

THE McCLURES

GALLOWAY, SCOTLAND TO CARLUKE, ONTARIO



E. Ann McRae
2006 – 2010 -2021

THE McCLURES
GALLOWAY, SCOTLAND
TO CARLUKE, ONTARIO

by E. Ann McRae

Preface to the 2020 edition

This history was written in 2009 for the members of the John and Jane McClure Family Picnic of Carluke. The sources and additional details are included in end-notes. All opinions and editorial comments, geographical and historical facts and errors of all sorts, unless credited, are the responsibility of the author, Ann McRae.

The maps starting on page 13 are in the public domain and are available at public libraries in the reference section, or on the internet. Photos of McClures since 1980 are from Ann McRae. The others are of unknown date or origin.

The original printed edition (2009 and 2012) included charts, names and personal data of living persons. In accordance with accepted genealogical on-line practices, full names and birthdates of living persons have been deleted or masked. McClure family members and those seeking such information for genealogical purposes should contact the author directly.

E. Ann McRae

Table of Contents

Preface to the 2020 edition	1
Introduction.....	3
Origins in Scotland – the Auld Folk, 1826 to 1850	4
Leaving Home, 1850.....	4
A Fresh Start, 1850 to 1863	5
Kirkwall to Windham Centre to Carluke, 1863 to 1912.....	7
Tenant Farmer Turned Out, 1912	8
Brantford: Home at Last, 1912	10
Illustrations and Maps.....	11
Figure 1: Map of Scotland	11
Figure 2: Map of Wentworth County, about 1880.....	12
Figure 3: Beverley Township, part of Concession 6.....	13
Figure 4: Sheffield to Windham Centre, showing modern road system.....	14
Figure 5: Location of the Thomas Herron farm, Windham Centre.	15
Figure 6: Detail of Ancaster Township, Wentworth County	16
Figure 7A: The Sloss House,	17
Figure 7B: Sloss house,.....	17
Figure 8: The John McClure home, Sunnyside.	18
Figure 9: William McClure.....	18
Figure 10: John McClure	19
Figure 11: Jane (Morton) McClure,	19
Figure 12: John and Jane’s children surviving in 1980,	20
Grandmother’s Story: Jane Morton McClure	21
Sources	24
Endnotes.....	24

Introduction

This story follows the ancestors of John McClure (1826 – 1863), founder of the Carluke McClure Clan, from their tenant farming origins in Scotland in the early 1800s, through various Ontario communities in a quest to own their own land. The maps included are to assist those unfamiliar with the geography of Southern Ontario. Some of the reproductions are portions of large documents, available at most public libraries in Ontario.

In the British Isles, land ownership was the divide between the social classes. Owners of large estates could live comfortably on the rents paid by several tenant farmers; land was usually passed down from one generation to the next, and seldom became available for purchase. Farmers not born to landed families were pawns in the rural economy.

The settlement of the colonies held out the dream of land ownership for an entire generation of healthy, strong, ambitious tenant farmers. For those willing to leave home and family behind, it was an opportunity to provide for one's family while achieving the status of "laird" (lord). Thus, the advertisements of land in the British colonies in North America, and the letters sent home by the earliest settlers, made Canada very attractive to many a young Scot with farming skills and a spirit of adventure.

The first McClures crossed the Atlantic a generation before the forbearers of the Carluke McClures. Several shoots of the McClure family tree were established near Brampton, and some in the United States. John McClure's ancestor were comparative late-comers, when much of what is now Ontario had been parceled out and settled, and was being slowly cleared for cultivation. By the mid-1800's there was a relatively good government system, with no wars or conscription. Roads were being built to promote settlement and agriculture, and railroads were booming. Buying land was a risky business, though. A hundred acre lot with a good cover of trees could yield a very productive farm, or a very poor one. A family could invest several years of backbreaking toil finding out which type they had purchased.

Land claims and transfers were also a speculative and dodgy business. Those with the capital and the connections to get the first pioneer land grants were not necessarily those with the strength and skill to succeed as farmers. Many failed, many others speculated, and some ruthlessly took advantage of the unwary. Thus it happened that one of the first McClures in Kirkwall Ontario in the 1850s bought a farm that had previously been mortgaged, and ended up having to pay off the mortgage to avoid losing the farm –paying twice, in effect.

Origins in Scotland – the Auld Folk¹, 1826 to 1850

Mary² and William McClure had eleven children born in the first decades of the 1800's in Galloway³, Scotland. William of Artfield (1779-1855) was described as “rich” by his grandson John (Irish John) McClure⁴ many years later. This John (there are many repeated names in this narrative) was born the year his grandfather died, and must have based his opinion on stories, perhaps stories of the farm home at Artfield⁵.

Of Mary and William's eleven, the third son William (1817-1897) remained on the home farm in Artfield. His descendant William McClure wrote the McClure history *The McClures O' Gallowa'* published in about 1954 in Scotland.⁶

Our ancestor John (1826 – 1863)⁷ was the tenth child born to Mary and William in Artfield, and the first of the family to immigrate to Canada. Because of the number of John McClures in this saga, he will be referred to as Galloway John McClure. After Galloway John immigrated to Upper Canada in 1850, several family members followed him. This chapter examines the reasons that may have driven young Scottish farmers to migrate to a new country, a new farming climate, the task of clearing land and removing stumps. For Galloway John, it may have been adventure, it may have been love. From the Canadian wilderness, Galloway John's letters home may have played a big part in urging other family members to take the same risks. Somehow, during his first years in Canada, he courted and married Mary Herron, the daughter of a farmer from Ayrshire⁸. We do not know what year Mary arrived in Canada and how the courtship happened in pioneer Canada. We know only that Irish Peter believed his uncle immigrated to follow his heart.

Leaving Home, 1850

By the time Galloway John struck out for Canada at the age of twenty-three, his older brother Peter (1813 – 1888) had already left Galloway, Scotland, for Ireland, and not under happy circumstances. The circumstances of the lives of these brothers affected John's descendants in ways that could not have been imagined as they unfolded.

Peter had married, left home and was farming his own tenancy, a farm called the Mark of Loch Ronald, just South of Artfield, where his own father farmed. Around 1850, when he had been married four years, and had two young children, Peter resisted his landlord's attempt to increase the rent. Peter refused to pay the increase, believing he could strike a better deal. He misjudged the market: a farmer from Ayrshire⁹ was willing to pay the increased rent, and secured the lease. Stung, Peter was left with debts to pay, livestock to sell and nowhere for his family to live. He took a job as a farm manager in Ireland, which may have been a step down: as a tenant farmer, he was his own boss, and had his own livestock. In his new job, he was an employee. He lasted eight years at the job in Ireland. He and his wife Helen had two more children while in Ireland. His son records that they

were not happy to be raising their children in Ireland. In any event, he was receptive when little brother John's reports from Canada described a way to become a landholder instead of a farm labourer.

