not to be disturbed until the Civil War.

“In seven short generations the ten-million-acre basin of the river and its tributaries had filled with separately arriving European peoples, the English and Irish first on the estuary, the Scots Highlanders on the Upper River, the Moravians, Scotch-Irish, Huguenots, Germans and Swiss coming in on the wilderness trails from the North. The American Revolution had bound them in to an unstable amalgam which had disintegrated in the aftermath of the Tory-Patriot hatreds. The lack of education and ways to trade and visit each other kept the post-Revolutionary generation of Upper Cape Fear people in rural self-reliance- and left political controls in the hands of the landed gentry of East North Carolina.”<sup>49</sup>

North Carolina was initially a reluctant participant in the Civil War. They elected a legislature committed to the Union, but when war was declared, they too joined the Confederacy, one of the last to join.

For the North the issue was union while for the South the issue was states rights. The Southern states wanted to make their own laws regarding slavery, rather than have these laws be dictated by the Northern lawmakers who dominated Congress. Both Lincoln and Sherman were not fighting for the rights of the slaves. They were fighting to keep the union of states together. Lincoln was quoted as saying that he would do anything to keep the Union together and found that freeing the slaves was the best way. As soon as he freed the slaves there were white riots in Boston and many desertions in the Union army. Sherman, too, was only committed to the holding together of the Union. As he himself said, “I would not if I could abolish or modify slavery. ... I will do no act, breathe no word, think no thought hostile to the Government of the United States.” After the Civil War Sherman went to fight the Indians in the West coining the phrase, “The only good Indian is a dead Indian.”

The South, itself, was divided on the issue of slavery. Many religions including the Presbyterians, Methodists, and Baptists were lobbying for slave rights, such as not separating families, encouraging education in order to study the Bible, and granting of limited legal rights. While the South was divided on slavery they were undivided on states' rights. North Carolina had resisted ratifying the Constitution and joining the United States primarily because it gave too much power to the central government. When a Bill of Rights was attached they reluctantly joined, hoping that this would protect them against a big central power. Hence slavery was only an issue because the Federal Government wanted to regulate it nationally rather than letting the states decide for themselves.

As to slavery in North Carolina, the laws were quite rigid but were enforced erratically.

“The soldier-planters of the Lower Cape Fear held the power in the Assembly at Wilmington [North Carolina] After the first fifteen years of dealing with some unruly slaves they passed, in 1741, a code for punishing slave infractions, basing it on the eighteenth century common law of England which listed two hundred offenses subject to the death penalty. Mutilation, branding, and whipping were inflicted for misdemeanors. ...The 1741 law carried the death penalty for conspiring to rebel. As the back country filled up ..., it became their law even though few at first owned slaves, even though the back country farmers who acquired slaves usually worked side by side with them in the fields or forests. Actually the code was too rigorous for common use ... But its spirit was always there to be invoked, in times of panic fear of slave conspiracies, and at all times by the minority of masters with cruelty or fear in their own natures.”<sup>50</sup>

Because of the subjective nature of enforcement, it was open to quite a bit of abuse. A slave owner could be kind and good if he so desired, but he could legally be as cruel and mean spirited as he wished. Judging by the rampant alcoholism of the times, we can imagine quite a bit of arbitrary violence.

“A scholar on the subject [of slavery in the South] ... scanned the entire course of slavery in North Carolina and summed it up: ‘A master’s treatment of his slaves corresponded

relatively to his treatment of his children; good father, good master; careless or cruel father, careless or cruel master.”<sup>51</sup>

