

How We Came to Be Here

Stories about Our Ancestors

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Preface

This is a collection of stories about my ancestors, some of whom may be your ancestors, too. The stories vary in length and depth, but there are no elaborate biographies here. Most are no more than brief overviews of when and where people lived, the lovers they married, children they reared, and what they did to survive. Some of the characters remain shadows, vague images moving from birth into full life and then passing on. Yet, here and there, real human beings emerge – men, women and children who formed enduring bonds of friendship and love, knew both joy and heartrending loss, and devoted their lives to something worthwhile. At least one, on the other hand, was a downright skunk.

Several of these people lived near celebrated figures from history and some actually knew them, but none themselves ever achieved more than local renown. Most of what we know about them comes from fragmentary records and keepsakes: personal possessions, legal documents, census reports and deeds, newspaper accounts, photos, family lore and so on. The quality and extent of that varies widely from person to person, and historical records concerning women are miniscule in comparison with those concerning men. For that reason alone, the feminine voices of our past are less prominent here than they deserve. We need to keep listening.

These stories belong to all of us, so please let me know of any errors of fact you may find. The aim here is to introduce family members who came before us, and factual errors only make it harder to know them. Those pursuing research of their own may benefit from the citations and additional explanations in the endnotes of most chapters.

I myself have benefitted from the research of many others, and the stories here derive as much from their efforts as from my own. I'm especially indebted to Cheryl and Stan Longyear, Annette Dziuba, Sue Mullane, Mike Ruddy, Gary Gilmore, Diane Caskey Jones, my late uncle, Louis Bell, and my late aunt, Dorothy Bell Jones. Cheryl, Stan and the Montezuma Historical Society deserve special recognition for their ongoing effort to preserve the history of the community at the heart of these stories. Because of them, we can still see and touch our ancestors' world through remnants of the Erie Canal and the wee meetinghouse they themselves built along a wandering rural lane. We can see and touch how we came to be here.

GWB

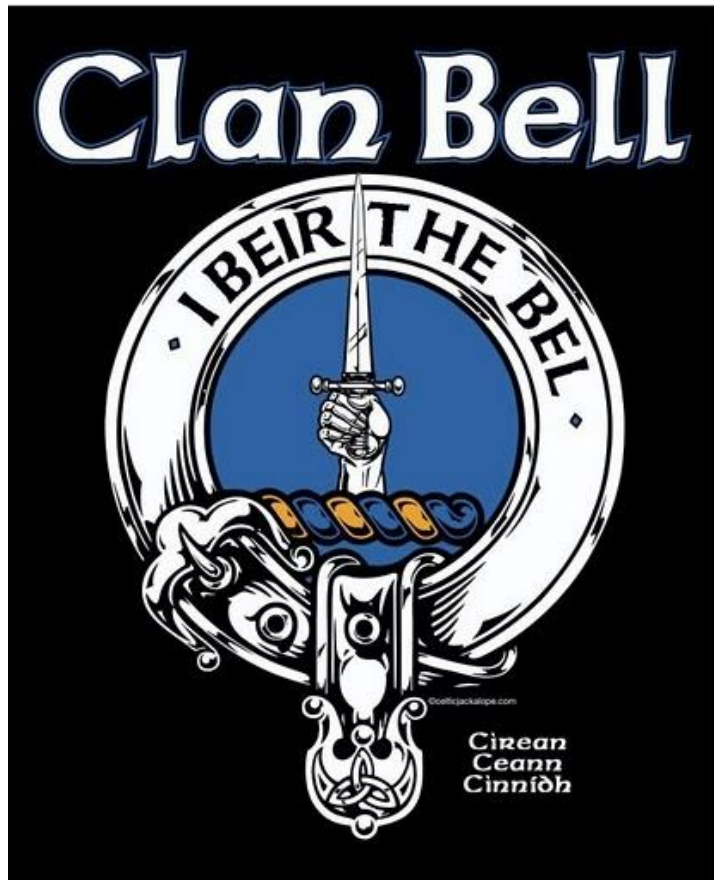
Beaver Island, Michigan

We don't know when our name came into being or how some distant ancestor acquired it. We don't understand our name at all, we don't know its history and yet we bear it with exalted fidelity, we merge with it, we like it, we are ridiculously proud of it as if we had thought it up ourselves in a moment of brilliant inspiration.

Milan Kundera

CHAPTER ONE

FROM OLD WORLD TO NEW



Cast of Characters - Chapter One

SCOTLAND

Reiver Clans	Clan Bell, Clan Armstrong, Clan Elliot and Clan Graham
James VI	King of Scotland (1567-1603), then of England as well (<i>cf. below</i>)

ENGLAND

Henry VIII	King (1509-1547)
Mary I (Bloody Mary)	Queen (1553-1558)
Elizabeth I	Queen (1558-1603)
James I	King of England and Scotland (1603-1625), <i>cf.</i> James VI, above
Oliver Cromwell	Prime Minister, Invader of Ireland, Religious Fanatic

IRELAND

Andrew Stewart	Second Lord Castlestewart, built Roughan Castle, 1618
Sir Phelim O’Niell	Irish Rebel 1641, captured by Cromwell at Roughan Castle, 1653
James Stewart, Esq.	Scottish Aristocrat, owner of estate at Ballymenagh, late 1700s

IRISH TOMBSTONE INSCRIPTIONS

_____ Bell		1623-1682	
John Bell, Esq.		1656-1725	(<i>m. to Barbara</i>)
Barbara Bell		1668-1748	(<i>m. to John</i>)
Captain John Bell, Esq.		1720-1774	
Samuel [G?] Bell		1731-1766	
Thomas Gilmore		1794-1867	(<i>father <u>or</u> husband of Jane; m. to 1st Isabella</i>)
Jane Gilmore		d. 1835	(<i>m. to Thomas <u>or</u> child of Thomas + 1st Isabella</i>)
Isabella Gilmore	[1]	1798-1867	(<i>m. to Thomas, poss. mother of Jane + 1st William</i>)
William Gilmore	[1]	1830-1892	(<i>son of Thomas and either Jane <u>or</u> 1st Isabella</i>)
William Gilmore	[2]	1872-1914	(<i>son of 1st William</i>)
Isabella Gilmore	[2]	d. 1938	(<i>m. to 2nd William</i>)

IRISH EMIGRANTS OF 1798

Samuel Gilmore	(1745- 1831)	m/I	Mary Smith	(1745-1821) ¹
❖ Mary Gilmore	(1767-1832)	m/I	William Bell	(1775-1863) ²
• Thomas Bell	(1796-1878)			<i>Cf. Chapter 2</i>
• Samuel Bell	(1798-1883)			<i>Cf. Chapter 3</i>
❖ John Gilmore	(1773-1860)	m/I	Jane Donaldson	(1771-1848) ³
• William Gilmore	(1796-1892)			<i>Cf. Chapter 8</i>
❖ William Gilmore	(1777-1812) ⁴			
❖ Margaret Gilmore	(1780-1867)			
❖ Samuel Gilmore	(1784-1861)			<i>Cf. Chapter 8</i>
❖ Nancy Gilmore	(1785-1824)			<i>Cf. Chapter 8</i>

- ❖ Children
- Grandchildren
- m/I Married in Ireland

¹ Samuel and Mary Smith Gilmore's second daughter, Jane, died in Ireland at age 21.

² William and Mary Gilmore Bell had two more sons after arriving in America. After Mary's death in 1832, William married her, by then, widowed sister, Margaret.

³ John and Jane Donaldson Gilmore's daughter, Margaret (1795-1878), was born in Ireland, but remained there with Jane's parents when the Gilmore's emigrated. In 1842, she, her husband Robert Wright, and their children joined her birth family in America. After her parents arrived there in 1798, her mother, Jane, bore six more children, one of whom died within a year.

⁴ No records have emerged so far indicating that William Gilmore (1777-1812), the second son of Samuel and Mary, ever married or fathered children.

Scoundrels and Thieves

Hidden among the dust-laden heirlooms of our ancestral Clan Bell is a faint, fleeting image of windswept borderland heaths where vassals and lairds alike flee in terror before the ominous rumble of distant, dark hoof beats. In compassion, we urge them on to their refuge – and then learn the Bells are the hoof beats.



During the “Middle Ages”, England and Scotland fought for more than 300 years over a forty-square mile border region that, for lack of imagination, everyone called “the Debatable Land” (*cf. Map 1A, left*). Each claimed it alone was in charge there, thus ensuring that neither, in fact, was in charge. Amid the ensuing chaos, inhabitants more often gave their allegiance to clans than to this or that sovereign. They lived in clan territories according to clan rules and under the authority and protection of clan chieftains, many of whom were prosperous landowners. The largest clans had thousands of members, of whom only a few had actual blood ties to the chieftain. The rest, mainly tenants and laborers, merely adopted the clan name to show solidarity or to secure food, protection, and other things necessary for life.¹

Clans themselves constantly vied with each other for scarce resources, leading some to engage in violent cross-border marauding and plundering, often with the encouragement of one nation or the other. Scottish clans, in particular, formed bands called “Border Reivers” – armed warriors who attacked settlements regardless of kingdom or creed, turning the entire grim region into treacherous terrain (*cf. painting*).



Wearing leather and light armor, with pikes and broad swords, they swept over the land on horseback, with every adult male, from poor tenant to laird, joining in as they sacked villages and farms all along the nominal border. Historians have called them, “... ‘maisterful theeves’ and rustlers, skilled in the arts of skirmish, raiding, ambush and extortion”.² The term “blackmail”, in fact, originally referred to their practice of demanding payment for *not* pillaging a landowner’s estate. They even stooped to arson, kidnapping, and murder at times, before returning home to reflect and sing sorrowful ballads. According to British (non-Scottish) historian George M. Trevelyan:

They were cruel, coarse savages, slaying each other like the beasts of the forest; and yet they were also poets who could express in the grand style the inexorable fate of the individual man and woman, the infinite pity for all cruel things which they had none the less inflicted upon one another. It was not one ballad-maker alone but the whole cut throat population who felt this magnanimous sorrow, and the consoling charms of the highest poetry.”³

Scottish Border Reivers, in short, were both lyrical and barbarous people – poetic scoundrels and thieving balladeers. And among the most powerful, feared, and notoriously unruly of these brooding, despicable hordes was Clan Bell, one of thirteen known as the “De’ils Dozen”.⁴



**Map 1B: Scottish & English West Marches
17th Century Border Reiver Clans
(Note the presence of Bells on each side of the border)**

