



# Anglo-Celtic Roots

Quarterly Chronicle • Volume 24, Number 2 • Summer 2018

## **In This Issue**

*Postcards from Around the World*

*Montreal's Early Presbyterian Churches—  
History and Sources*

*Manchester Life in the 1930s—Part III*

*We Shall Remember Them*

*A Treasury of Memories?*

*BIFHSGO Member Interests Survey Results*

76, Anvers — Panorama, Avenue De Keyser | Antwerpen — Panorama, De Keyserlei.



## *Anglo-Celtic Roots*

This journal is published quarterly in March, June, September and December by the British Isles Family History Society of Greater Ottawa and sent free to members.

Unless otherwise stated, permission to reprint for non-profit use is granted to organizations and individuals provided the source is credited.

Articles accompanied by the copyright symbol (©) may not be reprinted or copied without the written permission of the author.

Opinions expressed by contributors are not necessarily those of BIFHSGO or its officers, nor are commercial interests endorsed.

BIFHSGO members are invited to submit family history stories, illustrations, letters, queries and similar items of interest in electronic format using MSWord-compatible software, to [acreditor@bifhsgo.ca](mailto:acreditor@bifhsgo.ca). Please include a brief biographical sketch and a passport-type photograph. For more guidance see [www.bifhsgo.ca](http://www.bifhsgo.ca) under "Education" and then "Publications."

Authors are asked to certify that permission to reproduce any previously copyrighted material has been acquired and are encouraged to provide permission for non-profit reproduction of their articles. The Editor reserves the right to select material that meets the interest of readers and to edit for length and content.

Canadian Publications Mail Sales Product Agreement No. 40015222

Indexed in the Periodical Source Index (PERSI)

Editor: Jean Kitchen

Editor Emeritus: Chris MacPhail

Layout: Barbara Tose

Proofreaders: Anne Renwick, Christine Jackson

## ***British Isles Family History Society of Greater Ottawa***

Founded and incorporated in 1994

Charitable Registration No. 89227 4044RR0001

Contact BIFHSGO at

- PO Box 38026  
Ottawa ON K2C 3Y7
- 613-234-2520
- [queries@bifhsgo.ca](mailto:queries@bifhsgo.ca)
- [www.bifhsgo.ca](http://www.bifhsgo.ca)

# Contents

## COLUMN

*From the President/2*

## FAMILY HISTORY RESEARCH

***Postcards from Around the World***

*Barbara Tose/3*

***Montreal's Early Presbyterian Churches—History and Sources***

*Gillian Leitch/10*

***Manchester Life in the 1930s—Part III***

*Charles Morton/19*

***We Shall Remember Them***

*Sheila Dohoo Faure/32*

## TECHNIQUES AND RESOURCES

***A Treasury of Memories?***

*John D. Reid/38*

***The Cream of the Crop***

*John D. Reid/42*

## BIFHSGO NEWS

***BIFHSGO Member Interests Survey Results***

*Sheila Dohoo Faure and  
Jean Kitchen/46*

***Membership Report***

*Kathy Wallace/50*

## CALENDAR OF EVENTS

*Back cover*

### ***Cover Illustration:***

*Postcard of De Keyser Avenue,  
Antwerp, circa 1912*

*Source: Author's collection*

## ***From the Editor***

In our lead article, some century-old postcards that Barbara Tose's grandfather sent to her grandmother shed light on his personality, as well as the ports he was visiting in his maritime career.

Gillian Leitch offers a guide to re-searching information on Montreal's early Presbyterian churches: she explains their establishment and how to find their records.

"Games and Pastimes" is the focus of this issue's excerpt from Charles Morton's memoirs of his childhood life in Manchester, allowing us to imagine our ancestors' daily experiences.

Sheila Dohoo Faure summarizes the life and death of Arnold Charles Scott, an orphan who became a lieutenant in the Royal Scots Fusiliers but died in June 1918 of shrapnel wounds.

John Reid provides useful tips on successfully interviewing family members and saving their memories.

And the key results of the recent online BIFHSGO Member Area of Interest survey are outlined—hot off the website!



Jean Kitchen

## From the President



Normally at this time of year I look back over the past year and ponder the good fortune of the society we call BIFHSGO. It **has** been another successful year filled

with all the usual events, stellar attendance, good partnerships and a solid crew of volunteers who ensure, year after year, that BIFHSGO prevails.

However, this year I finish my final term as president in June. I know that I have not accomplished all the things I had in mind when I began but I am not unhappy with the results. With the help of many volunteers, especially my fellow Board members, I have managed to keep the ship BIFHSGO off the rocks and more or less on course.

It takes a lot of people to steer a society like BIFHSGO through the yearly cycles of meetings, conference and AGM and, at the risk of sounding like a prominent politician, BIFHSGO has all the **best** people!

Our conference committee organizes one of the finest conferences in the country each year. Whether they have been on the committee for years or only joined recently, all are

committed to doing their best so everyone enjoys their conference experience.

We have volunteers who run our Special Interest Groups, create our newsletters and journals, work on our website and databases, greet us at every meeting and help keep the British Isles portion of the library up to date and relevant. Many choose to give talks or write articles to share their expertise and experiences.

Members of the Board of Directors are equally committed to making BIFHSGO the excellent genealogical society it is. There are many demands on their time and energies and they must strike a balance between their roles as governors of the society with the infinite work that must be done.

It has been my pleasure and honour to serve alongside these many volunteers for the past four years. They have all lightened my load and helped whenever called upon—a key characteristic of BIFHSGO members! My sincere thanks to them all.

A handwritten signature in black ink, reading "Barbara J. Tose". The signature is written in a cursive, flowing style.

Barbara J. Tose

# Family History Research

## Postcards from Around the World<sup>©</sup>

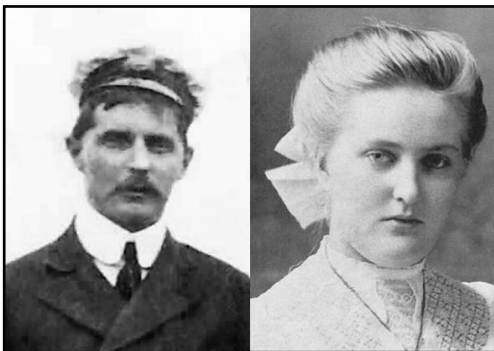


BY BARBARA TOSE

*Barbara descends from a long line of farmers, teachers and merchant seamen. She began her family research in 1982 and has continued her work, as time permits, ever since. She has been President of BIFHSGO for the past four years. Barbara was left several family treasures by her grandmother and mother, including this collection of postcards from her grandfather.*

**O**n 21 April I gave a talk at the joint Ottawa Public Library and BIFHSGO “Discover Your Roots: Genealogy and Local History Day.” I advised people to look for items at home that could provide them with information about their family. This inspired me to look at one of my own family treasures again—postcards my grandfather sent to my grandmother before their marriage.