Hence our back woodsmen, coming over from the Highlands of Scotland to escape the abuses of big government, were about to fight their last fight. With Neolithic roots they had moved to the Highlands to escape the Celtic invaders becoming a fierce Pictish nation to defend themselves. Then gradually but surely they were forced to assimilate into the feudal system. Because of their geographical isolation they held onto their ancient clan customs and loyalty. When the historical tides were right, they reasserted their claim to be masters of their own destiny by forming a Presbyterian church which allowed each community to choose its own spiritual leaders. They weren't trying to change beliefs only organization. When the reactionary forces in England reassumed control and momentum, they immediately attempted to roll back these personal freedoms, reinstating the hierarchy. At this point, these underclass Highland Scots with Celtic/Pictish roots migrated to America, reestablishing themselves as independent and self sufficient from big government. They fought the big government of the coastal hierarchy as Regulators. They reluctantly joined the federal union after they were granted a Bill of Rights, guaranteeing individual freedoms. Now when the big Federal Government was reasserting itself, they naturally took the side of states' rights against the strength of a big central government. The results were disastrous.

After the slaves were freed, the days of an independent South were numbered. While the rest were fighting for abstract ideas, the blacks were fighting for their freedom from slavery. Sherman and Grant, the Northern generals, with superior manpower and industrial capabilities was making their march upon the South. In the time honored tradition of armies everywhere, Sherman's armies were living off the land, i.e. looting the civilian food stores. This was tolerated as war. What wasn't tolerated and caused long-lasting resentment was the random and wanton destruction of non-military treasures by Sherman's bummers.

“This living on the countryside, Sherman held, was as old as war. Foragers under officer command were forbidden to enter households, and sometimes they did so refrain. ‘Sherman’s bummers’ were something else. The bummers deserted the line of march to form marauding bands, illicitly... . Foragers were the darlings of the troops.... The bummers were no one’s favorites.”<sup>52</sup>

Initially Sherman wanted to punish the South in its entirety, military and civilian, for its participation in secession from the North. Hence he looked the other way at this malicious vandalism. However when Sherman entered North Carolina, the war was virtually over, but the vandalism and mayhem had acquired a momentum that couldn’t be contained by the officers.

Said Miss Alice Campbell, “on the 11th of March, Sherman, with his hordes of depraved and lawless men, came upon us like swarms of bees, bringing sorrows and desolation in their pathway. ... Every yard and every house was teeming with the bummers, who went into our homes- no place was sacred; they even went into our trunks and bureau drawers, stealing everything they could find. ...They pulled elegant pianos into the yard with valuable furniture, china, cut glass, and everything that was dear to the heart, even old family portraits, and chopped them up with axes-rolled barrels of flour and molasses into the parlors and poured out their contents on beautiful velvet carpets.”<sup>53</sup>

## **Archibald MacLaughlin**

Archibald MacLaughlin, one the earlier members of the Lehman family tree, was probably the grandson or great grandson of these exiled Highland Scots. Remember that these Highland Scots had roots in the Bronze Age Pictish culture. They were never conquered only assimilated. They valued independence from external authority. Hence these Highland Scots were believers in state’s rights and were probably leaders of the secessionist movement in the South. As they feared the Germanic succession in England they also feared the domination of the industrial North in the United States. Thus the MacLaughlin’s were firmly on the side South during the Civil War.

As enthusiastic participants in the Civil War on the side of the South, they lost everything. ‘To the victor goes the spoils’. Such was true with the MacLaughlin line.

Archibald, our early Scottish patriarch, was one of those who lost everything because of the Civil War. After General Sherman's destructive march through the South during the Civil War, it was reported that Archibald said, "Sherman took all my slaves, my watch out of my pocket, my hat off my head, and left me with nothing." He was probably in his 60's at the time. Such are the vagaries of life.; the ebb and flow of fame and fortune.

One of Sherman's bummers destroyed the family piano. This unnecessary violence earned Sarah's undying hatred for the North because of their lack of common decency. She eventually married Harry Burke, a Union soldier. When asked how she could marry a Union soldier, she said that because he was a foreigner he didn't know any better.

Harry Burke was a Hanoverian from Germany, who, we will guess, was escaping conscription, an early draft dodger, from the Hanoverians of England. Why was a German escaping an English draft? That is a story fro another paper. There is much, much more. But this is enough for now. This ends the exploration into the history behind our personal family story.