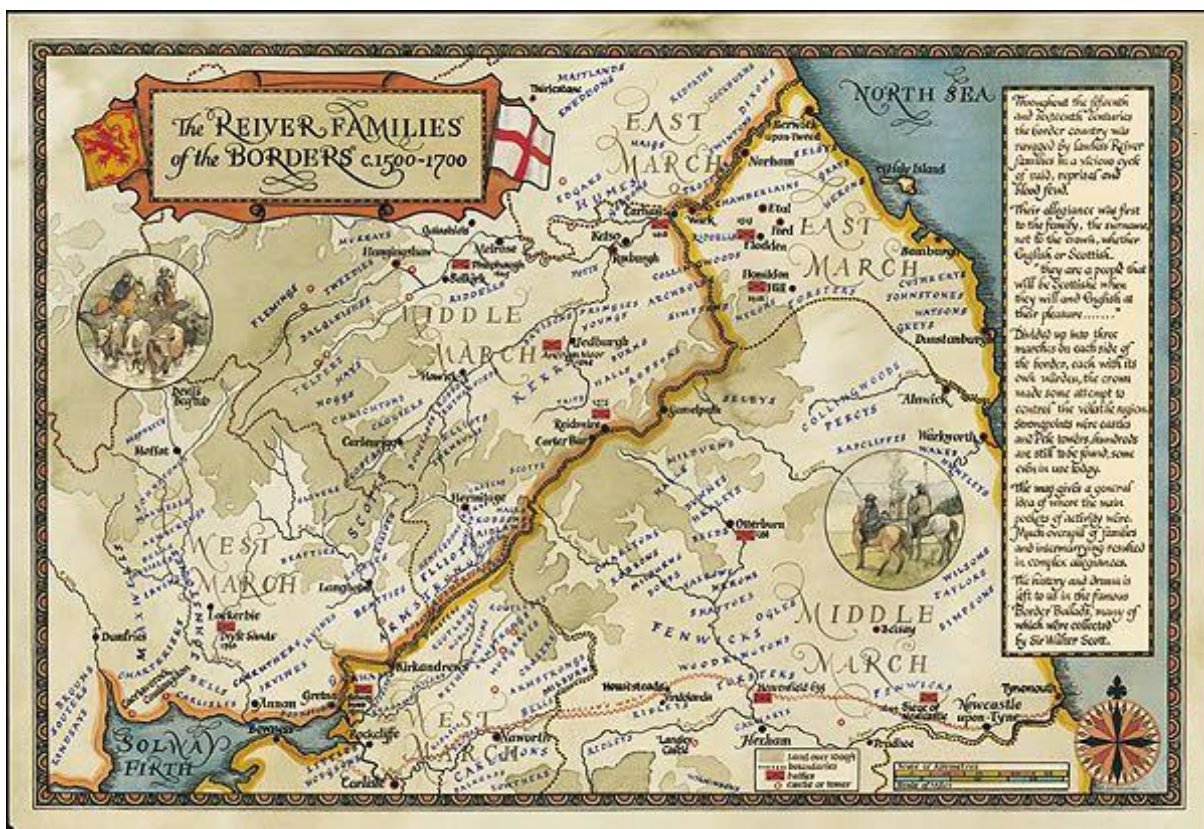
There are some theories about Clan Bell’s pre-Scot origins, but not much documentation. “Clan Bell of America” says people of that name settled in southwest Scotland as early as the eleventh or twelfth century, inhabiting a 40,000 acre area in and around the hamlet (later, parish) of Middlebie⁵. Middlebie, in turn, was in the shire (county) of Dumfries (also called Dumfriesshire), seven miles southeast of present-day Lockerbie and just north of the Debatable Land.

By 1249, clans in and around the Debatable Land already were running amok – the Bells among them. To curtail the mayhem, England and Scotland each created three buffer zones or “marches” (East, Middle, and West) on their own side of the supposed border, six marches in all (cf. *Maps 1B and 1C*). The majority of Bells were in Scotland’s West March, which took in all of Dumfriesshire and extended west along the Debatable Land and Solway Firth to the Irish Sea. Another large cluster of Bells was in *English West March* and yet more were scattered around the region. Each march had an appointed Warden, who, among other things, was supposed to stamp out reiving and warfare in that march. A major defect in the strategy was that the wardens often were wealthy clan chieftains who encouraged their own reivers to attack other marches. And so it went for three-hundred years.

Then, during the fifteen hundreds, three successive, ill-tempered monarchs of England – Henry VIII, Queen Mary, and Elizabeth I – took a renewed interest in bringing order to the border – or, at least, to somewhere in that vicinity, since its exact path was ... well, debatable. They increased their own wardens’ power and resources and ordered them to stamp out border reiving or face dire consequences. Failing to please those particular royals seldom turned out well for people (think: “Ann Boleyn”), so initial results were promising – at least, from the monarchs’ point of view.

The real turning point came when Elizabeth died in 1603. Scotland's King James VI then became King James I of both Scotland and England, uniting the two kingdoms as "Great Britain" and getting his name forever attached to a well-known version of the Bible. News of Elizabeth's demise reached the borderlands even before James was enthroned. To "celebrate" this turn of events, the Armstrong, Graham and Elliot clans launched a raid of monumental proportions into England's Cumberland County, stealing more than five thousand sheep, goats and cattle and leaving a trail of desolation. It was an epic achievement – and epically stupid.

Scottish thieves rampaging through England was terrible PR for a Scottish King about to assume England's throne. James, a calculating weasel himself, was reportedly "furious" and condemned, not just the perpetrators, but "all rebels and disorderly persons", which pretty well described the entire borderland population. Once enthroned, he disbanded the Marches, renamed the borderlands "the Middle Shires", and set up a commission to impose order. The Commission went after the "great raid" marauders with vengeance. When finally caught, the leaders of the three clans claimed they couldn't have violated any laws because there had been no official government in the time between Elizabeth's death and James' coronation. The Commission hanged them anyway, stringing up seventy-nine the first year and scores of others in the years after that. For reivers as a whole, the message was clear: their way of life was now doomed.⁶



Map 1C: The Reiver Families of the Borders, C. 1500-1700



Map 1D: Southern Scotland and Northern England
13th and 14th Centuries

(Most members of Clan Bell lived in southeast Dumfriesshire)

The Genetic Diversity of the Scots!



Map 1E: Scottish Origenes: Medieval Ethnicity Map of Scotland

“Case study 1 features a test subject whose ancestors were Normans but who eventually became Border Reivers living on the often fluid and volatile Scots-English border.”

Welcome to Ireland



In adding the throne of England to his royal To-Do list, James I (*cf. left*) took on yet another centuries-old problem. England already had conquered the neighboring isle of Ireland several times over, but still hadn't figured out how best to exploit it. England's unbearably arrogant aristocrats – the nobility – thought of Ireland as something akin to an enormous honey pot, a promising source of riches God had provided for their personal benefit. The “annoying” Irish natives were another matter. The English considered Ireland's Gaelic and Roman Catholic inhabitants to be inherently inferior, useful only for supplying services, resources, and goods to the allegedly superior English conquerors. The Irish, in turn, rejected both England's sovereignty and its culture and refused to cooperate. Their own most fervent desire was to drive the despised English out of their homeland and regain control of their lives. It was not a happy situation.

The ever-industrious James decided the long-term solution to both that and those vexing border reivers was to ship all the reivers over to Ireland – at least, those he hadn't already hanged. By transplanting them, along with a huge number of Scottish and English loyalists, to Ireland's Province of Ulster at the northern end of the isle, he could dilute the troublemakers in both Ulster and the Debatable Land while also strengthening the Irish workforce, leading to a more reliable flow of wealth from Ireland to England. Or so he hoped.

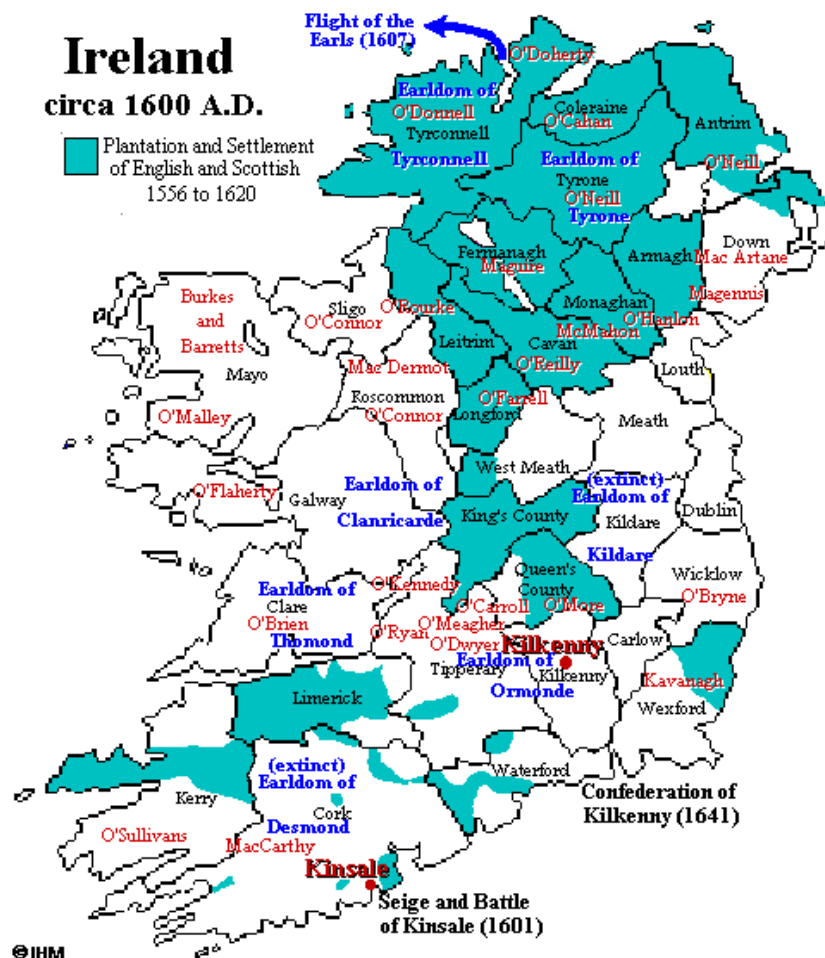
James's immediate predecessors, Catholic Queen Mary and Protestant Queen Elizabeth, already had planted loyal subjects in Ireland's southern provinces, but with marginal results. His effort in the north, though, was far more ambitious and coercive. It began in 1609 with the seizure of some half million acres from Ulster's Gaelic Chiefs, which he, in turn, doled out to aristocratic cronies (who had to move there to take possession). The government then cajoled and otherwise prodded thousands of loyal Scottish and English commoners to leave their homes and begin life anew in less than welcoming Ulster, usually as farmers on that confiscated terrain (*cf. Map 1F*). The pitch to reluctant borderland *reivers* was especially compelling: move to Ireland or die in a truly unpleasant way. A good many Bells, reivers or not, opted for door number one, as shown by their simultaneous disappearance from Middlebie and emergence in Ulster. Ulster's newly propertied aristocrats, in turn, rented out parcels and other resources to the flood of immigrants showing up daily.

The Ulster Plantation proved far more profitable for England than had previous efforts, but it still had mixed results, as Robert Key explains in an article posted by genealogist David Strong:

Settlers certainly came in. By 1622 there were about 13,000 of them, half English and half Scots, but the Irish still lived all around them. Thus from the start the main political purpose of the plantation was weakened. The chance of totally colonizing the forfeited counties was lost and the native population was not brought neatly into the “civilizing conformity” of the English Protestant cultural pattern.

