

PIONEER SOULS

or

The History of the McCULLOUGH SEPT

by

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and Associate Authors

Dedicated to the descendants of
James, John and Alexander McCullough

*"There are pioneer souls that blaze their path,
Where highways never ran."*

—Sam W. Foss.



Elizabeth (Broune) McCullough, wife of James McCullough, the miller, and the progenitors of one branch of the McCullough Sept.

When they had meat it would most likely be mutton or probably venison when they could poach a deer on the landlord's estate. Because of their hunger for meat they were not at times averse to taking the odd lamb from the landlord's flock or even their neighbours flocks.

The men were mostly big for that time, being about six foot tall. They were rawboned and when well fed would weigh from 13 to 14 stone. The women were large and comely with a healthy out-door complexion. They were mostly blonds showing the result of the Scandinavian forbears who overran this area in the 8th and 9th centuries.

In politics they were Tories. The word Tory came from a band of brigands in Ireland who were professedly royalists during the wars of the 16th and 17th centuries. They stood for the extreme power and authority of the King and the Roman Catholic Church. After the Reformation the McCulloughs became staunch Presbyterians. The Opposition Party was the Whigs. They were followers of a band of drovers who in 1648 marched to Edinburgh to oppose the King, the Duke of Hamilton and the Court Party. They stood for the authority of Parliament or the right of the people over the King. They also claimed that the Presbyterian Church should be the established church of Scotland.

As indicated above the McCulloughs were inveterate Tories. Why they were, is not known. Probably at some time in the past they had belonged to the upper class or as it was known at that time the "Gentility". They have been Tories or Conservatives for many generations in Scotland, Ireland and Canada.

The McCulloughs were staunch Presbyterians. They kept the Sabbath most stringently and some have said "They kept the Sabbath and everything they could lay their hands on each week day". Be that as it may they were a very devout family. Saturday was a day of preparation for the Sabbath. The cooking for the Sundays meals was all done on Saturday. The Sunday clothes were laid out, the shoes were shined or greased. The man shaved if they were not growing beards if they were the whiskers were trimmed. Then on the Sabbath they walked sedately to the Kirk. They sang from the Psalms with the tuning fork to get the right key or pitch. They would not have anything, such as an organ in the Kirk, for that would be "Music O' the Deil". The Minister would offer up a long exhortation or prayer, then preach them a sermon based on a Biblical text that might last from one to two hours. When the sermon was over the Elders would pass the plate on a long wooden handle with a lid on the plate, for the collection. The collection would be mostly pennies. It is said that the lid was to prevent some members of the congregation from lifting out some of the pennies.

After Kirk the McCulloughs would mingle with their relatives and neighbours and finally walk home and eat their dinner which had been prepared the day before. The rest of the day was spent talking or quietly resting.

In the earlier times there was no formal education. In fact it was not thought necessary for the common man or woman to have even the three "Rs", i.e., reading, writing and arithmetic. In the later years, however, there was some formal education in the schools where the three "Rs" were taught to the boys. They could read their Bibles, do simple sums and could sign their names.

The Duke of Argyle thought to help out his clansmen had erected milestones leading to the county seat. The people did not know what these stones were for but thought they were scratching posts. As they scratched their backs on these stones they would say "God Bless the Duke of Argyle". This saying came down to more modern times and if they scratched their back on a door lintel or a post they would say "God Bless the Duke of Argyle".

While the McCulloughs in Scotland could never be considered a clan, they were a "Sept" and did variously wear the tartans of the MacDugald, Monroe and Ross Clans. They probably fought with the MacDugalds against the Bruce Clan and when defeated turned to the Monroe or Ross Clans. In later years they again gave their allegiance to the MacDugalds or as it was then known The MacDugalds of Argyle and Lorn.

There were three classes of society in Scotland at this time; first, chieftain or leader of the clan and his family and friends. He was usually referred to as the Baron, Duke or Lord; second the free tenants and third the serfs.

The chieftain who originally received the land as a grant from his king for services rendered in time of war, agreed to fight for his King along with his free tenants and serfs. After receiving the land, his first effort was to build a castle on the estate. He would select a hill or mountain as the site. The outer walls would be of stone built to a height of from 20 to 60 feet with only small openings through which his soldiers could shoot the arrows from their cross-bows. If the hill was not too steep, he would have a moat around the wall with a draw-bridge at the castle gate.

Inside the castle he would keep a number of armed men. These were quartered in the castle and ate in the large dining room along with the family. The family along with the guests and men in authority sat at the upper end of the table and the lesser people at the lower end.

The business of the estate was delegated to the "baillie" so the Lord or Chieftain had little to do but to look for amusement. This would consist of hunting, fishing, hawking, jousting, raiding and war. During the summer months the Lord of the Manor would hold three or four jousting competitions at which the neighbouring Chieftain and their fighting men would attend. He in turn would spend some time at his neighbour's competitions.

These contests would consist of mounted men charging with a long lance from each end of the "list". If one was unseated the other would jump off his horse and the contest would continue with broad swords. Some contestants were injured or even killed but this did not interrupt the sport.

The "free tenants" were the next highest class in Scottish society. They were free in that they might move from area to area in the shire and could even move from shire to shire. However, when they had land rented from the Chieftain they had to fight for him when he was attacked or when he made raids on other Chieftains. When on forays, the tenants had to supply their own food and weapons. It was, therefore, quite in order to take these things from their enemies or even their friends. The tenants in addition had to pay rent for the land on which they grew their oats. This would consist of a share of the crop and work on the landlords estate as the baillie ordered.

The "serfs" were the lowest class, in fact they were slaves of the Chieftain and church officials. They did the more menial work in the lord's household and in the monasteries of the clergy. They received no money for their labor and if they wished to marry they had to get the permission of their masters. There could be no marrying from one class to another. The serfs married serfs and the family continued to be slaves. The free tenants married the daughters of free tenants. The Chieftain and his family married the sons and daughters of other Chieftains, barons, dukes or lords. This top group was known as the "Gentility".

The McCulloughs were in the free tenant class, therefore, they had no McCullough tartan of their own but could and did wear the tartan of the Duke of Argyle and Lorn. In other words the MacDugald tartan. It is thought that James McCullough married the daughter of one of the Gentility. She was then disowned but proved a good wife to James.

The McCulloughs were a numerous family or sept and there was some suspicion that when they wanted meat they would steal from the landlord or hunt for deer on his estate. The landlord, therefore, readily gave his permission to Alex McCullough and his family to emigrate to Ireland.

Alex McCullough it is believed was married twice. His first wife was Margaret Fraser. To this wife he had three sons and a daughter, James, John, Alexander and Margaret. About the time he left Scotland his wife Margaret died. He then married Nellie Red in Ireland and she bore him fourteen sons. Therefore, Alexander had seventeen sons and one daughter that grew to manhood and womanhood. There is no record of those that died in childhood, which would give him even a larger family.

Chapter II

The McCulloughs in Ireland

"When Erin first rose from the dark-swelling flood,
God blessed the green island, He saw it was good,
The emerald of Europe, it sparkled and shone,
In the ring of the world the most precious stone"
William Decannan.

After the subjugation of Ireland by Britain there was an exodus of emigrants from both England and Scotland to the North of Ireland. It is thought that it was about this time

that Alexander McCullough and his family arrived in Armagh county. His wife Margaret had died a short time before so his family consisted of three sons and one daughter. Shortly after arriving in Ireland he married an Irish colleen Nellie Red who bore him fourteen sons. This gave Alexander a family of seventeen sons and one daughter. They used to joke about their family by stating there were seventeen sons and each son had a sister.

With a family of this size he was "hard put" to get them all well settled. It is believed that most of the younger sons became farmers in Armagh. The father who was a free tenant in Scotland insisted that his sons should be at least tenants in Ireland. The older sons James and John did become tradesmen. James had learned the milling trade in Scotland and John the barbering trade. It is thought that, Alexander, his third son was a farmer.

When the family arrived in Ireland, James who had married Elizabeth Browne in Scotland, had one infant son, Thomas, so he had to find employment. As a miller, he began to look for a job in a mill. He discovered that the mill at Portadown was closed because it was supposed to be haunted. James applied for the job of running the mill. Alex Morrison, the owner, advised him that the mill was haunted by the ghost of John Longmore, a miller who had been killed rather mysteriously in the mill a few years before. Since that time, Morrison had engaged several millers but they had all quit because of the ghost. Morrison also intimated that he had an offer from the Roman Catholic Church in the parish to buy the property which dominated the town. The price offered, however, was about one-half of the value of the land. Therefore, Morrison who had other businesses in the town, would be glad to sell at a good price or get the mill running again. When Morrison mentioned the ghost, James the stolid Presbyterian said,

"I don't believe in ghosts and if it is human I can lick any five men" He raised his six foot body and flexed his strong arm muscles,

Morrison looked at him and said "I believe you could", and hired him on the spot.

James opened up the mill and was doing a good business in gristing for the farmers around about the mill. Oh! they complained he was taking too large a toll and was giving light weight. In those times there was little "ready money" so when the farmer brought his wheat or oats to the mill to be ground into flour or oatmeal the miller would not charge him a milling fee but would keep back a portion of the flour and oatmeal to pay for the milling. This was called the "toll". The farmer also thought the miller under weighed the grain. James used to tell them "that the only honest miller was a man who had hair growing on the palms of his hands". Then since no one had, the inference was there were no honest millers. However, the farmers kept coming back, for James was a good miller and a jovial man. He built up a good business for his employer, Alex Morrison. Morrison was so pleased with the returns from the mill that he reduced the toll and more farmers patronized the mill. So both the farmers and the owner were most happy with James as miller.

The mill was powered by a water wheel. The grinding was done between two large round flat stones known as the upper or runner stone and the nether or bed stone. The upper or runner stone was revolved by a shaft from the water wheel. The grain was fed in from the centre of the upper stone and the ground grain fell around the sides of the nether stone. It was then "bolted" through bolting cloth, the finer particles being used for bread making and the coarser for porridge and stock feed.

James McCullough had worked up such a good business that he had to dress the stones at night. In the light of a tallow candle he would raise the upper stone about two feet above the nether stone and then with a hammer and a chisel, called a "dressing tool", about 18 inches long and an inch in diameter, he would chip out the channels in the stone.

He was doing this one evening when he heard a noise on the upper floor. There were moans and groans and the noise of chains being drawn over the floor. James quietly extinguished the candle and laid down the hammer. With the dressing tool in one hand he quietly climbed the ladder to the second floor. When he was about two thirds way up an apparition came toward him. It was all in black but the face which was an unholy white and the apparition was spitting fire and drawing a heavy chain across the floor. By the time the apparition got across the floor McCullough was standing at the head of the ladder. He swung with the dressing tool and hit the ghost over the head. It dropped the chain and let out a real moan and fell to the floor. James went down the ladder lighted the candle and came up to see the ghost. It was still lying on the floor. When he wiped off the face he recognized the Parish Priest. He turned him over but he appeared lifeless.

James left the man on the floor and went to the owners house and wakened him and told him what had happened. Morrison, the owner said,

"Now I know what it is all about. The Priest has been wanting to buy the property on which to build a church. He said that since the mill was haunted he should get it for less than half price. James you have laid low our ghost."

James retorted, "But damn it Sir, I have killed a man. What am I going to do?"

Morrison thought a moment and said, "You had better get out of Ireland as fast as you can".

"But what will happen to my wife and family?" James exclaimed.

"Beat it, I'll take care of your family and send them to you when you are settled in some other country". Morrison told him.

James bade good-bye to his wife and started on the back roads or bye ways for Belfast. He was fortunate to find a ship ready to sail for New York in the United States. He "signed" on as deck hand and left Ireland forever. On the three weeks voyage across the Atlantic he was quite lonely. The crew did not "accept" him for he was a "land lubber". He became quite sick when the vessel was hit by a storm. He missed his wife and small family as well as the companionship of his brothers, so when the vessel docked at New York he immediately deserted to the great satisfaction of the crew.

John McCullough, the second son of Alexander, was somewhat of a roust-a-bout, working at any job he could get. He was also a prankster and everybody liked him. He finally settled down and became a barber in Portadown and lived with his brother James, much to the disgust of his father.