My grandfather, Tom Tose (Figure 1), worked as a Merchant Mariner. He boarded his first ship in 1893 and he sailed ocean liners, mostly as first mate, until his ship was torpedoed in 1917. He met my grandmother, Olive (Burdick) Trott (Figure 1), when he came to Ontario to visit his mother’s cousin and Olive’s stepfather, Joseph Trott.



**Figure 1: Thomas William Tose and Olive Edith Irene Burdick Trott**

Source: All photos and postcards are in the author’s collection

Between their first meeting and their marriage in May of 1913 Tom used postcards to correspond with, some might even say court, Olive. Fortunately for me, Olive kept a fair collection of the cards, sent mostly between 1911 and 1913.

I have Tom’s crew agreements<sup>1</sup> from this period, so I know where he sailed and, to some degree, how long he spent in each port. I wanted to look at the two items together, postcards and crew

agreements, to see what additional information they might give me.

The first postcard in the series was of a square in Cairo (Figure 2). This was sent in 1911 while Tom's ship, the *SS Gloriana*, was in port at Alexandria. The ship was in port from 3 to 20 December, so Tom might have had time to take a trip to Cairo. He was already addressing her cards to "Whitby Villa," a nod to his home town of Whitby in North Yorkshire. After they were married and Olive was living in Tom's home town, Tom addressed her cards to "Adelaide Villa," since she had come from Adelaide, Ontario.

His only message on this card is on the front and, like many of the cards he wrote to Olive, is written backwards so a mirror would be needed to read it. I presume he did this so people couldn't easily read what he was writing, but it may have been a trick he used to impress my grandmother. However, in discussing these cards with our editor, Jean Kitchen, she informed me that she can easily read and write backwards because she is left-handed. She suggested that my grandfather was very likely left-handed. There is no one alive who could confirm this for me, but another left-handed friend confirmed that reading and writing backwards was easy for her. I'd be interested in hearing from other "lefties" about this hidden ability.

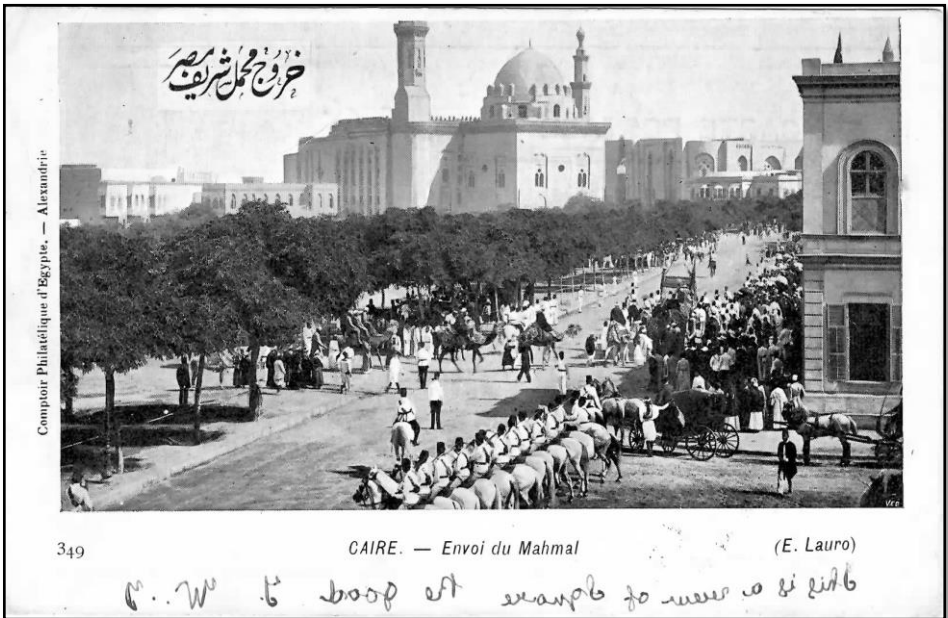
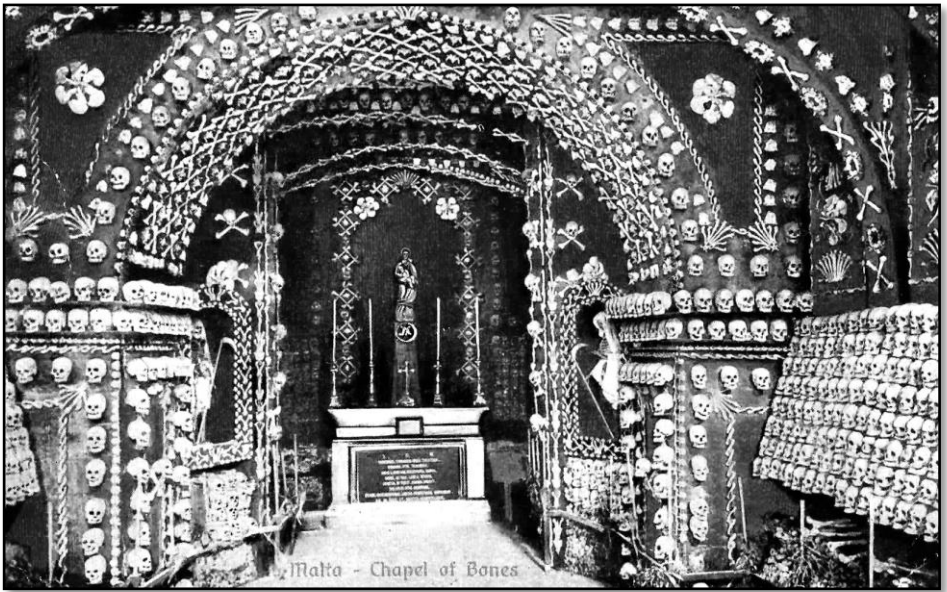
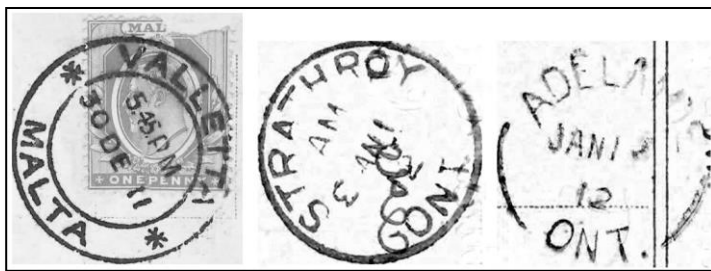


Figure 2: Cairo – Procession of the Mahmal



**Figure 3: Chapel of Bones, Malta**

The second postcard is more spectacular. From Alexandria, the *Gloriana* sailed to Malta, where Tom picked up a postcard of the Chapel of Bones (Figure 3), a rather macabre display of human remains in the crypt of the Nibbia Chapel. Not a typical postcard to your sweetheart! Tom, however, signed this one as “your sincere cousin” so perhaps she wasn’t yet his “girl-friend.”



