



## Transcript

# History of the Rowand Clan

A2016.097.001

Cover: Mrs. R.S. Little, "Special Stenographer's Note Book" (black typeset), "History of the Rowand Clan" (brown ink) & "Connection of Armstrongs and Littles" (blue ink).

### **Biographical sketch of Abram Rowand read at Rowand [Centenary] August 4<sup>th</sup>, 1930.**

August 4<sup>th</sup> 1790, one hundred & forty years ago, at the [Landren] farm, Paisley, Scotland, there was born a baby boy who was destined to be the progenitor of the Rowand clan in Canada. He was the third son and the fifth child of Andrew Rowand & Agnes Patison and was baptized Abram.

The members of their family in order of age were, John, [Celariace], Robert, Elizabeth & William.

John the eldest son, succeeded his father on the farm & was the grandfather of John Rowand the present occupant of the [Landren].

Abram, being a younger son, who was to be a carpenter, served his apprenticeship & became a skilled workman. On May 7<sup>th</sup>, 1824, he was admitted a member of the society of Greenoch Master Wrights & the certification of Membership is in the possession of his grandson Walter Rowand.

On March 24<sup>th</sup>, 1823, he married Jean Thomson eldest daughter of James Thomson & Jean Rowand [(nieces child)] & of this union there were born [eleven] children, four of whom died in early childhood.

Other members of the Thomson family besides Jean were, William, Janet, who became Mrs. Wallace & emigrated to Canada, settling in Bruce county in 1854, James, Margaret, Alexander, who came to Canada in 1832 & settled in York county & became the head of a large family connection, David, Agnes & Robert, the youngest of the family, who also came to Canada in 1832.

In the summer of 1830, Abram Rowand embarked on the great adventure of crossing the Atlantic in a sailing vessels to spy out the land beyond the sea,

with a view to making for himself & a family a home in the new world. He returned again to Scotland the following year & in 1832 accompanied by his wife & three small children, Jeanie, Andrew, & James, bade farewell to bonnie Scotland, the land of their nativity, no doubt with heavy hearts, & turned their faces Westward, with high hopes & expectations for their future in Canada. They left one small grave in Scotland, that of Agnes Patison, their second child who died Aug 26, 1826, aged three months. On arriving in Canada they settled in little York, now the city of Toronto, there they lived for eight years. During their stay here three children were born to them. On October 27<sup>th</sup> 1832, the first Canadian Rowand made his appearance & he was named Abram, Agnes & Margaret were also born in Toronto, but died in early childhood. In the fall of 1840 they moved to Peel County settling on the 1<sup>st</sup> line east Chingacousy, while here they had two more children. On June 4<sup>th</sup> 1832 William was born, & on April 17<sup>th</sup> 1845, the mother gave up her life at the birth of their son Robert, This babe survived his mother only three months when he also was laid to rest beside her in Mayfield cemetery.

Jeanie, the only daughter was married to John[ Armstrong on Mar 1<sup>st</sup>, 1848. She had three sons & three daughters & died on Feb. 27<sup>th</sup>, 1872 aged forty seven years. After Jeanies marriage, Janet, daughter of Robert Rowand of Paisley, Scotland, came to Canada & kept house for her uncle until her marriage to Robert Wilson. In 1848 & 1849 a tract of land situated in the Lake Huron & Georgian Bay district, & known as the Queen's Bush, was opened up for settlement. Prior to 1850 the Lake Shore & Durham Road ranges were the only lands surveyed into farm lots & the Crown to induce settlers to come in offered the first two concessions north & south of the Durham Road from Durham to Kincardine as free grant land to actual settlers a fifty acre lot to [one man]. This offer was soon taken advantage of.

Bruce County was named out compliment to James Bruce, Earl of Elgin & Kincardine, who was Governor General of Canada at that time & his family name was bestowed on that new county which was brought into existence by authority of an Act of Parliament passed in May 1849 & which came into force January 1<sup>st</sup>, 1850. The first lands in the townships of Brant & Kincardine were offered for sale in 1851 & were known as school lands, the price at first was 125.60 per acre but the following year was reduced to 105. During the early fifties Bruce Co. was settled with great rapidity by people from the older settlements as well as by people from the old land. They endured great hardships, were [privations], while hewing out for themselves

houses in the primeval forest. The food problem was sometimes acute, families were forced to live on potatoes for weeks at a time not having any flour to make bread. In 1852 the first grist mill in the county was started by William Sutton at Kincardine & in the fall of 1853 Joseph Walker started one in Walkerton. Prior to the grist mill in Walkerton, flour was brought in from Durham, often carried on men's shoulders.