Peter's interest in making a fresh start in Canada led him to Kirkwall, first renting a small farm, then purchasing a small farm covered with timber, six miles from the place where Galloway John McClure had settled after arriving in Canada in 1850. Peter and his family arrived in Kirkwall in 1858. Peter, referred to as Old Peter, farmed in Kirkwall and gradually acquired two more farms for his sons¹⁰. Of Old Peter's four sons, two farmed together, and then retired together to Sheffield. One of these was Irish John McClure, born in 1855 while the family was in Ireland, and the other was Andrew, born in 1862 in Kirkwall, Ontario. They left a considerable legacy: Irish John, by his letters to his historian cousin William, provided us with a record of the family's arrival and struggles in Canada in the 1800's. Neither of these men left descendants, but they did provide for their cousin Galloway John's children in their estates. This fact attests to a bond that Irish John and Andrew were able to maintain throughout their lives to cousins who were mere toddlers when, in tragic circumstances they ceased to be neighbours and regular playmates.¹¹

A Fresh Start, 1850 to 1863

Galloway John left Scotland in 1850, perhaps the year after Peter's farm had been taken over by the Samuel Herron family. Samuel Herron and his wife may have remained there until the oldest Herron daughter, Elizabeth, invited them to live in Carluke in the early 1860's, perhaps after she was widowed by Andrew Sloss, and left owning a farm of 200 acres. When Elizabeth invited Samuel and Agnes Herron to help her run the farm which she had inherited from her deceased husband, they moved to the Sloss farm in Carluke, Ontario, where they lived until their deaths.¹²

Irish John (son of Old Peter, of Kirkwall, Ontario) wrote to William McClure (MOG Chapter 10) that Galloway John had come to Canada in pursuit of Mary Herron, who may have been living with her brother Tom in Windham Centre. Imagine Peter's chagrin to find, upon his arrival in Canada, that his younger brother's new bride was the daughter of Samuel Herron, the man who had outbid Peter for the farm known as the Mark of Loch Ronald. It caused, in Irish John's phrase, "a coldness". Irish John's letter to William McClure, reproduced in MOG, are charming in their tone and revealing both in the spelling and the author's declarations, that he was not able to get much schooling because his services were needed in "digging", an activity of clearing the trees and stones which drained the energies of all who bought forested land. To add insult to the punishing burden of this work, the first farm that Old Peter bought and cleared was, in hindsight, "poor land"¹³.

The adventurous and romantic figure, Galloway John, died in 1863, probably of tuberculosis, at the age of 37. He had been unable to work his farm due to illness, and had

been assisted by his brother Old Peter and Peter's second son, Young Peter, whose farm was about six miles away. Young Peter might have been 14 or 15 when he suffered a mishap while helping at invalid Uncle John's (Galloway John's) farm. A straw went into the boys' eye. According to Irish John, who was about seven or eight when this misadventure occurred, this eventually caused blindness [one eye? both eyes?] but at any rate, it undoubtedly added to the resentment between Old Peter's household and the young widow, when Galloway John died in 1863.

Galloway John had married Mary Herron in about 1857. They had three children, Mary (1858) and John (1860), and Samuel (1861). The young farm wife suffered a triple blow in 1863: her husband's strength ebbed away and "he had a Sale of his Farm Stock and Implemen[t]s", then she lost baby Samuel on March 4, 1863, then her husband died May 11 of the same year. The family tensions by this time were such that the young widow and her children, Mary and John, did not find a welcome with her brother-in-law. It could be that Old Peter was himself struggling to stay afloat at this time, having made a bad bargain in the purchase of his first farm, and "Slaving" to get his own young family established, in the words of his son, many years later.

The surviving son of Mary Herron and Galloway John will be referred to in this story as Carluke John, because we know him as the founder of the McClures of Carluke, Ontario.

It would be easy to speculate that no love was lost between Mary Herron McClure and Peter's wife Helen. Helen and Peter had uprooted their family twice, first to Ireland, and then to Canada, on account of Peter's poor business sense in losing the lease on the Farm of the Mark to Mary's father. Relocating with her small children in the Canadian wilderness, to a back-breaking burden of labour, child care and debt, all without the family supports they might have enjoyed in Scotland, and to have her son grievously injured while helping out the dying brother-in-law: all this was bad enough, but to be called upon to help out the sister-in-law whose family had caused all this upheaval - this could have been too much strain for the bonds kinship to withstand. It caused the "coldness" that Irish John remembered many years later¹⁴. Thus, it is astonishing that the Peter and Helen's children kept in contact with their young cousins, even though they never again lived in close proximity.

Whatever the reasons, the story survives in oral tradition (per Whetham) that Mary Herron McClure made her own way to Windham Centre, to her brother's farm, in the early summer of 1863. *She is believed to have walked the whole distance*, more than sixty kilometers¹⁵, with Mary and John in tow, ages about five and three years. There were alternatives to walking, but these involved train fare and the co-operation of her McClure relatives. It is possible that Mary had neither. Her husband's illness may have drained all the resources of the farm and left her with debt. Perhaps there was no adult who could be spared for the time it would have taken to travel with her by wagon. In any event, the oral history of Mary leaving the McClure community on foot, with children, survives as a marker of resolve or desperation in the face of hardship and misfortune.

Kirkwall to Windham Centre to Carluke, 1863 to 1912

Mary Herron McClure turned to her own family network, by now well established in other farming communities in Canada West. She had a brother, Thomas, and sisters, Elizabeth (b. 1826 in Ayrshire) and Sophia. Elizabeth left Scotland as a teenager, taking a position at seventeen, around 1843, as a housekeeper to an older Scottish woman, Mrs. Janet (Guthrie) Sloss, and her son Andrew, born 1813, who had purchased a farm and moved with his mother to Carluke, Ontario. Elizabeth Herron moved to the Sloss farm when she was 17, apparently because Mrs. Sloss had become ill, and was in need of a nurse and housekeeper in 1843.¹⁶ Seven years later, she married Andrew Sloss. Janet G. Sloss lived on in the original log house on the farm until her death in 1858. Andrew died in 1863, at the age of 49, leaving the farm to Elizabeth.

To operate the farm, Elizabeth Herron Sloss invited her parents, Samuel and Agnes Herron, from Ayrshire, most likely causing them to leave the farm Mark of Loch Ronald, and move to the Sloss farm in Carluke, Ontario. There, they both lived out their days in the frame home that preceded the stately stone house that still distinguishes the property in the early 2000's¹⁷. Before his death, Andrew Sloss completed the stone house that earned the attention of the local historical society, and where Carluke John McClure and Jane Morton raised their family of eight.

The senior Herrons may have immigrated in 1863, at Elizabeth's invitation, in the same year that Mary and her two young children sought refuge with her family at Windham Centre, or they may have been living with Thomas and his family at Windham Centre.

Thomas Herron bought a farm at Windham Centre in 1853. Thomas and his wife Augusta farmed with their nine children. Details of the date of Thomas' immigration to Canada are scant. The young widow, Mary Herron McClure and the children, John and Mary, settled with Thomas' family from 1863 until 1877. This would have been an exciting place for children, with many cousins, the attractions of the village of Windham Centre, only a stone's throw away, and the construction of the Canada Southern Rail Road right through the Herron farm some time during the 1860s.

Meanwhile, near Carluke, Ontario, Samuel Herron was managing the farm that the young widow Elizabeth Herron Sloss inherited from her first husband. In 1877, Elizabeth invited her sister Mary McClure and her niece and nephew to Carluke, so that John, then seventeen, could help his grandfather run the Sloss farm. John's grandmother Agnes Campbell Herron¹⁸ died in 1878, but Samuel seems to have continued to advise and assist young John with farming skills and decisions, and remained vital into his eighties, dying at 89 in 1884.