The daughter married a man by the name of Paterson. The story as told by the older folk in the family was that John Paterson and Margaret McCullough became engaged to be married. Alex McCullough, Margaret's father did not approve of the intended marriage, he thought Paterson could not support her in the manner in which she had been raised. Paterson resided some distance from the McCulloughs so Alex, hitched his pony to the jaunting cart and drove over to the Paterson cabin. Paterson who knew Alex was coming to see him arranged with his neighbours to have their cattle and sheep on the roadway. Alex could hardly drive his pony and cart through the herd of cattle and flocks of sheep. He asked the men in charge who owned the livestock. The man answered

"Mr. Paterson, Sir". When Alex arrived at the Paterson cabin he congratulated John on his fine herd and flocks and stated he would be glad to have him for a son-in-law. He gave Margaret a beautiful wedding but was very much annoyed when he found that John Paterson did not own any of the livestock and was only a labourer on the farm. Later when James and John her brothers were established in Syracuse New York State they sent for Margaret and her husband to come to America and settled them on a farm near Syracuse. After James, John and Alex moved to Hastings county, Upper Canada. They sent for their sister and her husband and family and settled them on a farm near Lonsdale.

Of the family of Alexander, seventeen sons and one daughter, we have only records of James, John and Alex who came to Hastings County, Upper Canada and Margaret the daughter. The family of another brother David also came to Upper Canada and settled at Dundalk in Ontario. One of his sons, David, later came and settled in Hastings county. A son of his, William Andrew, is, at the time of writing, still living on the farm near Lonsdale.

Of the older generation it is thought that they and their families emigrated to Australia, New Zealand, South Africa, the United States, and may be some to Canada. Harry McCullough a son of Thomas McCullough after he came from the Klondyke took a trip to the North of Ireland. He visited some time in the county of Armagh but could find none or at least very few McCulloughs. He was told they had practically all emigrated to other climes.

Mrs. Lyle McCullough the wife of a great-grandson has corresponded with a family of McCulloughs in Sydney, Australia whose forbears had emigrated from the North of Ireland about the middle of the 19th century and would most likely be one or more of the seventeen brothers.

It is thought that Alexander McCullough the progenitor of the Irish McCulloughs died and is buried in Armagh county. It is known that at least one son David died in the

North of Ireland. Apparently all the families have left Ireland.

CHAPTER III

James McCullough the Miller

"The mill goes toiling slowly round,
With steady and solemn creak,
And I hear in the muted sound,
The voice of the old mill speak."
Eugene Field.

James McCullough, the eldest son of Alexander and Margaret McCullough was born in Scotland and emigrated to the North of Ireland along with his father and three brothers and sister about 1822.

Some have stated they were chased out of Argyle for stealing sheep. Others say they were unjustly accused and being a proud people they shook the dust of Argyle off their shoes forever. Be that as it may, it is known that at least one generation lived in the shadow of the Mountains of Mourne in Northern Ireland.

While they used the Scottish spelling of their name "McCulloch" when in Scotland they changed it to the Irish spelling McCullough when they became domiciled in Ulster. Probably the reason for this quick change was the trouble they had in Scotland.

James McCullough married Elizabeth Browne. They were married in Scotland had one child when they migrated to Ireland. Betty Browne it was thought belonged to the "Gentility" and her family considered she had married beneath her station in life and they disowned her. As we know her in later life she was a very proud woman. However, she made James a wonderful, devoted wife and bore him a family of thirteen. They were: Thomas McCullough born November 9, 1822, John McCullough born September 12, 1824. Thomas was likely born in Scotland and John in Ireland. Henry McCullough was born in the United States on November 2, 1826, and was called "Yankee" of the family much to his disgust. Margaret McCullough was also born in the United States on January 8th, 1828. She died in her childhood. Alexander McCullough was born at Lonsdale, Upper Canada, on December 10th, 1830, he, therefore, was the first Canadian by birth. The remainder of the family were also born at Lonsdale, Hastings County, Ontario. Joseph McCullough born April 10th, 1833, Sidney McCullough born January 14th, 1835 and died in childhood. William McCullough born March 26th, 1836 and died in childhood, Mary Jean McCullough born April 28th, 1837. She took the name Mary Jane, married John Frazer and when he died married John Skelly. She spent most of her life in Washington State. When her second husband died she came to live with her sister Margaret at Carman, Manitoba. James McCullough born July 14th, 1839, and George McCullough born April 17th, 1841, both died in childhood. Margaret McCullough was born April 7th, 1842. She married William Harrison when she came to Manitoba and lived the remainder of her life on the farm, west of Carman, Manitoba. Eliza Ann McCullough the youngest of this McCullough family was born October 3rd, 1843.

Of the thirteen children born to James and Elizabeth only the following attained to adult age; Thomas born in Scotland, John born in Ireland, Henry born in United States, Alexander and Joseph born in Canada, Mary Jane, Margaret and Eliza Ann born in Canada.

After James had "laid low" the ghost of the mill at Portadown and escaped to New York, in the United States he was free but had to sleep and eat. He had little or no money and got a job as a laborer on a road gang. He was not happy and was somewhat afraid for there were many Irishmen on the job. This was the time of the Great Migration from Ireland to the United States and he was afraid he might meet some emigrant from Portadown who knew of his "crime" and escape from Ulster. He had no word from Elizabeth and did not know that the Priest had not been killed and that he kept quiet about his escape for it would not look well for "a man of the cloth" to be mixed up in such an escapade.

James finally got out of the city by going up the Hudson River and found work as a stevedore loading and unloading barges going into the Erie Canal. He finally worked his way up to the thriving town of Syracuse. Here he continued to work at odd jobs until he got a "break". The miller, because of ill health, had to give up his work. James applied for the job and got it. He then located a cabin and sent for his family, Elizabeth and his two young sons. In due course they arrived along with his brother John. He got John a job in the barber shop and thought he and his family were settled for all time in the United States. They were not too happy for they were British and the Americans frequently made it uncomfortable for them and the other people with British tendencies with the result that many of them, the "United Empire Loyalists" were continually migrating to British North America.

However, all went well for a time. John who was unmarried lived with James and his family. James admonished John to keep quiet about being British. This was difficult for John who was most outspoken. One day when John was shaving a Captain in the United States militia, the Captain was bragging of how his company had routed a regiment of England's might. John could stand it no longer and as he had his razor loaded with lather and whisksers he said "Open your mouth," as the Captain did so, John shoved the lather and whisksers into the open mouth at the same time saying "Damn it that will hold you for a time".

The Captain jumped out of the chair spitting and coughing. He grabbed his sword and took after John shouting, "You bloody damned Englishman I'll fix you".

John was a good sprinter and ran for his life. He finally out-distanced his pursuer and lost him in the byways and paths of the town. n.

That night John, James and Elizabeth held a council of war and decided that John should "beat it" up to Lake Ontario and ship in a sloop for the British side of the lake. Apparently this is what he did. The next we know of John he is at Lonsdale, County of Hastings, Upper Canada.

In Lonsdale the Lazier Brothers had just finished building a beautiful stone water powered flour mill and woolen mill and were looking for a miller. John wrote for James to come at once for here was a fine mill where James could work and live under the British crown.

James disposed of his cabin and household effects, resigned as miller and along with a group of United Empire Loyalists emigrated to Upper Canada. They went by a small boat through the Erie Canal to Lake Ontario and then by lake sloop across the Lake and up the Salmon River to Lonsdale.

James and John were now happy to be again under the British Flag. Their neighbors were mostly United Empire Loyalists who like themselves had sacrificed for the privilege of remaining British. There were also a number of Irish and Scotch settlers who had come directly from the old country.



The front of the Grist Mill Lonsdale, Ontario, where James McCullough was the first miller, 1830 to 1865.

James secured the job of miller in the new stone mill from James Lazier and continued in this position until he died in 1865. In the mean time he had a family of sons growing up and had to find employment for them so he bought a claim up the Salmon River. It was Lot No. 38 on the Fourth Concession in the Township of Tyendinago in the County of Hastings. This land was 120 acres in extent and was covered by hardwood forest. He bought the land from the Indian Department of Upper Canada for this land had been part of the Mohawk Indian Reserve of Tyendinago. The price was £100-0-0. James paid £30-0-0 down from his savings and secured a mortgage for the balance from a Mr. John Dunscombe of Montreal. He paid the mortgage off at £25-0-0 a year. This he saved out of his wages as James Lazier's miller.

While most of the land was on the north side of the river, James built his cabin on the south side where there was somewhat less than 10 acres. He had an oral agreement with Dunscombe that if he could not keep up the payments and Dunscombe foreclosed James was to have the 10 acres clear. However, he was able to make the payments of £25-0-0 per year and when he died in 1865, he left the land clear of debt.

In the winter time he had to walk to and from the mill each day. In the summer he had a boat and would row down and up the river each day.

When a little land was cleared they worked up the soil around the stumps with an adze and shovels and planted potatoes. The latter was dug in the fall by hand with a shovel, hoe, or digging fork and stored in above ground pits as they had done in Ireland. Potatoes were the only vegetable they had during the winter and following summer.

As more land was cleared it would be broken up as for potatoes and seeded to Indian Corn seed of which had been introduced from the United States by the United Empire Loyalists. When the corn was ripe it was harvested by pulling off the ears by hand and was stored in the barn. Then during the fall and winter they would have a husking bee to which the neighbors would be invited. As they husked the one getting a red colored cob was most fortunate for it indicated the husker be it boy or girl would be married that year. After the "bee" was over the young folks and many of the older folks, too, would have a dance.

The corn would be carried in a sack to the mill where it was ground to the consistency of "grits". The housewife would mix the corn meal with eggs, milk and baking soda and cook it in a large pan about two inches deep. This was served warm with butter and often took the place of bread and was called "Johnny Cake".

As the clearing continued and more land became available for crops, buckwheat was also introduced from the United States by the Empire Loyalists. This crop was cut with the cradle and threshed with the flail. The threshed seed was winnowed in the wind, the clean seed was carried to the mill where it was ground and most of the hulls removed by screens and bolting cloth. The buckwheat flour was mixed with water and baking soda and cooked on large griddles as "Pan Cakes". These along with maple syrup and fried pork formed the breakfast for the early settlers.

When more land was cleared oats and winter wheat would be planted. By this time the farmers usually had an ox or horse and used a walking plow and home made harrows for working the land and covering the seed. The seed was scattered by hand. The harvesting was still done with the cradle. The cradle which was like a scythe with long fingers on the snath which laid the grain in continuous row. This was raked into sheaves and bound by hand. The sheaves were placed in stooks. When they were dry they were hauled and stored in the barn. The flailing and winnowing could then be done in the winter months. The oats were de-hulled and cracked at the mill. They were used for porridge and oat cakes. The wheat was seeded and harvested much the same as the oats and was ground into flour at the mill. The settlers now thought they were in the lap of luxury. They had wheaten flour.

For meat they kept a few pigs which fattened on acorns on the edge of the forest. Then for variety they might have some beef from the steers raised on the farms from more or less non descript cows which furnished milk, butter, cream and cheese. There was also mutton from the sheep. There was an occasional treat of bear meat as well as venison.

From the sheep each spring the farmers would clip or shear the fleeces, the house wife then washed the fleeces and carded them into rolls. The rolls were then spun into yarn mostly on the Irish spinning wheel. The yarn in turn was hand woven into cloth which was sown into pants and shirts for the men and skirts and jackets, shawls and coverlets for the women. The beds were usually handmade, the mattress was a "tick" filled with corn husks often with a second "tick" on top filled with feathers. The pillows were filled with feathers or the "down" from geese or ducks.

The woolen yarn was doubled and twisted and was used to knit mitts and socks. Their clothing was comfortably warm but lacked any style. The men's trousers for example did not have a "fly" as they have at present but had a flap that let down at the back called locally the "barn door".

The cabins were small and fairly comfortable. They were built of logs and "chinked" and plastered. The roof was made of "shakes". A shake is similar to a large shingle which was split out of cedar blocks and shaped with a draw knife.

The windows were mostly made of skins of foxes with the hair removed. These were tacked tightly over the openings of the wall. Or it might be home woven linen or cotton thread cloth which would let in more light. The doors were made of hand hewn planks swung on wooden hinges.

The large stone fire place did double duty as heat for the cabin and for cooking.