In 1851 & 1852 the sons of Abram Rowand came to Bruce county, seeking land on which to set up homes for themselves, James Rowand & his cousin John Wallace, after spending some time in Brant, made a raft on the Saugeen river (which was a common way of travelling in the early days) & navigated their way to Saugeen township & located on lands adjoining the river.

On February 15<sup>th</sup> 1953[sic], Andrew Rowand married Elizabeth Little, & in March they journeyed together by sleigh, a distance of nearly one hundred miles to their new home in the Queen's Bush on lots 41 & 42 concession 2, north of the Durham Road. Here they made a happy home, which was blessed with seven daughters & two sons, & the[sic] lived to celebrate their golden wedding. On December 13, 1903 Andrew died aged seventy-five years, & was laid to rest in the Walkerton Cemetery.

James Rowand married Elizabeth Gowanlock on June 30<sup>th</sup>, 1853. They had five sons & three daughters. He died January 24<sup>th</sup>, 1897 aged aged[sic] sixty seven years & rests in Port Elgin cemetery.

In 1854 Abram Rowand, accompanied by his son Abram, who had previously made three trips to the bush & spent some time there doing settlement duties, & his youngest son William a boy of eleven years, came to Brant & settled on lots 36 & 37 concession 3, north of the Durham road, there he continued to reside until he passed to his reward on June 14<sup>th</sup>, 1878 aged eighty-seven years & three months, & sleeps in the Walkerton cemetery.

Returning to the record of his sons: Abram married Elizabeth Hislop on March 28<sup>th</sup>, 1858, and settled on lots 29 & 30, concession 3 north of the Durham Roads, he had three sons & three daughters & died March 11<sup>th</sup>, 1903 aged 70 years. He rests in Walkerton cemetery.

William who continued to live on the farmstead with his father, married Rachel Riddle on January 25<sup>th</sup>, 1866. He had two sons & five daughters and died June 29<sup>th</sup>, 1920, aged seventy eight years & was buried in the Walkerton cemetery.

A rather unique circumstance is that the farms settled on in pioneer days by the Rowand brothers are still owned & occupied by their sons.

Abram Rowand the subject of this sketch was a deeply religious man, & exerted an influence for good in the neighborhood in which he lived, In his personal & public affairs he made the Bible his final Court of Appeal & accepted its rulings as the law of his life, In pioneer days he kept open house for the ministers who came in to hold services in the township, before there was a settled minister here. & his horse was always at their disposal to carry them to other appointments.

We have no knowledge of his church work in Scotland, but we have records of some of his activities in Canada, In Toronto on Apr 4<sup>th</sup> 1887 when the Secession church was formed (later known as the Bay St. Presbyterian Church) he, along with five others, were elected managers, with full power to investigate the [temporal] affairs of the congregation. On April 11<sup>th</sup>, 1839, they called Rev. John Jennings to be their minister.

While living in Chingacousy he was an elder along with William Little & William Thornton, in the first session of the Mayfield congregation, & in Brant he was an elder for twenty-seven years. His sons endeavored to follow in his footsteps & his grandsons & great grandsons have taken up the torch passed to them by their fathers, & are found active in church & public affairs, educational & patriotic work.

A number of the great grandsons saw service in the Great War 1 & two of them made the supreme sacrifice & sleep in "Flander's Fields".

We usually reserve the titles, "Makers of Canada", for the statesmen who put together the constitutional framework of our country & guided its political destinies in the early days. But the title can be applied with equal accuracy to the pioneers of settlement, were they not truly makers of Canada? We forget too easily the enormous debt we owe to the pioneers, whose labor cleared away the forest of the older Canada & laid the foundation of our great Dominion. Think of the toil & sacrifices of the men & women, how lovely were the days & nights in the tiny settlements or isolated clearings, of the strange new land. How tremendous was the toil involved in cutting down trees, in burning slash, in excavating the stumps, in putting in the crop & later gathering it by hand & transporting it to market. How [bare & stern] were the conditions of life. The food monotonous and sometimes scanty, the houses lacking in comfort and conveniences, the opportunities