Happy 1996 to the Lehman clan from Don 'MacLaughlin' Lehman Jr.

## **P.S. Virginia & the Scottish Influence**

Before we go, however, we would like to talk a little about the influence of the Highland Scots on the development of the United States from Virginia. Although Virginia didn't contain our family, the ideas of these ancient Picts emerged into the mainstream American politics in terms of religious freedom.

### **Scottish immigrants in Virginia, early 1700s**

Due to extreme repression going on in Scotland in the late 1600s, the Scots began to migrate to the United States. The first significant migration of Scots was to Virginia.

“Between 1707 and 1740 many Scottish immigrants (traders, teachers and tobacco growers) settled along the upper Rappahannock [in Virginia] ... Tobacco growing was the one vocation of Virginia, and many of the planters were able to spend their winters in

London or Glasgow and to arrange for their sons to attend the finishing schools of the mother country.”<sup>54</sup>

### **The first west in Virginia (Seven Years War), mid 1700s**

Just as in North Carolina, the first settlers of Virginia were English who settled on the coast. They claimed the hierarchical birthright as their own. The later immigrants moved onto the frontier, away from the coast, with an agenda of their own. Many had moved from Europe to escape the hierarchy. Most of these fought against the social prerogatives that the coast claimed for themselves.

Resented by the older settlers of Virginia “This first west [in Virginia], made up of the older small farmers, of the Scottish settlers, of the Germans from the Palatinate and the Scotch-Irish,... proved their worth by fighting the battles of the community against the Indians and the French [in the Seven Years War]. When the war was over the prestige of the upcountry had been greatly enhanced, and it’s people soon found eastern leaders in the persons of Richard Henry Lee and Patrick Henry.”

These frontiers men proved their worth in the French Indian wars, enhancing their sense of self esteem. Having fought for this new land they began to perceive it as their own, unwilling to accept the dictates of new self proclaimed nobility.

### **Presbyterians through Henry attack Anglican hierarchy, 1763**

Virginia became a microcosm of the religious battles of the Old World. The German royalty of England, having just defeated the Scottish rebellion, was in a reactionary mode. As mentioned previously, this manifested as attempting to reestablish the religious hierarchy in Scotland. Similarly they attempted the same in the New World. While this strategy worked effectively in Scotland because of its geographic proximity, it was entirely ineffective in the New World, an ocean away from the armies of the King. The Episcopal hierarchy supported effectively by the Royal army in England was merely an empty shell on the North American continent. As mentioned previously, in North Carolina there was no church for decades and then only a few members. The Crown viewed the Episcopal Church as one of the branches of the hierarchy as well as a

source of revenue. The colonists, no matter what their personal religion, were forced to support the English church with their taxes. Seeing what a feeble structure it was, this caused disturbances in North Carolina among the Regulators. But in Virginia, the backwoodsman, having arrived a bit earlier than in North Carolina, were more separated from the Fatherland and took this case successfully to court, under the fiery oratory of Patrick Henry.

“In the meantime the Presbyterians, [officially recognized in Virginia in 1699 and given religious autonomy in the Valley in 1738],...vigorously attacked the methods and immunities of the established church .... When the clergy, appealing to the king against the assembly, entered the courts to recover damages ... Patrick Henry in 1763 easily convinced the jury and the people that the old church was well-nigh worthless. From this time the old order was doomed. The passage of the Stamp act hastened the catastrophe and gave the leaders of the new combination, notably Henry, an opportunity to humiliate the British ministry.”

### **Patrick Henry**

Patrick Henry's attack upon the special prerogatives of the Church of England was the beginning of the end of the old order. It was also the beginning of the separation of church and state. Looking at Henry's background, it is easy to see why he was a leader in the Revolutionary War.

“Patrick Henry was the son of John Henry, a well-educated Scotsman.”

If we remember, the Presbyterian movement in Scotland was based around separation of church and state. The Scots had been oppressed for so long by the official church as an arm of royalty, first the Roman Catholic Church and then the Episcopal Church of England, that the connection of church and state was viewed, rightly so, as a tool of oppression.

