

LOST IN TIME: The Early History of Glammis
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LOST IN TIME: The Early History of Glammis

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It was on a wet day in late September, 1850, when surveyor James W. Bridgland and his team of axe, chain and packmen hacked their way through the dense bush to plant a cedar post marking the point where Bruce, Kincardine and Greenock townships were to converge. Bridgland and his team were doubtless unaware that they were probably the first men of European origin to lay eyes on the spot that within a few short years was to become the burgeoning new community of Glammis¹, a village in the heart of Bruce County, southwestern Ontario. Standing above the future village site, Bridgland recorded in his field journal “this is the finest slope of land in the township,” and noted the rich soil and imposing stands of maple, hemlock and elm timber in the corner of Kincardine township he had just surveyed.²

A century and a half later, much has come and gone around the crossroads first surveyed by Bridgland and his team and later settled by industrious Highland Scots and Irish emigrants, Canadian-born settlers and generations of newcomers. First settled in 1852 by two Scottish families, Glammis bloomed into a busy service community by the 1880s, with a population of more than 200 and numerous places of business, including general stores, hotels, blacksmith shops, shoemakers, sawmills, grist mills, a cheese box factory, millinery and tailoring shops, carriage and harness makers, a furniture store and a tinsmith as well as three churches.

But almost as quickly, the community began to decline, as dozens of families departed for the wide open spaces of Canada’s west, the local economy changed, new modes of transportation took people further afield and as the village youth simply grew up and moved away to pursue higher education or greater opportunity. By 1983, the community even garnered an entry in a guide book to ghost towns of Ontario.

In January of 2000, at the same crossroads first surveyed by Bridgland and his team, one of the last vestiges of the old Glammis vanished. The building that was once considered one of the most prosperous corner stores in all of Bruce County when it was operated by the McKeeman family, the centre of so much community activity for decades, disappeared forever when it burned to the ground.

¹ A dispute over the correct spelling of Glammis is part of the hamlet’s history. Local residents apparently preferred Glamis, after the famous castle and village of the same name, in Forfarshire, Scotland. But postal authorities named the community Glammis, in 1860, and that is its official name.

² Field report and journal, *Survey of the Township of Kincardine*, James W. Bridgland, surveyor. 1850. Copies are retained by the Ontario Ministry of Natural Resources, Office of the Surveyor-General, Peterborough.

The building itself, located on the northwest corner, just inside Bruce township, had long since fallen out of use as a general store. For the last three decades of the 20th century, it had been used as a place of residence, its yellow tin exterior covered over by aluminum siding.

Then, overnight, on Jan. 20, 2000, it disappeared, joining the old hotel across the corner, the saw mills and grist mills, the blacksmith shops, general stores and other community landmarks in the mists of time.

But for a few yellowed photographs preserved in books of local history, we have little idea now of what Glamis actually looked like in those early years and even less knowledge of the people who resided there and how they lived their lives. Those with direct recollection of the Glamis of the 1800s have long since passed on and many of the next generation have left us as well. Most of what we now know about Glamis has been recorded in such volumes as Norman Robertson's *History of the County of Bruce*, written in 1906 by a career public servant and historian who worked in the county offices, at Walkerton. Robertson's history was followed in 1969 by a companion volume, authored by Norman McLeod, which also contained a few pages devoted to Glamis. In more recent years, local historical societies in the three townships to which Glamis belongs - Bruce, Greenock and Kincardine - have published thorough accounts of township history, each containing small sections on Glamis. But most accounts have been incomplete, not least because of the accident of geography that left the hamlet of Glamis astride three townships.

The most comprehensive account of Glamis history produced to date - and the one that has most influenced all further records - was a summary published in 1900 by school teacher and upcoming journalist Frank H. Leslie. The stepson of prominent local businessman Thomas Pickard, Leslie came to Glamis as an infant around 1876, when his recently widowed mother married Pickard and moved to the village from Toronto. In 1900, before leaving Glamis for good to pursue a highly successful career in newspaper publishing with the Niagara Falls Evening Review, Leslie published one edition of *The Glamis Maple Leaf*, a four-page newspaper, replete with advertisements from local merchants and carrying one article, a long narrative on the early history of Glamis. Leslie's journalistic account became the basis for Robertson's chapter on Glamis in his much-praised history of Bruce County. An original copy of Leslie's newspaper - arguably the most valuable record on the history of the village - survived only because of the diligence of the late Lila McLean, a local resident who kept a copy of the publication, which has been passed down through the family.

There is other valuable information about the early history of Glamis, some of it contained in unpublished manuscripts and personal letters written by local residents, in county atlases, registries and gazetteers produced in the late 1800s, in church records and historical accounts, in census data and land registry records and notably, in mercantile credit rating reports published three times a year beginning in the late 1800s by the financial firm now called Dun & Bradstreet.

The current essay, submitted as part of the Bruce County Historical Society's Year 2000 call for papers, will attempt to pull together all of these strands of history, to begin the task of painting a comprehensive picture of the early history of Glammis, particularly from the beginning of European settlement in 1852, through its first 50 years. This paper is very much a work in progress and the author lays no claim to re-writing the history of Glammis. But as quickly becomes apparent, there are gaps in the historical record of the hamlet, not least because it straddles three townships and three different sets of municipal records. To date, Glammis has not been the subject of a local history and indeed, there isn't even an overall map or survey of the community in provincial records.

The next logical step in fully documenting the history of Glammis is to complete the picture, by taking the account from 1902 to the present day. That work remains to be done. As well, the author intends to continue research on the dozens of families that have called Glammis home over the years, most having long since left the area, leaving little trace. For now, this paper will focus on the early history of the hamlet, its people, its settlement, its churches and places of business in the first 50 years.