...[T]he overwhelming number of settlers in Ulster were Scots rather than English. More significantly, they were Presbyterian rather than Anglican, and when they first arrived, were being penalized by the English Church as dissenters.

Thus, gradually and overwhelmingly, the English and Scottish Protestant settlement of Ulster was established. Ulster, once the most Gaelic Irish and Catholic province of all, now had a mixed population of opposed interests and beliefs often so closely entangled with each other that streets even in the same town would be named “Scotch quarter” and “Irish quarter”.⁷



Map 1F: The Irish Plantations

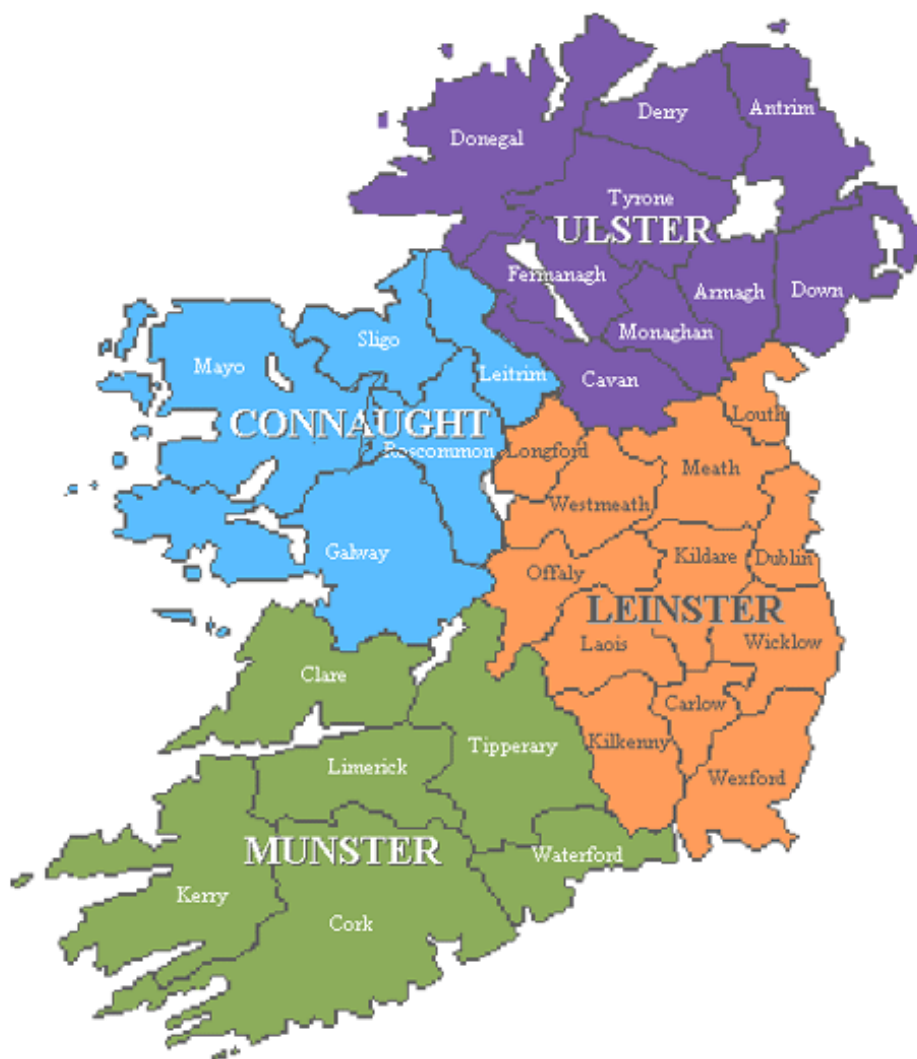
Queens Mary and Elizabeth targeted Leister and Munster in the south

King James I targeted Ulster in the north

Prior to the Ulster Plantation, the Bell clan in Scotland’s Middlebie parish had come to include as many as 31 distinct families, giving rise to an old Scottish adage, “As numerous as the Bells of Middlebie.” Then, by the early 1800s, they had all but disappeared from the parish – although, as late as 1881, “Bell” remained the most common surname in Dumfriesshire as a whole, which suggests that quite a few either reformed or were never reivers at all.⁸ Still, in 1835, the Rev. Robert Nivison of Middlebie Parish was able to write:

This parish has been long celebrated for its families of the name of Bell – so much so that the Bells of Middlebie became a common expression in Dumfriesshire: and many most celebrated individuals of this name, in various departments of society, may be traced to an original connection with our parochial district. These families have mostly now become extinct in the parish, but the prevalence of their name in a former age is testified by the figure of a *bell* found on a great proportion of our gravestones.⁹

Some Bells made it only part way to Ireland before resettling on the island of Islay in the Western Isles, where many people named Bell still reside. Yet, multiple generations completed the journey to Ulster and established new lives there, which is how their name came to be far more common in modern-day Northern Ireland (4,139 Bells per million) than in the larger Republic of Ireland to the south (47 per million). Upon arriving, they spread across the Province, settling in various areas, including centrally located County Tyrone.¹⁰ Map 1G shows Ireland's counties within their four provinces, including Ulster, as they were during the various plantations.



Map 1G: Provinces of Ireland

Once in Ireland, most Clan Bell descendants renounced the thievery and violence of their forebears to become respectable citizens. Two in particular, John Bell (1656-1725) and Captain John Bell (1720-1774), even acquired the unofficial title of “Esquire”, which denoted a commoner with the social status of “Gentleman”, an order of gentry just below that of a knight. Their relationship to one another is unclear, but a single tombstone marks their graves, so the elder John probably was the father or grandfather of the younger. They, in turn, had a descendent named William Bell and, again, the exact relationship is unclear. He could have been anything from a grandson to a great-grand nephew. In contrast to the esquires, however, William was a humble tenant farmer in County Tyrone, where he rented land on the Tullyniskan estate of James Stewart, Esq., a Scottish aristocrat whose own ancestors had built Roughan Castle and controlled large tracts of land throughout the area. (*cf. Endnotes* ¹⁷ *and* ¹⁸, *plus Map 1J*)

Almost all Irish natives at the time of the Plantation were Roman Catholic and most Scottish immigrants were Presbyterian. Most English immigrants shifted from the Church of England (CE) to its sister denomination, the Church of Ireland (CI). Each of the latter two was the official or “established” religion of its nation and both called themselves “Anglican”. Roman Catholicism emphasized obedience to the Pope whereas Presbyterians emphasized individual faith and responsibility. The Anglicans, on the other hand, emphasized acceptance of the current social order and submission to the monarch (government). It was in the interest of Ireland’s government, therefore, to encourage participation in the CI, while discouraging other faiths – which it did. It began with terminology. By law, the word “Protestant” referred only to Anglicans, meaning they rejected (“protested”) the authority of the Pope. The Irish Parliament officially labeled Presbyterians and other non-Anglican and non-Catholic Christians “Dissenters”, meaning they refused to participate in the CI. Then, in the early 1600s, Parliament passed a series of “Penal Laws” limiting the rights of Catholics and others outside the CI. The penalties included:

- Barring Catholics and, later, Presbyterians from voting
- Barring them from public offices, legal professions, and the judiciary
- Withholding legal recognition of Presbyterian marriages until 1782
- Requiring Catholic churches to be built of wood, not stone, and away from main roads
- Barring Catholics from:
 - Military service and firearms possession
 - Intermarriage with Protestants
 - Inheriting Protestant land
 - Owning horses worth more than £5 (to ensure the best horses went to the military)

Parliament revised, deleted and added penalties over the next two centuries, but historians disagree as to how strictly they were enforced. The consensus, according to Wikipedia (a not always reliable source), is that enforcement depended on the attitudes of local magistrates. Some Catholics and Dissenters gave in and joined the CI. Others emigrated. The majority simply grew evermore hostile, and quite a few took up armed rebellion. Some Bells appear to have affiliated

with the CI after arriving in Ulster, but it's unclear whether they had been Presbyterian or some other religion before that. In some distant past, of course, their ancestors had been pagans.¹¹

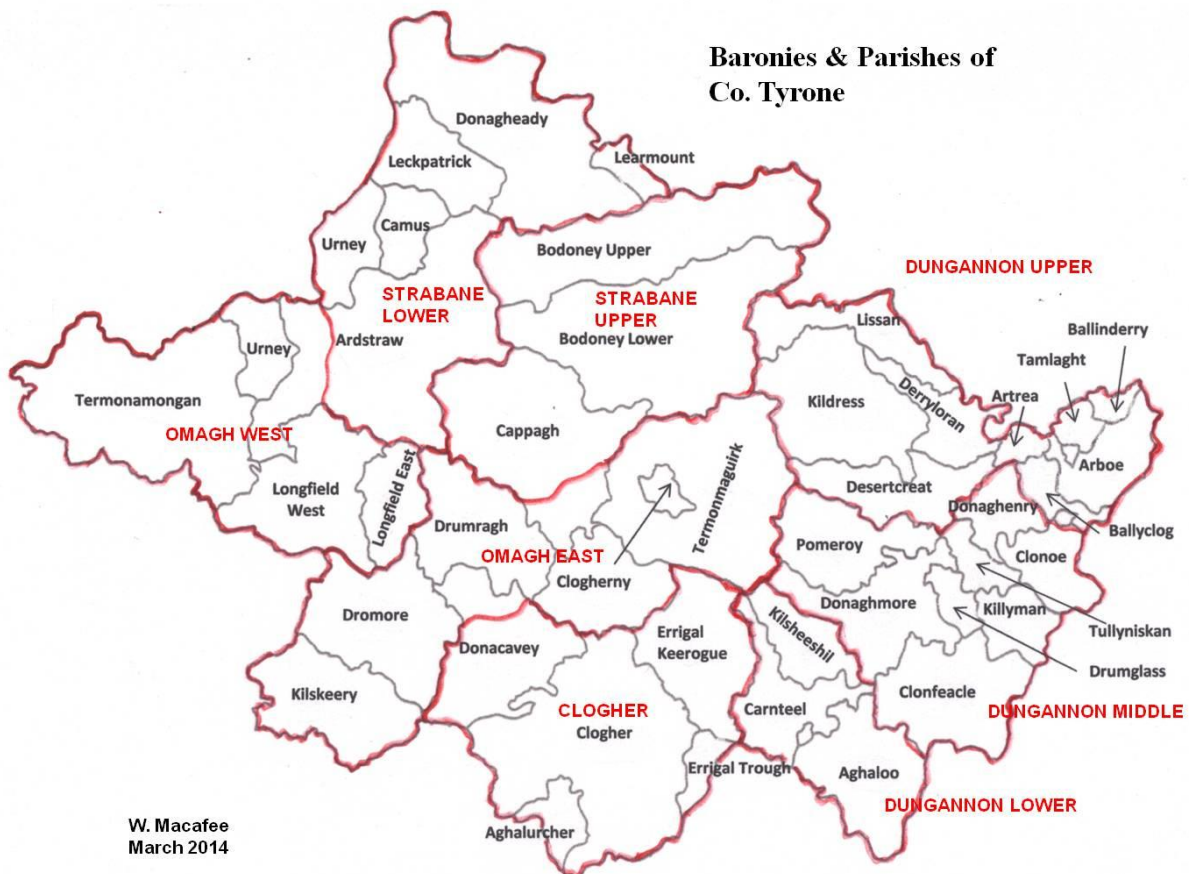
Tracing the religious heritage of a given Scot-Irish family in Ulster goes hand-in-hand with tracing its ancestry, which can be difficult because historical records often are sparse and less than precise. It may be reasonable and accurate, for instance, to assume a given Bell family in Ulster descended from Clan Bell near the Debatable Land, but gaps in official accounts leave their exact lineage uncertain. On the other hand, a wealth of documentation links William Bell, the tenant farmer in Tullyniskan, and his wife, Mary Gilmore, to hundreds, if not thousands, of present-day descendants in America.