Tenant Farmer Turned Out, 1912

Young Carluke John McClure, born in 1860, on his father's farm in Kirkwall, Ontario, was a tenant farmer for his Aunt Elizabeth for thirty-five years in Carluke, until Aunt Elizabeth died in 1912. Ironically, Carluke John struggled for much of his adult life as a tenant farmer without control of his own land, the very fate that had provoked his forbearers to leave Scotland.

As a young man, John married Jane Morton, whose father farmed the adjoining farm in Carluke. With Jane, he raised a family of eight children on land he did not own, but kept his eyes on that goal of being a landowner. As well as teaching his sons to farm, he inculcated the values of working together, saving, and striving for the goal of owning the means of production: their own farms. He was poised and ready to buy the Sloss farm if and when it became available. John McClure's dream was cruelly thwarted when his aunt sold the farm instead to John Calder, a neighbour who, according to the McClure oral history, cheated John McClure of the farm.

From a Morton cousin, John Morton, I learned that this part of the McClure story has a McClure version and a Calder version, which is quite different. First the McClure version:

As Aunt Elizabeth aged, she lived in Hamilton, had no descendants, had outlived three husbands and was very invested in her church and charitable activities. Her McClure nieces had stay at her home in Hamilton, both to keep her company and to enable them to attend high school there. In her last Will she made some modest provisions for her Carluke relatives, but largest portion went to the church. The Sloss farm had been sold not long before Aunt Lizzie died.

The purchaser of the farm was a relative of Aunt Elizabeth's second husband. These Calder brothers of Carluke had been trying since 1875, when her second husband, James Calder, was gored to death by a bull, to consolidate their holdings on the farms in that section of the Township of Ancaster. John McClure, who was by now 52 years of age, had the resources to buy the Sloss farm land. He had plans to purchase the Sloss farm. He had already purchased a farm in Carluke for his son Campbell.

John Morton's telling of the McClure version is colourful:

Johnny B. Calder was a Carluke farmer who was well known for his sharp business dealings. (When you shook hands with Johnny B., you always counted your fingers afterward.) Supposedly, Johnny B. went to Mrs. Sloss and told her that the McClures were running the farm down in order to lower the price when they bought it. Johnny B. offered her a fair price and promised to keep the place well looked after. Mrs. Sloss was swayed, and sold the farm to Johnny B. Supposedly, Johnny B. drove his carriage into the McClure's door-yard and

announced that he had just bought the farm and that the McClures had two weeks to get off his property.

Campbell McClure was already farming elsewhere in Carluke, and stayed in Carluke. The others moved to Brant County. Jack McClure (Cambell's son) told me that to his dying day, Ivie McClure would not stay in a room if he knew there was a Calder in that room. (Grace Calder's family was a different branch of the Calders and did not fall into the same disregard.)

Johnny B. had two sons, Adam and Bernard who each had farms that abutted onto the Sloss property. He attached the south fifty acres to Adam's farm, making his farm 150 acres, and the next fifty acres to Bernard's farm making it 150 acres. He eventually sold the north 100 acres to Jack Walker.

Oddly enough, I was talking to Johnny B. Calder's grandson, and somehow the Sloss farm came up in conversation. The grandson, also named Johnny, related a somewhat different story. His history was that Mrs. Sloss was unhappy with the McClures, and asked Johnny B. to buy her property. Johnny, the grandson, claimed that Johnny B. pleaded with Mrs. Sloss to reconsider, that the McClures were really good tenants, and that they deserved first refusal if the farm was to be sold. Mrs. Sloss was adamant that she would not sell to the McClures, so with regret, Johnny B. bought the farm.

I related this tale to [local historian and Morton cousin, now deceased] Grace Calder and was very surprised with her response. She said that her mother, Aunt Matt, who was Jane McClure's sister, had told her that the McClures were not above letting the place slide in order to get a better price.

The truth probably lies somewhere between the two stories. History, and how it is related, is often biased by whose ox is being gored.

Nicholas Terpstra's history also mentions the Calders' efforts to consolidate their landholdings.¹⁹

Whatever the facts were, they strained relations between neighbours in a small, tight-knit farming community, and ended a friendship. By the time the dust settled, Carluke John had no more desire to anchor his family in Ancaster Township.

In that small community, social convention dictated that neighbours passing each other on the road would routinely rein in their respective horses in order to exchange news and pleasantries for a few minutes. Following the acrimonious business over the sale of the farm, neither McClures nor Calders could exercise this courtesy. Inevitably it happened that, some days after the sale, the McClure and Calder buggies approached each other on the road. The horse or team pulling each family's conveyance would have been familiar with the sight and sound of the approaching vehicle. Anticipating the customary rest stop

at this point in the normal day, each beast slowed his or her pace to accommodate the driver's greeting and parlay. Sadly, each driver gave his horse the "let's go" click of the tongue, and slapped the reins smartly to keep the confused horse in motion. There was no more than a curt nod, and no conversation.

Such an uncomfortable breach of social custom stayed with the young McClures who were passengers that day.²⁰ What the Calders shrugged off as "just business" was viewed by John McClure as a cruel and calculated betrayal by a neighbour who had seemed like a friend. The sting of losing the Sloss farm in this manner, and having to relocate the family, remained with even the youngest McClure for decades, even after the family had made fresh start in Brantford some years later. A lingering sense of loss remained for Carluke John. After labouring for thirty-five years on the Sloss farm, and making it a home for his family, he was again uprooted.

Brantford: Home at Last, 1912

John McClure rebounded from this defeat. He had purchased a farm in Carluke, across the road but in the same area. His oldest son managed that farm, and his descendants remained there throughout the rest of the 1800's. Working from this base, the quest for more land for his sons took John outside of outside of the Carluke community. Two farms were purchased in Brant County, including Sunnyside Farm on Powerline Road, where Carluke John and his wife Jane lived out their days. Thus, the family center migrated to Brantford in the second decade of the 1900s. For the last ten years of his life, Carluke John realized his father's dream of establishing his family on land that they owned –four sons on three farms, with plans for the purchase of a fourth farm in the works when he died in 1923. Additionally, two of the four McClure daughters, Mary (McClure) Pate and Norma (McClure) Linington, were married to farmers, who added to the agricultural heritage of the Carluke McClures in the 1900s.