The evening light was from tallow candles made from beef tallow and bear fat. These were cast in a multiple candle form with a cotton cord for a wick.

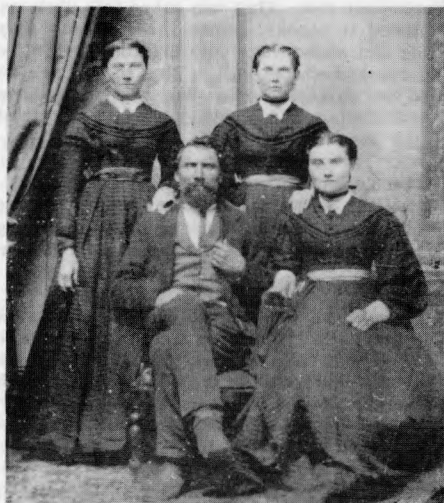
The beds were mostly bunks built on the walls with ticks for mattresses. The tables were all made by hand with benches for chairs. In the spring they "tapped" the hard maple trees and secured the sap in buckets or troughs. Each morning the sap was carried or drawn to the "sugar house" where it was boiled down in a large kettle on a tripod. Some of the kettles were boiled to the consistency of syrup which was used in

cooking and as a dessert. Other kettles were boiled down further to make maple sugar. This was run into wooden forms and when cool would be broken into chunks and used as sugar.

As the older sons grew to manhood they married local girls and acquired land and started farming on their own. Thomas married Helen Tullock a Scotch girl, John and Alex married Irish sisters, Margaret and Olivia Sexsmith.

Thomas and Helen succeeded or bought one half of his fathers original farm and John and Margaret the other half. Elizabeth, the mother, and her daughters kept the house and enough land for a garden and pasture for a cow.

Alex and Henry bought lots No. 39 and No. 40 on the 5th concession of the Township of Tyendinago. This farm consisted of 120 acres. They bought it from a man by the name of Nail Aylsworth in 1865 and paid \$1200.00 for it. It is now owned and farmed by Francis McCullough of Lonsdale.



Mary Jane McCullough (Mrs. John Skelly), Eliza Anne McCullough, Margaret McCullough (Mrs. Wm. Harrison), Joseph McCullough; the four youngest children of James, the miller and Elizabeth McCullough.

work in the woolen mill. To eke out an existence they carded the wool and spun the rolls into yarn. They colored the yarn using dye which they made from various wild plants. They wove the yarn into blankets, coverlets, shawls and material for dresses and men's clothing. These articles were sold at the store and to the neighbours.

About this time Elizabeth sold 65 acres on the east side of the farm for \$30.00 or at the rate of 41¢ per acre. Then calamity struck this household, the daughter Eliza-Ann was taken ill with what was then termed galloping consumption (Tuberculosis) and died, in a very short time and is buried in the churchyard cemetery at Lonsdale, Ontario.

Shortly after this Mary Jane married John Fraser a lumber man and they moved to Washington State on the Pacific Coast. Elizabeth the mother then died and this left Margaret with the two children of Joseph and his first wife. Nelson the nephew went to his uncles in Manitoba and finally Margaret disposed of most of her belongings and left for Manitoba.

The youngest son Joseph McCullough was apprenticed to a local blacksmith and learned the trade. He carried on as a blacksmith for several years in Kingsford. He also married a local girl Mary Jane Bradshaw and had two children Nelson and Georgianna. When his wife died his young children were taken by his mother who raised them. This was after their grandfather James had died. Their grandmother Elizabeth was still living on the 10 acres of the original claim with her three unmarried daughters on the north side of the river. With them were the two grandchildren whose mother had died.

After a time Joseph married again to a girl by the name of Adeline McKittrick. She had been born in the community. They had no family. The relatives of the wives of Alex and John, the Sexsmiths and the Kennedy's emigrated to Manitoba and the Boyne settlement immediately after the Northwest Rebellion. Alex, John and Henry also moved out shortly after and took up homesteads near what is now the town of Carman. Their mother who was a proud old lady would not allow her daughters to go out to service or

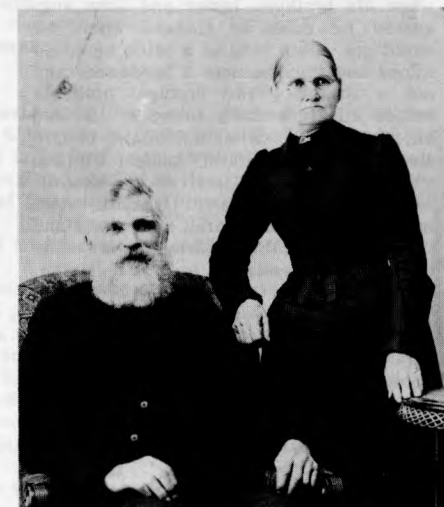
CHAPTER IV

John McCullough the Son of Alex McCullough

"Life's a pudding full of plums,
Care's a canker that benumbs,
Wherefore waste our elocution,
On the impossible solution?
Life's a pleasant institution,
Let us take it as it comes."
W. S. Gilbert.

As indicated previously John McCullough was the wag of the family. While he was born in Scotland he was raised in Ireland and imbibed some of the Irish wit. He could always see the humorous side of life. He was, therefore, popular at all gatherings be it a dance, wedding or a wake.

He emigrated from Ireland to Syracuse New York State with James' family and lived with them until he had to leave the United States because of his prank on a captain of the American militia. He then went up the Erie Canal to Lake Ontario and boarded a sloop bound for the north shore. It went up the Salmon River and landed at or near the village of Lonsdale. Since he was a roust-a-bout and could lay his hand to almost any job such as coppering, carpentry, lumbering, road building and barbering he soon became employed in and around the village. He was, therefore, the first of the McCulloughs to a citizen of Upper Canada.



Mitchell McCullough and his wife Margaret, the son of John McCullough.

When he arrived in Lonsdale he found that the Lazier Bros. had just built a flour and woolen mill and were looking for a miller so he immediately sent for James McCullough the miller at Syracuse. Later he sent to Ireland and had his brother Alex, who was a farmer, come to Hastings County. Alex took up the first claim in Upper Canada and became a farmer. James the miller then bought his claim and started his sons clearing the land. About this time the three brothers James, John and Alex sent to Syracuse for

their sister Margaret, her husband John Patterson and their family. They purchased a claim for them and started them farming in Canada.

While John had "kept company" with many girls he never was serious about marriage until he met Sarah. He fell madly in love with her and she reciprocated but insisted that he get a farm and settle down. He secured a farm and they were married on January 4th, 1820 and raised three of a family; Mitchell, Margaret and Mary. Descendants of this branch of the McCullough family still live in the County of Hastings in Ontario. Mitchell had a large family James, Sarah, John, Francis, Sophia, Margaret, Alice, Mitchell and Albert.

CHAPTER V
Alexander McCullough the Son of Alexander

"Wisdom, Power and Goodness meet
In the bounteous field of wheat."
Hannah F. Gould.

Alexander McCullough one of the seventeen sons of Alexander and his first wife Margaret Fraser was a farmer. When they arrived in Ireland he immediately rented land in the county of Armagh and planted potatoes and flax. Being a Scotsman he also had to have a field of oats to make oat meal porridge and oat cakes. He got a small flock of sheep on shares with his landlord. The potatoes and oats along with mutton provided him and his family with food. The flax was manufactured on the farm into linen goods of which some was sold. The wool from the fleeces of the sheep was spun and woven into cloth for clothes. In a short time he and Mary his wife and family were self supporting.

While they were making a fair living in Ireland he and Mary were glad when his brothers James and John suggested he come to Canada where he could get virgin land at a price he could afford and thus become a landowner and not a tenant. The brothers probably helped him financially to move. He and his family arrived at Lonsdale in due time and he immediately bought a claim thus becoming the first of the McCulloughs to own land in Canada. He built a cabin and cleared some land and started farming in Ontario, where many of their descendants are still living.

Alex and his wife had two children William and Mary. William had an impediment in his speech. He was known locally as "Bill Ha". He would say "I am going 'Ha' to Belville" or "I am 'Ha' having a drink." He also had the distinction of being able to drink more "raw whiskey" than any other man in the community. At "barn raisings" he would take the jug of whiskey roll it over his arm and let the whiskey gurgle down his throat. If spoken to as he drank he would say "Ha" and nearly choke and then cough and spit. Excepting for being an inveterate drinker he was a delightful man. He married Margaret McCullough his first cousin. They had three sons and four daughters, Alex, John, Willie Mitchell and Jane, Elizabeth, Sarah and Margaret. Alex married Bella and



Jane McCullough, daughter of William and Margaret McCullough and granddaughter of the original Alex McCullough.



Jennie and Margaret McCullough, Mrs. Robert Malcolmson, Mrs. William McRae, daughters of John McCullough, son of Alex McCullough.

had one daughter and one son William Albert. John married Alice Harrison and had two daughters Margaret and Jennie. Elizabeth married Norman Whiteman. They had one son and one daughter, George and Margaret. Sarah married James Hewitt and had one daughter, Elizabeth or as she was known Bessie. Margaret married John Turnbull and had two daughters Maysel and Marion. Willie Mitchell married Ethel and had one son Clare and one daughter Letisha. Mary married John Kennedy and had one daughter Sarah Jane. It will be noted that most of this family i.e. "Billy Ha" family were daughters and the McCullough name has practically all but disappeared.

CHAPTER VI

David McCullough the Son of Alex McCullough

"Tho' lost to sight, to memory dear
Thou ever wilt remain,
One only hope my heart can cheer,-
The hope to meet again."

The authors know very little about David McCullough and his family. David one of the seventeen sons of the old patriarch Alexander McCullough and his second wife Nellie Red lived, raised his family and died in Ireland. Apparently the family lost all trace of their half uncles James, John and Alex who settled in Hastings County for when the family emigrated to Canada they settled at Dundalk near Toronto. After the death of

the old patriarch his youngest son also called David came out to his brothers at Dundalk.

David was 12 years old when he lost his father and came to Canada. His brothers who had emigrated several years before were practically strangers to this young brother. He apparently was never too happy at Dundalk so when he was a young man he went down to Hastings County to visit his uncles and cousins. The families of James, John and Alex made him most welcome and he decided to stay at Lonsdale. He bought a farm near his Uncle Thomas McCullough's farm. He married and had at least one son William Andrew McCullough. This son died without issue so this branch was at an end. Little is known of the McCullough descendants at Dundalk.

David had two sons and one daughter Bella who married R. B. Allen. They had no family. Archibald married Sarah English. They had three sons and four daughters.

Of this family there are three daughters living in Shetford, Ontario. They are Margaret, Phlavia, and Jennie.

William Andrew never married. He died on March 12th 1961 at the grand old age 96 years.

CHAPTER VII

Thomas McCullough, the Dairy Farmer

"The friendly cow all red and white,
I love thee with all my heart,
She gives me cream with all her might,
To eat with a sweet apple tart".

Stevenson.



Harry McCullough, son of Thomas McCullough, grandson of James McCullough, the miller. He was in the Klondyke (Dawson City) when this picture was taken.

Thomas McCullough the eldest son of James and Elizabeth McCullough was born in Scotland on November 9, 1822. He came as a child with his mother to Syracuse, New York State along with his infant brother John. His parents brought him as a boy to Lonsdale, Upper Canada, with his brother John and infant brother Henry who was born at Syracuse.

When his father bought the claim on the Salmon River about three miles above Lonsdale, Thomas had his work cut out for him in assisting his younger brothers John, Henry and Alex in clearing the land and bringing it under cultivation. When his father died in 1865 they had just started growing two-row barley for export to the malsters and brewers in New York State.

Following the death of his father, John the second son acquired possession of the west half of his father's farm. Then in 1874 when John decided to emigrate to the Great North West he sold the farm to his brother Thomas who moved into the buildings on this property which were close to his mother's home on the east half of the property. He then courted and married a Scottish girl Helen Tulloch. Helen who was a very staunch and devout Presbyterian, had a steadfast abhorrence of whiskey and beer drinking. Under her influence Thomas did not grow malting barley for the brewers. Instead he increased his cattle and developed a dairy herd. So when the bottom dropped out of the export malting barley market at the end of the nineteenth century and there was a great migration of farmers from Hastings, Lennox, Addington and Prince Edward counties to Western Canada, Thomas with his dairy herd was sitting pretty, and did not leave Ontario for the free grain lands in Manitoba. He purchased the farms adjacent to his claim at what was then bargain prices. He increased his dairy herd from 20 to 30 milk cows and sold the milk to the local cheese factory. Since there was such an exodus of farmers the price of milk was excellent and Thomas and Helen were well off. They raised a fine and comparatively large family mostly sons. Those that attained to manhood and womanhood were James, William, George, Fred, Agnes, Harry and Arthur.