**Figure 4: Postmarks on postcard from Malta**

The postmarks on this card are readable for the most part (Figure 4). It was clearly sent from Malta on 30 December 1911. It is less evident when

the card arrived in Strathroy (the nearest town to the village of Adelaide) and in Adelaide. The Strathroy stamp seems to read as 3 Jan 1912, but I would be surprised if it arrived that quickly. The Adelaide stamp is less clear, but I suspect the date was something like 14 or 15 January. This makes

more sense from a postal perspective. Most of the other cards arrived about two weeks after mailing, no matter the place of origin.

Tom mentioned on this card that they have just left Malta for London and that “fortunately they chartered us home.” I assume he might have been stuck in Malta looking for another ship had the company, Furness-Withy, not done this, though as he said, “we have to face another winter.”

The *Gloriana* arrived back in London on 26 January and Tom sent a postcard of St. Paul’s Cathedral to Olive, teasing her that “this has been erected in London Ontario since you were there last.”

Tom was immediately signed on to take the *Gloriana* to Antwerp, from where it would commence its next voyage. Tom didn’t have to put up with winter long. He sent a card from Antwerp (Figure 5) telling Olive that the weather was “very mild without a particle of snow.” He mentioned that Whitby has two feet of snow and asked if Olive had to “walk between two cliffs of snow into Whitby Villa” in Adelaide. The image is of the Antwerp railway station and again Tom jested that it is like the one in Strathroy. It seems Tom was a bit of a joker!

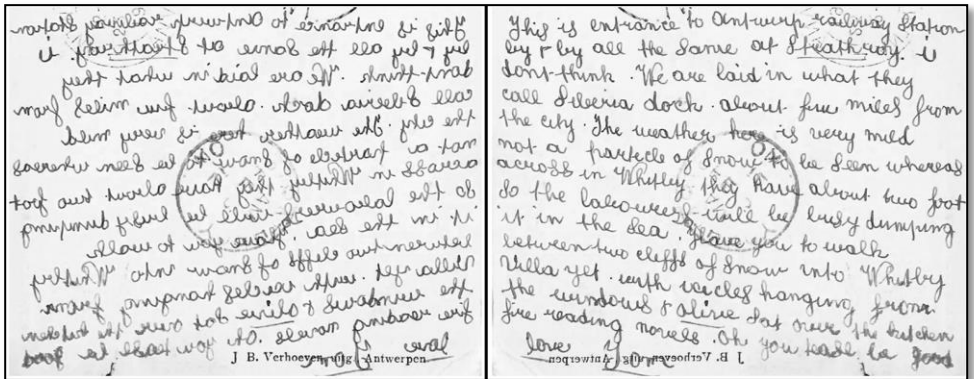


Figure 5: Message on Antwerp postcard, backward writing on left, corrected on right

A second card from Antwerp informed Olive that they were loading a mixed cargo for Monte Video, Buenos Aires and Rosario. He mentioned that he sailed to Argentina steadily for three years at one point in his career. He also noted that they have on board the wives of the captain and second mate.

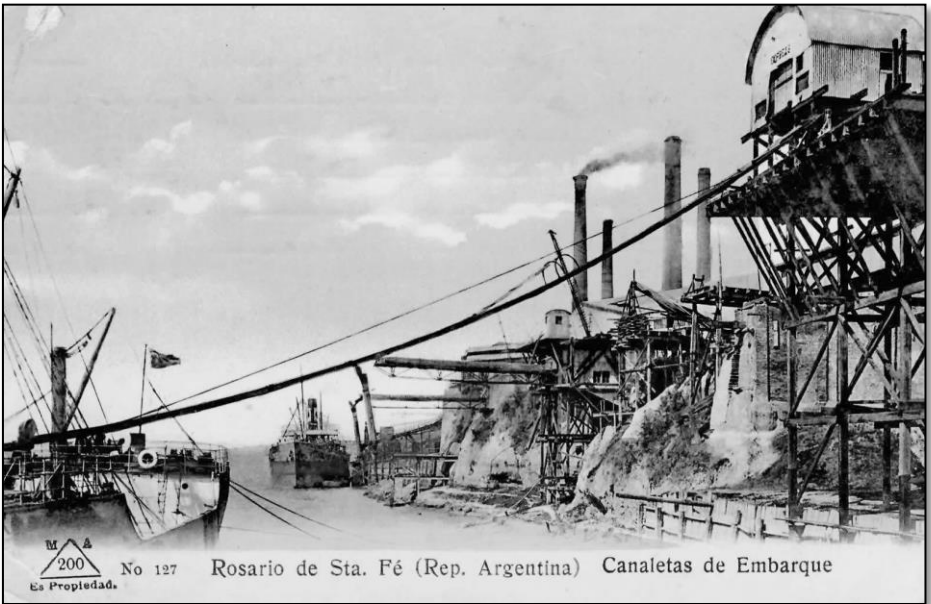
The crew agreement gives their destination from Antwerp as River Plate via London, so Tom’s next card says:



Just reached London again. Leaving here Feb. second for River Plate or rather Buenos Aires. Just busy taking on board motor cars, small steam yachts, etc. Quite a conglomeration of material, eh?

They arrived in Buenos Aires on 11 March and were there until 18 April. They would have spent their time unloading and loading their cargoes. In the one card Tom sent from Argentina he stated “Been busy today yes really lifting ton weights with steam of course. Wouldn’t have had time to talk to Ollie.” Again he teased Olive, saying “You would certainly enjoy a tour round the town so mind & get proficient in Spanish.”

It took four days to get to Rosario. Tom sent a card as they were about to depart, stamped 15 May 1912. It shows the spot where their ship is laid up (Figure 6) and the mechanism for loading cargo. Tom wrote “Expect it will be end of June before you receive another letter from me. Isn’t it a nuisance.” In fact, Olive didn’t receive the Rosario postcard until June 20th.

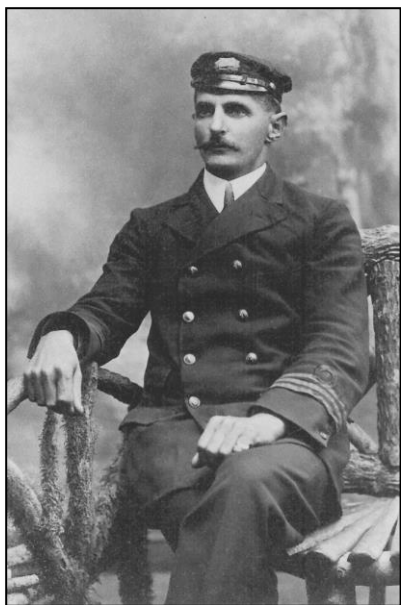


**Figure 6: Rosario, Argentina**

At the end of June the *Gloriana* and her crew arrived in Cork (Figure 7). Tom told Olive that he had had his picture taken in Cork and asked her to accept one. She must have because it is in my collection of family photos! (See Figure 8.)