for education, for recreation, & for religious nurture few & primitive and yet, how worthily life was lived, how steadfastly were the higher ideals maintained. How [undefiled] is the heritage which our fathers have handed down to their decendentants[sic]. For let us remember that we owe to them not only the [smiling] fields & flourishing communities of modern Canada, but also [thas] moral & religious standards, those principles of honor & freedom, that love of learning , that faith in God, which have been our strength in the past & our hope for years to come, our debt to the pioneers can never be repaid. It is beyond our means, it is even beyond our computation. The pioneers themselves have passed beyond our reach, They have entered into rest & have received their reward from other hands than ours. Our pioneer fathers cherished their Christian faith & often at great sacrifice, maintained among them the ordinances of religion. Their faith is our most precious heritage. We shall prove ourselves unworthy of our ancestry if we neglect to maintain that faith, if we fail to make of Canada a land where Christ is everywhere known & where the principles of His religion form the rule of private & of public life.

Compiled by Bessie Kyle Rowand and Jean Thomson Rowand (grand daughters).

Maple [Turn] Farm,  
Walkerton, Ontario, Canada  
August 4<sup>th</sup>, 1930.

### **Abram Rowand of Paisley, Scotland & of Walkerton Canada.**

#### **An appreciation of his life & character by one of his grandsons.**

In 1830 Abram Rowand lived in Paisley, Scotland, with his young & growing family, every nook & corner of that city was known to him & was full of fond associations, he earned his livelihood[sic] there, But lives were hard, business was depressed & the outlook was not good. Yet he must provide food, clothing & shelter for those dependent upon him. The young need education & training in religious principles, & a chance to get out into the wide world & make their own way. This gives us a picture of the struggling, toiling, standing between others & danger & the children in the family [content] to

reap the benefit of that struggle without anxiety of their own. The young are by Gods' providence exempted in a great measure from anxiety. They get their bread without knowing how it is paid for. They smile & laugh without a suspicion of the anxious thoughts by day & night which a parent bears to enable them to smile. We see our grandfather toiling for his family, thinking of the future, turning his thoughts to Canada, scanning books, papers & reports about that new land & making diligent enquiry of those who had gone thither & returned. Finally he decided to go, but it is a great adventure & involved uncertainty & risk. These dangers meant little to himself, but he must be careful of his family. In this crisis of his life we gain an insight into his character. For one thing he exercised caution a Scottish characteristic. Before actually migrating with his whole family to a new land, & exposing them to possible dangers & hardships he will first make an exploratory trip & spy out the land. That was good judgement. On his return he made a favorable report & then he takes his family to Canada.

He shows patriotism in choosing to migrate to Canada rather than to the U.S.A. which offered more attractions at that time. He loved the Union Jack., he was loyal to the institutions of Great Britain. In Canada he could still be in a nation that had endured through the centuries & represented the highest type of civilization the world had yet seen.

Moreover he displayed courage, for he faced bravely the dangers that lay ahead. There was nothing of the weakling about grandfather. He displayed the freshness & the strength of a vigorous & virile manhood. Having once made up his mind to go to Canada, there was no turning back, the possibilities of the future filled the whole field of his vision. He aspired after the things which were before & put forth strenuous efforts to make a home for himself & his family in that new land which, in that day, with its slow communications & very far away.

Most of all we know he did not go out into the dangers of a new life in a new world with prayer. Grandfather's whole after life in Toronto, Chinguacousy & Walkerton showed that he was profoundly religious, He was a patriarch in church, a regular & devoted worshipper, the friend & confidant of the minister, devoting himself heart & soul to the building up of the religious cause. When he left Scotland he was forty years old, his character was formed, his religious principles were developed, he knew what he believed, & was able to give a reason for his faith that was in him. It was such a man as he Robert Burns had in mind when he wrote;

"The priest like father reads the sacred page,"  
Now Abram was the friend of God on high"  
~~"From scenes like these old Scotia's grandma springs~~  
Their kneeling down to Heaven's eternal [King],  
The saint, the father, & the husband prays."  
From scenes like these old Scotia's grandma springs  
That makes her loved at house, [revered] abroad,  
Princes & Lords are but the breath of Kings,  
An honest mans' the noblest work of God.