Map 1-H: Counties of Ireland

Key Territorial Divisions of 18th Century Ireland

<u>Division</u>	<u>Example</u>
Province	Ulster
County	County Tyrone
Barony	Dungannon Middle
Parish	Tullyniskan
City	<i>an Oghmaigh</i> (Omagh)
Village	Newmills
Townland	Ballymenagh



Map 1-I: Baronies and Parishes of County Tyrone

Life in Ballymenagh

In early 1798, when they and their marriage were still young, Mary Gilmore Bell and her husband, William, were farming a high, rolling meadow in County Tyrone, not far from the geographic center of Ulster (*cf. Maps 1G and 1-H*). She had been born within a mile of there in late 1767 (November 1 or 9, according to some) or early the next year.¹² William, seven or eight years younger, was born in the same vicinity between June of 1775 and the following April. The exact date of their wedding also is unknown, but we can narrow the timeframe. Social convention, together with ineffective contraception, put considerable pressure on couples to remain chaste before marriage. The Bell's eldest son, Thomas, was born January 1, 1796, so it's reasonable to assume they married at least nine months earlier – that is, sometime shortly before April 1795. Mary would have been 26 or 27 at that point, five years older than average for a first time bride, and William just 19 or 20, around five years *younger* than average for grooms.¹³ His relative youth would have made it socially awkward for them to marry much earlier.

The earliest known reference to Mary's birth family is in the Religious Census of 1766, which lists her father, Samuel Gilmore (alt. sp: Gilmour, Gilmoure), as a Protestant living in a townland of County Tyrone called Ballymenagh (Irish spelling: Baile Meadhonach). Townlands are Ireland's smallest territorial units and "...the most specific address usually available to rural dwellers."¹⁵ Covering just under 248 acres (0.39 square miles), Ballymenagh was a collection of small farms spread over the rolling hills two miles north of Dungannon (*cf. Map 1H*) and within walking distance of a hamlet called Newmills (alt. sp. "New Mills"). The townland and hamlet both are within the civil parish of Tullyniskan (*cf. Map 1-I*), which is part of the barony of Dungannon Middle on the east side of the county.¹⁶ Ireland's leaders apparently entertained themselves by creating an endless array of pointless and overlapping administrative districts. They still do.

A commentary on the website, *Ulster Ancestry*, says the Gilmore clan had both Irish and Scottish roots and had been "...a very powerful family, controlling large territories in the baronies of Antrim, Castlereagh, and Lecale before the Plantation." They were subordinate, though, to the O'Neill clan, which ruled all of County Tyrone during that era.¹⁴ When Mary's family was in Ballymenagh, other Gilmores were in the townland of Roughan, a mile northeast of Newmills. The most notable landmark there is Roughan Castle (*cf. photo*), built in 1618 by Andrew Stewart, the second Lord Castlestewart. It gained renown in 1653, when Sir Phelim O'Neill took refuge there during Oliver Cromwell's bloody siege of Ireland. A Gaelic Irish Catholic, O'Neill had commanded Irish forces in the Rebellion of 1641, during which they destroyed the Anglican church in what later became Newmills. While scourging the country twelve years later, Cromwell's forces dragged O'Neill from Roughan Castle and took him to Dublin, where the High Court convicted him of treason and had him hanged, drawn and quartered – a grotesque public spectacle (and no fun for the victim). It was a brutal, bloody era.



The church the rebels destroyed in 1641 was actually in Doras, a nine-acre townland overlaid more than a century later by the hamlet of Newmills. As in Ballymenagh, Irish farmers had tilled the fields in Doras for several generations under the protection of the O'Neill clan. Then, James I forced them to go elsewhere, turning their land in Doras over to Scottish and English invaders, who announced their intention to stick around by building the ill-fated church. To Phelim O'Neill and other Irish Catholics, the Doras Anglican church symbolized the seige and occupation of their homeland; so, in the midst of their rebellion, they tore it down. It didn't help.

In 1758, the owner of land adjoining Doras erected two new corn-mills, after which the still tiny settlement there came to be called, "Newmills". The mills evidently were helpful to local farmers, but did little or nothing to increase the population. By 1831, the hamlet still had just 105 residents and 20 dwellings, "most of which [were] indifferently built."¹⁷ The population today stands at around 400. In 1792, Ulster Plantation descendents still living in and around Newmills (including, no doubt, the Protestant Gilmores) finally built a new church – right next to the ruins from 1641. Why they waited 150 years to do so is unknown, as is their place of worship during the interim (assuming they had one). The "new" church, Holy Trinity (*cf. photo, below*), adjoins a cemetery with tombstones dating to the time of the original church, and some of those stones bear the names "Gilmore" and "Bell". These are two of the inscriptions:

- 1) Here lyeth the body of ---- of ---- Bell who departed this life June 2 in the 59 year of his age. Anno Domini 1682. Also the body of John Bell Esquire of Bell Grove who departed this life the 2 day of July 1725 aged 69 years. Also Barbara his wife who departed this life the 8th of March 1748 aged 80 years. Also the body of Samuel [G. Bell] who departed this life February the 28 1766 aged 35 years. Also the body of Captain John Bell esquire who departed this life 15th of November 1774 aged 54 years.
- 2) In memory of Thomas Gilmore of Roughan who died January 11th 1867 aged 71 years. Also of Isabella Gilmore his beloved wife died January 28th 1867 aged 69 years. Also their beloved son William Gilmore who died 23rd February 1892 aged 62 years. And his beloved wife Jane Gilmore who died 21st August 1835. Also William Gilmore jun who died 11th March 1913 aged 41 years. Also Isabella E D Gilmore who died 10 November 1938.¹⁸



Although the vast majority of Ulster Scots were Presbyterian, there was no Presbyterian congregation in Newmills until 1835.¹⁹ The Penal Laws might have had something to do with that, but it's also possible there just weren't enough Scots in the area – Scots, at least, who were good Presbyterians. It's hard to imagine the rigid (read: severe) Calvinism of early Presbyterians swaying the rowdy hearts of the Bells and other reivers from the Debatable Lands. Anglicanism was no emo-

tional treat, either, but the 1766 Religious Census and those tombstones in the Holy Trinity cemetery show that at least some Gilmores and Bells had found their way to the Church of England. On the other hand, Newmills went 150 years without an actual church building, so "high church" worship with formal liturgies and elaborate vestments wouldn't have been part of the picture.

All that, in turn, would have made them ideal candidates to become followers of John Wesley. Wesley was an 18th century Anglican priest in England who, after a personal spiritual awakening, came to believe Anglican worship was too formal and dry to reach people's hearts. To help them experience faith in a more intense, spiritual way, he went where they commonly gathered, such as outdoor markets and (I swear this is true) open pit coalmines, where he preached ringing,



passionate sermons – often to hundreds at a time. He did that two centuries before the invention of microphones and amplifiers, so he must have had phenomenal voice projection. It was all the more impressive because he was just five feet, two inches tall. He then organized his followers into small groups that met in cottages and barns to study Scripture and encourage one another to lead godly lives. Although his hope had been to strengthen Anglicanism, he eventually assented to the desire of his followers in America to form a separate denomination, which they called the “Methodist Church” – a reflection of Wesley’s methodical approach to living a Christian life.

Wesley’s life and work centered on England, but he also preached throughout Ireland, visiting every county, save County Kerry, over a forty-year period. In 1768, he even held cottage prayer meetings in County Tyrone, as the Anglicans in Newmills might have done in the absence of an actual church building. One can imagine, then, how Wesley’s charisma and organizational skills could have swept them into his movement. There’s no way to know what involvement, if any, the Gilmores and Bells had with the Wesleyan Movement in those days, but their experience in Newmills might well have been their model and motivation years later for holding prayer meetings and building a Methodist meeting house three-thousand miles from there.

The birth date on Samuel Gilmore’s tombstone is December 25, 1745 (Christmas Day), *not* December 28, as one *Findagrave* contributor posted. The birth date of his wife Mary is less certain. Some claim she was born February 12, 1737, while others believe the date on her tombstone is “November 31, 1745”, three weeks before Samuel was born.²⁰ Although some Irish women, including their eldest daughter, were older than their husbands, their culture and the birth dates of their children make it far more likely they were born the same year, i.e., 1745. That would have made them around twenty at the time of the 1766 Religious Census, and almost 22 when their first child, Mary, was born in November the following year. Six more children arrived over the next two decades: Jane (1770-1791); John (1773-1860), who was born on his father’s birthday; William (1777-1812); Margaret (1780-1867); Samuel (1784-1864); and Nancy (1785-1824). Naming their third son “Samuel” after his father followed Scot-Irish naming patterns and suggests they named John after his paternal grandfather and William, after his maternal grandfather. In the same way, they apparently named their first daughter, not after Mary herself, but Mary’s mother, and Jane after Samuel’s mother. Having already used the name “Mary”, they would then name their third and fourth daughters after the girls’ maternal aunts. Similar patterns are evident in later generations, so the same names keep appearing and driving us nuts.



Thirty-two years after the Religious Census found Samuel in Ballymenagh, his daughter Mary was there with her husband, William Bell, and their two-year old son. They, too, followed Scot-Irish custom by naming their first son “Thomas” after William’s father, and their soon-to-arrive second son, “Samuel”, after Mary’s father. Eventually, they would name their third son after William himself, and (it follows) their fourth son after William’s paternal grandfather – who, therefore, must have been “John Bell” (*cf. headstone inscriptions, above*). A 1798 land survey (*cf. Survey Map 1J*) identifies “W^m Bell” as the tenant of Parcel 34 on the Ballymenagh estate of

James Stewart, Esq. (*cf. picture*). The estate encompassed Ballymenagh and portions of two other townlands, all of which Stewart subdivided into tillable parcels for rent by commoners such as the Gilmores and the Bells. No other Bells or any of the Gilmores appear on the survey, though, which raises a few questions: Where did the Gilmores live at that point? How did 22 year-old William afford the rent? And how did he cultivate all that land while Mary was six months pregnant and caring for a toddler?