**Figure 7: Patrick Street, Cork**



**Figure 8: Thomas Tose,  
taken in Cork, 1912**

Tom must have had some free time while in Cork, as he sent Olive two post-cards from Blarney Castle, a short distance from Cork, depicting the Kissing of the Blarney Stone (Figure 9). He teased Olive:

This is the Blarney Stone can just imagine Ollie under difficulties busy with the intricate undertaking. You would have to lay on your back first and then put your head down between wall and pavement and then this remarkable stone is somewhere underneath. So how would that suit the nice girl.

On another card depicting this performance Tom told Olive that they were heading to Cardiff for drydock, so he wouldn't get to the U.S. that time, which meant no visit to Olive in Adelaide. But he added "Don't be downhearted. I will see the nice girl somehow."



**Figure 9: Kissing the Blarney Stone**

The *Gloriana* arrived in Cardiff on 3 July 1912 but not, as Tom thought, to drydock. He signed on for another voyage on 4 July, this time to Archangel.

However, tales of the remaining voyages and postcards will have to await the Fall ACR issue.

© 2018 Barbara Tose

### **Reference Notes:**

<sup>1</sup> BT 99 Registry of Shipping and Seamen: Agreements and Crew Lists, Series II, *Gloriana*, Ship No. 119869, 1911–1913, Maritime History Archives, Memorial University, St. John's, Newfoundland.

***Help BIFHSGO from the comfort of your home!***

*Volunteer Transcribers Wanted*

*Contact Home Children project coordinator*

*John Sayers at*

***sayersji@sympatico.ca***

# Montreal's Early Presbyterian Churches— History and Sources<sup>©</sup>



BY GILLIAN I. LEITCH

*Gillian, a BIFHSGO member since 2011, is a historian and an avid genealogist with a wide range of personal interests.*

**N**ot too long ago I was asked about finding relatives in Montreal's Presbyterian Church records. It was an interesting conversation where I tried valiantly to remember all the different churches in the early nineteenth century and when they split, and if they were Free Church or other types of Presbyterianism. I was okay with the basic outline off the top of my head, but the details, oh, the details, they were harder to remember. Montreal's Presbyterian churches, like those in so many other cities and of course the Presbyterian Church in Scotland, underwent great changes in the nineteenth century, from the establishment of new congregations to divisions. It was a wild and woolly time, and it is reflected in the churches' histories.<sup>1</sup>

Knowing these histories is, of course, important if your relative was Presbyterian in Montreal, because it facilitates the research and brings better understanding of their religious and social life. The church played an important role in the lives

of its adherents, providing its members with a social structure and a place to worship, to meet others, and to participate within.

Presbyterianism is fundamentally democratic. It relies on the belief and leadership of its congregation and upon active participation of its members in the workings of the church. "Protestantism is a religion of the 'inner compulsion' and 'private judgement,' wherein the individual plays the central role, aided by a high, often austere, standard of judgement."<sup>2</sup> The church was ruled by elders, who were elected by the pew holders to deal with matters religious. Their duties included determining church membership admissions and congregation discipline. The church society, also elected, administered the secular matters of the church, such as building maintenance and pew rentals.

Laymen, as a result, played an important role in the church.<sup>3</sup> Because churches were the creations of their members, they were more prone to splinter and change according to the needs and desires of their member-

ship. And so we see the varied and interesting history of Montreal's Presbyterian churches.

### **The Presbyterian Church in Montreal, Conquest to 1850**

I should first caution readers that when I say "The Presbyterian Church in Montreal," I am not referring to just one church, but several. It was not a unified entity.<sup>4</sup> The church was in constant conflict over the nature of its faith and practices, and it underwent several schisms as a consequence. These schisms are reflected in the changes and establishment of churches in the city.

Despite its turbulent nature, the Church of Scotland was the established and recognized church in Scotland, where it enjoyed the same privileges as the Church of England did in England. In the colonies, this was not entirely the case. There was much conflict over its official status in the Canadas. As a British colony, the official recognition of the Church of England and the Church of Scotland was heavily debated. In general, officials were more supportive of the Church of England. Some Church of Scotland ministers in Montreal received a yearly stipend from the government, but only £50, in contrast to the £200 paid to Anglican ministers.<sup>5</sup>

#### ***Beginnings***

Because Presbyterianism was associated with the Church of Scotland, one would expect that the majority

of Montreal's Presbyterians were Scots. But, just as not all Scots were Presbyterian, not all Presbyterians were Scots. There were also a number of American Presbyterians. Census data for the period does not allow for connecting the ethnicity and religious affiliation of Montrealers, so numbers are not available.<sup>6</sup> However, Americans were clearly present. The combination of the two traditions, Scottish and American, proved to be an important factor as the first congregation grew in numbers over the period.

The Presbyterians worshipped along with the other English-speaking Protestants, under the care of the local Anglican minister, the Reverend Mr. Delisle, at what would later become Christ Church. The congregation was not particularly large. Because of the size of their population all Protestant weddings, baptisms and funerals were conducted by the Anglican Church in this early period.<sup>7</sup> The Church of Scotland in Montreal was only given leave to keep registers in 1796.<sup>8</sup>

It was in 1786 that John Bethune gathered together a "small but interesting congregation"—made up of Scots Presbyterians, Dutch and German loyalists, as well as Anglicans disenchanted with the preaching of Mr. Delisle.<sup>9</sup> (Much of the complaint with Mr. Delisle lay in his inability to speak English well. A

Frenchman, he was hired “not only to serve the British and the few French Protestants but also to proselytize the Canadians.”<sup>10</sup>) The congregation continued to meet together until Bethune left Montreal for financial reasons, taking a land grant in Glengarry, Ontario.<sup>11</sup> They rejoined the Anglicans in worship upon his departure.