Faith in god reinforced his soul & strengthened him for the great adventure, it was no easy thing for him to leave his country, his kindred, & his friends, to sail over stormy seas until at last he was left solitary in a strange land, far away from the home of his youth, but he did it, he became a pioneer, a pathfinder for others; & one secret of his courage & of his continued strength was his faith in God. He identified himself with church wherever he went. What are churches built for? To explain God to us, to enable us to understand Him, to teach us that not there only, but in every every place, He is present. And thus grandfather was able to maintain close communion with God, & his heart was strong within him. And evidence of the religious quality of grandfather's life is to be seen in the lives of his sons: They all in due course became elders of the church.

The oldest one in the family was Uncle Andrew. Bearing the name of one of the apostles he was worthy of it, his life was small & [genuine] there was in him a spirit which seemed to disarm [may], it was that weakness which hides its own excellence, & even seems unconscious of it, a rare & honorable quality. He lived religion & made it attractive to others so that men were inclined to say; Let us be Christians too. He let his light shine, not in a spluttering or flickering way, but with a steady glow & thus led others to glorify God. Such are the real workers & [bulmark] of the church.

Our uncle James was called the patriarch in the Saugeen settlement by his friends. On one occasion, in the little Dunblane church, at a communion service, a strange minister was officiating, the members were sitting on one side of the church & the young people, strangers & others on the other side

of the aisle, the minister after addressing the communicants, turned to the others & talked to them in harsh terms, as though they were on the broad road to destruction, thus carrying hurt & resentment to the hearts of the parents, & a spirit of rebellion to the young. Uncle James rose in his place in the pew & addressing the minister, called his attention to the fact that these young people were practically all members of Christian houses, had been baptized in due time, as they grew older, would come forward into full communion, & that he was doing them an injustice in assuming they were reprobates from the faith. It took religious conviction & courage to do that. We know how highly esteemed our uncle James was in the county & how much confidence his fellow citizens placed in his intelligence, sound judgement, integrity of character & trustworthiness when on the retirement of the Hon. Edward Blake as member for West Bruce, he was elected by a majority of 900 to represent that constituency in the House of Commons.

Abram Rowand was the third son of the family. Like his brothers he was a staunch supporter of the church. Fair or foul weather he was always in his pew on the Sabbath day. It is amazing to some of us who live in these softer times how faithful our fathers & uncles were, Whether a duty was easy or not it must be done. Abram Rowand never asked which is best, right or wrong, he must do right. This is the principle which makes martyrs die for the truth. When his son was going to High School, he asked him one morning to bring him home some tobacco. In a spirit of jest that son remarked on the nature of the errand. Very well Abram said you need not do it, not another word was said, but the pipe was laid away & never emptied. No ostentatious parade of making a sacrifice. Needless to say, there could never be any ["Mytle] Navy," or "Lucky Strike" for that boy. His father gave him no lecture on tobacco & he never smoked, He was a man of few words but they were words of truth & kindness. His children knew how great was the tenderness of his heart & how simple & sincere his religious life. It was my father's life rather than his teachings that sent me into the Christian ministry.

Our uncle William was the youngest son of the family, & as he lived on after the others were gone we know more of him, He [lingered] amongst us as a patriarch, bearing with him the memories & the fragrance of the days that were gone. On my occasional returns to Walkerton I never failed to visit him, it strengthened my heart in the things of God to spend a little while with one who was manifestly his servant. A teacher in the Normal School who knew him well, spoke to me of the valuable work he did in Presbytery,

& quoted the testimony of others to his saintly life. There was in his life a secret communion that marked him out from other men, & gave him an inner peace which is one of the ripest fruits of Christian devotion. Thank God for uncle William.

How did it come to pass that these four sons should show markedly religious traits of character. It did not just happen that way, there was no secret about it. Grandfather impressed upon them his own profound religious convictions & his own strength of character. Timothy Standby has said "Train up a boy in the way he should go, & go that way yourself," grandfather did that very thing. Example is very much more powerful than precept. If you want a man to be anything be that yourself in his presence & he will incline to it. Grandfather by his example & also by his religious teachings, led his sons to walk in the better way. If we know ~~anything~~ nothing of grandfather but the character of the sons who went forth from his home, we could safely infer the kind of life he did live, After arriving in Canada grandfather, as we know, remained for a few years in Toronto, then [muddy] York. But there was something within him which bade him leave the city, not to build houses did he come to Canada. His thoughts went back to the days of his youth. Memories came crowding in upon his spirit of the fields of wheat & barley, of oats & peas, turfy hillsides & nibbling sheep, fat cattle in the rich meadows, birds in the spring time & refreshing showers. He thought of the good smell of the cows at milking time & of the sights & sounds, the heat & sweat of the hayfields. Canada was pre-eminently an agricultural country & grandfather was born on a farm & his forbears had been farmers for many generations.