Also Henry's famous quote: “I know not what course others may take, but as for me, give me liberty or give me death!”<sup>55</sup> comes from the same Scottish context. The inhabitants of the Highlands of Scotland, the Neolithic Picts, had first escaped the

patriarchy of the Celts, then fought the Romans successfully, and then fought off the Angles. Never defeated they were merged with the Scots. Through intermarriage the Anglo-Norman hierarchy gradually infected Scotland. The Highlanders resisted however making alliances with those who would preserve their freedom. Eventually, the Hanoverian war machine proved too strong and drove these same Pictish Highland Scots to the Americas to escape oppression and maintain their personal freedoms. Hence when Patrick Henry says, "Give me liberty or give me death!", he is speaking against thousands of years of oppression by the hierarchy. In many ways Patrick Henry was the voice of the Revolution. A major orator of the American Revolutionary War, he spoke up for personal freedom against big government. This gives an insight into the problems that immediately arose after the Revolutionary War, but more on that a little later.

### **Virginia through Henry leads the Revolutionary effort, 1775**

Virginia with Patrick Henry at their head led the Revolutionary War movement. Centrally located, connected to New England by land and river, connected to the Appalachian backwoods by frontier trails, already with a history of parliamentary democracy, they were the natural state to lead the fight. The backwoods Scots with their history of seeking liberty and freedom were the natural leaders of the state.

"Virginia, supporting with zeal the revolutionary movement, took the lead in the Continental Congress which directed the succeeding war. In April 1775 Patrick Henry at the head of the Hanover minute men ... compelled the governor to pay for the Colony's powder removed by the governor's order to a British war vessel."<sup>56</sup>

The events moved rapidly after this. The governor of Virginia sought refuge on a warship and the Declaration of Independence was signed.

"Virginia had already assembled in convention to draft a new constitution. A draft of the constitution containing universal suffrage, proportional representation and religious freedom was sent to the convention by Thomas Jefferson." At that time, it was rejected by the older families because of the fear of democracy.<sup>57</sup>

Thus we see the conflict. The older families preferred the hierarchy and feared 'the numerous democracy'. The newer immigrants almost preferred anarchy to the hierarchy.

### **Virginia resists constitution, 1780**

After the War these same issues emerged again. The older families set up the Constitution with a strong central government in mind, almost a throwback to the monarchies of Europe. The upcountry men resisted, feeling that too much power was given to the federal government. They lost by a slim majority in Virginia, but North Carolina's back country, as mentioned previously, blocked ratification until a Bill of Rights was added to the Constitution, protecting them from the aristocracy of the older established families.

"Virginia leaders, including Henry were the first to urge the formation of a national government with adequate powers to supersede the lame confederacy. ... In Virginia the tidewater leaders urged adoption [of the constitution of the United States], while the upcountry men, following Henry, who thought that the federal government was given too much power, opposed; but after a long and bitter struggle [it] was accepted, the low country winning by a majority of ten votes."

### **Alien & Sedition Laws of the Federalists, 1798**

This was not the end of the battle, however. Washington's aristocratic government, the Federalists, in favor of a strong federal government, was fought by the Republicans, who favored personal rights. This came to a head in 1798, when the Federalists passed through four laws, called the Alien and Sedition Acts, suspending civil liberties if the government was being threatened or criticized. These laws effectively were passed to undermine the Bill of Rights<sup>58</sup>. This aroused the ire of the backwoodsman to the extent that the backwoods states passed laws threatening secession if the federal government became unconstitutional or autocratic. Basically they were saying that the Bill of Rights needed to be honored or else good-bye.

“The people of these cessions, especially of Kentucky, were closely allied to the great upcountry party of Virginia, and altogether they formed the basis of the Jeffersonian democracy, which from 1794 opposed the chief measures of President Washington’s administration, and which on the passage of the Alien and Sedition Laws in 1798 precipitated the first great constitutional crisis in federal politics by the adoption in the Kentucky and Virginia legislatures of resolutions strongly asserting the right and duty of the states to arrest the course of the national government whenever in their opinions that course had become unconstitutional.”