### ***A Permanent Split from the Anglicans***

The arrival of a Presbyterian minister, formerly of the Presbytery of Albany, precipitated the second, and this time permanent, split from the Anglican congregation in 1791. John Young, a native Scot, unhappy with his charge in New York State, was able to convince the Presbyterians of Montreal to establish a church. On 11 May 1791 interested men formed a committee, elected officers, and went about the business of establishing the church.<sup>12</sup> The church was built on St. Gabriel Street, and given that name, in 1792. The relationship with the Presbytery of New York, which first gave religious sanction to their services, and assigned Young to them, ended in 1793 with the creation of the Presbytery of Montreal.<sup>13</sup>

### ***Divisions within Presbyterians***

Upon the resignation of Reverend Young in 1802, the church sought to replace him with someone from the Church of Scotland. This decision, made by the elders, upset many

members of the congregation who had sympathies with, or who were brought up in, “American Presbyterian or Scottish Seceder churches where worship was freer and the sermons more evangelical.”<sup>14</sup> St. Peter’s Street Church (later renamed St. Andrew’s) was built by these unhappy Presbyterians. It should be noted that although St. Peter’s Street Church operated as a separate church, its registers continued to be kept at St. Gabriel Street Church until about 1818.<sup>15</sup>

According to historian Lynda Price, St. Peter’s Street Church came to be known as the church of the working class and St. Gabriel Street Church as the church of the upper classes.<sup>16</sup> These class distinctions between churches were not, however, as fixed as she purports. The divisions had more to do with the different expectations of the congregants, although these differences tended to follow class lines.<sup>17</sup>

The next split occurred in 1822, when the minister at St. Peter’s Street Church resigned and a decision was made by the elders to choose a minister from the established Church of Scotland. This led to the church becoming more conservative and Scottish.<sup>18</sup> This decision angered the Americans in the congregation, who had left the St. Gabriel Street Church for that very same reason only 20 years before.<sup>19</sup> The discontented met

together in 1822 and formed a church society; they set about the creation of the American Presbyterian Church, allying themselves with the Presbytery of New York.<sup>20</sup>

Another split occurred at the St. Gabriel Street Church in 1831. At the time the church was struggling to meet the salaries of two ministers and the pension of another. The tensions increased when accusations were made against one of the ministers, Reverend Esson, and the congregation divided into two camps. Matters disintegrated when the supporters of Reverend Black barricaded themselves in the church building in order to prevent Esson from holding a service. Reverend Esson's supporters tried to break down the door.<sup>21</sup> The church remained closed for a long time while the parties tried to settle the dispute. In the end, the matter went to the newly formed Synod of the Presbyterian Church of Canada, which settled the issue by dividing the congregation. The senior minister, Reverend Esson, kept the St. Gabriel Street Church, while Reverend Black formed a new congregation called St. Paul's Church in 1833.<sup>22</sup>

In 1831, a new congregation, which was allied with the Secession Church of Scotland, was formed in the neighbourhood of Griffintown. A group of men from this working-class neighbourhood, who claimed

no particular congregational affiliation, met together to form a congregation and then wrote to Scotland seeking a minister.<sup>23</sup> They called themselves the Erskine Church, and the building was opened in 1835.<sup>24</sup> The congregation could not afford to erect a church building, so it went into debt with the builder for £250 and with members of the congregation for a further £260.<sup>25</sup> The opening of this new church meant that there were four Presbyterian churches in Montreal by 1831.

The St. Gabriel Street congregation experienced its third division in 1844, in the wake of the Disruption of 1843, which had torn the Church of Scotland in Scotland apart. A number of members of the congregation who were sympathetic to the Free Church of Scotland met together early that year.<sup>26</sup> After a great deal of conflict within the congregation, some of the Free Church supporters left and built their own church on Coté Street.<sup>27</sup> Ironically, the St. Gabriel Street congregation also allied itself with the Free Church of Scotland, while the other churches in Montreal, particularly those of St. Paul and St. Andrew, remained connected to the Church of Scotland.

### ***Volatile Congregations***

As can be seen from the above narrative, the Presbyterian community in Montreal was volatile. It is

important to note that this level of splits and disagreements among Presbyterians was not unique to Montreal; it reflected the fragmented nature of the Church of Scotland elsewhere.

There was rarely a sense of unity among Montreal's Presbyterians. The frequent divisions within the Presbyterian churches were caused in large part by the process of recruiting a new minister. Faced with choosing a minister who best reflected the ideology of the congregation, the members often disagreed over spiritual direction. "The common pattern in Montreal seemed to be that those who preferred a more evangelical minister seceded from the main body of the congregation."<sup>28</sup>

Congregation members chose sides in the argument and grouped together to form new churches. These differences stemmed from the varied backgrounds of the Scots and Americans who had settled in Montreal. Class and national identity were important factors that influenced faith preferences; ultimately, though, it was personal faith choices that drove congregations apart.

### **Researching your Early Presbyterian Ancestor in Montreal**

While I have concentrated here on the changes in the Presbyterian Church in the first part of the nineteenth century, to identify congregations of interest for researchers,

changes continued with Montreal Presbyterians, which will influence where you will find their archival traces. To assist in this I have created the diagram in Figure 1, which illustrates the changing names and circumstances of the Presbyterian churches over the last 200 years in Montreal.

### ***Evolution of the Presbyterian Congregations***

As you can see from Figure 1, the splits continued on, though later in the nineteenth century congregations started to join together to form new churches.<sup>29</sup> The changing demographics of Montreal, with its population gradually moving from the older centre to the western areas of the city, meant that some congregations were unable to support the costs of their buildings; in order to survive, they were amalgamating with other congregations.

The most important change, which is not really shown in the chart, was the result of the creation of the United Church of Canada. It was formed in 1925 with the amalgamation of the Congregational Union of Canada, the Methodist Church, Canada, the General Council of Union Churches (centred largely in Western Canada), and about 70 per cent of the Presbyterian Church of Canada congregations.<sup>30</sup> Several Presbyterian congregations voted against union with the United Church, chiefly in Montreal and





All the churches that were mentioned above as being formed in the nineteenth century have copies of their records in the Drouin collection and these are available online on [www.ancestry.ca](http://www.ancestry.ca).<sup>33</sup> They were indexed and are a good place to start.

From personal experience using the Drouin collection on *Ancestry* I have found that the indexing is not all that marvellous, and many mistakes were made, which make it very difficult to find your ancestor. Consulting the original registers is always the best way to go.

Of course, the BMD information is just the start. The church was not just a place to mark those milestones; it was a place of regular worship. Records for these churches include session minutes, congregational lists, minutes of the various societies and clubs attached to the church, and of course the records of church discipline, which are a treasure lode of information on the lives of those in the congregations.