Illustrations and Maps

Figure 1: Map of Scotland

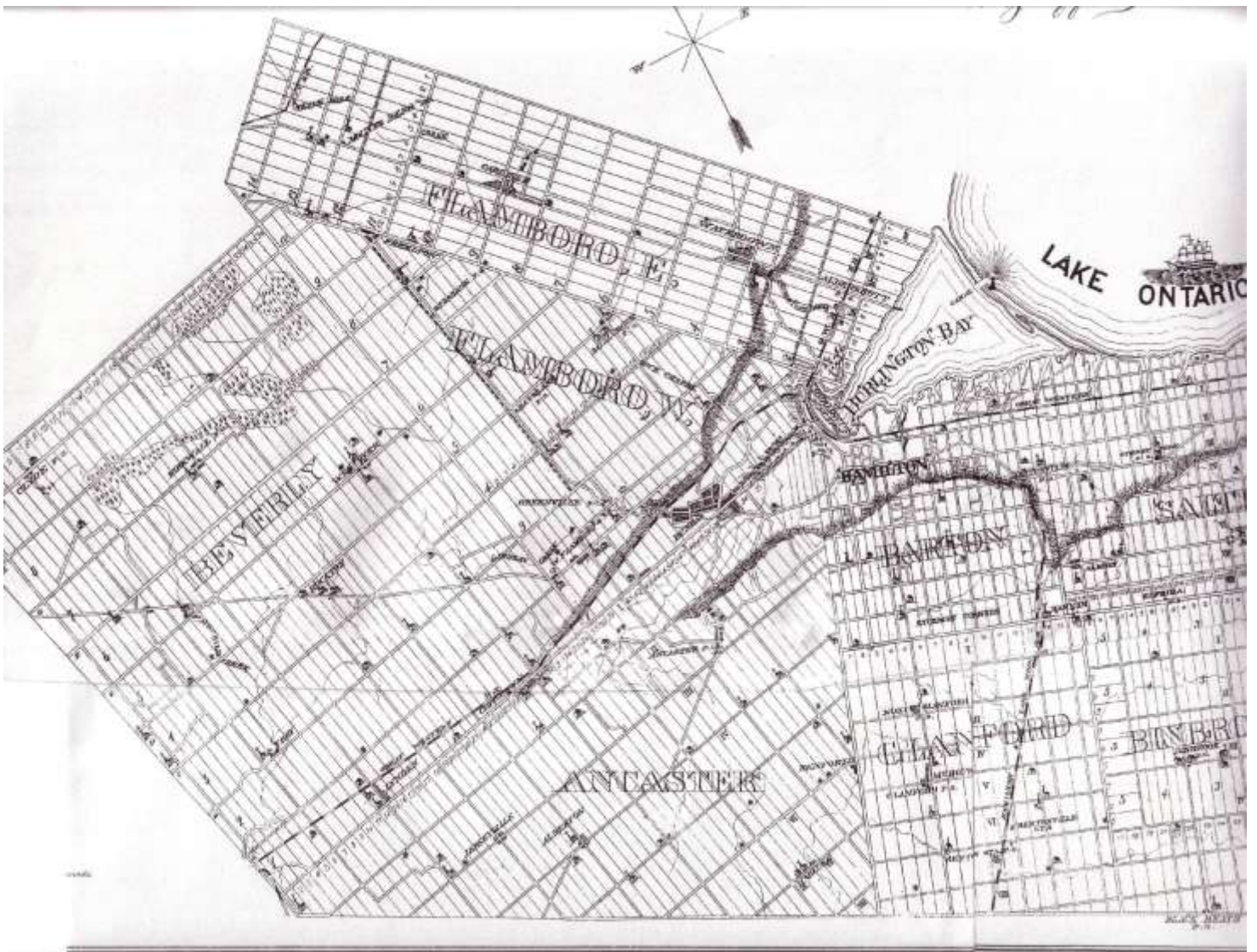
Most of the characters in this story come from in or near the Galloway area, which is now part of the District of Dumfries and Galloway. Former Galloway is circled in red. This is the South-eastern-most peninsula of Scotland, south of the city of Glasgow and extending into the Irish Sea. The places mentioned in the chapter on the Auld Folk , Artfield and Loch Ronald, are between Stanraer and Dumfries. Ayrshire, home of the Herrons, is slightly to the north, circled in green.



Figure 2: Map of Wentworth County, about 1880.

The road running diagonally through the grid of Beverly Township though Rockton and Sheffield later became known as Highway 8. The lands bought by brothers John and Peter McClure in the 1850's were near the village of Sheffield, which is on Highway 8 near the "B" in Beverly. See Figure 3 for detail.

This map and the one on the next page are accessible through the internet by searching



for historical atlases of the Counties of Ontario. The atlases, one for each county, can be viewed in the reference section of public libraries of most Ontario communities. A series of detailed atlases were published in the 1870s and 1880s.

Figure 3: Beverley Township, part of Concession 6.

North is to the right. This fragment shows the portion to the left of the word “Beverley” in the preceding illustration.