Those who hacked a blaze through the bush, who walked for miles to settle and build farms, who cleared the trees and weathered brutal winters and deprivation, who built families, churches, schools and places of business, deserve to have their stories told, before they are forever, lost in time.

* * *

For centuries, the tiny corner of North America that would come to be known as Glammis, was covered by dense bush, giving way to the vast expanses of wetland that would later be called the Greenock swamp. Of course, European surveyors and settlers were not the first people to traverse the territory that was to become Glammis. Aboriginal people, first the Iroquois and the Huron and later the Ojibwa, prospered for generations in this part of southern Ontario. While no archeological evidence of Indian settlement has been found around Glammis, there can be little doubt that some of Canada's aboriginal people probably called the area home, or made it part of their traditional hunting grounds. Not far away, at Inverhuron and Port Elgin, significant evidence of Indian settlement going back thousands of years has been unearthed. Nearby Cargill, in Greenock township, was built on the site of the Indian village Yokassippi. An important meeting of warring Iroquois and Ojibwa chiefs was held in the late 1600s at the mouth of the Saugeen, followed by a major battle.

The oral tradition indicates there were further clashes inland. The Iroquois were defeated in a conflict on the clay banks (in Walkerton) on Indian Hill near the Teeswater river and at the present site of Owen Sound.³ There is also a long history of peaceful

³ Peter S. Schmalz, *The Ojibwa of Southern Ontario*, p. 22-23

Indian settlement in the area. Indians tribes tended to congregate at the mouths of rivers during the summer months, then paddle upstream in the fall to disperse in small family groups for the winter months, so food supply could be more easily obtained. They would bring with them fish that had been cured over the summer and survive the winter by hunting and gathering. The area around Glammis, close as it was to the abundant supply of wildlife in the Greenock swamp, would have made an attractive winter hunting ground for an Indian family.

The first inroads by Europeans into this area of southern Ontario were made by Jesuit missionaries and French fur traders, in the 1600s. According to a map dated 1656, there was a Jesuit mission located somewhere in the southern end of Bruce County. Evidence of a French fur trading post was found at Southampton. Control of the area passed from French to British colonizers after 1763 and by 1791, the region was part of Upper Canada. A treaty in 1836 saw a huge tract of land, 1.5 million acres, surrendered by the Ojibwa because of mounting pressure for land for settlement. This block of land was known as the Huron District, or the Queen's Bush. The Queen's Bush was later divided into the counties of Huron, Perth and Bruce, in 1849, when surveying of the townships began.⁴

Bridgland conducted his survey of Kincardine township in 1850, passing through what would later become Glammis on Sept. 26th and 27th. In his journal, he noted the top quality maple, beech, elm, hemlock and basswood timber on the "beautiful rising land," that sloped down to the future village site. Bruce and Greenock townships were surveyed shortly thereafter.

By all accounts, two Scottish families were the first to take up land in the area of Glammis. They were Allan Ross and his wife Alexandrina Ross and Duncan Campbell and his wife Margaret Campbell, who arrived in 1852, shortly after the area had been surveyed.

Allan Ross was born on the Isle of Lewis and his wife Alexandrina in Harris, Scotland. Like many settlers in the Glammis area, they left Scotland because of the Highland Clearances that led to the eviction of many farming families, as their grazing lands were cleared for sheep-farming. Most of those evicted in the dreaded clearances were tenant farmers. The only glimmer of hope on the grueling journey to North America aboard overcrowded vessels dubbed "coffin ships" must have been the prospect of owning their own homes and farms.

In 1852, the Ross family built a shanty on Lot 33, Concession 12, Kincardine township, just outside the current bounds of Glammis and also took up Lot 34. The 1861 census indicates that Allan and Alexandrina (Lexina) Ross arrived in Glammis with four children, Jessie, John, Anne and Christine and by the time of the census had built a one-storey log home. Other children were born at the new homestead: Sarah, Margaret, Donald

⁴ A good overview of the history of this period has been produced by the Bruce County Genealogical Society and is available on their website.

and William. According to cemetery records, Allan Ross died on June 3, 1890, his wife Alexandrina following him two decades later on Jan. 28, 1910. Both are buried at Purdy's cemetery, in Greenock township, not far from Glamis. (Sons Donald and John Ross were later elders of the Presbyterian church, built in 1858. Donald moved to Calumet, Michigan in 1886 where he lived until his death. John went west.)

Also in 1852, the Campbells arrived from Scotland and took up parts of Lots 33 and 34, Concession 1, of Bruce township, across the road from the Ross family. Duncan and Margaret Campbell apparently arrived with seven children: Maddie, Henry, Ann, Margaret, Philip, Alex and Donald and three more were born in Glamis and registered in the 1861 census - Angus, John and Mary. (In 1883 Duncan Campbell bought a house on lot 7, in the village, which was rented out over the years to doctors).

The year after the arrival of the Campbell and Ross families in 1852, the MacLennans came from Prince Edward Island and took up farms on both sides of the road, plots of land that have remained in the MacLennan family ever since. They were followed by Camerons, McDonalds, Munroes, McKenneys, McFadyens, McLeans and many others.