James the eldest son inherited all or most of his father's land. He married a girl of Scottish decent Mary Ellen and followed in his father's footsteps and became a most successful dairy farmer. They had a family of two daughters and one son. The eldest daughter Helen married a medical doctor Robert McQuay. Shortly after he graduated and



James McCullough and his first wife Mary Ellen. He was a son of Thomas McCullough.

Harry the brother of Helen and Annie farmed near Lonsdale. When Harry later secured a job with General Motors Co., Limited, in Port Colburn he married his cousin Alice McCullough and they have two sons Robert and Franklin.

When James' wife Mary Ellen died he remarried a cousin Sophia McCullough. To this union they had one son Francis. When James and Sophia died Francis succeeded to most of the property that his grandfather and father had acquired. He has carried on the tradition of his forbears in operating a most successful dairy farm. He married Jean and they have a wonderful family of six sons and three daughters. They are James, John, Leonard, George, Donald and Arthur. The daughters are Margaret, Helen, and Mary Jean. Of these James, Margaret, and Helen are at present married and have families (See the family tree at end of this booklet.)

To come back to the other sons and daughter of Thomas and Helen McCullough, William and George were young men at the time of the "Gold Rush", to the Klondyke. They went west to British Columbia intending to go gold mining. They attempted to wash gold in the interior of B.C. They made enough money to purchase a ranch near Penticton, B.C. They developed an irrigation system for their farm and were apparently quite successful ranchers.

married Helen, they moved to Portage la Prairie, Manitoba. In this thriving young town he, along with other doctors, operated a most successful clinic for several years. Later they moved back to Ontario and Dr. McQuay practised in the city of Toronto. Dr. McQuay and Helen had five sons and two daughters, James, Leonard, Francis, (died when 23 years of age), Norman, and Donald. The daughters are Betty and Mary.

Annie the second daughter of James and Mary Ellen married a farmer Fred Hall, who operated a farm near Plainsfield, Ontario. They were most successful farmers until Fred died in 1950. Their family consisted of one son and three daughters Clayton, Marion, Helen and Irene. Annie died in 1960.



Harry McCullough, son of Thomas and Helen McCullough.



Masters William and George McCullough and Miss Agnes McCullough, part of the family of Thomas and Helen McCullough.

William married a girl from one of the neighboring ranches. They had a family of three; two sons and one daughter, Archie, Alfred, and Helen. He never came back to Ontario even for a visit.

George the other partner in the ranch came back to Ontario for a visit then went back to the ranch and married a girl by the name of Hattie. They had two children Tom and Mary. They are both married and live in Missouri, U.S.A.

William and George finally sold the ranch. George settled in San Diego, California. He later moved to the Imperial Valley where he died. After selling the ranch William moved to Vancouver where he died a short time later.

Harry the fifth son of Thomas came west and finally got to the Klondyke where he was quite successful in washing for gold. When the "Gold Rush" was over he came back to British Columbia and made two trips to the British Isles, and Europe. He was married in Aberdeen, Scotland, to a Scottish girl. They settled for a time in Vancouver, B.C. They then went to Astoria, Oregon, U.S.A., where his wife died. They had two daughters one at Salem, Oregon, and the other at Yakima in Washington State. Margaret graduated from University of Oregon and Norah is a graduate nurse.

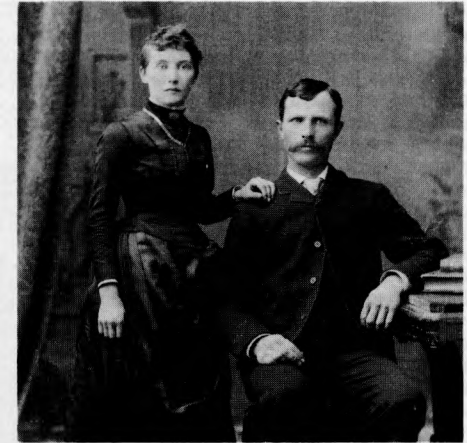
Fred McCullough the fourth son of Thomas and Helen followed in the footsteps of his father. He acquired a farm near Lonsdale, Ontario and was a successful dairy farmer. He married a girl Alice and they had one son and one daughter, Lanfear and Pearl. Lanfear went to college and graduated as a pharmacist. He opened a drug store in Deseronto, Ontario, and continued in the pharmaceutical profession. He married Dorothy and they had one daughter Ann.



George McCullough, son of Thomas and Helen McCullough.

Thomas and Helen had only one daughter Agnes who married James Whiteman a farmer near Lonsdale. They had no family.

Arthur, the youngest son of Thomas and Helen, lived in Ontario where he married a local girl Edith, and they had one daughter, Jean. Arthur tried several lines of work and finally ended by buying the flour mill in Lonsdale from the Lazier Brothers. This was the mill that his grandfather James ran when he came to Upper Canada. Arthur operated the mill for many years and finally sold it to M. J. McGuinness who converted it into a feed mill.



Agnes McCullough, daughter of Thomas McCullough, granddaughter of James McCullough and her husband James Whiteman.

CHAPTER VIII

John McCullough the Emigrant

"We cross the prairie as of old,
The pilgrims crossed the sea,
To make the West, as they the East,
The homestead of the free!"

Whittier.

John McCullough the second son of James and Elizabeth was born in Ireland on September 12, 1824. As a child he accompanied his mother to Syracuse, New York State, then as a boy he went with his parents to Hastings County, Upper Canada. He helped his brothers Thomas, Henry and Alex to clear the forest of his fathers claim in Tyendenago and bring it under cultivation. After his fathers death he purchased the east half of his fathers farm from his mother. He married a local Irish girl, Margaret Sexsmith, and set up housekeeping on his claim.

Due to the increasing tariff on barley to the United States and the prospect of free land (homestead) in Manitoba, John and Margaret decided to move to the North West. He sold his farm to his brother Thomas and moved to the Boyne Settlement in Manitoba and homesteaded on the 27th section, Township 6, Range 5. This was in August 1874 two years after his two brothers Alex and Henry had settled in Manitoba. Margaret his wife had two sisters in the Boyne Settlement, Mrs. Alex McCullough and Mrs. Samuel Kennedy. John and Margaret had seven children John, Emily, Mary, William, Lucinda, James and Martha.

They travelled over the old "Dawson Trail" by wagon, boat and across from the North West Angle on the Lake of the Woods by stage coach to Winnipeg. The trip took 21 days. John left the family in the Immigration sheds and walked out to the settlement. He and Alex returned for the family with a team of horses and a wagon. They lived with the Alex McCullough family the first winter, while their log house was being built. Dur-

ing the winter, Margaret and her daughter Mary contracted typhoid fever. A doctor was brought out all the way from Winnipeg to see them, but she did not recover. Martha was just five years old. She went to live with her Aunt and Uncle, the Samuel Kennedys, for three and one-half years. Their farm was located on the Missouri Trail where it crossed the Boyne River, and many a weary traveller stopped off for a night's rest at their home. An occasional Indian family came along and asked for "Nippa" (bread). William George recalls seeing one with scalps hanging from his belt. One was red hair which amused him. They never did any harm.

Martha returned to live with the rest of the family. Her father had settled two miles west of Carman. He found here a stretch of unbroken land, covered with bush, which he gradually developed into a fine farm. His house was built of logs, with a thatched roof. There was one room downstairs and a ladder to a room upstairs. The floor was made of four foot lengths of logs, split and hewed. These were laid on sleepers, four feet apart, and fixed with wooden pegs. There was a fireplace in one corner made of mud and hay mixture, with a mud hearth. The frame was made of timber and filled in with bricks made of chopped up hay and blue clay. The logs were cut in three, and four foot lengths and placed on end in the fireplace to burn. The children, playing around at night in bare feet would quite often step on a live coal. Later they had a stove to cook on, and the pipe ran up through the floor and across into a mud chimney.

Dishes were brought from Ontario, but no furniture. They had benches and a table made out of packing cases, at first. The frames of the bedsteads were hewn out of logs, with holes bored one foot apart. Rope was woven later, but boards used at first. James Campbell made chairs for them. Feather ticks, pillows and bedding were brought from Ontario. The sheets and blankets Margaret had woven on her loom, but she did not bring it.

Martha and Jim, the two youngest, played together a lot, exploring the bush, picking berries, hunting birds nests. One day they decided they would get rid of the mosquitos in the house. They went outside and brought in an armful of straw and lit it in the fireplace. It rose up the chimney and lit on the thatched roof, setting it on fire. Martha ran over to Reverend Ross' and got a man to come over and help put it out. Fortunately, they did not burn the house down.

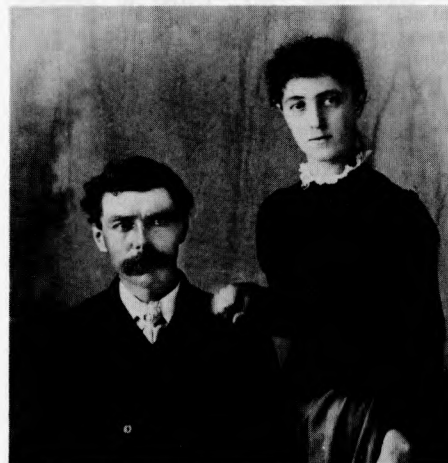
In the first few years, long, cold journeys were made to Winnipeg in the middle of the winter for necessary provisions, a round trip took all of five days with oxen or horses. When a family ran out of groceries such as flour, sugar, tea or tobacco, they borrowed from one another. Sometimes when they were out of tea, they made what they called "burnt coffee", for weeks at a time. It was made by toasting half a slice of bread till it was dark brown and dried out. This was put in a pot of boiling water. The children liked it better than tea.

They always had a lamp but not always coal oil. Candles were made in a candle mold. Another simple method for making a light was to tie a large penny in a rag and set it in a saucer of lard. Or sometimes a braided rag was placed on the edge of the saucer of lard and lit.



John McCullough, son of James and Elizabeth McCullough, the miller.

School was held only in the summer months. Kilmory school was two miles straight south. The children crossed the river on a log when the river was low; otherwise they had to walk another mile to cross over on a bridge. When the McIntyre boys, just out from Scotland, arrived at school wearing kilts they created quite a stir. One little girl, Mary Ann McCullough, (later Mrs. George Morrison) went home and told her mother that Mrs. McIntyre had a lot of little girls. The girls were Peter, Archie and Jimmie. She had one daughter Mrs. Isaac Campbell.



John McCullough and his wife Louisa (Bridge) McCullough. John is the son of John McCullough and grandson of James McCullough, the miller.

John McCullough, the father of the family, was a quiet, very good natured man. He taught the children card games. He loved to read and would sometimes sit up all night reading, going to bed when the rest were getting up. He died in 1894 at the age of 69 years. John the eldest, married an English school teacher, Louisa Bridge. Martha married Louisa's brother, Frank Bridge. Emily married Thomas Moyle, Lucinda married John Bailey (later Perry Stockwell). Jim married Bertha Armstrong. Mary died of typhoid fever. William had the black measles when he was a baby, and was never able to talk. He died when he was just a young man.

CHAPTER IX

Henry McCullough the Yankee and Bachelor

"No crafty widows shall approach my bed;
They are far too wise for a bachelor to wed".
Pope.

Henry McCullough the third son of James and Elizabeth was born on November 2nd, 1826. He was unique in the McCullough sept in that he was born when his father and mother lived in Syracuse, New York State and was, therefore, dubbed "Yankee" by his brothers and sisters. He was also the only member of the family to live and die as a bachelor.