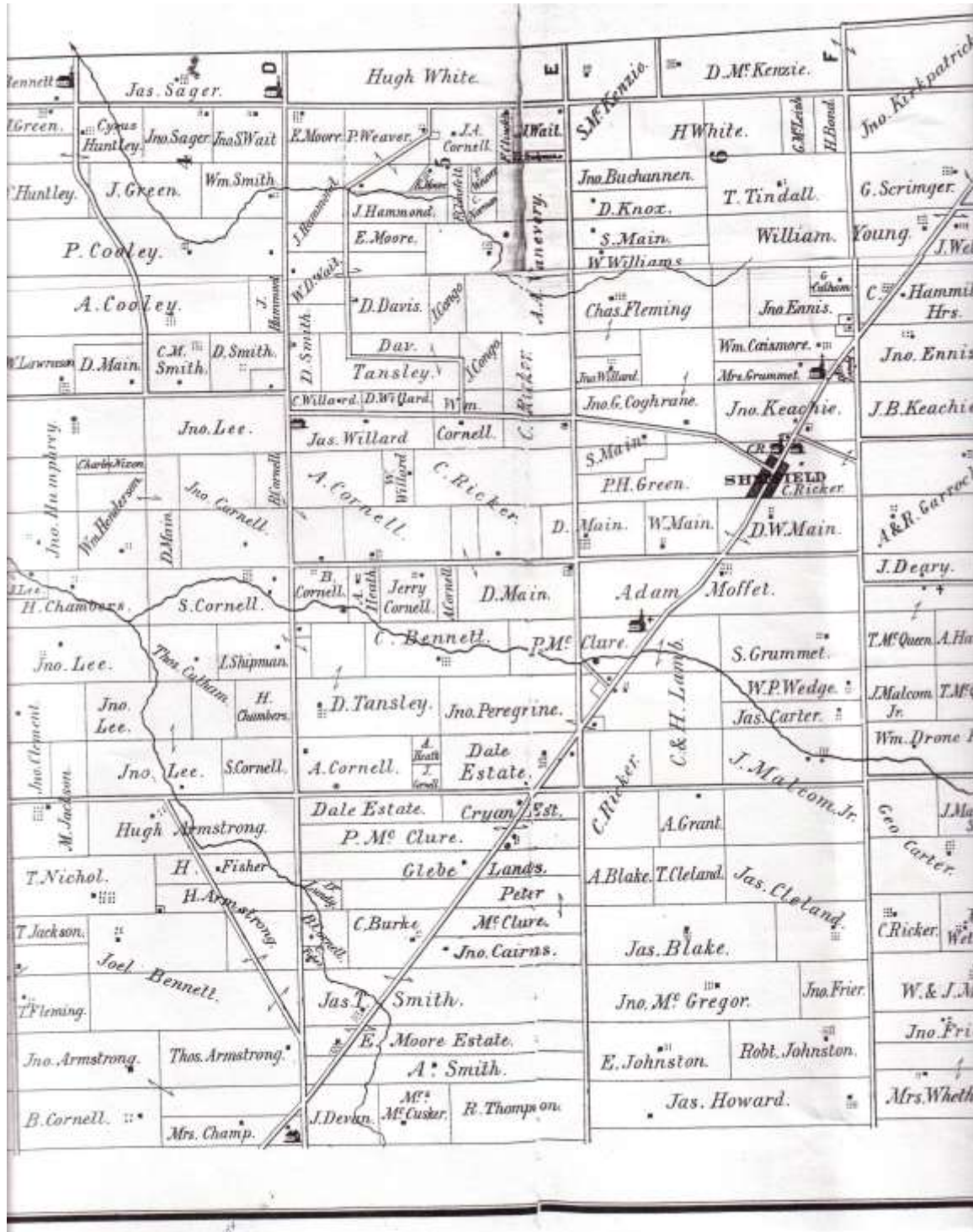


Figure 4: Sheffield to Windham Centre, showing modern road system

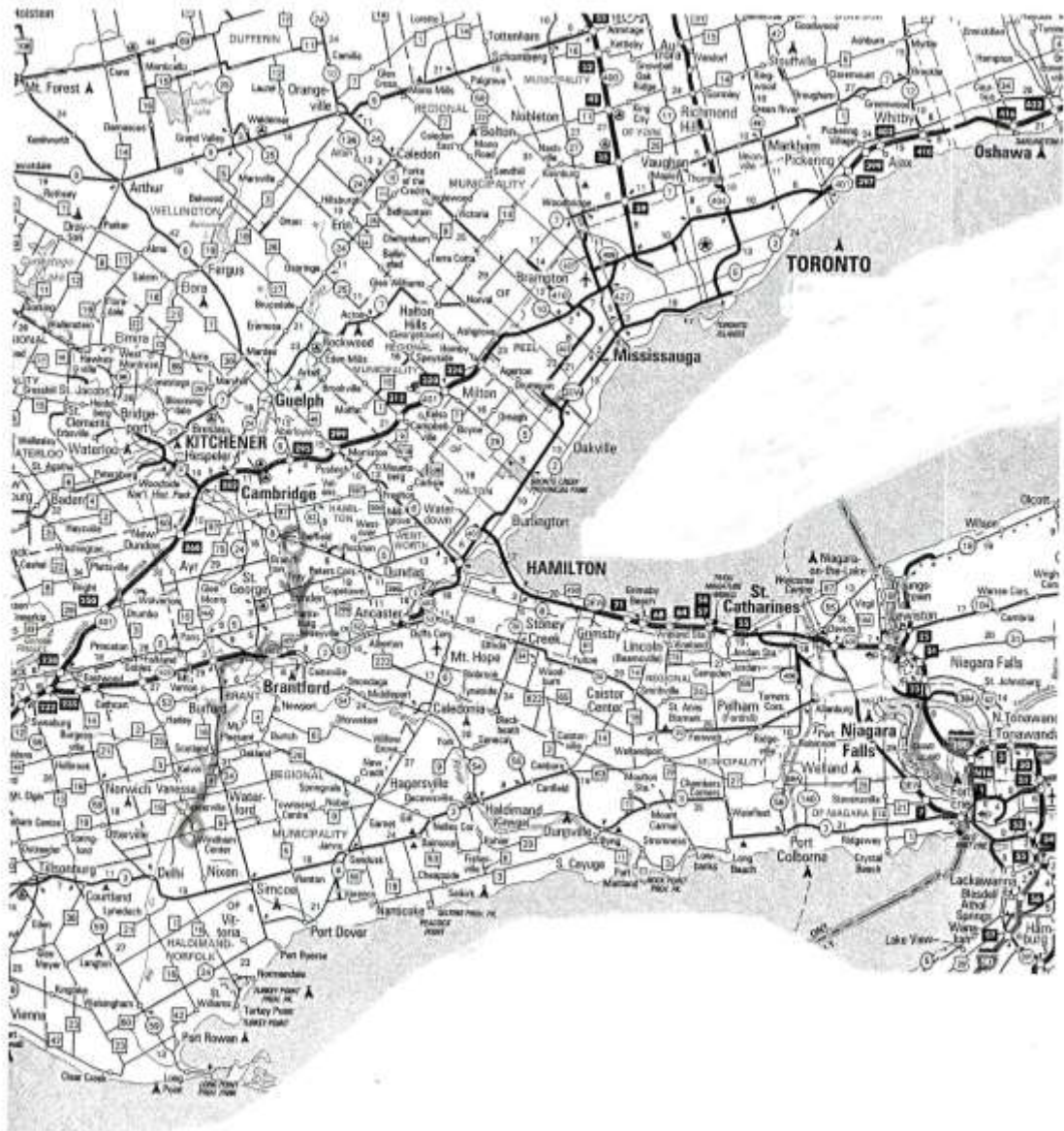


Figure 5: Location of the Thomas Herron farm, Windham Centre.

In 1853, Thomas Herron acquired the 100 acre lot in the middle of the word “Windham” on the map below (the lot is overlapped by the letters D and H), adjacent to the village site and through which the Canada Southern Railway was constructed, probably after Thomas arrived.