In Glamis, most of the first settlers were of Scottish origin and by 1858, there were enough of them to form the first church in the area. A Presbyterian church, constructed of the only available building material - hewn logs - was built on the Kincardine township side of the village under the guidance of Angus Sutherland, an experienced builder, assisted by Neil Beaton, Murdoch Martin, Kenneth McKenzie and Angus McDonald as corner men. The founding of the church was documented in a historical sketch published in 1914, in an edition of the *Paisley Advocate*:

"John Cameron, Con. 12 Greenock (the eastern edge of Glamis) stated that when he and his father passed through what is now Glamis in 1854 there was nothing but a blaze and a large cedar post with numbers and other markings upon it. As the community was largely Scotch and Presbyterian, it was not long until a place of worship was thought of. It was no easy task to erect a church, for the only available building material was to be found in the then almost unbroken forest. Bees were arranged, the logs cut and hauled with considerable difficulty to the selected site...All the people of the community, whether Presbyterian or not, freely gave their time and labor that the place of worship might be erected. Even a member of the Roman Catholic church came with his yoke of oxen and helped to haul the logs."⁵

It took several years to complete the church, which was lathed and plastered in 1863, but services were held within its walls long before the building was completed and even before its roof was on or the floors laid. The first elders of what was then known as

⁵ *The Paisley Advocate*, Aug. 14, 1914. Microfilm, Bruce County Archives.

the Greenock church - Murdock McDonald, Hugh Cameron, William McKay and John McLeod - were inducted on Sept. 27, 1860.

Hugh Cameron, who had been a teacher in Scotland, brought with him a library of choice books. It was his custom not only to read and discuss these books in groups, but also to lend them out to individuals to read, forming what was probably one of the first reading circles in the county.⁶

The first to preach in Glammis was John McLeod a native of Argyllshire, Scotland and a lay minister and pioneer who conducted services, in Gaelic, in clearings in the forest or in people's homes before holding forth in the new church. McLeod and his wife, Janet McLeod, were one of those remarkable pioneer couples that helped to build the new community. A typed copy of Janet McLeod's obituary, apparently published in the *Wiarion Echo*, but also found among the records at St. Paul's Presbyterian Church, says that "no task was too hard, no vigil too severe for this unselfish woman. Notable also was her hospitality to all, but especially to ministers of those early and arduous days of every denomination." Janet McLeod, born in 1814 in Balchladick, in the highlands of Scotland, married her husband at 20 and with him, left for North America. They settled first in Cape Breton, where Mr. McLeod taught school, then moved to Woodstock in 1851 before heading for the "wilds of Bruce," in 1855. While her husband preached, Janet McLeod served as the first doctor and nurse to local settlers for miles around.

In addition to John McLeod, the church was supplied by student ministers until its first full-time minister, Alexander McKay, answered a call in January, 1860, for a stipend of \$440. A manse had been constructed across the road on the corner of lot 34, Bruce, a frame home that decades later would be the residence of Nora McNally, a retired school teacher and local historian. (The original home survives and is now owned by John and Adel Kaminski). Church session records of the period showed that from time to time the English service in preparation for communion was held in the church while at the same time the Gaelic service was held in the bush. In fact, for many years, ministers were required to be proficient in Gaelic, still the first language of many settlers.

As Nora McNally recorded in a brief history of the congregation she compiled in 1974, Rev. McKay belonged to an evicted family forced from their homes in Sutherlandshire, Scotland, where the Highland Clearances were among the worst. McNally recounted that other members of the congregation belonged to the families evicted from the Isle of Lewis - the McLeans, McIvers, McSweens, Montgomerys and Smiths. Some families settled first in Cape Breton, before making their way to the Bruce. One of the Cape Bretoners was Neil Beaton, one of the first settlers on the Bruce township side of Glammis, who was one of those who helped build the Presbyterian church and was the first Sunday School superintendent.

⁶ Nora McNally, unpublished manuscript on the history of the St. Paul's Congregation, written in 1974. Both handwritten and typed copies of the text can be found in the church records.

The next quarter century of settlement saw the arrival of Irish families from the north with names like Rowan, Fitzsimmons, Gamble, Wood, Webb, Cunningham, Shaw, McNally and later, Thompson, Funston, McKinnett, Greer and Irwin. The Irish were joined by families from the lowlands of Scotland, the Wrights, Barries and Hendry's. There were also English families, the Pococks, the Stevensons and the Brooks.

The settlers faced incredible hardship. Before the arrival of the first shopkeeper in Glamis in 1860, settlers had to travel long distances for provisions. They lived in shanties heated by a smokey fireplace also used for cooking, and where the only source of light was homemade tallow candles. Farm work was done with crude implements as farmers seeded and harvested among stumps in spring, summer and fall, then cleared the forest and gathered brush during winter. Life was equally hard for the women, raising large families with little medical care, clothing themselves with material made from raw wool, braiding hats from straw.

The story is also told of one pioneer woman from Glamis, prior to 1860, who was on her way to Tiverton by foot to shop at the store and stopped in at a home where she knew the mother was in bed after giving birth to a child. Finding the family destitute, the woman stopped again on her way home with some sugar and instructed an older child how to prepare food for the baby. Then the woman walked out of her way to the 2nd concession of Bruce where she knew there was a prayer meeting that night. She told those in attendance that it was a great shame to have one of their countrywomen in distress. The next day, food began to arrive at the home.

In 1860, not long after Rev. McKay took up his charge in the log church, a storekeeper named James Crawford, originally from Halton County, set up shop on Lot 35, Concession 1, Bruce township.⁷ The bottom fringe of Crawford's parcel of land would later be divided into small lots forming the Bruce township side of the village of Glamis. Crawford opened a small general store in the centre of his property, just west of the present laneway that leads into the farm now owned by Allan and Nancy Lamont. Crawford's general store, which has long since vanished from the Glamis streetscape, was also the first post office. The pre-Confederation Postmaster General chose the name Glamis - and ignored requests to spell it with one M - and named Crawford as the first postmaster. Crawford was listed as a Wesleyan Methodist in the 1861 census, married to Francis. At that time, the couple had three children, two boys and a girl.