### **Jeffersonian Republican Presidency, 1800**

All these became mute points when Jefferson was elected to the Presidency in 1800. These Republicans ruled for the next 25 years, reasserting the rights of all the people against the aristocracy.

“The election of 1800 rendered unnecessary all further agitation by putting Jefferson in the president’s chair. The upcountry party in Virginia, with its allies along the frontiers of the other states, was now in power, and the progressives of 1776 shaped the policy of the nation during the next 25 years. Virginia held the position of leadership in Congress, and controlled the cabinet. Virginia also gave to the supreme court its greatest chief justice, John Marshal.”

### **Thomas Jefferson**

Thomas Jefferson, as a student at the college of William and Mary in Virginia, habitually dined at the table of the lieutenant governor of Virginia, Francis Fauquier, with two others, George Wythe, a very accomplished scholar and leader of the Virginia bar, and Dr. William Small, a liberal Scotsman and teacher at William and Mary.<sup>59</sup> As his teacher and an elder, we can imagine that Jefferson learned much of liberal Scottish politics from Dr. William Small at these regular dinners with such powerful people. Thus even Thomas Jefferson was influenced by the liberal Scottish ideas, which included the bottom-up organization of democracy, with its roots in presbyterianism, the separation of church and state, and the emphasis on personal freedom with a de-emphasis on the power of the state.

## **The End of the Republicans and Slavery, 1829**

Ironically, what killed the Republican control of the United States was the profits of the wealthy slaveowners.

“A constitutional convention was called in 1829 to revise the fundamental law in such a way as to give the more populous counties of the west their legitimate weight in the legislature. The result was failure, for the democracy of small farmers which the east feared would have taxed slavery out of existence was denied proportionate representation.”<sup>60</sup>

### **Prologue**

One question that has not been addressed is from what stratum of Scottish society did the MacLaughlin's come. Were they of the peasant class, escaping grinding poverty or were they from the noble class, exiled after the aborted revolution of 1845. Let us consider some facts. The peasant class upon arriving in America had very little money and therefore could afford only a small plot of ground. Additionally because it was a small plot of ground they only needed one or two slaves to help work the soil. And normally they would work alongside the slave in the field. It is reported that Archibald had in the vicinity of 100 slaves. Furthermore, in the peasant class everyone worked. They didn't have time for piano playing. Sarah Eugenia's piano was destroyed by Sherman's bummers which disturbed her very much. It seems likely then that the MacLaughlin's were from the ruling class in Scotland and brought there money with them to buy land and slaves in the New World. It is very possible that the MacLaughlin's participated in the revolt against the Hanoverian succession, were exiled when it failed, and fled to the United States with their wealth and culture. It is also likely that they might have been part of the Highlanders that fought on the side of the British. Although we can fantasize that they hated the British so much for exiling them that they were neutral or supported the colonists.

The next question, which this paper cannot answer, is whether the MacLaughlins were tribal leaders from the time of the Picts or were transplanted Angles. The answer is probably a mixture. Intermarriage for political gain has always been a game of the nobility. Judging by the name MacLaughlin, possibly the tribal leaders of the Picts intermarried with the Scots to increase their collective holdings. We don't know. Further research is necessary. Perhaps we'll never know for the information could be lost in the mists of time.

As to the peasant class that made it to America, buying their small plots, they are still there intermarrying amongst themselves. They are a self-sufficient community who distrusts anyone from outside their immediate geography. They dislike Northerners and uppity blacks, but are quite friendly if one knows his place. We call them hillbillies because of their *backwards* ways. But they are happy in their independence and can't quite understand why anyone would seek to leave their pleasant valleys to become educated or ambitious.

Hooray for these ancient Paleolithic traders. They have finally found freedom from the Hierarchy in the hills and valleys of the Appalachians, from Cape Fear in North Carolina to the backwoods of West Virginia.