There are two main archives that you can search, depending on the church you are interested in. The Presbyterian Archives, located at

Church	Type of Document	Dates Extant
Cote/Crescent	BMDs	1845–1882
Cote/Crescent	Session Minutes	1845–1918
Cote/Crescent	Congregation	1858–60, 1870, 1873–1909
Cote/Crescent	Deacon's Court	1845–1877
Knox	Session Minutes	1863–1918
Knox	Congregation	1876–78, 1880–85, 1889–90, 1894, 1899
St Gabriel Street	BMDs	1796–1869
St Gabriel Street	Session Minutes	1804–1829, 1833–1863
St Gabriel Street	Congregation	1841–1844
St Gabriel Street	Board of Managers	1791–1851
St Andrew's	BMDs	1805–06; 1809; 1815–1891
St Andrew's	Session Minutes	1833, 1851, 1870–1918
St Andrew's	Church Committees	1847–1851
St Andrew's	Church organizations	1833; 1852–1888
St Peter's	BMDs	1805–06; 1808–09; 1815–1824
St Paul's	BMDs	1833–1918
St Paul's	Session Minutes	1834–1917
St Paul's	Congregation	1878–1917

**Table 1: Records available at the Presbyterian Archives in Toronto**

50 Wynford Drive in Toronto, hold the records to Cote Street/Crescent Street, First, Knox, St Gabriel Street, St Andrew's and St Paul's churches. Table 1 shows the records available from the archives. Appointments are required, and there are some fees for research and copying.<sup>34</sup>

The second archival source is the United Church of Canada Archives, which hold the records for the Erskine and American churches. Their archives are split among regions. The Quebec region archives are located in the Bibliothèque et Archives nationales du Québec, Centre de Montréal, 535 Viger Est.<sup>35</sup>

There are three collections of importance in researching these two Montreal churches. The first is the Montreal Erskine and American United Church fonds, which contains marriage certificates from 1840 to 1846.<sup>36</sup> The second is the Montreal Erskine Presbyterian Church fonds, which contains records of sessions from 1838 to 1933, marriages from 1835 to 1876, annual reports from 1861 and from 1865 to 1897, and finally a list of communicants from 1833 to 1834 and from 1868 to 1933.<sup>37</sup> The last collection is the American Presbyterian Church fonds, which contains session minutes from 1823 to 1924, correspondence from 1870 to 1900, BMD registers from 1827 to 1934, and pew rental lists from 1849 to 1926.<sup>38</sup>

Of course, religion was complicated beyond the different Presbyterian churches that served Montrealers. Keep in mind that at any point during their lifetime, your ancestors might have changed their faith, changed church within their faith, or merely celebrated a baptism, marriage or burial through another denomination, as circumstances dictated. The history of these churches is rich, and their archival traces are a marvellous place for you to research the lives of your Montreal Presbyterian ancestors.

## Reference Notes

- <sup>1</sup> Much of the historical material in this article was taken from my PhD thesis, *The Importance of Being English?: National Identity and Social Organisation in British Montreal, 1800–1850*, Université de Montréal, 2007.
- <sup>2</sup> Jane Greenlaw, *Fractious Individuals: Protestant Non-Conformity in Montreal, 1828–1842*, MA Thesis, Université du Québec à Montréal, 1989, 2.
- <sup>3</sup> Elizabeth Ann McDougall, *The American Element in the Early Presbyterian Church in Montreal (1786–1824)*, MA Thesis, McGill University, 1965, 73.
- <sup>4</sup> Richard W. Vaudry, *The Free Church in Victorian Canada 1844–1861*, (Waterloo: Wilfrid Laurier Press, 1989).
- <sup>5</sup> John S. Moir, *Enduring Witness: A History of the Presbyterian Church in Canada*, (Burlington: Eagle Press Printers, 1987), 75.
- <sup>6</sup> Lynda Price, *Introduction to the Social History of the Scots in Quebec (1780–*

- 1840), (Ottawa: National Museums of Canada, 1981), 22.
- <sup>7</sup> The Montreal Diocesan Archives are held in Montreal, and there is an archivist on staff who can answer your questions as to whether or not the relevant material for your family is available. (See <http://www.montreal.anglican.ca/en/About-Us/Ministries-and-Staff/Archives>: accessed 11/7/2012).
- <sup>8</sup> J.S. Armour, *Saints, Sinners and Scots: A History of the Church of St. Andrew and St. Paul, Montreal, 1803–2003*, Montreal, Church of St. Andrew and St. Paul, 2003, 13.
- <sup>9</sup> Ibid, 9.
- <sup>10</sup> James H. Lambert, “David Chabrand Delisle,” *Dictionary of Canadian Biography Online* ([http://www.biographi.ca/EN/009004-119.01-e.php?id\\_nbr=1799](http://www.biographi.ca/EN/009004-119.01-e.php?id_nbr=1799): accessed 11/7/2012).
- <sup>11</sup> Ibid.
- <sup>12</sup> Robert Campbell, *A History of the Scotch Presbyterian Church, St. Gabriel Street, Montreal*, (Montreal: W. Drysdale & Co., 1887), 70.
- <sup>13</sup> Armour, 10.
- <sup>14</sup> Ibid, 19.
- <sup>15</sup> Ibid, 23–24.
- <sup>16</sup> Price, 28.
- <sup>17</sup> Heather McNabb, *Montreal’s Scottish Community, 1835–65: A Preliminary Study*, MA Thesis, Concordia University, 1999, 41.
- <sup>18</sup> Moir, 65.
- <sup>19</sup> Armour, 30; McDougall, Conclusion; Price, 29.
- <sup>20</sup> Archives nationales du Québec à Montréal (ANQ-M), Church Society Minute Books 1822–1854, P603 S2 SS1,4 United Church Archives: American Presbyterian Church, box 163, page 1, 24 December 1822, 29; 20 May 1824.
- <sup>21</sup> McNabb, 41–42; ANQ-M, Church Minutes and Annual Reports, P603 S2 SS40; United Church Archives, St. Gabriel Street Church, box 193; Price, 30.
- <sup>22</sup> McNabb, 43.
- <sup>23</sup> Ibid, 46.
- <sup>24</sup> Ibid; Price, 29.
- <sup>25</sup> David R. Brown, “Historical Address,” *One Hundred Years of Erskine Church, Montreal, 1833–1933*, United Church of Canada, 1933, 17.
- <sup>26</sup> D. Fraser, “A Narrative of the Rise and Progress of the Free Church, Coté Street, Montreal,” read to the congregation at their annual meeting on 25 April 1855, (Montreal: J.C. Becket, 1855); 1; Vaudry, 29; McNabb, 52.
- <sup>27</sup> McNabb, 53; *Statement of the Committee of the St. Gabriel Street Church detailing the history of the recent proceedings, by which the congregation was deprived of the services of the Free Church deputies, and brought to the verge of dissolution with an appendix*, (Montreal: J.C. Becket, 1845).
- <sup>28</sup> McNabb, 33.
- <sup>29</sup> McDougall; Knowles; Armour.
- <sup>30</sup> “A Brief Overview,” *The United Church of Canada* ([www.united-church.ca/history/overview/brief](http://www.united-church.ca/history/overview/brief): accessed 11/8/2012).
- <sup>31</sup> John S. Moir, “Presbyterian and Reformed Churches,” *The Canadian Encyclopedia* (<http://www.thecanadianencyclopedia.com/articles/pres>

byterian-and-reformed-churches:  
accessed 11/8/2012).