One of the next to arrive in the new village was Thomas Pickard, who took out Lot 35 on the Kincardine township side and built a log cabin across the road from Crawford, in 1863. Some would argue that Pickard, an enterprising farmer and businessman who later established the village's main industries and was one of its principle landowners, could in some ways be considered the founder of Glamis. Thomas Pickard was born in

⁷ A map of Glamis, compiled using separate surveys from Bruce, Greenock and Kincardine townships combined with land registry records, is attached, as Annex 1.

Halton County, Upper Canada, in 1838, the son of an English immigrant of the same name. He first operated a saw mill in the Greenock swamp and later established a sawmill, planing mill and cheesebox factory in Glammis. Before leaving Halton, Pickard had married Frances Cunningham - the sister of merchant Joseph Cunningham, who was also to come to Glammis and prosper. The Pickards had seven children together before Mrs. Pickard died in 1876. Thomas Pickard re-married, to Annie (Howson) Leslie, a widow from Toronto. She came to Glammis along with her infant son, Frank H. Leslie - the budding journalist mentioned in the introduction to this paper. Thomas Pickard and Annie also had three children together.

Thomas Pickard was a devout Baptist, later helping to form the Baptist church in Glammis. He also served one term on the Greenock Township council, in 1878. Thomas Pickard and his wife moved to Toronto in 1906, where both died within months of each other in 1914.⁸ For all of their accomplishments, they have left little trace in Glammis. All evidence of the industries they established has vanished. A lavish brick home built in the early 1900s at the east end of town remains and has been restored.

At the easterly end of the new village, farmer John Rowan arrived in 1865, taking out lot 23 of Greenock, among the first settlers.

The Bruce County Directory of 1869 listed Glammis as a community with a population of 50. That same year, the community was first noticed by agents from the financial firm Dun, Wiman & Co. (later Dun & Bradstreet), in their Mercantile Agency Reference Book for the Dominion of Canada.⁹ That first entry for Glammis listed only the general store owned by Richard W. Harrison, who was born in 1836, in Halton County, of Irish stock and married Sarah Cunningham (another sister of Joseph Cunningham). Harrison, who had briefly taught school in Brant County, arrived in Glammis in 1867 and established a general store at the crossroads in Glammis, in the very northeast corner of Lot. 35, Concession 12, Kincardine township - village lot 1 on the Kincardine plan. He took over from Crawford as postmaster in 1873 and held the position until 1903, when he was succeeded by Joseph Cunningham.

The next three decades were a time of remarkable expansion in Glammis. In retrospect, they were the boom years. Settler John Fraser established one of the first sawmills and the mercantile reference of 1871 listed another new establishment, the McC Calder & Black sawmill, later called Black & Reilly sawmill. Before long, there was a grist mill run by John C. McIntyre, who, in 1876, purchased Lot 35, Kincardine township from Pickard. Another business called Mustard J. & W. Mills was listed, as was Donald

⁸ A brief biography of Thomas Pickard is contained in the *Greenock Township History 1856-1981*, p. 429.

⁹ These mercantile directories - which are not found in any library - are a remarkable resource. Original bound copies, dating from the 1850s, can be viewed in the corporate library at the Dun & Bradstreet headquarters, in Mississauga.

McFadyen, one of the first blacksmiths.

According to Frank Leslie's summary of Glammis history, the first tavern was established by William Brygden, in a log house on village lot 14 of the Greenock side, where the Methodist church building would later stand. The log tavern was later replaced by a frame building, next door. Leslie recounts that when the frame tavern was hardly complete, "the fire king's wild battalions seized it, held it, consumed it. Its life was short, but it is famous as the place where Blake spoke when he ran for Parliament in Bruce. It is said that little Dan McDonald was the hotelkeeper of the time and that he was hopping mad when Blake didn't treat the boys." The reference is to Edward Blake, the illustrious lawyer, Liberal politician and one-time premier of Ontario who represented the constituency of South Bruce both provincially and later in Ottawa.

By 1876, the County of Bruce directory listed Glammis as having a population of 130. "It is a new village but is growing rapidly, quite a number of buildings having been built within the past year."

The year 1878 saw the arrival of another local resident who was to make his mark in the village, shopkeeper Joseph Cunningham, Thomas Pickard's brother-in-law. He had married Nancy Hemstreet in Trafalgar, Halton Cty, before moving to Glammis. Cunningham bought a parcel of land, village lot 4 on the Kincardine survey. The Cunninghams had nine children, among them twin daughters Laura and Lila, who lived in the village until the latter half of the 20th century. In addition to their thriving general store, called The Right House, because customers were treated well, the Cunninghams also maintained a farm outside Glammis, in Greenock township. Cunningham was also a partner, for a time, in the first Pickard saw mill.

Frank Leslie's account notes that "Joseph Cunningham's property was bought by him in 1878 and was at that time a wild piece of land indeed. Now however [in 1900], 'tis a perfect garden," where Cunningham erected a store and dwelling. (The Cunningham home was later veneered in brick and still stands, but the old store has disappeared.) Daughter Lila, who worked in the store from childhood, recounted years later how there weren't many packaged goods in those early days in the store, which stocked such items as raw brown sugar and tea in bulk. Items were weighed on a beam scale for customers, who bought things by the 5c, 10c, or 25c worth, not by the pound. The store, like others in the village, also dealt in a barter trade, taking in eggs, butter and other produce from farmers in exchange for goods.¹⁰

Also in 1878, James Hendry, who had come to Canada from Scotland in 1854 and married Margaret Dick, also from Scotland, arrived in Glammis, to take over the Crawford general store on the Bruce township side of the village. James and Margaret had eight children and some of their descendants still live in the area today, near Tiverton. In 1901,

¹⁰ A history of the early days in the Cunningham store - later A. E. Greer's - was compiled by Marianne Greer and published in the 1979 yearbook of the Bruce County Historical Society, pp. 45-51.

the Hendrys bought the original Presbyterian manse, on lot 1 of the Bruce survey.