When his father bought the claim about one half way between Lonsdale and Kingsford he along with his brothers Thomas, John and Alex had the task of clearing the land of forest and bringing it under cultivation. The woods were largely composed of hardwood i.e. sugar maple, beech, oak, ash etc. These young men had very inadequate tools, they "felled" the trees with hand saws then "branched" them with the saws and axes. They cut the logs into lengths that they could handle by hand. Those not needed for buildings, fences and fire wood were piled with the branches and burned when dry. This was most strenuous work until they got a "yoke of oxen" to pull the logs to the piles. The brothers by "trial and effort" became expert woodsmen.

When the piles of logs and branches were burnt the ashes were carefully salvaged and placed in barrels, set on a small inclined platform and water added to the top of the

ash. The lye which ran out and was caught in tubs at the bottom of the barrel contained the soluble potash. Some of the lye would be boiled with the fat of the pork, bear fat etc. to make "soft soap" which was used for home laundering. Then by a formula known only to a few settlers some was made into "hard soap" and was used for toilet purposes. The larger portion of the lye was boiled down in large kettles called "potash kettles" that would contain from 30 to 60 imperial gallons. These kettles would be set up on poles at the edge of the forest and fired with some of the wood that had been cut the previous year. When the lye was all evaporated there would be left in the bottom of the kettle a white powder. This was "potash" and was sold at the local store or exchanged at the store for tea, and other groceries that could not be raised on the farm and other household utensils.



Henry McCullough, the Yankee, son of James and Elizabeth McCullough, the miller.

The big event, however, came when there was a "barn raising". The farmer as he cleared the land would select the straightest and soundest logs. In the winter he would hew these into "square timber". When he deemed he had sufficient timber prepared he would invite farmers from "near" and "far" for the "raising". A "raising boss" would be appointed and the work would start. This was no "balloon frame" as was built at a later date but a "barn frame". The huge timbers were hoisted into place by hand. For example the "breast beam" would be from 1½ square feet to 2 feet across and probably 80 feet long. After the frame was up, the boards would be nailed on perpendicularly with a narrow "batten" over the joins.

Another event in the lives of the pioneers was a party at the time of "sugaring off" of the maple sugar. In the spring time, just as the snow was melting, the sap in the hard maple trees began to "run" from the roots to the branches. At this time the trees were tapped, i.e. a chip was cut out of the trunk and a home made spigot inserted with a pail, bucket or pan underneath to catch the sap. Each morning the containers were emptied into a barrel and brought to where the kettles were set up. The sap was boiled down in these open air kettles over a wood fire. Some would be taken off as syrup and used as dessert and on pan cakes. The balance would be boiled down to the consistency of sugar i.e. maple sugar. This would be used for cooking and candy.

When a little land had been cleared it was "worked up" with hand shovels and adzes and potatoes would be planted. The stumps of the trees, however, were still intact and had later to be dug out by hand. As more land was "cleared" they would plant corn. When the corn was ripe the ears would be "pulled" by hand and taken to the barn. Then in winter time they would have a "husking bee" when all the young folks would be invited. As they pulled the husks off the ears the one who got a "red ear or cob" was delighted for it was an omen that they would be the first to be married or if married would have a son within the year.

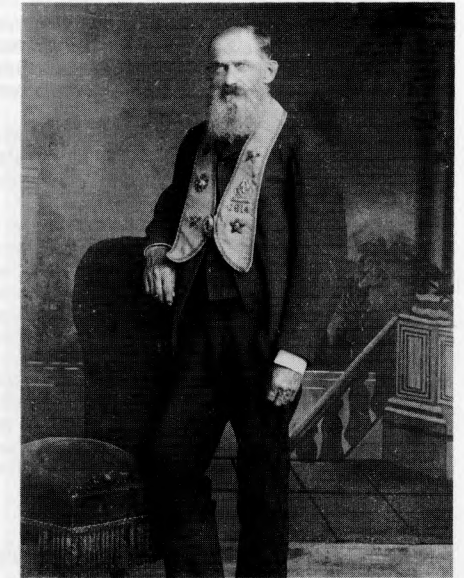
In the evening there would be a dance at which the young people danced to the music of a "fiddler". The dances would consist of polkas, quadrilles, reels, schottiches, minuets etc., with also some lively step dancing. Since they had no other amusements they were always keen to attend a "bee" and have a dance afterwards.

During "sugaring off" time the young people would have a "taffy party" in the woods. They would boil down a kettle full of sap to the consistency of taffy. They then would knead it and pull it until it became non adhesive. A frequent trick of the boys particularly those without girl friends, was to wrap some of the sticky taffy around one of the girl's hair. The girls would scream and run and the fun was on. Those that were caught had to wash the taffy out of their hair, and her young "gallant" would assist.

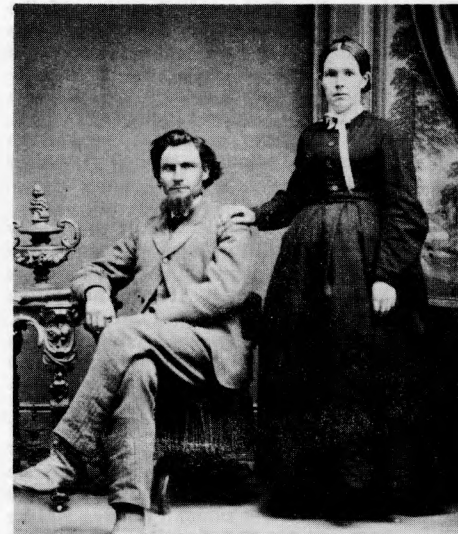
As has been intimated the big event of the year was the barn raising. The owner would provide lots of whiskey usually in jugs. The imbibor would hook his index finger through the handle of the jug swing it up on his arm and let the liquid gurgle down his throat. When a young man could chew tobacco and spit into the damper of the stove or a cat's eye across the room and drink raw whiskey out of a jug he was considered a man.

While the men were engaged in raising the barn the women would have a "quilt-bee". In the evening there would be plenty to eat and drink and they would all have a grand dance.

Most farmers in those days had a flock of sheep. They were sheared in the spring. The wool was washed by the women, carded in rolls and spun into yarn on the large or Irish spinning wheel. The yarn was then dyed to various colors by the use of different herbs. For example the yellows would be from the blossoms of the golden rod, purples from the purple asters, etc. The yarn was then spun into cloth on the looms made by the husbands. This was in turn made into clothes for both men and women. The men's pants had no fly but a flap that turned down in the back called a "barn door". The women's dresses were of heavy wool and the skirts were down to the ground. She was a "hussy" if she showed even the top of her button boots.



Henry McCullough, the Orangeman, son of James and Elizabeth McCullough, the miller.



Henry McCullough and Olivia McCullough, wife of Alex McCullough.

After Henry's father died John got the north half of his claim and Thomas worked the south half. Henry was now at "loose ends". In clearing the farm he had become a top woodsman so he went to the lumber woods. He gradually worked up until he became a foreman in the woods and on the drive for Rathbone Brothers of Napanee and Deseronto.

While Henry had little or no formal education he could walk through a timber limits and estimate the board feet of lumber better than most men. He could also lay out a limits so that there would be little or no loss in effort in getting out the logs. He also had the ability of getting the best work out of "rough necked" lumbermen.

He "logged off" most of the timber of the Rathbones limits up the Salmon River and drove them down the river and through Lake Ontario to their mills at Deseronto, so Henry began to look for other fields to conquer.

About this time, Samuel Kennedy, a brother-in-law of Alex and John McCullough, came back to Lonsdale after being discharged from Middletons contingent at Fort Garry. He had taken his scrip for 240 acres of land and located it where the Missouri Trail crossed the Boyne River about 50 miles southwest of Winnipeg. He extolled the possibility of farming in the North West until Henry and Alex McCullough decided to emigrate to this Promised Land. Kennedy came back to the Boyne Settlement and as soon as Henry and Alex settled up their business in Ontario they and Alex's family left by train for Fort William then by boat to Duluth and then by wagon to St. Joseph and Emerson and finally to the Boyne Settlement. Henry filed on the South west $\frac{1}{4}$ section 31, township 6, range 5 of the first principle meridian. Henry built a cabin and stable on this land, broke and cultivated about 60 acres and secured title to the land. He then moved his buildings to Alex's quarter and lived with him until he died.

CHAPTER X

Alex McCullough the Farmer

"Tools were made and born were hands,
As every farmer understands."

Blake.

Alex McCullough, the fourth son of James and Elizabeth McCullough, was born at Lonsdale on December 10th, 1830. He was the first child of the McCullough's to be born in Upper Canada and was, therefore, the first real Canadian of the McCullough sept of which he was justly proud. His boyhood was spent on the farm of his fathers up the Salmon River from Lonsdale. As a young man he and his three brothers, Thomas, John and Henry, cleared the land on the claim and finally brought it under cultivation.



Alex and Olivia McCullough, son of James and Elizabeth McCullough, the miller.

He was the wag of the family and could always see the funny side of life. The senior author was always keen to visit Uncle Alex for he always had some amusing anecdote to relate. It was he who used to tell that his grandfather Alex, McCullough had seventeen sons and each son had a sister. "What! 34 of a family?" "No, there was only one daughter but she was a sister to each of her brothers." One night he dreamt he was back in Ontario clearing the land on his father's claim. He was rolling logs on the "skidway". He got out of bed and rolled his wife, Livy, out of the bed.

As a young man he started "keeping company" with a young Irish girl, Olivia Sexsmith, and eventually married her. He had no land so he persuaded his brother Henry who had some money saved from his lumbering operations, to join him. They bought Lots 39 and 40 on the 5th concession in the Township of Tyendinago. This farm consisted of 120 acres. It was purchased from a man by the name of Narl Aylsworth in 1865 for \$1200.00. It is now owned and farmed by Francis McCullough.

Alex McCullough and his young wife moved into the cabin on this farm. Henry continued to work in the lumber woods while Alex ran the farm. He secured a team of horses, a "lumber" wagon, a walking plow, he made a set of "harrows" out of wood, these with a "cradle" for cutting the grain and a "flail" for threshing were his equipment. He purchased the farm, got married and set up housekeeping in 1865 just after his father died. Henry would go to the "woods" in the fall and winter, and work on the "river drive" in the spring and then farm during the summer months.

In 1868-69-70 Louis Riel led the North West Rebellion at Fort Garry in the North West Territories. Colonel Middleton was commissioned to raise an army in Upper Canada to quell the rebellion. He opened recruiting offices in most of the larger towns in Ontario giving preference to recruits from the militia. Samuel Kennedy from Lonsdale enlisted and went with Middleton's army by boat to Fort William, then over Dawson Route to a

point on the Winnipeg River. Then he went down the River and up Lake Winnipeg to the mouth of the Red River, then up the Red to Fort Garry. While the army saw little or no action, the volunteers were given script which could be placed on any 240 acres of land in Manitoba. Samuel Kennedy located his script on land on the south side of Riviere du Bois (Boyne River) where the Missouri trail crossed that stream about two or three miles east of where Carman now stands. Having located his "script" he went back to Lonsdale to bring his wife and family to the Boyne Settlement. He was married to one of the Sexsmith girls who was a sister of Olivia and Margaret Sexsmith who had married Alex and John McCullough. He was loud in his praises of Manitoba and scoffed at the stories of the cold winters in the North West. Such stories as the sale of coal oil by the pound when it was frozen and had to be chipped off the block.

He persuaded his brothers-in-law, Alex and John McCullough, that they should sell out and come to Manitoba which had just been made a province in Canada.

In 1873 Alex and Henry McCullough, sold their farm at Lonsdale and loaded their farm equipment and household effects on the train at Deseronto and went to some point on the Georgian Bay, sailed from there to Duluth in Minnesota and then coupled up their wagon, loaded up their farm equipment and household goods and started overland by way of Emerson, Manitoba, for the Red River Settlement. It took over one month for them to make the trip. When they arrived they stayed at Kennedys until they located their homesteads and had built log thatch-roofed houses. Alex located on the North West ¼ Section 24 Township 6 Range 5 West of the first principle meridian. Later he pre-empted the quarter to the south thus his farm was the west half of 24.

Alex's wife Olivia came all the way with her husband bringing with them their young son William. Alex's farm was on the south side of the Boyne River. His house, stable and granary were in the oak woods on the south bank, a most beautiful location.



George, Jennie, Margaret, and Gertie McCullough, children of Alex McCullough and his wife Olivia.



Harvey and Myrtle Morrison, grandchildren of Alex McCullough and his wife Olivia.