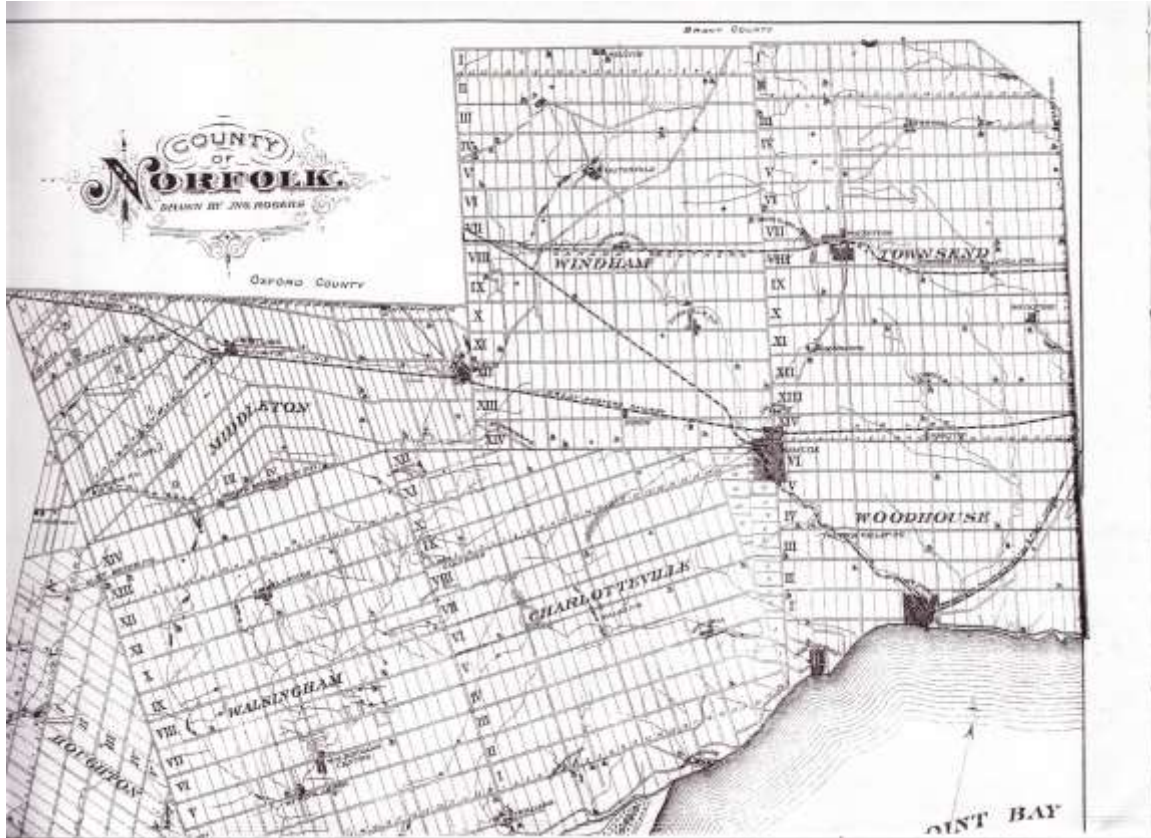


Figure 6: Detail of Ancaster Township, Wentworth County

Compare with Figure 1 for the distances to Ancaster and other towns. The apparently empty lot in Concession 6, next to that of James Morton, was the Sloss farm. Note that there are a number of smaller lots owned by Calders on the other side, along what is now Trinity Sideroad. The farm marked “J. Walker” on along the lower left edge of the map was purchased by John McClure in 1912 and farmed by his son Campbell, and stayed in Campbell’s family until the early 2000’s.

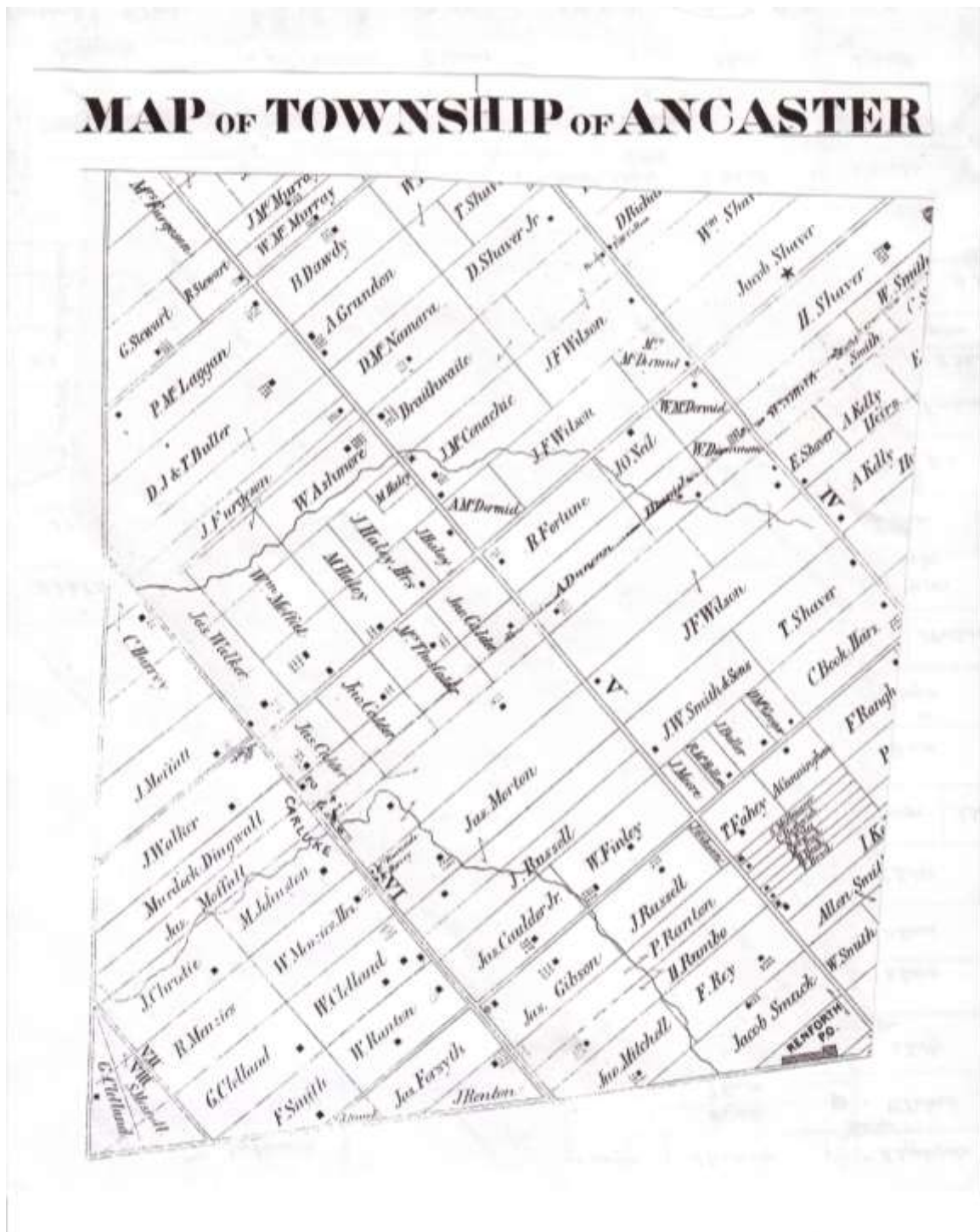


Figure 7A: The Sloss House,

The illustration is from the cover of Nicolas Terpstra's monograph prepared for the Local Architectural Conservation Advisory Committee, Ancaster, 1980, *The Andrew Sloss House, 372 Butter Road West*, available in the Ancaster Public Library.

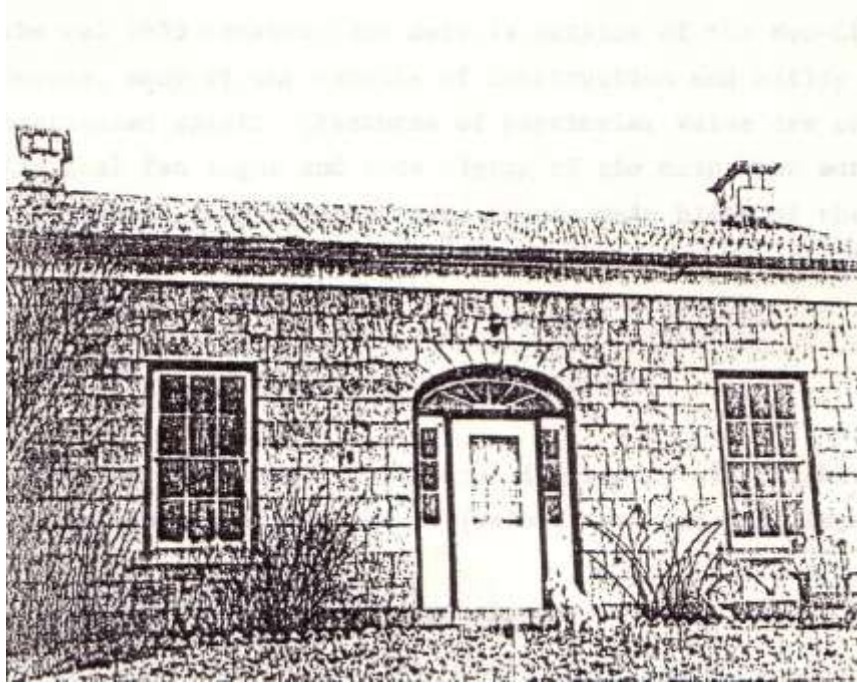


Figure 7B: Sloss house,

Photo by Betty McRae, 1980, Jean Whetham and Ann McRae on the lawn:



Figure 8: The John McClure home, Sunnyside.