By now, the community was big enough to sustain two churches. The Glamis Baptist Church had been formed in February, of 1874, after Rev. J Coutts from Tiverton made the bumpy trip over snow-drifted and rutted roads to attend a meeting in Glamis of a dozen people who gathered to form the "Regular Baptist Church of Glamis." ¹¹ The faithful 12 in attendance for that first meeting were Neil McFarlane, Mrs. John Cameron, Catherine Preston, John C. McIntyre and his wife, Margaret McIntyre, Thomas Pickard, Kenneth McLennan, James McLennan, Donald McLennan, Mrs. Malcolm McDonald and George McGregor. A lot was purchased in Glamis - on lot 3 of the Kincardine survey, across from the present church. A chapel was constructed, along with a shed for the horses. There is not a trace of either building today, although the old building served as a blacksmith shop for many years. The church membership grew very rapidly and only two years later, in 1876, land was purchased down the street, on lot 2 of the Bruce survey, to construct a manse. That building still stands, but has been empty and derelict for decades.

One of the grand old ladies of Glamis, Margaret Ann McLennan, who died in 1982 in her 108th year, used to tell of an unusual baptism service, held in 1877. Her parents were building a new home, west of the village. They had finished the basement but it had become flooded with water. There was not yet a font in the church and several candidates were awaiting baptism. So the congregation gathered at the new McLennan house, where a baptismal service was held in the waterlogged basement.

The first pastor of the Baptist church was Rev. R. Röss, at a salary of \$500. And early minute books show that church members struggled to pay the minister his stipend and to maintain the church and manse. The pastor was sometimes paid in meat, eggs, homemade bread and butter for the table, and wood for his stove.

By 1884, church membership had so increased that it was decided to construct a new church, across the street from the chapel on a site purchased from James Campbell for \$125. One of the early blacksmith shops was torn down to make way for the large new brick church, which still stands today. Later ministers were M.E. McDonald, 1877, A. Sims, 1878, James Coutts, 1883, G.C. Black, 1887, F. Beattie, 1891, L. MacKinnon, 1894 and Rev. Shaw, 1899.

At the Presbyterian church, named St. Paul's almost by accident when a name was needed in a hurry for wedding invitations, the first minister, Rev. McKay, had served until 1868, when he moved to Elmira, N.Y. The church didn't have another fulltime minister until 1872, when Rev. William Ferguson was inducted.

(In the years to come, the Presbyterian church in Glamis was to be served by Rev. Alex F. McKenzie, from 1883-84, student minister D.A. McLean in 1885, Rev. John McMillan from 1886-1890. There was no settled minister until 1895, when Rev. Isaac

¹¹ This account is drawn from a brief church history written by Margaret Ferris, published in the Bruce County Historical Society yearbook, 1974, pp. 23-25.

McDonald was inducted, to preside over the construction of a new, two-storey brick church that still stands. The church construction committee that Rev. McDonald headed also included R.H. Rowan, John Ross, Charles McKinnon, Alex Wright, Henry Pocock, Don Morrison, Thomas Rowan and W.J. McKeeman. Rev. McDonald remained until 1899 and was replaced in 1900 by Rev. P.M. McEachern, who remained until 1907.)

By the 1880s, virtually the entire main street of Glammis had been taken up by businesses and homes. In 1880, Dun, Wiman & Co. listed seven places of business in Glammis: general stores run by Joseph Cunningham, Richard Harrison, James Hendry and Kenneth McLennan; a hotel run by John Harrigan; Thomas Pickard's steam sawmill and a blacksmith shop, manned by David Porteous. Another reference, the 1880 edition of the Atlas for the County of Bruce, includes a number of other entries for Glammis, including William Anderson, labourer, J.W. Armstrong, school teacher and issuer of marriage licenses, James Bagley, shoemaker, Colin Campbell, carpenter, Murdoch Campbell, carpenter, Anthony Ferhenbach, carriage maker, John Ferguson, tinsmith, Samuel Hargin, proprietor of the Dufferin House hotel, Aaron McLary, blacksmith, Archibald McDonald, labourer, Miss J. McKay, dress maker, John McKay, carpenter, John McKinney, farmer, Charles McLean, laborer, Neil McLean, farmer, Kenneth McLeod, tailor, Murdoch Morrison, laborer, William Pickard, sawyer, William Ross, carpenter, George, John and Thomas Rowan, farmers and George Stafford, laborer.

Also in the 1880s, Pickard expanded his business empire, going down country to bring back the heavy machinery required to establish a cheese box factory. Years later, Frank Leslie recounted the workings of the factory:

"About 1880 the head of our family went...to Harriston and bought the complete machinery for the manufacture of cheese boxes, so as a very small boy I became familiar with the box making process...We used soft elm with an average diameter of possibly 30 inches...The logs reached our factory about 10 feet long. After being sawed in two, the short stubby logs were by crane placed in a huge wooden tank where they were soaked for 24 hours or so, steam being supplied by the boiler that furnished power to run the factory. When the logs were lifted from the tank they were boiling hot. The bark came off very easily after the logs were placed in the veneer machine, which by the way had no wooden parts, being made entirely of cast iron and steel. With no vibration it made a good job of cutting the veneer material used in the cheese boxes. In fact, at a public meeting I heard a cheese buyer state that our boxes were the best in the country."¹²

¹² From a newspaper column by Leslie printed years later, when he published the Niagara Falls Review. This material provided by Leslie's grandson, also named Frank Leslie, who still lives in Niagara Falls.