The answers might lie in the economic practices, culture and technology of that time and place. In the late 1700s, rural areas in Ireland, including a good part of Ulster, were still pre-industrial. The vast majority of people – whether on farms or in towns – lived where they worked, and farm machinery often was primitive and homemade, so both planting and harvesting required long hours of hand labor. It also was the tradition of borderland Scots and their descendents to live in multi-generational households. A single home often included two parents and their children plus the wife’s parents and unmarried brothers and sisters. Some homes even included married siblings and their children. Everyone in the household, including children, also contributed to the family’s economic well-being by working in fields, tending to livestock, and taking care of the home, where most education occurred.

It is more than likely then, that in the first few months of 1798, the Bells and at least two generations of Gilmores were sharing a cottage, the rent, and the fieldwork – with William Bell as the official tenant. The Gilmore’s daughter, Jane, had died by then and their eldest son, John, had married Jane Donaldson. The latter two, in turn, might have lived with the Donaldson family, which was of Irish, rather than Scottish, extraction. In a Bell-Gilmore household, two year-old Thomas would have been the only one excused from farm work, leaving eight people (four males and four females), rather than William alone, to tend Parcel 34 and help with expenses.

Like pieces of a puzzle, Ballymenagh and other Irish townlands have wildly irregular shapes, and that was true of each parcel on the Stewart estate, too, including Parcel 34. The surveyor, John Longfield, also ignored cardinal directions and oriented the estate map about 135 degrees east of true North (*cf. Survey Map 1J*), putting the northernmost boundary at the lower right and the southernmost boundary at the upper left. In short, the survey is almost up-



side down in comparison with conventional maps. The Bell-Gilmore acreage was near a large pond named “Far Lough” (*cf. above, and Survey Map 1J*) and there was both an existing canal and a defunct one passing through adjacent parcels. Brief markings also show the presence of two roads – one “from Newmills” (to the northeast) and the other “from Dungannon” (to the south). Each rented parcel bears the name of its tenant, a unique identifying number ranging from 2 to 43, and a unique code consisting of three numbers separated by hyphens. The first number in the code ranges from 0 to 47, the second from 0 to 3, and the third from 0 to 36. Parcel 34 includes the code “5-2-25” plus the crude outlines of two rectangular structures, which were probably the house and barn. A few other parcels have similar sketches.

A 2018 street level view from Google Images (*cf. Image GI-1*) shows that Parcel 34 remains tillable farmland today. By turning the 1798 survey map closer to true North and placing it next to a recent satellite image, one can still make out the core of Wm Bell’s acreage, although the outline has changed considerably. On “REORIENTED Survey Map 1J” (*cf. p. 24, below*), the parcel’s curving upper right boundary is also the boundary separating the townland of Ballymenagh from that of Quintinmanus. The upper right quadrant of the satellite image (Image GI-2) shows the same townland boundary running parallel to Minaveigh Road (upper center to lower right). From there, it veers eastward (center right) and follows a tree line a short distance to a cluster of houses before becoming a canal east of Quintinmanus Road. The street level view of Parcel 34 (*Image GI-1, this page*) faces southwest from Minaveigh Road. By expanding the image, one can see in the data box (upper left) that, more than two centuries after the Bells and Gilmores tilled Parcel 34, the street address is still “34”.



Image GI-1 - Parcel 34 - 34 Minneveigh Road

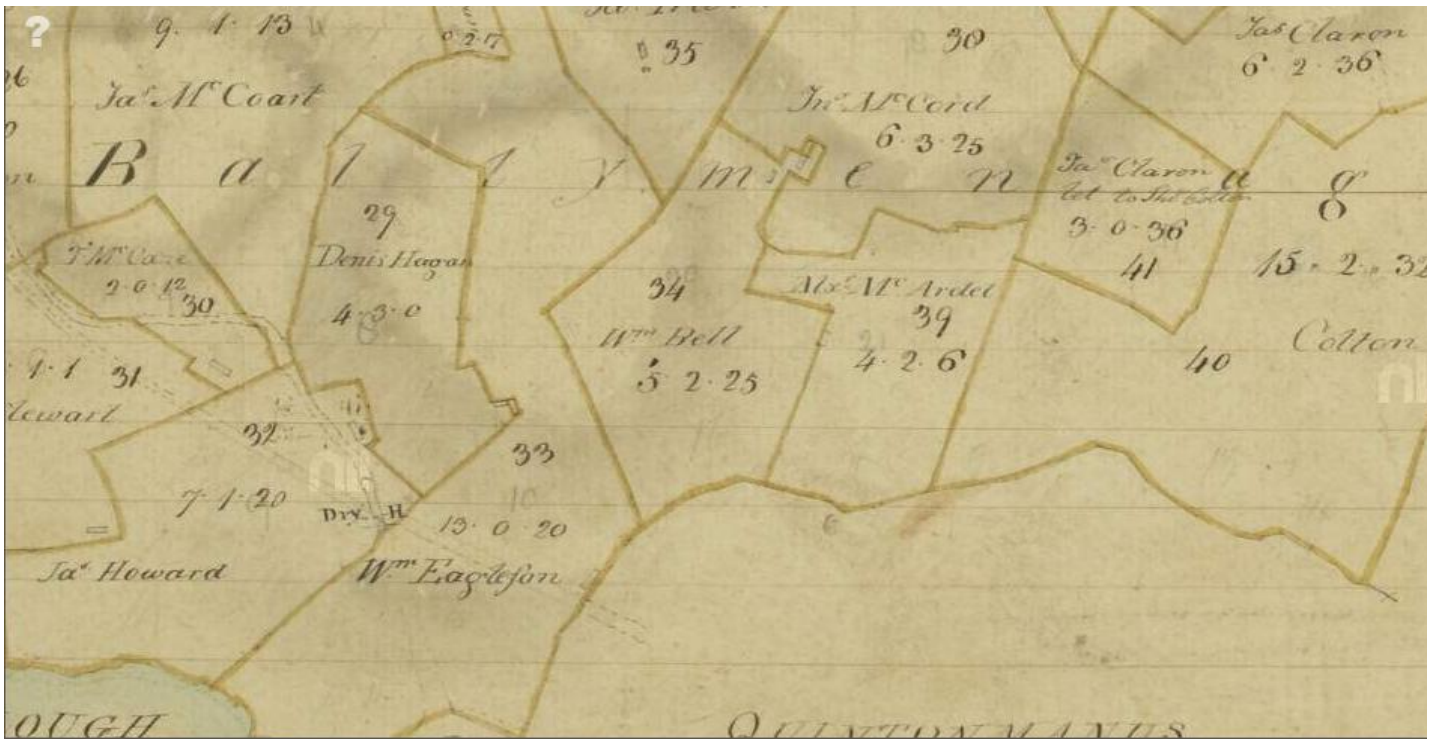
A survey of the lands of Congo Gortnaglusk and Ballymenagh in the barony of Dungannon Middle and County of Tyrone the estate of James Stewart 1798. Names of tenants and acreage of holdings shown.



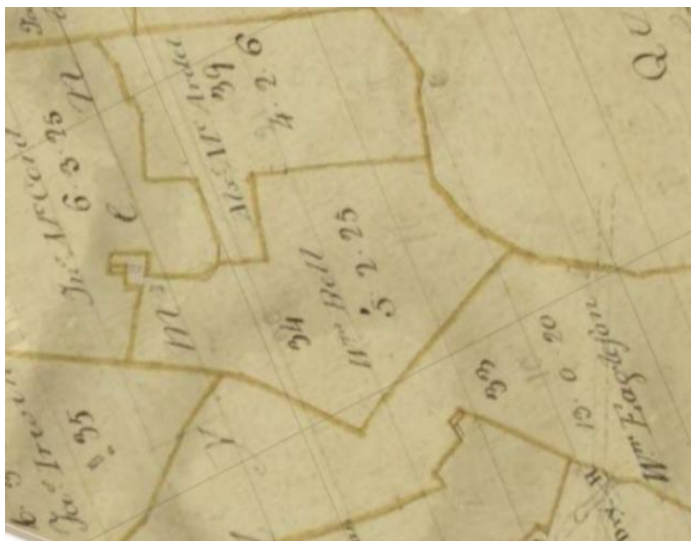
Survey Map 1J: Estate of James Stewart, Esq., Ballymenagh

“A survey of the lands of Congo, Gortnaglusk, and Ballymenagh in the barony of Dungannon Middle and County of Tyrone the estate of James Stewart 1798. Names of tenants and acreage of holdings shown.”

Notes: “W^m Bell – Parcel 34” is bottom center, directly above the ‘Q’ in Quintonmanus. The survey map is oriented to the southwest instead of true north, which is to the lower right. For greater clarity, see “Map 1J Enlarged” (below) or the National Library of Ireland website: <http://catalogue.nli.ie/Record/vtls000302579>.



Survey Map 1J – Enlarged: “W^m Bell – Parcel 34”
 Estate of James Stewart, Esq., Ballymenagh
 (Oriented to Southwest)



W^m Bell - Parcel 34 - 1798
 Estate of James Stewart, Esq.
 Ballymenagh
 REORIENTED Survey Map 1J (oriented to North)



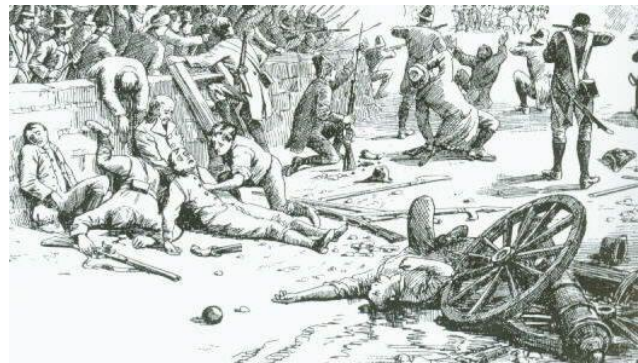
Parcel 34 - 2017
 34 Minaveigh Road
 Ballymenagh
 Image GI-2 (oriented to North)

The Irish Rebellion of 1798

By the mid-seventeen hundreds, Ulster had developed a thriving linen industry that benefitted rural flax growers like the Bells and Gilmores as well as urban textile and shipping enterprises. It was a mark of the Ulster Plantation's success, but Ulster's industry was doing so well that England's industry was unable to compete. England therefore imposed heavy restrictions on Irish flax and linen producers, strangling their industry and further inflaming ongoing Irish resentment. That led several thousand Catholic, Protestant, and Dissenting commoners to form an alliance in 1791 called the "United Irishmen" (UI). Its aim was to provide mutual support and to "press for removal of English control from Irish affairs". They held their first meetings in County Antrim, immediately east of County Tyrone, and soon had members throughout Ireland. The aristocracy and loyalist commoners viewed the UI as a threat to their social dominance and tried to repress it by persecuting and, even, prosecuting its members. Before long, the already fragile social fabric disintegrated altogether.

Harassed, hopeless, and seeing no other way forward, the United Irishmen launched a violent rebellion in May 1798. Within days, armed conflict engulfed the whole of Ireland, although the most intense battles took place in just a few areas, including Belfast in County Antrim.