The house, on Power Line Road in Brant County, is still standing in 2021. It was purchased in about 1912, and was farmed by John’s son Morton, after John’s death. Photo taken in 1980.



Figure 9: William McClure.

Photo, taken in 1955, of the author of *The McClures o’ Galloway*, self-published in 1955, Maidland, Wigtown, Scotland.



Figure 10: John McClure

, undated photo, age about 50.



Figure 11: Jane (Morton) McClure,

undated photo, age about 50.



Figure 12: John and Jane's children surviving in 1980,
In front, Ivie McClure, Norma Linington; back row Jean Whetham and Gavin McClure.



Grandmother's Story: Jane Morton McClure

Jane Morton was the Girl Next Door. Young John McClure, who at age seventeen had become a full time helper for his Aunt Lizzie in 1877, got new neighbours in 1879. The Morton family, with eleven children, moved from the town of Dundas to farm Lots 40 and 41 in Concession VI, Ancaster.

The Morton children were all born in Dundas, where their father James Morton had run a butcher shop. How the Morton family came to be Carluke farmers gives some insight into the business and social life of the then-thriving town of Dundas in pre-Confederation Canada West.

James Morton's original training was that of a stonemason, but he had the flexibility to shift to being a butcher and drover.¹ This would entail buying animals at the farm gate, or at auction perhaps, and leading or driving them to his shop, and performing all the steps to marketing the meat for townfolk. The town of Dundas, at the time that James arrived and developed his business, already had a butcher, John Stewart. Mr. Stewart had also immigrated from Ayrshire, after living for a time in Edinburgh and Glasgow. His daughter, Janet, helped in the shop and knew the business well.

Janet Stewart must have been a keen business woman as well as a pleasant person. The details of how she was courted by the competing butcher, James Morton, are no longer available to us, but we do know that this romance was a disaster for her father John. When Janet Stewart married James Morton in 1851, her father did not gain a son-in-law, he lost his shop assistant, and with her, he lost some of his customers to the Morton shop. John Stewart held a grudge against Janet that changed his life: He quit Dundas a short time later, closing up the shop and starting his life over in Mornington Township, near Listowel. There, he remarried and had a second family.

As recorded in *Whetham*, John Stewart nurtured his grudge for years, making no efforts to contact or see of his Morton grandchildren, although Janet made attempts to mend the fences broken by her marriage to James Morton in 1851.

How James and Janet managed to raise eleven children while Janet continued to help in the shop reveals the benefits of being a successful entrepreneur in a thriving colonial town, and of having an equally competent spouse: not only was Janet a business woman, adept at doing the bookkeeping and at keeping the customers satisfied, she was probably in charge of the shop while James was on buying trips out of town for the day. This was only possible by having house help to care for the children. House servants also need to be directed and supervised, another job for Jean.

¹ Details are from *A History of the John McClure Family* by Jean G. M. Whetham, 1980, pages 12 and 13. See Sources. Referred to herein as "Whetham."

The *Whetham* narrative also tells us that the younger daughters, Jane and Margaret, went to a private school in Dundas, with emphasis on religion and music that was apparently lacking in the public school. This is a comment on the family's financial success, and priorities.

James Morton bought farm land in Ancaster township in 1849, when he was about twenty-nine. To accomplish this, he had accumulated \$400 in the seven years after completing his indentured service in Scotland (training with an older stone mason) in 1842 at the age of twenty-two. He was probably apprenticed for a period of seven years, from his early teen years. He would have worked as a general assistant for modest pay, perhaps only for room and board and a small stipend. It is not known how he acquired the skills of a butcher. He may have learned these skills before becoming a stone mason.

James Morton's plan to shift from shopkeeper to country farmer began before his marriage, and took three decades to realize. His business income permitted his family a comfortable life, including private schooling for his daughters and house servants to take care of the cooking and laundry tasks while his wife was busy with the business. By the time he was ready to make the move, he had acquired a total of 300 acres in two separate purchases. His land ran between two roads, Butter Road to Carluke Road. Access to the farm buildings was possible from either road. He found the resources to build a substantial house, large enough to accommodate all the family members who moved to Ancaster Township. The labourers hired to build the home may have included some skilled tradesmen, assisted, no doubt, by whatever Morton hands were available. The construction was supervised by James' oldest son Gavin Morton, who was farming Lot 41. Meals for the labourers were prepared by oldest daughter Janet, from Gavin's house. The new house was completed in 1879 and the younger members of the family moved in.

More than a Century later, it may seem odd that a successful tradesman who owned his own business would aspire to leave the city life behind, to move his family down often muddy roads to live in the bush, clear land and struggle against the elements. For the last several decades, the towns and cities have been a magnet for the ambitious and bored rural youth. It is the social context of the mid-1800s that puts James' goal into perspective. In *Whetham*, it is recorded that he did not want to raise his family in the town of Dundas because of the bad influences there.

Towns were dens of iniquity, in the sense that the pioneering economy was buoyant, providing all the temptations that money could buy, and making them available in towns. Moderate, or "social" drinking in this period in Canadian history was virtually unknown. Society was divided into the temperance folk and the drunks. There was no respectable way to approve of alcohol. In the former group, women never touched alcohol and the men who were not abstainers were very discreet. In the latter group, only the rich and powerful could abuse alcohol and avoid scandal and ruin.² There were plenty of hotels or roadhouses ready to serve alcohol to working men, and many staggered home without their pay. There were few prospects for those in the lower classes who abused alcohol. In

² For example, Sir John A. McDonald, the leader of Canada's first post-confederation government, was known to be a prodigious drinker. Still his legal and political career survived despite the public scorn heaped on him by his opponents.

the latter class, money could be made and spent very rapidly, labouring men would lose jobs due to drink, and quickly gain a reputation as untrustworthy employees. Their wives and children suffered from domestic violence, hunger and deprivation. In an attempt to control these social evils, the churches and even the governments of the mid 1800's got behind the temperance movement. It was at this time that mission organizations were started to minister to and care for the poor and downcast, many of whom were in need due to the abuse of alcohol.

Against such a background, it makes sense that a successful, devout Presbyterian business man like James Morton would not want to raise his family in the community which had launched his success. Jean Whetham reports family stories that Grandfather would even destroy any playing cards that he found, and was particularly strict about Sunday observance. In those days, no shops would have been open on Sundays, and in a Scots Presbyterian household, no farm work, and certainly no sports or games would have been permitted, even if card games were permitted on Saturdays.

James did not move his family out of Dundas and onto the farm until he had bought an adjoining parcel in 1864, giving him total holdings of about 300 acres. Much of this would have been forested at the time. Many hours of each farmer's labour each year, other than at seed time, haying and harvest, would have been devoted to felling trees, removing stumps and sawing up the lumber for home use or for sale. The only remaining sign of this backbreaking effort, to clear the rolling hills around Carluke for crops, are a few picturesque stump fences along Trinity Road.