The wheat not needed for milling still had to be sold at Fort Garry or Winnipeg as it was now called. They drew it out with horses or oxen in bags in a lumber wagon. The bags would be piled like cordwood in the wagon box each load would contain from 40 to 50 bushels.

Alex and Olivia McCullough raised a fine family of three sons, five daughters; the sons were William, James Brown and George; the daughters were Emma, Margaret, Ester, Mary Ann, Jennie and Alberta.

William married Eliza Squires and had one son George who went to Calgary, Alta. as a young man and a daughter Lila who married Gib Weir and lives in Winnipeg. In later years William worked as a carpenter and later spent much of his life in the post office in Carman.

James Brown was a rollicking lad and worked at many jobs. He was a breakman on the railroad but finally bought a farm in the St. Daniel district north west of Carman. He married Annie Morgan to whom two children were born, Lome McCullough and Kate McCullough. When Annie died, he married Annie Armstrong and had one son Gordon (Bud) and one daughter Clover. George McCullough married Clara Fisher, they had no family. George inherited the old farm which he sold to Dr. Munn and started a grocery store in Carman.

Afterwards, he and George Sexsmith persuaded W. H. Clandenning to build a flour and saw mill on Alex's land east and south of his farmstead. They called the location "Forrest City" for they thought a town would be located on his and George Sexsmith's farms. Some buildings were put up, a small grocery store was started by Mrs. MacIntyre; however, when Carman was developed the stores moved about a mile east. One of the first was T. B. Meikle's on what is now the corner of Main St. and Villard Ave.

Alex and Olivia McCullough settled down to farm. He grew Red Fife wheat which he marketed at the Forks (Winnipeg). To get flour he had to haul a small load of wheat to St. Joseph in Minnesota some 100 or 150 miles from the Boyne Settlement. The farmers in the area therefore were happy when they persuaded Clandenning to build a flour mill in Forrest City. Clandenning built a wooden dam on the river and ran both his flour mill and saw mill by water power.



William McCullough, son of Alex McCullough, son of James McCullough, the miller. Also William's wife Eliza Squires and their young son George.

Elizabeth McCullough the second oldest child, was born on the farm on the Boyne River. She is the first girl to be born of white parents in the Boyne Settlement. She married W. F. Somers and they had a large family (see family tree). Margaret Martha McCullough, the second daughter of Alex and Livy McCullough was not married and died unmarried at the age of 23 years. Ester McCullough married Gavin McClure, a general merchant in Carman. They had two daughters, Margaret and Ollie. After Ester died, Gavin McClure married Jennie, Ester's sister. They had one daughter, Alexandra. Mary Ann married George Morrison and had a family consisting of Alexander, Myrtle, Nellie, Harvey, Elmer, and Margaret.



Aunt Olivia McCullough, wife of Alex McCullough and her daughter Lizzie Somers, her daughter Emma Walker and her daughter Gertie. "Four generations."

Alex and Livy McCullough's youngest daughter Alberta married Albert Malcolmson; they had a family of four sons and two daughters i.e. Murray, Donald, Herbert, Harry, Bernice and Wilhelmina.

After Alex, the father, died his wife Livy continued to live on the old homestead until she died many years after her husband.

CHAPTER XI

Joseph McCullough the Blacksmith

"And he sang; "Hurra for the Blacksmith handiwork".
 And the red sparks lit the air.
 Not alone for the sword was the bright steel made;
 And he fashioned the first plough share.

Joseph the youngest son of James the miller was not needed on the farm by his older brothers, Thomas, John, Henry, and Alex, so he was apprenticed to the blacksmith in Lonsdale. When he completed his apprenticeship he opened a shop of his own in the village of Kingsford about seven miles up the Salmon River from Lonsdale. He was a

good blacksmith and could shoe a horse, make or "draw out" a plowshare and do other routine blacksmith jobs. Apparently as a recreation he liked to do the finer ornamental fret work. The writer's mother and aunt had several items of Joseph's handiwork such as candle forms, candle holders. The forms were used for the making of tallow candles. He made other gadgets used in spinning and weaving.

When he became firmly established in his shop at Kingsford, he wooed and won Mary Jane Bradshaw. She bore him two children, Nelson born December 15, 1863, and Georgianna born September 27, 1864. He was very proud of his wife and they were very happy. Then tragedy struck this happy household. Mary Jane contracted pneumonia and died after a short illness. She died on September 26, 1865, exactly one year after her daughter's birth.



Mrs. Wm. Harrison (Margaret McCullough), daughter of James and Elizabeth.

As was the custom in those days Joseph's mother Elizabeth and his sisters Mary Jane, Margaret and Eliza Ann took the infant children and raised them. Joseph's sister Eliza Ann died of tuberculosis. The other sister Mary Jane married John Fraser and moved to Washington State. Then the mother Elizabeth died and left Margaret with two children who were now in their teens.

In the meantime Joseph married again to a Miss Adeline McKittrick. Joseph wanted to take the children back to his home. However their grandmother and aunts were so attached to the children, they refused to let them go; very much to the satisfaction of their stepmother who did not want to be bothered with Joseph's children of his former marriage. Joseph had no children to his second marriage with Ada as she was known to his relatives.

Nelson, Joseph's son who was being raised by his grandmother and aunts was not popular with his cousins who lived just across the road; James, William and George. After Nelson was old enough to help look after the cows for his grandmother Elizabeth, James wrapped himself in a white sheet and hid under the hay in the cow stable. When Nelson came in with the cow to tie her, James started to moan and finally raised up; both the cow and Nelson made for the door and went out together. Nelson started for the house shouting "blue murder". James started after him for he knew if Nelson got to the house Margaret and her mother would either chastise him or tell his father Thomas who would thrash him. The faster James ran, the faster Nelson ran still shouting. Margaret came to the door and Nelson rushed past her and jumped into the bed and covered his head with the quilts. When James and his brothers came up Margaret questioned them. They said they were just coming across from their place when Nelson and the cow came out of the barn door, on the run. Nelson said it was a "ghost" for when he went to tie in the cow it raised up from under the hay in the manger and it was all in white and when he got out of the stable it took after him shouting "Stop Nelson".

Margaret said, "I'll go down to the stable and see what is the matter".

James, William and George went with her. On the way Margaret saw the sheet and picked it up. She asked, "Is this the sheet the ghost was wearing?"

James very meekly replied, "It must have been".

"Why this is your mother's sheet" Margaret told him. "Which of you was the ghost?"

The brothers William and George said in unison, "It was James".

Margaret replied, "All right James, I will say nothing about it but don't let it happen again."

After Elizabeth died her sons Thomas and Joseph helped Margaret close up the home and she went with her two teen-age proteges left by train from Napanee Ontario for Emerson, Manitoba, in 1878 to stay with her brothers Alex, Henry and John. The brothers had come to the Boyne Settlement (now Carman, Manitoba) and had homesteaded land and built homes in the new North West.

They travelled to Emerson because that was the nearest point to which the railroad ran. Alex met them with a team of horses and lumber wagon. They put Margaret's boxes and trunks in the wagon. Nelson and Georgianna used these for seats while Alex and Margaret sat in the "spring seat" on the front of the wagon box.

After visiting awhile with her brothers, Alex, Henry and John, Margaret and Georgianna went to Winnipeg and got work as housemaids. Nelson secured work on the farms in the Boyne Settlement. The next year on a visit to her brothers at the Boyne Settlement Margaret met William Harrison and they were married. Their log home was west along the south bank of the Boyne River. Later Georgianna was married to Mitchell Huston and lived one mile south of where Carman now stands. To this union five children were born. The elder, Jim, became well known around the community as an auctioneer and as a director of the Agricultural fair. William and Joe, twin brothers, went to Guelph and graduated as veterinary surgeons. Will, while on duty in the First World War was killed. Joe practised his profession in the Carman district until he died. Mary Jane married George Skinner of Roland, Manitoba, who farmed very successfully. Sarah, the youngest, died when she was a young woman. She had never married.

Nelson McCullough married Alice Laurenson and farmed in the Graysville community. They had five of a family, Mary, Annie, Harry, Joseph and Agnes. Annie and Mary married and lived variously in Graysville, Winnipeg and Carman. Harry is a prosperous farmer in the Graysville district. Joe died shortly after he was married to a second cousin, Nellie Morrison. Agnes married George Howie and lives in the Carman-Graysville district.

Coming back now to Joseph McCullough, the father and grandfather as indicated above; he had taken as his second wife Adeline McKitrick in 1876. Joseph and Adie came to Manitoba in 1882. They lived for a time with Margaret Harrison, Joseph's sister. William Harrison had built a "lean to" to their log house. All the relatives needing accommodation when they came to Manitoba lived in this room until the buildings were erected on their own homesteads.



Joseph McCullough, son of James McCullough, the miller and his two children Nelson and Georgianna.



Joseph McCullough and his second wife Adeline McKitrick.

Harry carries on the name. He had two of a family, Margaret and Charles.

During the summer of 1882 Joseph and Adie, and John Harrison and Rachel all lived in the "lean to". Adie who was an immaculate housekeeper and Rachel were washing dishes. Adie was using Margaret Harrison's soft soap in the dish water. Rachel threw down the tea towel and exclaimed,

"I am not going to eat soap". To this Adie retorted heatedly.

"I would rather eat soap than dirt any day."

Joseph finally got his house built and he and Adie moved into it in the fall of 1882. The homestead was in the Almasippi district. The farm is now called "Provo" farm and owned today by Mr. Gitzel.

Joseph died on February 20, 1889, and was buried in the graveyard on the farm of William Harrison. Adie was married again to John Irwin. They lived for many years on that farm and it is believed they died in the Old Folks Home in Portage la Prairie.

CHAPTER XII

Mary Jane McCullough the American Immigrant

"Young budding Virgin, fair, fresh and sweet
Wither away, or where is thy abode?
Happy the parents of so fair a child."
Shakespeare.

Mary Jean McCullough as she was baptized, was born on April 28th, 1837, on the farm that her father, James McCullough, bought when he came to Upper Canada. Later she dropped the Scottish spelling of her name and was known as Mary Jane. When her father died, her mother Elizabeth was a proud old lady and would not let her daughters go out to "service" or as servant girls to the neighbors. They stayed at home with their mother and as they were expert workers in woollens, they spun and wove cloth and sold it to their less expert neighbors.



Mary Jane McCullough, Mrs. John Skelly, daughter of James and Elizabeth McCullough, the miller.

When Mary Jane was a young woman, Henry who worked in the "lumber woods" and on the "river drive" would bring some of his friends home for weekends and at Christmas time. One of his special friends John Fraser who was a foreman in the woods and on the drive for Rathbones Co. Ltd. at Deseronto. John became interested in Mary Jane. They became engaged. To enhance his position financially, he left Rathborne's and went out to the Pacific coast. With his experience in the Ontario woods, he soon became foreman for one of the big lumber companies out of Seattle, Washington State. When he was in a good stable position, he came back to Lonsdale and married Mary Jane and took her as a bride to Seattle. Some time after this, John was moved to Tacoma, Washington State, where he worked until he was killed in the woods.

Mary Jane continued to live in or near Tacoma in an attempt to close out John's estate. During this time she met John Skelly, an American lumberman who helped her clear up her husband's affairs. After a few years, Skelly and Mary Jane were married. They lived together very happily until he died about 1900. Mary Jane again had the problem of clearing up John's estate. When she paid up all the outstanding bills, she had very little money or real estate left. The latter she converted into cash and left Washington for good.

She came to live with her sister Margaret who had in the meantime married William Harrison and had a home on the farm at Carman, Manitoba. Thus, after about some fifty years, the sisters were re-united. As she never had a family, she was most happy with Margaret's son and daughter who were unmarried and lived with their parents on the old home farm, at Carman, Manitoba. In 1907 she died at the age of 71 years.



Mrs. John Skelly, Mary Jane McCullough, daughter of James, the miller and Elizabeth McCullough.

CHAPTER XIII

Margaret McCullough the Staunch Presbyterian

"Reproof on her lip, but a smile in her eye."

Samuel Lover.