Each side resorted to brutality, torture and acts of vengeance, which sometimes ensnared non-combatants. The rebels, with intermittent support from the French (who were Catholic), managed to win a few battles, but British forces, working in concert with loyalist Irish Yeomen (a highly political version of a national guard), proved overwhelming.



Within just a few months, an estimated 20,000 to 50,000 people were dead, of whom just 2,000 were British military forces and 1,000 were loyalists. In September, the rebellion collapsed and the government executed the rebel leaders. (*Painting: Battle of Antrim, Artist Unknown, 2014*)

In 1945, the *Irish News* ran this account, written in 1798, of a rebel leader in County Tyrone.

The picturesque little town of Moy [in] County Tyrone has links with the stirring days of 1798 for it was there that Sam Graves, the Insurgent Chief of the Tyrone border was born in 1758, the son of William Graves, a general merchant in nearby Charlemont. Of the early life of young Graves little is recorded. Like many of the Protestant radicals, he joined the Irish Volunteers after 1778, being a member of the Moy Corps in September 1779. The chief of the volunteers, Lord Charlemont the Volunteer Earl, was the local landowner. Edward Harper of Gorsetown, Moy made a report of the state of the district for the government on 7th August 1798 from which we learn some details of Graves connection with the United Irishmen which had been founded in Belfast in 1791. In 1795, denied any chance of reform, the movement was driven underground and began to plan a rising with French military support. Harper states:

“Samuel Graves of Moy was the Rebel in Chief here and proclaimed on his door on the 6th of December past (for I saw the notice) ”A wet winter a dry spring, A bloody summer and no King.” This man is somewhat a scholar, he can read in the Latin and speak for hours. I am informed that many Seditious meetings were held in his back room under the guise of a lodge of Free Masons. In May past Mr Knox’s Yeomen raided the lodge in Graves’ back room but found no documents, which may have been removed before hand. They found in the thatch four dozen pike heads and two stand of flintlock and burned down the house. Graves was not there but his wife was, but would not divulge though ‘tossed on the blanket’ in the Square. Where Graves is I know not now, but it is said he has fled to America.”²¹



“Tossed on the Blanket”

No records have surfaced showing how the Gilmores and Bells viewed this particular rebellion (one of many in Irish history) or what involvement they had, if any. Ballymenagh and Newmills were just 50 miles from the ferocious battles near Belfast to the east and eight miles from those in Moy to the south, so family members certainly were aware of the violence and its relative threat to their loved ones and themselves. The suppression of the Irish linen industry also would have had a negative impact on their economic well-being, as it did on their non-Protestant neighbors and friends. Ireland, at that point, was an unpleasant place to be, no matter which side one supported, and future peace and prosperity were in serious doubt. Vast numbers of people from every ethnic and religious background already had emigrated over the past century, and the recent birth of the United States, with its promise of liberty and opportunity, inspired tens of thousands to go there to build a new life.

During the late spring or early summer of 1798, then, in the midst of tumult and uncertainty, three generations of Gilmores and Bells, thirteen people in all, said farewell to their families and friends and left Ireland for good. It was an especially difficult parting for John and Jane Gilmore because, for reasons now lost to history, they took along their two-year old son, William, while leaving their three-year old daughter, Margaret, for Jane’s parents to rear. They would not see her again for forty-five years. “The One Left Behind” in Chapter 8 tells more about Margaret’s life in the years that followed.

An Arduous Journey

Some Gilmore and Bell family genealogists rely on a brief twentieth century document, labeled the “Boston Transcript” (*cf. below*), to date the families’ journey from Ireland to America. The Transcript consists of two separate pages, each with two parts. To help explain them, we’ll call the four parts “1a”, “1b”, “2a”, and “2b”. Part 1a is a short, printed passage transcribed from a Boston genealogical column, dated August 3, 1932, and 1b is a typed notation over the initials “PBW”. Both 1a and 1b discuss the extended family’s departure and arrival. The second page, comprising 2a and 2b, is a letter from Samuel Gilmore Palmer to his daughter, Elizabeth Gardner Palmer Ruddy (or “EPR”), who was called “Ibbie” by family members. Part 2a is a typed transcription of birth and death dates from a family Bible and includes several corrections in ink plus at least one uncorrected error. Part 2b is his handwritten explanation of his transcription.

The Transcript as a whole has inspired a lot of further research, but, like Wikipedia, it’s neither a primary source nor a consistently reliable one. Part 1a, for example, says the Gilmores and Bells “...arrived at Philadelphia from Tyrone, Ireland, in September 1798”, but in Part 1b, PBW says the Bells’ son, Samuel, was two months old when he “left Ireland” and eight months old when he “arrived” (i.e., landed in America). Samuel was born in March 1798, so, in that scenario, the family left Ireland in late May or early June (when Samuel was eight weeks old) and arrived six months later (i.e., November or December) – which is two or three months after the September arrival cited in Part 1a. The voyage itself in that case would have lasted five or six months, compared to the average of one and a half months for ships crossing from Ireland to Philadelphia. It would have been a catastrophically slow “voyage of the damned” and arrived with just a fraction of the original passengers, a multitude having died of starvation along the way.²² It would have been infamous. That it was *not* means the timeline simply is wrong. PBW also says Mary, the eldest daughter of Thomas Bell (i.e., Samuel’s niece), was the authority for his information and that she gave PBW an ambrotype of Samuel’s wife, “Polly Codner”. Those assertions ring true. Mary Bell (1821-1915) married John Gilmore’s son, John Gilmore Jr., and would have known all the people involved. She might even have had an ambrotype of her Aunt Polly. The only issue is the claim of a six-month ocean crossing. It’s far more likely that in the century and a third of retelling the story, a voyage of six weeks morphed into one of six months.

The journey was momentous no matter how long it took. When the extended family set out from Ballymenagh, they had, first, to get from their inland home to a seaport, the nearest of which was 36 miles away. In some parts of Ireland, people of means could travel cross-country in coaches during that era, but a low-income, multi-generational clan of flax farmers transporting small children and treasured belongings on a one-way trek would have walked and used horse or ox-drawn carts to reach their seaport of choice. The distance and varying quality of roads, in turn, would have made the timing uncertain, as would the threat of highway robbery or, perhaps worse, blockades stemming from the Rebellion, which was, by then, well underway. Then, once at the seaport, disposing of their carts and animals might have consumed yet more time, unless they had made prior arrangements.

5074. 2. BELL, CODNER, TWIST.
N. C. D. C., Aug. 3, 1932. Samuel and
Mary (Smith) Gilmore, with three sons,
three daughters and four grandchildren,
arrived at Philadelphia from Tyrone,
Ireland, in September, 1798. Their eldest
daughter, Mary, and her husband, Wil-
liam Bell, brought two of the grandchil-
dren: Thomas, born Jan. 1, 1796, who
married, 1820, Anne Van Giesen and had
four daughters, died June 11, 1878, at
Bennett, and Samuel, born March, 1798,
married, 1822, Mary (Polly) Codner. Their
children: Lucy, born 1823, died 1891 in
Iowa, married a Baldwin; Mary, married
Elija Talmadge; Julia, married Eric T.
Ward William, married, and had a fam-
ily; Caroline, married a Young; Margaret,
married (second wife) Eric T. Ward;
Henry, killed in Michigan; Hattie, never
married, and Charles.

Your Samuel Bell left Ireland, aged
two months; arrived, aged eight months.
He died Sept. 15, 1843, in California.
Have an ambrotype of Polly Codner,
given me by Mary, daughter of above
Thomas Bell, and authority for this state-
ment.

P. B. W.

"Boston Transcript" Page 2
Parts 2a and 2b

E. P. N.

Gilmore Genealogy

Samuel Gilmore (1st) Born in Tyrone Co., Ireland, Dec. 29, 1746. Died Aug. 31, 1831. His wife, Mary Bell, Feb. 12, 1737. D. Sept. 6, 1832. Their children were:

Mary, B. Nov. 1, 1767. D. Sept. 6, 1852.

John (father of Samuel (3rd) M. D.), B. Dec. 25, 1775.

William, B. July 3, 1777. D. Aug. 17, 1812.

Margaret, B. Feb. 17, 1780.

Samuel (2nd), B. June 23, 1783.

Haney, B. Apr. 16, 1785. D. Dec. 17, 1825.

Incomplete (partly tentative) list of Samuel (2nd)'s children: John, William, Wright, Margaret (?), Mary (or Ann) (Mrs. Sinclair), Samuel (3rd) M. D. B. Jan. 10, 1804 in Aurelius, Cayuga Co., N.Y. D. Dec. 1880. Married Phoebe Maria Brown on Sept. 5, 1833. She was born Feb. 5, 1815, and died Aug. 1, 1856. Their children:

Lewis Brown, B. Jan. 21, 1836. D. May 1880. M. Amelia Weed Jan. 1863.

Benton, B. Apr. 13, 1830. D. July 18, 1853.

Jane Elizabeth, B. Aug. 8, 1840. D. Aug. 16, 1938. M. David Henry Palmer June 25, 1863.

Marietta, B. Oct. 6, 1842. D. Dec. 22, 1920.

Caroline Augusta, B. Apr. 13, 1845. D. March 6, 1925.

Dear Effie:

The above is your Dad's miserable attempt to give you some information concerning your Gilmore folks. I have no complete records of the Gilmore clan. Most of the data comes from a dilapidated Gilmore Bible, but most fragmentary. Some comes from my own fallible memory. Once or twice I went over in the Montezuma section where my grandfathers' brothers & sisters lived, but I have doubt about the first name of Mrs. Sinclair (or her husband's Christian name). I am not sure whether there was a sister named Margaret, altho there were Margaret G. whom my mother's parents often mentioned. She may have been a cousin. I have lost track of all my Gilmore & Sinclair cousins. A Robert G. was, I believe, an Aunt Corrie's funeral, but I don't know his exact descent or his address. Perhaps I can sometime get some better information. I hope so.

Dad

"The Boston Transcript," August 1932,
as preserved and presented by Gary Gilmore and Mike Ruddy, 2000.

Adding to the uncertainties, ship captains sometimes delayed their departure until they had a full complement of passengers. Some passengers, in turn, could pay only part of their fare up front, and so, had to remain onboard when the ship docked at the other end until they paid the remainder. Hoping to take advantage of the situation, Americans often milled around the docks in Philadelphia, New York and elsewhere, offering to pay off people’s fares in return for some period of indentured labor.

The Gilmore-Bell clan’s choice of seaport in Ireland also would have affected the duration of their journey, but only by a few days at most. Some ports were closer to their home in Newmills than were others, and some were closer to America than were others. The chart below shows the approximate distance from Newmills to each of the five most popular Ulster seaports of the era and the distances by sea from there to the Port of Philadelphia (using present-day routes). The shortest voyage would have been from Sligo (3,244 nautical miles) and the longest, from Newry (3,465 nautical miles – “nm”), a difference of 221 miles. Sailing ships in that era averaged around 60 miles per day, so sailing from Newry instead of Sligo would have added just four days to the voyage. Any of the first three ports on the chart (Londonderry, Belfast, and Newry) would have been within a few days’ walk of Newmills. No documentation has yet surfaced showing which port the Gilmores and Bells chose, but Londonderry was the most popular at that time²². The route there from Newmills also avoided the most active battle zones of the Rebellion.