Jane was twelve when the family moved to the new nine-bedroom house on the farm in Carluke, in about 1879. One son, James, remained in Dundas, and maintained a vineyard there, which seems to have been an unusual occupation for the era, but it was one that made the Welch family very successful, because of the demand for grape juice in the temperance churches.

The farm family were relatives of the owner, Elizabeth Sloss, to whom the farm had been left in 1863 when her first husband died. Elizabeth's parents Samuel and Agnes Herron who had immigrated from Ayrshire, and had come to the farm to help her out, still lived on the farm, as did Elizabeth's sister Mary McClure, also a widow, and her two children. The children were Mary, about twenty-one, and John McClure, who, at nineteen, was seven years older than Jane. The farm work fell to John and his grandfather.

John and Jane may have courted for several years. John, as a tenant farmer with no money and no prospects, may not have been as attractive a mate as Jane's parents would have wished. The Mortons would have been seen as much better off in the community than Mary McClure and her children, but nonetheless, John fit the model of a devout, sober and hard-working Scot. More than that, he shared James Morton's goal of living by farming on his own land. The young couple were eventually married in 1888 when Jane was twenty-one. They moved into a house on the Sloss farm which they shared with John's mother Mary Herron McClure, until her death in 1904.

Sources

1. Whetham, Jean Gardiner (McClure), *A History of the John McClure Family*, self-published by the author in chapters between 1977 and 1982, forty five pages with appendices. The work was written to be delivered orally at the annual McClure picnics in Carluke, with charts and diagrams added later.

Jean was the seventh child of John and Jane McClure, and lived most of her adult life in Kingston, where she was a mother, a teacher, a school board trustee, a community activist and an historian both of her church and her community.

2. McClure, William, *The McClure's O'Gallowa'* self-published in 1955. The full title is *The McClure's O'Gallowa', A Concise History of Galloway & Carrick, Chapters on Branches, Families and Individuals of the Family, tracing back to the 1600's and Genealogical Charts and Notes.*

William McClure of Maidland, Wigtown, Scotland, published his own stories and included correspondence with McClure cousins in Canada, about forty-five pages.

Endnotes

¹ “Auld”, the traditional Scottish spelling of “old”.

² Mary Wallace, 1780 – 1870, married 1809. Chart 6 in *The McClures O' Gallowa'* by William McClure, referred to herein as MOG.

³ Galloway was the historical name of part of the modern District of Dumfries and Galloway. It can be found on the part of Southwest Scotland closest to Ireland. See map, Figure 1.

⁴ John McClure (1855-1942) farmed at Kirkwall, Ontario, with his younger brother Andrew, then sold his farm and retired in 1911 to the nearby village of Sheffield, Ontario. MOG, Chapter 10. John died at 87, and his brother Andrew died in 1953 at age 91. See map, figures 2 and 3.

⁵ Artfield, Luce. Farm tenancies, which included the right to live in a house on the farm, were handed down in families, but a family with several sons needed other options.

⁶ *The McClures O' Gallowa'*, William McClure (MOG), includes narrative chapters and charts of families.

⁷ Dates from Whetham, page 5, based on gravestone in Christie's Corner Cemetery, near Troy, Ontario.

⁸ Ayrshire is on the West side of Scotland, just to the North of the Galloway area. See map, figure 1.

⁹ *MOG*, Chapter 10, page 2, in a letter from Irish John, born 1855, to William McClure. Samuel Herron, the farmer who outbid Peter, crosses paths with the McClures later in this story and becomes part of the McClure family tree. Samuel had growing sons and needed land. *MOG* refers to him as Samuel Heron or Herron, of Mark of Loch Ronald. Emigrates from Scotland to Canada, perhaps in 1863 when his daughter Elizabeth is widowed in Carluke, Ontario and left with 200 acres only partly cleared. The change of tenancy (Peter to Samuel) takes place around 1849 or 1850. *MOG*, chapter 10.

¹⁰ The McClure farms were located near the hamlet of Kirkwall, on what became Highway 8, about two kilometres east of the Village of Sheffield. Map, figure 3.

¹¹ Details are provided in Whetham, p. 19. When the last of the old cousins died, Irish John in 1942 and Andrew in 1953, shares in their estates went to the Carluke McClures, descendants of their Uncle Galloway John. The older McClures, at the end of their lives, had closer relatives, but perhaps the bequests to their Carluke cousins reflected the memory of the hardship and tragedy that afflicted the children of their Uncle John, the young immigrant farmer who died in 1863.

Another son of Old Peter McClure of Kirkwall, William McClure, became the Warden of Wentworth County. William, too, left no descendants. Family tree details of the McClure sisters in *MOG* have not been updated since 1955. Descendants of Old Peter's daughter remain in the area.

¹² P. 6, Whetham, the Herrons came to Carluke.

Their first family member in Canada seems to have been Thomas, who settled in Windham Center in 1853 or perhaps earlier. It is not known when Mary Herron came to Canada, but she appears to have married John McClure in 1857, seven years after he immigrated to Canada, so it seems likely that she was already here. She may have lived in Windham Centre, but was likely already known to John from their common origins in Ayrshire.

¹³ Irish John's correspondence with William McClure is transcribed in full in *MOG*.

¹⁴ See comments, note 11.

¹⁵ Today, by car, this journey would take a little over an hour. Then, on foot, with children and whatever belonging she could carry, Mary would have needed to leave at dawn and walk until dark. One can only imagine that passing farmers would have assisted a woman traveling with two young children.

¹⁶ All Sloss family details are from a monograph by Nicolas Terpstra, prepared for the Local Architectural Conservation Advisory Committee, Ancaster, 1980, *The Andrew Sloss House, 372 Butter Road West*, available in the Ancaster Public Library.

¹⁷ See previous note, N. Terpstra.

¹⁸ Samuel Herron 1795 to Nov.1, 1884 (age 89) and Agnes Campbell Herron 1798 to Oct.27, 1878 (age 80). Their son Thomas and his wife Augusta were established at Windham Centre from 1853, according to census information. Thus it was to their farm that Elizabeth went for refuge. Another Herron sister, Sophia (Herron) Cleland, also settled in the area, and is buried in Carluke. Whetham, p.5.

Mary H. (McClure) Pate remembered Uncle Tom and Aunt Gustie fondly. She also spoke of Aunt Sophia Cleland, pronouncing it Sō-Fī-uh. The Herrons of Windham Centre were portrayed by Mary as “fond of putting on airs”, in reference to having fashionable hats and a fancier carriage than others. This criticism from within the family reveals differences in approach to the immigrant life in Canada: Some Scots immigrants proudly cultivated their reputation as modest (some would say dour) and thrifty people, while others flaunted their success.

¹⁹ Whetham, p.8 and Terpstra, page 6, wherein he suggests that the Calder family leaned heavily on Elizabeth Herron Sloss Calder, after her marriage to James sometime in the mid 1860’s, to sell her land to James and his brothers, thus consolidating Lots 36, 37 38 and 39 in the Calder name. The historical atlas of Ancaster Township, from the Historical Atlas (see Figure 6) shows why this made sense to the Calders. Elizabeth refused, and remained as owner when James died in 1875, after being gored by a bull.

²⁰ Source: Norma McClure Linington, as told to her niece Elizabeth (Betty) McRae.