The Gazetteer and Directory of Bruce County, also published in 1880, described Glammiss as "a thriving post village," with 200 inhabitants. The Pickard saw mill was by then employing three hands and turning out 800,000 feet of lumber, 1,000 squares of shingles and 100,000 lath annually. The directory also refers to the Glammiss Ploughing Club, organized in 1875 with 40 members, among them Neil McArthur and John Morrison.

As the community grew and prospered, many area residents clung to their devout Christian faith. The story is told of the "Black Day," in September, 1881, when it was so dark that men couldn't see to work in the fields. Neil McLean, who lived just west of Glammiss, hurried home to tell his wife to dress in her best, for the day of judgement was at hand. Following her husband's instructions, Mrs. McLean dressed in her best clothes and sat in state, waiting to meet her maker. On the 12th of Greenock, on the other side of Glammiss, Nathaniel Fitzsimmons Sr., a staunch Presbyterian, went up and down the line telling people to repent of their sins before the judgement day. As the story goes, the next morning the world was still there, albeit covered by a fine coating of ash. In that age, news traveled slowly and it was some time before word spread that there had been a tremendous fire across the lake, in Michigan, which had caused the darkness.¹³

But news of Glammiss' prosperity had apparently traveled far and wide, attracting a stream of new residents who opened up places of business and started families. In 1881, two more blacksmiths opened for business, joining David Porteous and Donald McFadyen. They were Edwin Dore and Humphrey Lucas. Dore worked from a shop on village lot 1 of Kincardine, near the Harrison store. Lucas plied his trade from the tiny lot 13, near the crossroads on the Bruce side. There was a shoemaker, H. Madden. By 1882, the hotel had changed hands and was under the ownership of Hugh Bell. 1885 marked the arrival of yet another grocer, D. McGillivray, who lasted only a few years. John Scott also opened another grist mill. Also in 1885, yet another grocer, William Ross, made an appearance, as did harness maker Robert Pullock.

That same year, William Atton opened a tinsmith shop at the crossroads, on village lot 16 of the Greenock survey. Atton had taught school in Neustadt before coming to Glammiss. His first establishment at the crossroads went up in flames one night and almost its entire contents was destroyed by the fire. Undaunted, Atton rebuilt down the street and opened up business again, adding a stock of groceries, hardware and other articles. Atton's premises still stands in Glammiss, having been occupied for much of the 20th century by Irving Keyes. It now sits empty.

In the 1880s William J. McKeeman hung out his shingle as an agent, marking the arrival in the village of the family that would eventually dominate its main intersection with the big general store. McKeeman's parents were John McKeeman of Ballymean, County Antrim, Ireland and Elizabeth Graham, who settled on Lot 22, Concession 14, Greenock, not far from Glammiss, in 1870. The couple had 14 children, nine of whom lived

¹³ From Nora McNally's 1974 narrative.

to adulthood. One of them was William J., known as W.J. In 1882, W.J. married Margaret Hendry, the daughter of shopkeeper James Hendry, of Glamis. W.J. and his wife had five children, one of them Clyde, who later took over the family business. W.J. was an enterprising businessman who started off by selling implements, providing local farmers with many of the first binders and reapers in the area. He also acted as an agent, preparing legal documents.

By 1887, Thomas Cowley was operating a grist and sawmill, Jonathan Downing was making wagons and a physician, Dr. Gray, was listed. Two more blacksmiths arrived to ply their trade, John McArthur and A. Shane. And Duncan Smith and his wife Agnes took over the hotel that stood on the southeast corner of the crossroads, on the Greenock side.

By 1889, a third church had been established, the Glamis Methodist Church, which took in worshippers who had attended Purdy's Church, on the 14th Concession of Greenock. (The Methodist church never had a large congregation, and closed in 1920. The building was used for some time by the United Church, before it closed for good in 1950, and was converted into a garage, as it remains today.)

If the business directories are any indication, Glamis probably reached its zenith in the early 1890s, when more than half a dozen new businesses opened. John C. McIntyre, who already owned a sawmill, opened a furniture store and undertaking business in a large frame building on the northwest corner of the main intersection on lot 10 of the Bruce survey. (McIntyre's furniture store was later taken over by H.B. Somerville's general store, which was eventually turned into the Odd Fellows hall. The building was torn down in 1983).

The new decade also saw the arrival of Benjamin McLennan, blacksmith, A. Munro shoemaker, implement dealer M.H. McLure and tailor Josiah Parkhouse. Murdoch McFadyen operated a sash and door factory. F.H. Kalbfleisch and Towle were listed as doctors, practising from the brick home just east of the Baptist church, owned by Duncan Campbell. Later, Dr. M.C. Black was in practise, followed by A. E. Hall. In 1890, Downing & Arnott carriage and wagon makers were listed, and S. Knox opened a second hotel in the village. W.H. Chambers was making and selling shoes, J.C. Garland harness and Mrs. F. McIntyre opened a millinery establishment.

Business expansion slowed somewhat in the 1890s, although there were new arrivals: J.B. Campbell started making harness in 1892, John Fitzsimmons appeared as a shoemaker in 1893 and Miss Jessie Hendry in millinery, joined by Miss E. Howson in 1893. A doctor, J. McIntosh arrived in 1893 as well as A.Q. Read, a cheese manufacturer. Albert Pickard took over the cheese manufacturing business in 1894, to go along with the other family businesses. Walter Beaton began work as a blacksmith - he would later find success as an agent for McCormick implements, selling binders, drills, disk harrows and cultivators, in addition to blacksmithing. The next year, John Ogden & Sons opened a harness shop, William Karney was the tailor and Mrs. Kate Rowan, in millinery. In 1896, R.J. McNally began work as a blacksmith, A. McDonald worked as a tailor and A. D. McDonald offered his services as a veterinary surgeon.