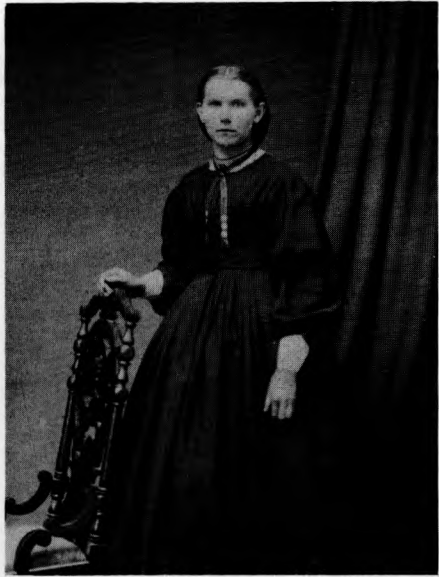
Margaret McCullough, the second last child born to James and Elizabeth, first saw the light of day on April 7th, 1842. She spent her childhood on the farm her father purchased in 1845. When her father died in 1865, her brothers with the exception of Henry, were all married and away from home. Henry who worked in the lumber woods was also away most of the year. Her mother, therefore, sold most of the land to her sons John and Thomas. The daughters, Mary Jane, Margaret and Elizabeth wanted to go out as servants to some of the local farmers wives. Their mother Elizabeth who was a very proud old lady since she was descended from the "gentility" in Scotland, absolutely refused to let her daughters to go into "service". The daughters, like most of the pioneer families, had learned to spin the sheeps wool into yarn and weave the yarn into blankets, bed throws, shawls and cloth. Before their father died, they had made many of these articles as a dowry when they would marry. They now sold these to their neighbors to secure enough money to live on. They then began to spin and weave for sale.

As indicated previously, Mary Jane married John Fraser a lumber man. Since John spent much of his time in the "shanties" Mary Jane continued to live with her mother.

The sister Elizabeth, or Eliza Ann her baptized name, contracted tuberculosis or, as it was known at that time, galloping consumption and died at the age of 25 years. She was born October 3rd, 1843 and died in 1868. She had never married and is buried in the Lonsdale cemetery. Shortly after this Elizabeth, the mother, died. This left Margaret at the old place with Joseph's two children who were now in their teens. Nelson, the boy, was restless on the old place and wanted to go to Manitoba where his uncles Alex, Henry and John were doing so well growing and selling wheat. Margaret finally sent him to the Boyne Settlement in 1878.

Now that Margaret's mother and sister were dead, her brothers in Manitoba asked her to come west. She sold the home and most of the household effects and started for Manitoba in 1879. She and Georgianna left Deseronto by train and came to Emerson, Manitoba. Here they were met by Alex and Nelson. The train arrived in the afternoon. They loaded Margaret's trunks and boxes into the wagon box of the "lumber wagon". The wagon box was about 14 feet long and 40 inches wide. The sides and ends of the box were about 12 to 14 inches high. The trunks and boxes were piled in the back of the wagon box with one in the bottom for a seat for Nelson and Georgianna. On the front of the wagon box Alex had a spring seat on which he and Margaret sat.

In the late afternoon they left for the Boyne Settlement. They followed the post trail from Emerson just north of the International Boundary toward Nelsonville. About



Eliza Ann McCullough, died as a young woman, age 20 years. Youngest daughter of James and Elizabeth McCullough, the miller.



Margaret McCullough, daughter of James and Elizabeth McCullough, the miller. Later she married William Harrison.

six o'clock Alex stopped the team and announced they would camp for the night. Margaret looked around, there was not a tree in sight. Alex and Nelson unhitched the horses and lead them a short distance off the trail to a slough so they could drink. Alex in the mean time went around kicking up old buffalo bones. When he had found two solid leg bones, he tied one end of the lariat to the centre of the bone. He then looked around for a badger hole, pushed the bone down the hole and turned it crosswise. The other end of the lariat he fastened to the halter of one of the horses. He then repeated the operation for the other horse which was thus tethered some distance away from his teammate. The horses were then unharnessed and they were left for the night to graze the native grass after they had been given a feed of oats.

When the horses were thus taken care of, Alex took a small tin pail and went to the slough for water. He then hunted around until he found some "buffalo chips" (dried buffalo dung) and made a fire. When the water was boiling he placed some pemmican (dried buffalo meat) on the pan. Into the balance of the boiling water, he put some black tea. He then got out some "hard tack", a peculiar type of hard biscuits used by travelers on the plains.



Margaret McCullough and her husband William Harrison, daughter of James and Elizabeth McCullough, the miller.

He placed some of the pemmican and hard tack on a tin plate and poured out some of the black tea into tin cups. He placed these on a level place on the ground and announced to Margaret and Georgianna that dinner was served. Margaret placed some of the pemmican and hard tack in her mouth, she chewed for a while but could not swallow. She said, "Alex I can't swallow this stuff" and spit it out on the ground. She said "I will have a cup of tea". Margaret had never tasted black tea in her life. She spit it out and said, "My Gosh, Alex that is not tea that is boiled senna root", a concoction that the early settlers used for a laxative. Alex retorted, "Well Maggie that's what we live on in the North West". Margaret replied, "If that is so then hitch up the team and take me back to Emerson, I am taking the next train back to Ontario". Alex laughed, then went back to the wagon and brought out some ham sandwiches, cake, pie that his wife Livy had made, and made some green tea served with good rich cream and sugar. Margaret and Georgianna had a good supper and cleared up the dishes, while Alex hung some horse blankets around the wagon box and put a blanket on the ground underneath. He then announced, "Ladies your boudoir is ready". Margaret asked, "Where will you and Nelson sleep?" Alex replied, "We will sleep in the wagon box with the stars as our canopy". Margaret and Georgianna finally fell asleep but were wakened by the howling of the prairie wolves. In a hushed voice they asked, "Alex, what is that?" but were answered by a loud snore from Alex. In the morning they were awakened by the Prairie Chicken's dance. Thus Margaret spent her first night in Manitoba.

In the early evening of the next day they arrived at Alex's home on the Boyne River and were given a royal welcome by her brothers, John and Henry, and Alex's wife Livia and some of Alex and John's children.

The highlight of her arrival to the Boyne Settlement was the next day when her girlhood sweetheart, William Harrison, came to see her in his lumber wagon drawn by a team of oxen, Buck and Bright. William took Margaret in this conveyance to see his farm some five miles farther up the Boyne River.

After visiting the many friends from the county of Hastings, Margaret and Georgianna left for the Forks or as it was later called, Winnipeg. They both got work as housemaids with some of the more well-to-do people in Winnipeg. Margaret got a job with Judge Killam and worked for the Judge and his wife until she left to get married to William Harrison in 1880.



The log house — the original home of Margaret and William Harrison.

She was married at her brother Alex's farm home at "Forrest City", by the Rev. Ross, the Presbyterian minister on the mission field in the municipality of Dufferin.

William attended the wedding in his lumber wagon drawn by a yoke of oxen. When the wedding and celebration was over, the bride and groom loaded Margaret's trunks and boxes of household goods into the wagon and they started for William's farm. This was Margaret's wedding trip.



The old farm house to which Margaret McCullough Harrison came as a bride in 1879 and where her son and daughter were born. Thomas James and Mary Jane Elizabeth.

While Margaret had a very happy married life, she was often lonely on the farm. She and her sister, Mary Jane, who was also lonely out in Washington State used to have a little ceremony they would perform usually at the time of the full moon. By correspondence they would set a time in the evening and each would go out alone and look at the moon. Thus each was looking at the same object at the same time. As a lad the author frequently would see his mother go out on a warm summer's night and come into the house with tears in her eyes.

Margaret's first child a boy born in 1880 or 1881 only lived a few hours. In this confinement Margaret was only attended by a local midwife. The baby was buried by

William on the farm just north west of the house. That spring Margaret planted a Manitoba maple at the head and foot of the grave. In 1885 Margaret was again confined, this time she and William took no chances on a midwife. At the first sign of labour, they sent the hired man who was Nelson McCullough, on horseback to Nelsonville about 20 miles south of the farm for a medical doctor. The doctor hitched his horses to a buckboard and raced to the Harrison farm. This time they were successful and the birth was normal. This son was registered as Thomas James Harrison after his two grandfathers, Thomas Harrison and James McCullough. Five years after, in 1890, another child was born to this couple, a girl, who was named Mary Jane Elizabeth Harrison after her two grandmothers, Mary Jane Harrison and Elizabeth McCullough. Mary Jane was also after Margaret's sister in Washington State.



The farm home where Margaret McCullough Harrison lived most of her life after she moved from the old log house.

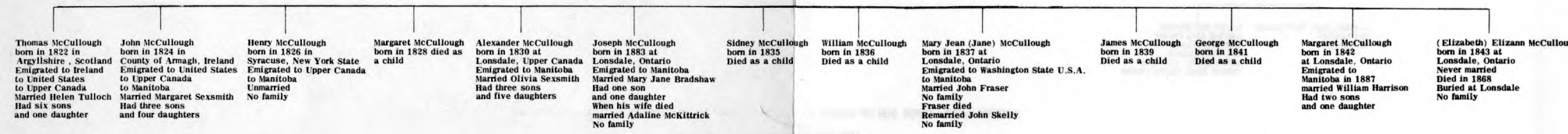
Margaret and William lived a most happy life on the farm. William sometimes suggested they sell out and move farther west but Margaret was happy on the old farm and was never persuaded to leave it until after William died then she went to live with her daughter Mary Jane who had married a farmer near Carberry, Manitoba, where she died in 1922 at the age of 80 years. In the meantime, she had her left leg amputated above the knee but got an artificial limb and learned to walk on it.

It was a happy day for her when her sister Mary Jane came to live with her after Mary Jane's second husband, John Skelly, died.

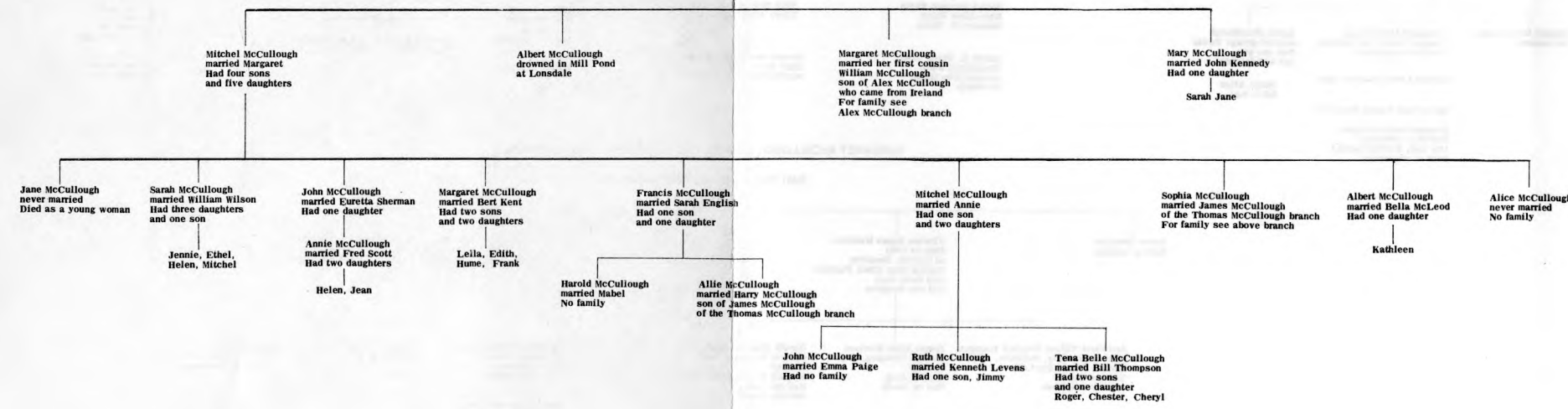
ALEXANDER McCULLOUGH
 BORN IN ARGYLLSHIRE SCOTLAND MOVED TO ARMAUGH COUNTY IRELAND HAD SEVENTEEN SONS AND ONE DAUGHTER