<sup>32</sup> “Drouin Church and Vital Records,”  
*Ancestry* ([www.ancestry.ca/drouin](http://www.ancestry.ca/drouin):  
accessed 11/8/2012).

<sup>33</sup> American, Chalmers, Crescent,  
Erskine, First, Knox, St. Andrew, St.  
Andrew and St. Paul, St. Gabriel  
Street, Stanley, and Taylor. *Ancestry*  
([www.ancestry.ca](http://www.ancestry.ca): accessed  
11/8/2012).

<sup>34</sup> *The Presbyterian Church in Canada  
Archives*

(<http://presbyterianarchives.ca/>: ac-  
cessed 4/22/2018)

<sup>35</sup> Bibliothèque et Archives nationales  
du Québec, Cote P603, Fonds Confé-  
rence de l'Église unie du Canada,  
1711–2002.

<sup>36</sup> *Ibid.*, P603, S2, SS39.

<sup>37</sup> *Ibid.*, P603, S2, SS96.

<sup>38</sup> *Ibid.*, P603, S2, SS14.

© 2018 Gillian I. Leitch

---

## Manchester Life in the 1930s–Part III



BY CHARLES MORTON

*Charles grew up in Manchester and wrote a memoir for his descend-  
ants, from which this is excerpted. His descriptions of daily life give us a  
picture of how many of our British relatives probably spent their days  
during the Depression.*

### York Place: Games and Pastimes

From the end of March Street up to  
Oxford Road, York Place was the  
main playground for the neigh-  
bourhood children. It had all that  
could be desired, not the least being  
it was the only smooth roadway in  
an area where all streets were  
cobbled, a mecca for those lucky  
enough to own bicycles, tricycles or  
roller skates.

On the other side of York Place from  
Union Chapel stood St. Mary's Hos-  
pital. The driveway to the hospital

laundry descended along the front  
of the building to a loading dock  
well below street level, with a bank  
of earth from the roadway on the  
opposite side, along the top edge of  
which a well-worn narrow pathway  
ran.

York Place being the main route to  
the Rivoli (locally pronounced “  
riverley”) Cinema, this pathway,  
known to all the local children as  
the “Death Trail,” was traversed by  
the boys of the neighbourhood  
going to and from the weekly Satur-  
day penny matinee to see cowboy

movies. Riding the Death Trail meant slowly running at a galloping gait, left hand holding an imaginary rein while the other patted the right buttock, an imaginary horse's flank. Occasionally, just like in the movies, one of the riders would miss his footing on the narrow trail and tumble down the bank, usually adding to his ever-present elbow or knee sores.

Directly across Oxford Road from York Place were the main gates of Whitworth Park. Between the park and Denmark Road, where the Rivoli Cinema stood, was Whitworth Hall, containing a permanent exhibition of period costume. The approach to the Hall was a series of low broad steps with a low flat-topped wall running in a gentle curve across the front of the building, another feature that attracted those on the way to the Rivoli each Saturday. On reflection, it seems that this wall, like all scalable walls, held an attraction for all small boys that could not be resisted.

Oxford Road, from the corner of High Street, past the end of York Place and the Union Chapel right down past the Royal Infirmary, had an exceptionally wide sidewalk, which was mostly composed of a fine red shale, bordered, along the curb side, with regular flagstones and planted every few yards with plane trees. This was generally known as "Monkey Parade," where

local teenaged girls would stroll on Sundays in their best finery hoping to meet teenaged boys with similar interests.

(Unfortunately, when I left Manchester in the 1950s, the composition of the area had changed once more, and the teenaged girls had been replaced by an older breed walking the same route for professional purposes, with nervous older men pretending to be waiting for a bus as they loitered with eyes peeled for the appearance of the beat policeman.)

*The most popular pastime  
was the Sunday  
Sixpenny Ticket*

There were always large groups of children in York Place after school hours, various street groups doing their thing while other groups did theirs. On occasion, these groups, whose members normally kept to themselves, would merge with others (when they thought that it was interesting enough to do so) in large-scale games like the latest movie re-enactment. We were Bengal Lancers, the Light Brigade at Balaclava, the crew of the Bounty and many others.

Ordinary street games, generally using tennis balls, were popular; Rally-Ho!, Queenie-O-Cocoa, Hopscotch or Kick-Can (using an old can

if no ball was available) were among the most favoured. When a boy or girl from outside the group wanted to join in a game, the standard question—“Any game?”—would usually allow their admittance.

With the improvement in some families’ financial situation that started to appear a couple of years before WW II, without doubt the most popular and enjoyable pastime was the Sunday Sixpenny Ticket. Manchester Corporation Tramways had a system that permitted all-day travel on a ticket that cost one shilling for adults, sixpence for children. Most parts of Manchester could be reached by bus or tram, just by showing the conductor the ticket (tickets were not valid for travel to areas outside of the city boundaries, or on any conveyance belonging to neighbouring towns Stockport and Salford).

Looking at the dangers of letting children out of their parents’ sight today, it is remarkable that 70 or 80 years ago, parents would allow their offspring, fortified with a sandwich lunch wrapped in waxed paper, to roam all over the city by themselves, or at least in the company of others like them. On most Sundays, we were out from just after breakfast until tea time in the late afternoon. I, like most of my friends, came to know the city like the back of my hand; our preference

being, however, for the suburbs on the south side. Favourite destinations included Northenden, Fogg Lane in Burnage, and a ride on the number 22, which was a single-decker on one of the longest routes that Corporation buses travelled. Other lengthy rides could be had on the 53 bus or the 37 tram.

Northenden was a favourite because the banks of the River Mersey were accessible, and in the summer there was a fair, mostly run by the gypsies whose summer camp was close by. This always created a feeling of excitement, even though our participation was limited to those of spectators, due to a shortage of funds.

In Burnage, the main attraction was an area to the rear of the Reynold and Coventry Chain Company, known to all as “Hans Reynold’s,” which had at one time been a quarry or perhaps a clay pit and contained a large deep pond that abounded in frogs, tadpoles, newts and a variety of pond creatures.

One of the more popular destinations for the neighbourhood children was Victoria Baths on High Street (commonly known as High Street Baths), particularly in summer. There were two distinct pools with separate entrances in daily use, one for males and one for females. I think, but am not sure, that mixed bathing was allowed on some

occasions. Bathing suits were known as swimming costumes, a term as Victorian sounding as the Baths themselves, and were generally made of wool, a very heavy material when wet!

There was another aspect to the Baths; many older houses had no bathrooms and used public bathing facilities. One of my school friends, Jack Devlin, lived in Welby Street which was on the opposite side of High Street, in one such house. Every Saturday morning, Jack would cross High Street with his towel and for the sum of one penny be given the use of a bathtub with unlimited hot water and a small piece of soap, emerging sparkling clean an hour later.