The year 1896 also saw the arrival of H.B. Somerville, who took over McIntyre's furniture store and opened a competitive general store, famous for chewing gum in a red wrapper with the Somerville name on it.

A separate business listing, the Farmers and Business Directory, produced in 1896 by Union Publishing of Ingersoll, also lists Armour & Ross, livestock, George Johnston, builder, J.T. McKay, carpenter, V. Rowan, butcher, Rowen & Ferguson, millinery and Thomas Whitehead, dry goods.

The Union Publishing directory put the population of Glamis in 1896 at 230 - probably its peak, with nearly two dozen places of business.

In 1897, Paul Lobsinger was offering his services as a shoemaker and a Mrs. E. Hood opened another general store, that was shortlived. 1898 brought tailor L. Weigand.

In 1898, W.J. McKeeman, already active as an implement dealer and agent, bought out the stock from the Hood store, which had gone out of business, and opened up his own general store in the building long used by Richard Harrison, on lot 1 on the Kincardine township side of the main corner. When his own new store was completed, across the street beside the H.B. Somerville establishment, McKeeman moved across the street to operate one of the largest general stores in the county on Bruce lots 11 and 12. An advertisement placed in the *Glamis Maple Leaf* in 1900 boasts that the store had in stock 1,000 pairs of shoes to choose from, a full stock of groceries, millinery, hats and bonnets made on the premises, all variety of ready-made clothing, Cleveland bicycles and a range of dry goods.

Glamis had no school of its own until 1899. Prior to that, children on the Greenock side walked to a school near Narva, while the Bruce and Kincardine children attended a school on the 30th sideroad of Bruce, west of Glamis. In 1899, S.S. No. 16 Bruce and Greenock became the Glamis school and it continued operation until 1964, when the Bruce Township Central Public School was formed. Norman McLeod records in his history of Bruce County that the Glamis school had a remarkable record, turning out at least 64 students who themselves became teachers and many more who went on to university degrees and the professions, including 17 nurses, 10 ministers, six missionaries and three doctors.

The last year of the 19th century, 1899, brought few changes on the main street. The Smith hotel had changed hands, taken over by Joseph Sheffield. There was also another tailor in town, L. Wiggins.

What may seem like a long list of names and occupations is vital in reconstructing the early history of the village. Not only the buildings in Glamis have come and gone. More important, hundreds of people have called this community home at one time or another. In many cases, all we know about them now is their names, their trades, perhaps where they lived. Together, all these names form the strands that hopefully, can one day be pulled together in a complete history of the community.

By the end of the 20th century, less than 100 people still called the hamlet home and many of the names recorded in the yellowing pages of old business directories and

gazetteers had long since disappeared from the community.

Ironically, while many of the families and the landmarks they created have long since vanished, one legacy has been left behind. The rows of maple trees that still line the main street of the village were planted by those early residents and in many cases, have outlived the homes, mills, taverns, blacksmith shops and general stores that they constructed. A Presbyterian church history notes that onetime elder John Ross - son of one of the Glamis area's first settlers - set out the row of maple trees west of the village that remain to this day. Businessman Thomas Pickard planted trees along the Kincardine township side of the village, James Crawford did the same on the opposite side of the street.

While there is little in formal historical records to explain the decline of Glamis, the account of one tradesman has survived in the form of personal letters, posted from Glamis between 1892 and 1894. The tradesman was carriage-maker John Arnott, who came to the village in 1887 from Minto, first opening a partnership with another wagonmaker named Downing, before establishing his own firm, Arnott & Son. Arnott's reflections on the village economy can be found in letters he wrote to his brothers, who had moved to the United States.¹⁴ Arnott, who lived at lot 5 of the Kincardine survey and operated a shop behind the Harrison general store, wrote to one of his brothers in a letter dated May 24, 1892. "Even now I ought to be at our Temperance Council meeting, but I thought I would stay at home for once and write you a few lines," he begins, before explaining why he was not able to send a photograph. "We intend to send you ours as soon as we can get some taken, but as we cannot get them taken without going ten miles and we have no horse and cash is somewhat scarce it may be some time before we can send them." Arnott goes on to explain that his carriage and wagon-making business had declined, largely because of competition from large factories in town. "I can not go anywhere until I can sell out here as what little I have is locked up and there is no demand for such property now. The factories have killed our business completely for anything but repairs and even that is now down to nothing."

In another letter, dated Feb. 15, 1894, Arnott said that he was still getting some work, "getting enough to eat and wear and although paper is scarce and our town is poor, yet I think perhaps we live as high as is good for the health. We generally have plenty of good bread and beef." Arnott urged one of his brothers to join him in Glamis that year, promising he could help to get him a job in cheesemaking (probably with Albert Pickard). But again, as he did two years earlier, Arnott apologized for not forwarding any pictures, alluding to the economic changes that would eventually drive him and many others from the community.

"No doubt you will think strange that we don't send you our pictures. Well money

¹⁴ These previously unpublished letters were provided by HOWARD Thomas Arnott, grand-nephew of John Arnott, who was contacted in Arlington, Texas.

is always scarce and I am in rather a tight place this winter, having bought a blacksmith shop and buying means paying and I have had some losses and some very slow payers. I would almost like to get out of the business. I am at a loss for the want of a painter to stripe sleigh wagons and such like. I can do plain painting but cannot succeed with the striping and find it very difficult to get anyone to come from a distance for a small job." Arnott's closing refrain is most telling: "Our village is too small."