The Journey from Newmills to Philadelphia					
Northern Ireland Seaports in 1798, L to R According to Popularity					
Seaports	Londonderry	Belfast	Newry	Sligo	Larne
Direction	Northwest	ENE	SSW	Southwest	East
New Mills	46 mi	42 mi	36 mi	87 mi	64 mi
Philadelphia	3,282 nm	3,400 nm	3,465 nm	3,244 nm	3,399 nm
Total	3,328 mi	3,442 mi	3,501 mi	3,331 mi	3,463 mi

All these variables (i.e., distance to seaport, means of transportation, disposition of carts and animals, departure delays, length of voyage, and disembarkation) would have affected the overall duration of the clan’s journey, but again, there’s nothing at hand to support PBW’s claim it lasted six months. The most reasonable estimate is that it took less than *two* months to get from Newmills (or Tullaniskan in general) to Philadelphia: three days to reach the seaport, a day or two to dispose of carts and animals, six weeks aboard ship, and a day or two to disembark – or a total of about seven weeks. Therefore, if Part 1a of the Boston Transcript is right in saying the clan arrived at Philadelphia in September 1798, they probably left Newmills the previous July.

Landing in Philadelphia in September 1798 also would be consistent with four well-documented facts: 1) Irish immigration to America was consistently high during that period, 2) the Irish Rebellion provided a significant impetus to leave, 3) most transatlantic passenger voyages took place between March and October, and 4) Philadelphia was the primary destination of Irish immigrants during that era. Other documents, such as the U.S. Census, not only confirm Samuel Bell was born in Ireland in March 1798, but that his younger brother, William, was born in New York in August 1801, meaning the family emigrated sometime between those events.

Sarah V. Riblet, while a student at the University of Pennsylvania, used original accounts from journals, letters and newspapers to write an Honors Thesis examining the experiences of Irish immigrants to America from 1783 to 1812. The process of relocating from their rural Irish homes to America, says Riblet, was a “formidable challenge” that émigrés could not take for granted. “[T]hey had to use what little information was at their disposal to make educated choices about which owners, ships and captains they could trust with their lives. Selecting the wrong ship with the wrong captain could have disastrous consequences.” These excerpts from her thesis illustrate some of the more common experiences.



Conditions were most favorable for sailing across the Atlantic during the spring and summer months, and, from as early as February to as late as October, the front pages of port city newspapers across the North of Ireland were filled with advertisements for ships sailing for American ports. In Gordon’s Newry Chronicle, the Londonderry Journal, the Belfast News-Letter and the Belfast Commercial Chronicle, these advertisements took on a standard form; a few weeks before a ship’s scheduled departure, its owners would announce which “bustling city in America” was its destination, extol the virtues of its captain, and proclaim the sumptuousness of its accommodations.

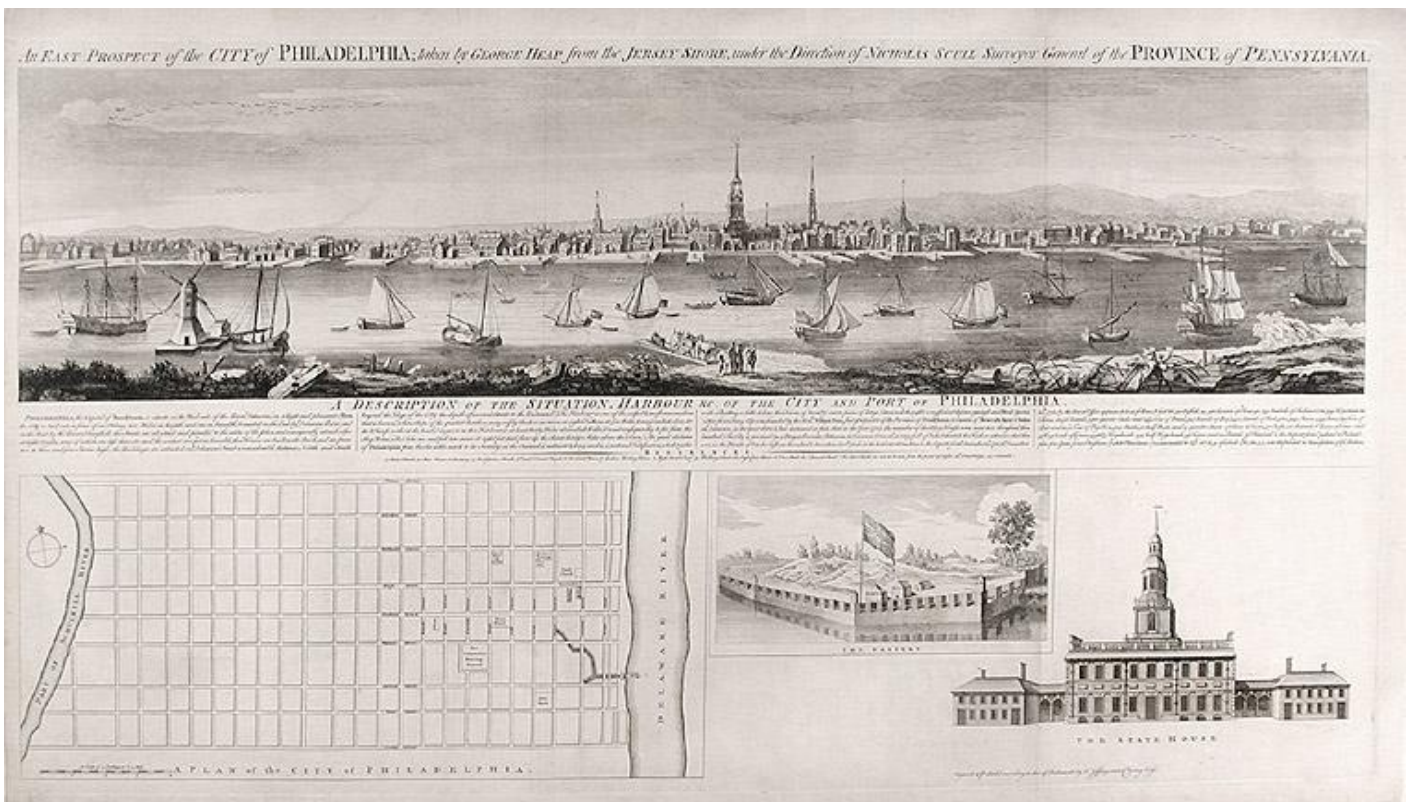
...The first universal challenge of the voyage was the emotional upheaval of leaving Ireland. Cumming wrote of her depressed spirits as her ship sailed out of Warrenpoint, County Down, and she watched her family “walking along the shore till I could see [their] figures no more.” This experience of loss at leaving one’s home was undoubtedly a deeply painful personal phenomenon for many passengers, although some took it as an opportunity to build camaraderie below decks. As Campbell observed while waiting to depart Londonderry, “the greater number of our steerage passengers (in order to drive away the sorrow which a separation from their native land produced) entered into the greatest extravagance in dancing, drinking, singing etc,” even as “some of the more sober and aged, gave themselves up to the deepest melancholy.”²³

Once underway, a “multitude of discomforts” overwhelmed some passengers, most of whom, according to Riblet, had never been at sea before. “The close quarters...and the inability to escape or seek medical treatment elsewhere made the...voyage a brush with death.” She again quotes a passenger named Campbell, for instance, who described a storm in which “the sea rose into tremendous waves and the vessel rolled in the most awful manner through them [so that] during the night every moveable in the Ship was put in motion. The kegs full of water for immediate use and the buckets full of all kinds of filth were hurled in the greatest confusion through the steerage to the great offence of our smelling organs.”²⁴ One can imagine there also was a lot of praying and vomiting.

Most passengers were new to such experiences, but they were neither helpless nor brainless.

...Displaying an impressive sense of organization, in addition to a commitment to the gender-segregated social order of the period, a commodore or president was elected – berths were laid out for passengers and the males were very properly separated from females. We engaged a cook to keep on a fire and attend the sickly and aged passengers.... Each passenger agreed to pay him one shilling for his trouble. The ship was regularly washed out by the passengers once a week and swept every day to preserve cleanliness. (*Campbell, as quoted by Riblet*)²⁵

Upon arriving in Philadelphia, a female passenger named Mary Cumming wrote, “[I]t would be impossible almost to conceive the delight I felt when again I set my foot on land. I never in all my life felt so truly grateful to Providence.” According to another passenger, “The long line of fine ships as you approach the city [was] very grand indeed ... [and] the view of the Pennsylvanian shore on one side and Jersey on the other was beautiful beyond description.” As Riblet says, “The renowned city spread out before them, a metropolis on a scale for which no northern Irish town had prepared them.”²⁶



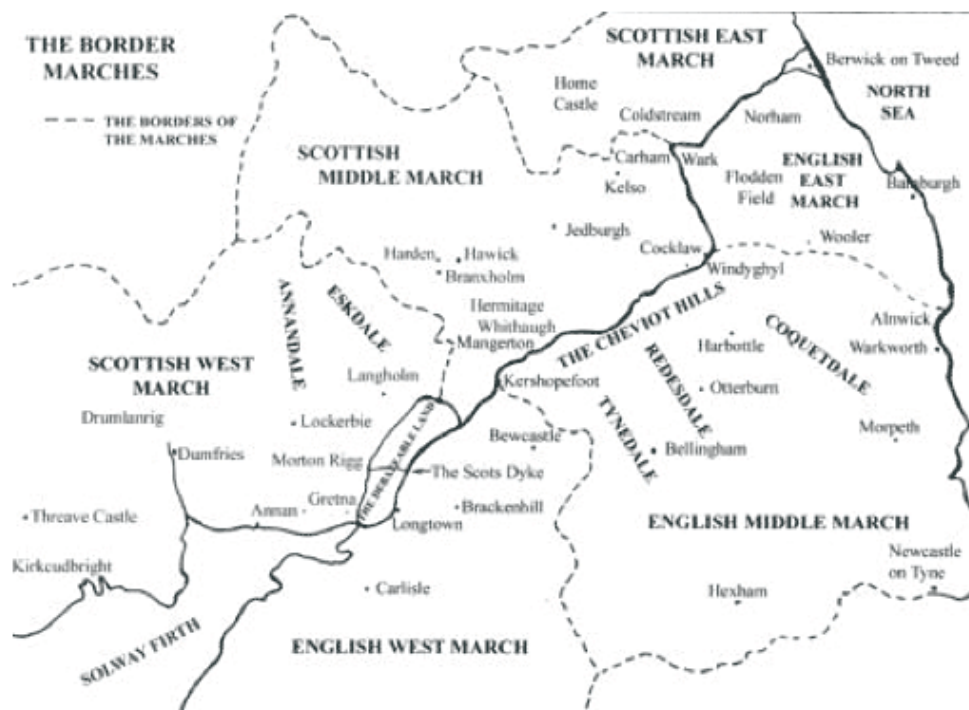
Map 1K: City of Philadelphia by George Heap; Thomas Jeffries, Engraver, 1771