He could not be satisfied in the city, he craved the soil, he hungered & thirsted for the earth, he was greedy for growing things. And above all he desired that his sons should have farms; & not merely live on them as tenant farmers did in Scotland, but own them, Thus he moved with his family to Chingacousy, & then to Bruce county, where at last his long journey from Scotland came to an end, & his sons were settled on the land, each of whom had a farm of his own & could say "Here am I, let anything happen" all this is mine," they could enjoy the emotions of landowners, how sweet an emotion is possession. The old books speak of land as "real property" or "real estate." Money are[sic] way passers[sic] & goods or chattels but it gives no such impression as the feeling that the soil upon which one's feet rest is his own.

"How sweet the west wind sounds in my trees; how graceful climb these shadows on my hill."

Grandfather lived long enough to see his sons happily married & to see their homes filled with happy children, marriage, comfort [favor] & [hosts] of friends, these were the blessings that came to his sons in this new land, Earths' increase was theirs, barns & granaries never empty, plentiful fruit in the orchards & contented cattle in the fields. It was a great vision grandfather had in the old land, it was a great faith that sustained him through life & it was a great adventure to cross the seas, but he lived to see the fruition of all his hopes, & plans & labors, At the ripe age of 87 years he passed on & began another great adventure over there, a nobler destiny than that of stagnant rest. Heaven is not static, but it is growth, experience & richer service. We may rest assured that grandfather is engaged in a greater nobler service somewhere in God's great wide universe. The home on earth has been transplanted there & all his children are again gathered with him in one of those better mansions. Someday we too shall overtake them & hold an assembly on the shore of the eternal sea & be united again with those whom "we have loved long since, & lost a while. " Well may we pray "God of their fathers be the God of their succeeding race."

"O spread thy covering wings around, till all our wanderings cease,  
And at our Father's [loved] abode,  
Our souls arrive in peace."

### **Now a news clipping.**

#### **A pioneer of Saugeen observes 80<sup>th</sup> year**

James Wallace, first white baby born in the township recalls old lives.

Port Elgin, Dec 29<sup>th</sup>,

On Monday last James Wallace of Saugeen township observed his 80<sup>th</sup> birthday, despite his advanced age he is active physically & mentally as a man of less than 70. Mr Wallace is reported to have been the first white baby born in the township of Saugeen. His parents John & Lydia (Craig) Wallace were among the first settlers in Saugeen township coming with the Rowand family from near Brampton in 1852. The[sic] came, drawn by oxen to Walkerton & thence to their new home making their journey to Saugeen

township by raft on the Saugeen river. Mr Wallace remembers pioneer days when they could hear from their house, the howling of wolves.

Following his marriage to the late Beatrice Scott Mr Wallace took up residence only a mile & a quarter from the family home, where he has lived continuously ever since, the original Wallace homestead now being occupied by John Wallace, a son, Mr Wallace's great grandfather was a United Empire Loyalist who left Pennsylvania U.S.A. after the American Revolution. He & each of his sons & also daughters (where married) were given by the Government, 200 acres of land, the land given to Mr Wallace's grandmother Lydia ([Emmet]) Craig is now in the possession of members of the family Dr. R. D. Thornton Toronto & Maxwell Thornton Brampton. Mr Wallace's grandmother was a cousin of the distinguished Laura Secord. He has three sons, John of Saugeen township, (on the original homestead taken up by his grandparents, Jim of Port Elgin & Stephen in the West,

Of a family of eight, there are living besides Mr James Wallace Sr. two sisters & two brothers, Mrs John Bryce (Jessie Wallace) of Paisley, Mrs D. C. [McMorran](Margaret Wallace) of Lucknow, John Wallace of Houghton, Michigan, & Dave of St. Marie Idaho. Mr Wallace has been a continuous reader of the Globe for a number of years, his parents being subscribers when it was a weekly paper.