Arnott's familiar lament was probably shared by dozens of others, who eventually migrated out of the community, most for the cities to the south, or Canada's west. Baptist church records from the late 1800s show that at one point, 84 members with their families left the area to settle in the Canadian west. And the Presbyterian session noted in 1889 that 21 families had left the church within a year.

The crucial railroad, which many believed would pass through Glamis en route to Inverhuron, a booming port town of 500 in the early 1880s, went elsewhere after Inverhuron was ravaged by fires in 1882 and 1887, leaving it a virtual ghost town as the port trade shifted to Kincardine.

Frank Leslie's newspaper account of the history of Glamis, published on June 11th, 1900, was bursting with optimism for the future at the dawn of a new century. The newspaper's advertisements speak volumes: general stores boasting of their stocks of thousands of shoes, yards of the finest fabrics and wallpapers. Blacksmiths, implement dealers, doctors, barbers, butchers and dress makers. They were all there.

But before long, fewer customers visited the general stores and the outward migration of the 1880s was repeated, as generations of young people left the area for the city. The arrival of the tractor and the automobile made the village's flourishing blacksmith trade obsolete and many of its other businesses fell silent.

Some blame the depopulation on the fact that by 1880, most of the prime forest had been stripped from the Queen's Bush. Not long after, the population began to decrease.¹⁵

Another factor in the decline was probably the abandonment of marginal land taken up in a rush during the clamour of settlement. One writer drew attention to three other factors contributing to depopulation of rural areas in southern Ontario at the time: the lure of the west, both in Canada and south of the border, an improvement in farming methods and the gradual migration of surplus rural population to such cities as Toronto and Hamilton.¹⁶ In later years, the widespread appearance of the automobile revolutionized shopping behaviour and gave consumers mobility that was unfathomable when John Arnott lamented to his brother that he couldn't travel 10 miles to Tiverton for lack of a horse.

¹⁵ John Urquhart Marshall, "Central Places in the Queen's Bush," Master's Thesis, University of Minnesota, 1964. p. 104

¹⁶ Wreford Watson, "Rural Depopulation in Southwestern Ontario," Annals of the Association of American Geographers, 37, 1947, pp 145-154, as cited in Marshall.

Frank Leslie, a budding journalist in 1900 who wrote glowingly of the village and its great promise, had already packed his bags to leave Glamis behind, even before *The Glamis Maple Leaf* had rolled off the presses. Leslie began work as a school teacher, in 1896, when he first sent some items to the Walkerton Telescope, then the leading newspaper in the county. In the next mail, the newspaper sent Leslie some stamped, addressed envelopes and a supply of copy paper, making him a country correspondent. He also wrote articles for the Tiverton Watchman and Paisley Advocate. "The news was the same in all, but I wrote three different stories," Leslie later recounted.

In 1899, after editing the Telescope for a few weeks and acting as principal of the Walkerton Public School, Leslie advertised in *The Toronto Globe* to buy a weekly newspaper. Among the replies came one from the Tavistock Gazette, which Leslie purchased for \$1,300.

Before leaving Glamis for Tavistock, Leslie published *The Glamis Maple Leaf*, the community's first and last newspaper. Not long after, Leslie purchased the Niagara Falls Evening Review, and went on to establish himself over the next 60 years as one of Canada's most highly-regarded newspaper publishers. In later years, he reminisced from time to time in newspaper columns about his boyhood in Glamis. In one entry, he wrote of a trip to the village in the 1960s, a visit that left him saddened.

"A few weeks ago I drove through the village which I hadn't seen for several years. Although there were many signs of business activity I got a surprise when I looked for old landmarks. Two of the houses in which I had lived were gone, also the saw mill, cheese box factory, harness shop, one church, blacksmith shops and on down the line."

Frank Leslie passed away in 1969, at a time when Glamis still had two general stores, a hardware store, three garages, a major transport truck firm and a plumbing and electrical contracting enterprise.

Now, at the beginning of the 21st century, those businesses too have long since closed their doors and even more of the old landmarks have vanished - lost in time.

At the Glamis crossroads, where the surveyor Bridgland planted that cedar post, where two general stores, a hotel and a millinery shop once looked out on a bustling, prosperous community, there are now empty spaces.

EPILOGUE

I would especially like to thank my parents, Ronald and Eleanor Thompson of Glamis, for encouraging me to write this essay. At the last minute, as usual, I took up their suggestion and I am indebted to them for providing me with much information, as well as moral support. I am grateful to Cathy Vanderlee, for her assistance with land registry records; the staff of the Bruce County Archives in Southampton for their help; Thomas Arnott and Frank Leslie for providing me a window into the past through the writings of their respective ancestors; my relatives Bob and Shirley Bourgeois for their assistance; Marianne and Ernie Greer, who years ago gave me a photocopy of the historic, sole edition of The Glamis Maple Leaf newspaper, which I cherish; the staff at the Ministry of Natural Resources office of the Surveyor-General, in Peterborough, who helped me to find relevant material from the Bridgland survey and Dun & Bradstreet, for access to their aged mercantile reference directories. The information and assistance provided by all of these people was crucial in preparing the essay, but of course, any errors or omissions in the final product are my responsibility.

While I have been able to gather together a considerable amount of material on Glamis, I was struck throughout the research process by how little historical information on such small communities is kept in official records. And in the brave new world of the internet, Glamis barely registers. I would strongly encourage the historical society to undertake to make as many of these essays as possible available online, or at least, to ensure that an index of the essays and their subject matter is available, so that other researchers can benefit from the work that has been done before them.

Finally, I would like to dedicate this essay to my grandfather, the late Murdock Thompson, a remarkable and inspiring man who lived in the Glamis area for nearly a century and could probably have told me everything I needed to know about the early history of the community, if only I had taken the time to ask him.

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