JAMES McCULLOUGH MARRIED ELIZABETH BROWNE HAD NINE SONS AND FOUR DAUGHTERS



JOHN McCULLOUGH WHO EMIGRATED FROM NORTH IRELAND SON OF ALEX McCULLOUGH MARRIED MARGARET HAD ONE SON AND TWO DAUGHTERS



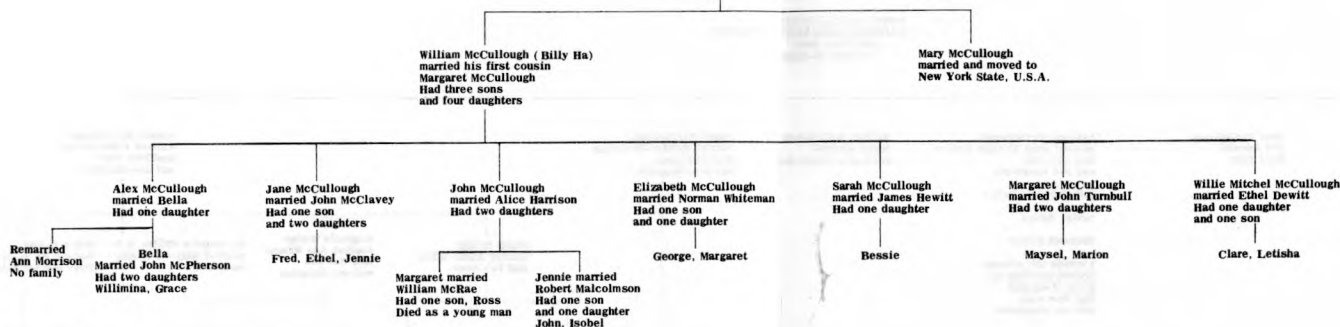
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IV

ALEX McCULLOUGH EMIGRATED FROM IRELAND TO UPPER CANADA

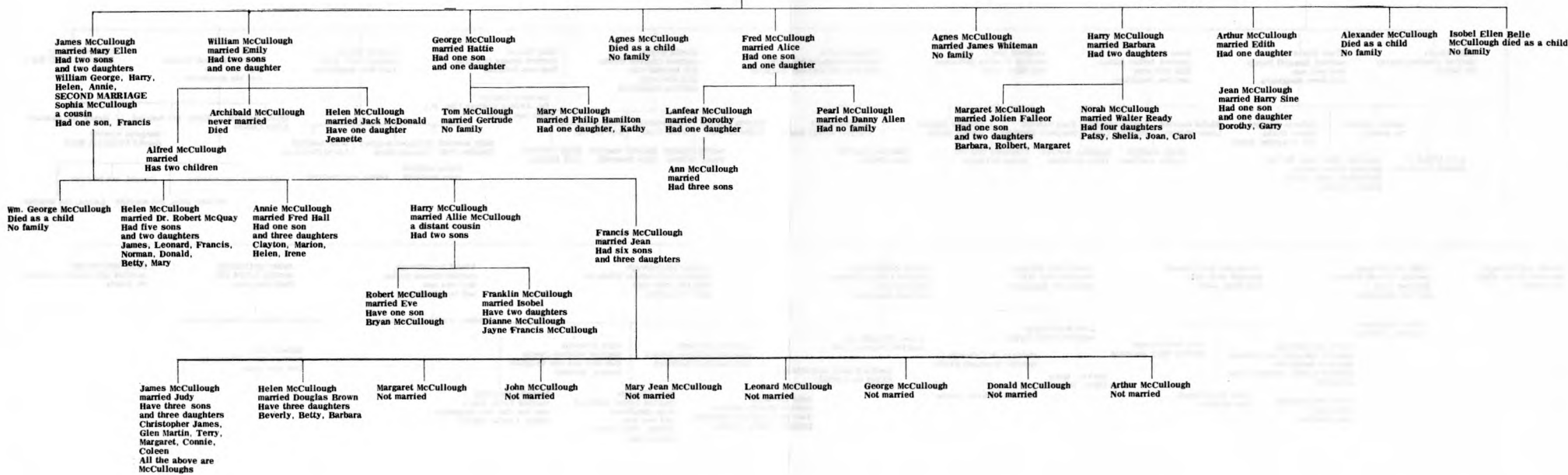
MARRIED MARY HAD ONE SON AND ONE DAUGHTER



V

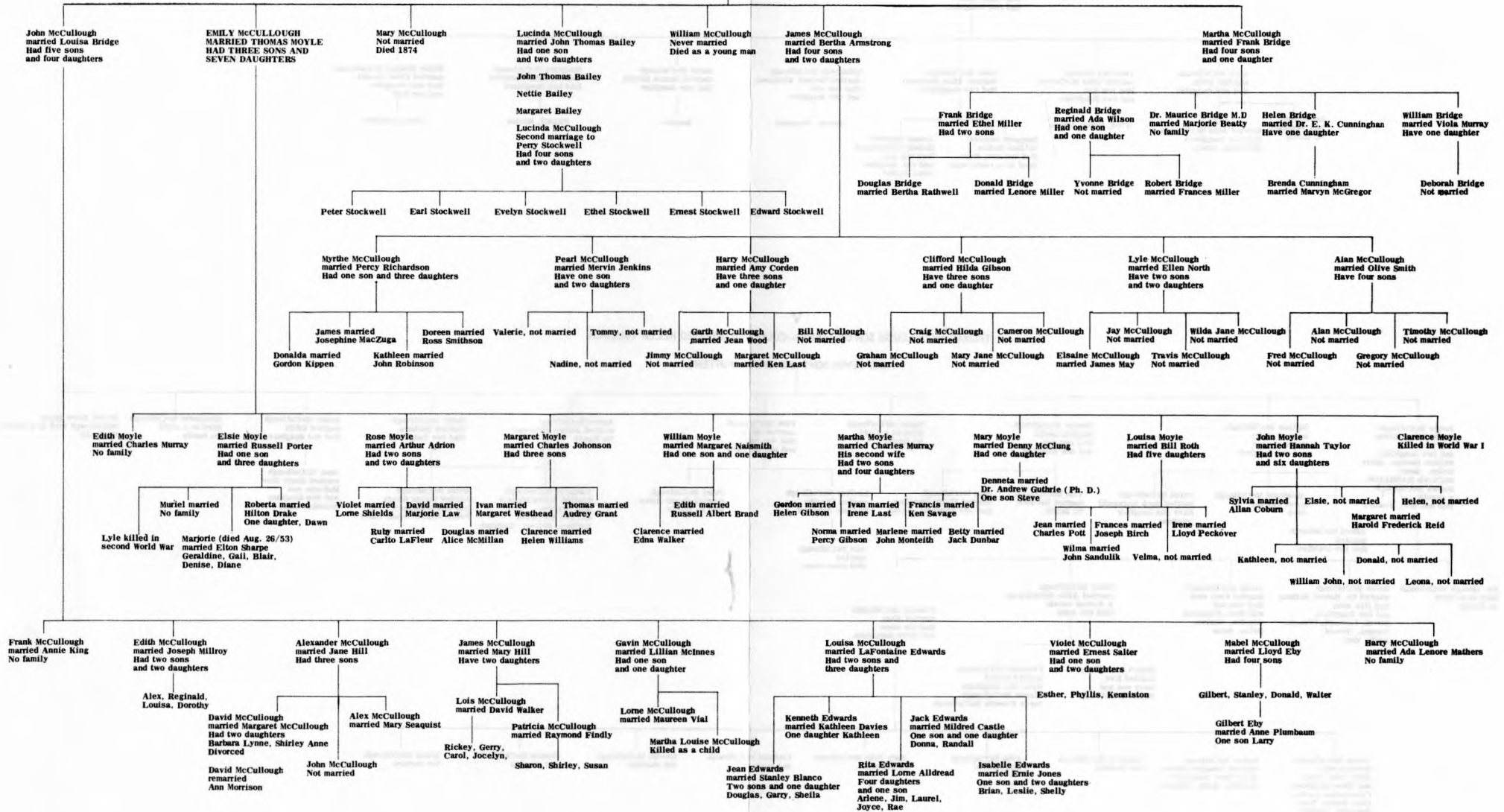
THOMAS McCULLOUGH SON OF JAMES McCULLOUGH MARRIED HELEN TULLOCH

HAD SEVEN SONS AND TWO DAUGHTERS



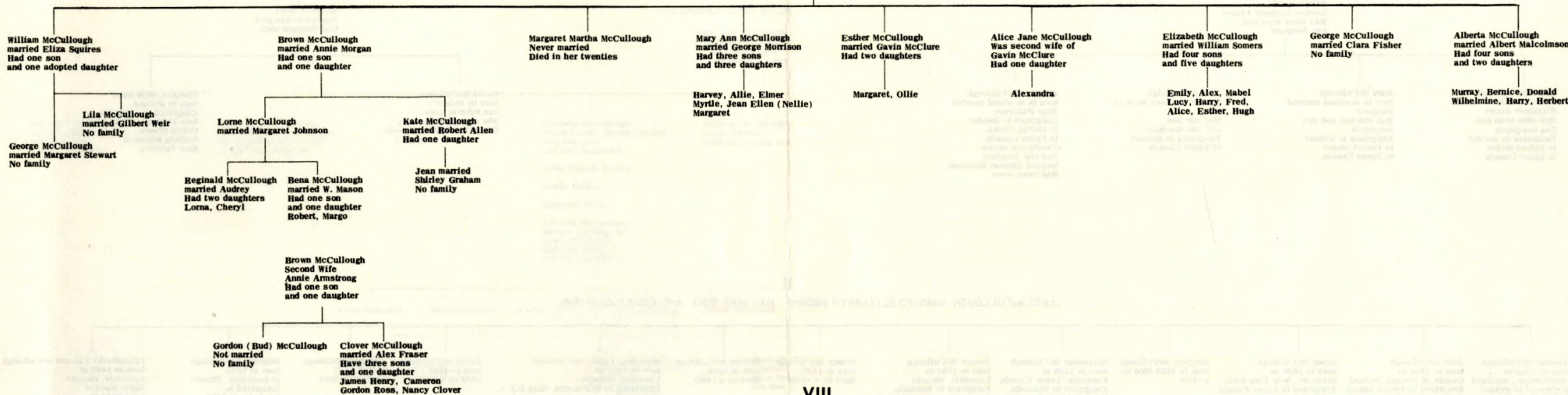
SUB BRANCH JOHN McCULLOUGH FAMILY

JOHN McCULLOUGH
MARRIED MARGARET SEXSMITH
Had three sons
and three daughters

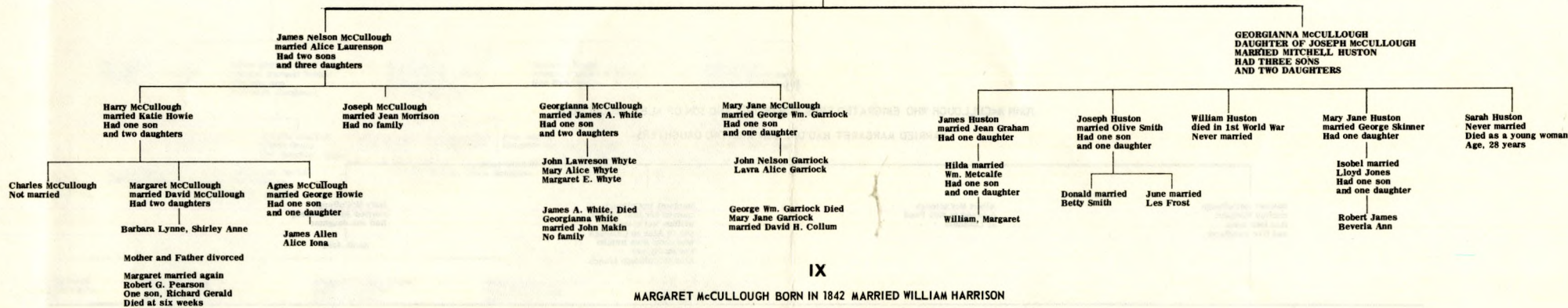


VII
SUB BRANCH ALEX McCULLOUGH FAMILY

ALEXANDER McCULLOUGH
MARRIED OLIVIA SEXSMITH
HAD THREE SONS
AND SIX DAUGHTERS



VIII
JOSEPH McCULLOUGH SON OF JAMES McCULLOUGH BORN 1833 MARRIED MARY JANE BRADSHAW
AND ONE DAUGHTER HAD ONE SON



IX
MARGARET McCULLOUGH BORN IN 1842 MARRIED WILLIAM HARRISON
HAD TWO SONS AND ONE DAUGHTER