### **Summary**

If deep down, beneath your first layer of skin, you resist the call of the Hierarchy, then you can trace it back to our Paleolithic roots in the Highlands of Scotland under the Picts, "The Ancient Ones". These Pictish genes have been fighting the Hierarchy ever since it began asserting itself.

Well enough for now. Feel free to distribute this in anyway that seems appropriate. Please communicate if you have a response or a contribution to make.

Thanks for your attention.

## Footnotes

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<sup>1</sup>A Children's History of Britain and Ireland, Christopher Wright, 1986, p. 15

<sup>2</sup>Wright, 1986, p. 16

<sup>3</sup>Wright, 1986, p. 17

<sup>4</sup> Wright, 1986, p. 22

<sup>5</sup>Encyclopedia Britannica, Volume 5, 1961, p 106.

<sup>6</sup>Wright, 1986, p. 22

<sup>7</sup> Wright, p. 104

<sup>8</sup> Encyclopedia Britannica, Volume 17, 1961, pp.903-4.

<sup>9</sup> Wright, p 60

<sup>10</sup>Grant. M, *Tacitus: The Annals of Imperial Rome*, London University Press, 1977

<sup>11</sup>Wright, p 37

<sup>12</sup> Wright, p. 65

<sup>13</sup> Wright, p 100

<sup>14</sup>Wright, pp. 100-101

<sup>15</sup> Wright p22

<sup>16</sup>Wright, p 91

<sup>17</sup> Wright, p 104

<sup>18</sup>EB. Volume 20. p146

<sup>19</sup>Remember that the English nobles at the time of William the Conqueror were of Angle and Saxon heritage. Their culture was military and hierarchical.

<sup>20</sup>Let it be pointed out that when we refer to Celtic culture, we are referring to the indigenous culture, which probably in some ways harks back to the Neolithic traders and farmers. The Celts, as mentioned earlier were overlords of an existing culture.

<sup>21</sup> EB 20, p147

<sup>22</sup>EB 20, p 147

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- <sup>23</sup>EB 20, p 149
- <sup>24</sup>EB, 20. p 152
- <sup>25</sup>EB, 20. p 152
- <sup>26</sup>EB, 20. p 153
- <sup>27</sup>EB, 20. p 153
- <sup>28</sup>EB, 20. p 153-4
- <sup>29</sup>EB, 20. p 171
- <sup>30</sup>EB, 20. p 171
- <sup>31</sup>EB, 20. p 154
- <sup>32</sup>EB, 20. p 154
- <sup>33</sup>EB, Dictionary, Vol 2. p 1130
- <sup>34</sup>EB, 20. p 171
- <sup>35</sup>Malcolm Ross, The Cape Fear, Rivers of America, Holt Rinehardt and Winston, 1965, p 18
- <sup>36</sup>Ross, p. 54
- <sup>37</sup>Ross, p. 18
- <sup>38</sup>EB, 16. p 521
- <sup>39</sup>Ross, p. 47
- <sup>40</sup>Ross, p. 53
- <sup>41</sup>Ross, p. 112
- <sup>42</sup>Ross, p. 58
- <sup>43</sup>Ross, p.87
- <sup>44</sup>Ross, p.113
- <sup>45</sup>Ross, p.127
- <sup>46</sup>Ross, p.130
- <sup>47</sup>EB, 16. p 522

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<sup>48</sup>Ross, p.168

<sup>49</sup>Ross, p.199

<sup>50</sup>Ross, p. 202

<sup>51</sup>Ross, p.202

<sup>52</sup>Ross, p.252-3

<sup>53</sup>Ross, p.257

<sup>54</sup>EB, 23. p 184

<sup>55</sup>EB, 11. p 446

<sup>56</sup>EB, 23. p 184

<sup>57</sup>EB, 23. p 184

<sup>58</sup>EB, 24, p 784

<sup>59</sup>EB, 12. p 987

<sup>60</sup>EB, 23. p 184