ENDNOTES – CHAPTER 1

- ¹ “Scottish Surnames or Variants”. Cf. www.scotlandspeople.gov.uk.
- ² “The Troubled Border Years”, Turnbull Clan Association. Cf. www.turnbullclan.com/tca/index.php/history/turnbull-trails/106-3-the-troubled-years-in-the-borders.html
- ³ “England’s North East”. Cf. <http://englandsnortheast.co.uk/BorderReivers.html>
- ⁴ “Clan Bell”. Cf. www.geocaching.com/geocache/GC6ZDGB_clan-bell?guid=ef0df178-dd94-4ba5-b18e-55c856caafdc. Also cf. www.clanbell.org/roots.html and <http://iwcc.cc.ia.us/about/reiver.asp>
- ⁵ “The Origin and Brief History of the Clan Bell”. Clan Bell of America. 2/7/2018. Cf. www.clanbell.org/history.html
- ⁶ Johnson, Ben, “The History of the Border Reivers”, Cf. <http://www.historic-uk.com/HistoryUK/HistoryofScotland/The-Border-Reivers/>. Also see Maxwell, Sir Herbert. A History of Dumfries and Galloway. Edinburgh: William Blackwood and Sons (1897), pp. 161–167, and “BBC Home: Cumbria”, www.bbc.co.uk/cumbria/content/articles/2006/09/13/the_border_reivers_feature.shtml?page=4
- ⁷ Robert Key, as quoted by David Strong, “Researching Strong(e)s and Strang(e)s in Britain and Ireland; 2nd Edition (Rootsweb)”, 1997-1999, 2001, 2002, 2003. Cf. <http://freepages.genealogy.rootsweb.ancestry.com/~donegalstrongs/rebels.html>.
- ⁸ Wikipedia/wiki/Scottish-Marches
- ⁹ James Steuart, The Bell Family in Dumfriesshire, Morgantown Press, 1932, 1984
- ¹⁰ The name “Tyrone” derives from the Gaelic “*tir Eoghain*” which was a Gaelic kingdom under the O’Neill dynasty that lasted until the Plantation.
- ¹¹ Penal Laws and Their Application. Cf. [https://en.wikipedia.org/wiki/Penal.Laws_\(Ireland\)](https://en.wikipedia.org/wiki/Penal.Laws_(Ireland)). For additional information on religious affiliation in 17th century Ireland, see “Dissenters in Ireland” at <http://www.ornamestudy.com/dissentersIre.htm>.
- ¹² Mary Gilmore Bell’s tombstone indicates she was in her “65th year” when she died September 6, 1832, meaning she was 64 years old. A handwritten document of unknown provenance and posted on Ancestry.com indicates she was born November 1, 1767. William was in his “88th year” when he died April 16, 1863, meaning he was 87 at the time.
- ¹³ [www.billmacafee.com/sperrins/background papers/popntyronel600-1991.pdf](http://www.billmacafee.com/sperrins/background%20papers/popntyronel600-1991.pdf). Genealogist Bill MacAfee estimates that, between 1771 and 1810, the average age at which women in County Tyrone married for the first time was just under twenty-two, and the average for men, close to twenty-five.
- ¹⁴ Ulster Ancestry. Cf. <http://www.ulsterancestry.com/irish-surnames.html>.
- ¹⁵ “History from Headstones”. Cf. <https://www.ancestryireland.com/family-records/gravestone-inscriptions/>. In searching the Internet for Ballymenagh, where the Gilmores and Bells lived, enter “Ballymenagh Tullyniskan” in the search box. Entering “Ballymenagh” alone produces references to “Ballymena” in County Antrim, the eighth largest town in Northern Ireland. Entering “Ballymenagh Tyrone” also can bring mixed results because County Tyrone includes two separate townlands with that same spelling – which, as it happens, are just eight miles apart. The Ballymenagh of interest here is the only Ballymenagh in Tullyniskan (cf. Footnote ¹⁶).
- ¹⁶ Tullaniskan (*alt. spellings* “*Tullyniskan*”, “*Tullaniskan*”) and other civil parishes are larger territories with Gaelic and religious roots. Wikipedia, although neither a primary nor reliable source, offers a useful description: “Civil parishes ... have their origins in old Gaelic territorial divisions. They were adopted by the Anglo-Norman Lordship of Ireland and then by the Elizabethan Kingdom of Ireland, and were formalised as land divisions at the time of the Plantations of Ireland. They no longer correspond to the boundaries of Roman Catholic or Church of Ireland parishes, which are generally larger. Their use as administrative units was gradually replaced by Poor Law Divisions in the 19th century, although they were not formally abolished. Today they are still sometimes used for legal purposes.” Cf. https://en.wikipedia.org/wiki/Civil_parishes_in_Ireland. An online source includes the following overview and brief history of “Tullaniskan” from the year 1837: “TULLANISKEN, a parish, in the barony of DUNGANNON, county of TYRONE, and province of ULSTER, on the road from Dungannon to Stewartstown, and on the Tyrone canal; containing, with the post-town of Coal-Island (*which see*), 4102 inhabitants. This parish comprises, according to the Ordnance survey, 4461 ¼ statute acres, of which 26 are under water; the surface is remarkably undulating and the soil various; that part which is under tillage is generally productive of good corn crops and flax. At Derryvale, Torren Hill, and New Mills, are large greens for bleaching linen

cloth, where about 20,000 pieces are annually finished, chiefly for the English markets. At Coal Island, Oghran, and New Mills, are also extensive iron-works, forges, and plating-mills, for the manufacture of spades, shovels, edge-tools, &c. ... The glebe-house was built about 1791, at a cost of £813 British, of which £100 was a gift from the late Board of First Fruits. The old church was destroyed in the war of 1641; and in the 15th [year] of Charles II this parish was united to that of Drumglass, and the Tullanisken church remained in ruins until 1792, when Primate Robinson dissolved the union and erected the present church at New Mills, near the ancient one; it is in the later English style, with an embattled square tower, and was built at a cost of £553 British, of which £461 was a gift from the before-mentioned Board, £35 was raised by parochial assessment, and the residue by private subscription: in 1823 a gallery was added at an expense of £73, of which £40 was subscribed by individuals, the residue being raised by parochial assessment.” Cf. Samuel Lewis, A Topographical Dictionary of Ireland, 1837, <http://www.libraryireland.com/topog/>. Cf. also the reference to “glebe-house” on the Stewart Estate survey. The comparative detail with which the 1798 surveyor of the Stewart estate depicted the Rev. Kenedy’s residence is a further testament to the significance of a glebe-house to a local community.

- ¹⁷ Newmills. <http://www.genuki.org.uk/big/irl/TYR/Newmills>
- ¹⁸ Ulster Historical Foundation. Cf. www.ancestryireland.com/family-records/gravestone-inscriptions/.
- ¹⁹ The current Presbyterian congregation in Newmills dates to 1835. Cf. <https://en.wikipedia.org/wiki/Newmills>
- ²⁰ Mary Smith Gilmore birth date. Cf. freepages.genealogy.rootsweb.ancestry.com/~mruddy/mgr/pafg09.html. Cf. also: www.findagrave.com/memorial/30290280/Mary-Gilmore.
- ²¹ “A Moy Insurgent of 1798”, Irish News, Dec. 1, 1945.
- ²² Riblet, Sarah V., “A Tempestuous Voyage at Sea and a Fatiguing One by Land”: Ulsterwomen in Philadelphia, 1783-1812” 20 March 2014. CUREJ: College Undergraduate Research Electronic Journal, University of Pennsylvania, <http://repository.upenn.edu/curej/181>).
- ²³ *Ibid.* For more on Irish seaports in the 18th and 19th centuries, cf. Milner, Paul; “Irish Immigration to North America, 1783-1845”, Paul Milner Genealogy, www.milnergenealogy.com; cf. also, Billy Kennedy, “The Scots-Irish Chronicles”, 10 Volumes, 1995-2009.
- ²⁴ *Ibid.*
- ²⁵ *Ibid.*
- ²⁶ *Ibid.* Riblet also notes that, by 1800, Philadelphia had nearly 70,000 people, more than three times the population of Ulster’s largest city, Belfast.



Maps

- 1A: Anglo-Scottish Border – including the Debatable Land. Middle Ages. Cf. https://en.wikipedia.org/wiki/Anglo-Scottish_border
- 1B: Scottish & English West Marches. Cf. www.landsbeyondthewall.co.uk/reivers.html
- 1C: The Reiver Families of the Borders, C. 1500-1700. Cf. <https://i.pinimg.com/736x/bf/e8/38/bfe838b56f373affcb358a5cad22dd25.jpg>
- 1D: Southern Scotland and Northern England, 13th and 14th Centuries. George Philip & Son, Ltd. The London Geographical Institute
- 1E: Scottish Origenes: Medieval Ethnicity Map of Scotland. “Genetic Diversity of the Scots!” Cf. www.scottishorigenes.com/news/medieval-ethnicity-map-scotland
- 1F: The Irish Plantations. Cf. Plantations of Ireland 1556-1700. <https://macsuibhnestair.polldaddy.com/s/the-plantations-laois-offaly-munster-ulster-cromwell>.
- 1G: Provinces of Ireland. Cf. <https://i.pinimg.com/originals/15/7b/7a/157b7a5628cf588a97dcf41d23c7b326.gif>
- 1H: Counties of Ireland. Cf. www.tellingthetruth.info/plogger/index.php?level=picture&id=1179
- 1-I: Baronies and Parishes of County Tyrone. Cf. www.billmacafee.com/sperrins/parishtownlandmaps/baroniesparishestyrone.jpg
- 1 J: Survey Map: Estate of James Stewart, Esq., Ballymenagh. “A survey of the lands of Congo Gortnaglusk and Ballymenagh in the barony of Dungannon Middle and County of Tyrone the estate of James Stewart 1798. Names of tenants and acreage of holdings shown.” Cf. <http://catalogue.nli.ie/Record/vtls000302579>
- 1K: City of Philadelphia by George Heap; Thomas Jeffries, Engraver, 1771.

Google Images

- GI-1: Street Level view of 34 Minaveigh Road, County Tyrone, Northern Ireland. 2017
Cf. www.google.com/maps/@54.5426525,-6.7481173,3a,90y,227.52h,87.88t/data=!3m6!1e1!3m4!1sAz2MKcXPDoUv6fFOo3CxxQ!2e0!7i13312!8i6656
- GI-2: Satellite view of Parcel 34 on Minaveigh Road. 2017. Cf. <https://earth.google.com/web/@54.54243175,-6.74850382,89.69797947a,1800.77264243d,35y,0h,0t,0r>
Also see www.google.com/maps/@54.5424342,6.7477224,3a,75y,225.68h,78.3t/data=!3m6!1e1!3m4!1sANyJ2tv541csP6yN-i3SOA!2e0!7i13312!8i6656