## Going to the Pictures

In the 1930s, film-going was a regular pastime of all, regardless of age group or income. Although some referred to the cinema as such, (“movie” was an American term, not used in Manchester), a cinema was usually called a “picture house” and the pastime was “going to the pictures.”

Within easy reach of the neighbourhood there was an ample number of

these, all of which could be reached on foot or, if preferred and affordable, by a short tram ride. Closest was the Rivoli on Denmark Road, while going south along Wilmslow Road were the converted Rusholme Repertory Theatre, at the corner of Great Western Street; the Trocadero, at Moor Street; and the Casino, near the junction of Wilmslow and Dickenson roads.

Most cinemas ran continuous programs, where a patron could take an available seat at any point during a film and see the missed part during the next showing after the interval. The Trocadero, (known as “The Troc”) was different, however; it operated on the two-house system, whereby those arriving after the



**Figure 1: The Rivoli**

Source: <https://chortonhistory.blogspot.com/2017/11/standing-in-front-of-rivoli-on-barlow.html>



show had started would have to wait in line outside until the first house emptied and the second show began.

Just past Dickenson Road, next to the Villa Hotel, was a strange little theatre called Leslie's Pavilion. The entrance was almost unnoticeable, being set among hoardings and almost indistinguishable from the many bills pasted around it. Leslie's was, however, a place for grownups with live entertainment rather than movies—and was a place I never visited.

From High Street, in the opposite direction along Oxford Road towards the All Saints area, was La Scala (again, with fine disregard for the Italian and French pronunciation of some cinema names, this was locally pronounced "Scayler"). In All Saints itself, at the corner of Grosvenor Street, was the Grosvenor, while still further towards town, near Charles Street, was the Regal Twins, noted for running the same film in two different rooms at the same time, although not in sync. The Grosvenor, was, however, a little far afield for our neighbourhood, while the Regal was almost, but not quite, considered to be a "town" cinema, pricier than those closer to home.

When I started high school, which was on Whitworth Street in town, I occasionally went to the Tatler, at the foot of the Oxford Road railway

station approach. The Tatler was a "news theatre," which showed only newsreels, cartoons and other short features in a continuous sequence all day. The entire program was just over an hour and was presumably designed to fill time for people waiting for trains. It was, however, also a convenient place to pass the time when cutting classes. A similar theatre (called, appropriately, the News Theatre) was further down Oxford Street, just around the corner from Central Station, to serve the travellers using that station.

The local picture houses generally changed their programs twice weekly, running one picture Monday to Wednesday and a different programme from Thursday to Saturday, all cinemas and theatres being closed in accordance with the *Lord's Day Observance Act* on Sundays. It was not uncommon to show two main features per evening, often a first-rate film with well-known film stars together with a "B" film, a second-rate production with lesser-known or low-calibre actors. In addition, there were short features, including brief documentaries such as "The March of Time," produced by the publishers of *Time* magazine, "Crime Does Not Pay," a series of American crime prevention films with a moral, and short comedies with the Three Stooges, Andy Clyde, or some of the other Hollywood comedians of the day.

The newsreel, however, whether Pathé, Movietone or Gaumont-British, was a regular feature enjoyed by all. Before television, the newsreel enabled the public to see current happenings in action. War in Abyssinia and Spain, the Hindenburg airship disaster, royal funerals and births, weddings and divorces, coronations and abdications were all shown as though the viewer was at the scene. Famous personages could be seen as they actually were: George V, Edward VIII and Mrs. Simpson, and George VI were regularly featured. Mussolini with his massive chin, Hitler with his comic moustache, Neville Chamberlain waving his "Peace in our time" paper as he stepped off the plane from Munich, all appeared within days of the events in which they were featured.

It was not unusual for some people to go to the pictures two or three times a week and often in groups of friends or family. My parents were regular picture-goers, mostly to the Rivoli, and my father, who generally preferred the pub to the pictures, even conceded at least one night a week to films. Since his regular pub nights were Friday and Saturday, he tried to confine his viewing to Monday nights only. My mother usually also went on Friday nights. On Friday, with no school the following day, children were allowed into evening shows (at night, admittance

to the first six rows was sixpence for adults, three pence for children), provided that the rating given to the picture by the British Board of Censors was "U" for universal viewing.

Considering the area in which it was located, the Rivoli was remarkably elegant. In pre-cinema days when Chorlton-on-Medlock was a more affluent place, it had apparently been a ballroom, evidence of which still existed in the huge chandeliers hanging from the ceiling. I recall hearing how it had been necessary to convert the floor from a flat one suitable for dancing, sloping it down towards the stage to provide clear viewing for the cinema audience.

The toilets also gave evidence of the Rivoli's former opulence (at least the Gentlemen's section did), being an exceptionally large room with a raised entrance section and long rows of washbowls and cubicles. Overall, the cinema had a scented smell that was refreshed during each performance by attendants carrying perfume atomizers the size of large fire extinguishers.

*Seats had a  
brass ashtray  
on the back*

Throughout each performance, as in all cinemas, chocolate bars or ice cream in bars or small cups could be bought from usherettes who walked

backwards up the aisle carrying an illuminated tray supported by a strap around their neck, even while the picture was showing. Patrons would leave their seats, edging along a row of seats past other patrons to buy from the usherette, and return to their seats, disturbing their fellow viewers, usually without any complaints arising.

Usherettes in all theatres also sold cigarettes (it was quite common to hear the girl quietly saying “Chocolates, ices, cigarettes” as she walked backwards up the aisle) and each seat had a small brass ashtray fastened on the back for use by the patrons in the row behind. Smoking was common, and the clouds of cigarette smoke could always be seen drifting through the beam of the projector.

The Rivoli had the unique feature (at least I never saw it at any other cinema or theatre) of serving cups of tea during an interval *at the viewer's seat*. This was served by passing the money hand-to-hand down the row to a tea trolley attendant, in return receiving tea served in a cup with a saucer, also passed hand-to-hand! Although I never knew anyone who used this service and never partook of it myself, I assume that the tea had pre-added sugar and milk.

My own visits to the cinema were not confined to the Saturday

matinee, which neither I nor my friends ever missed, even when money was at its tightest. For these, and for the cheap seats in the front rows at evening performances (one penny for the Saturday matinee, three pence in the evening), patrons had to use the Rivoli's back entrance, a small door with a separate box office. On entering through this door, patrons found themselves just to the left of the screen at the front row. In the children's matinees, the main feature was invariably a Western supported by a short comedy, a primitive animated cartoon and, most importantly, the SERIAL.

Popular serials of the day included those starring Rin-Tin-Tin, the wonder dog that saved its master from a hopeless situation every week, or various cowboys with horses of almost human intelligence; *Buck Rogers in the 25th Century*, an early space adventure that turned out to be oddly prophetic in more recent years; and *G Men*, an American police drama in which the police chased criminals in cars with sirens wailing, firing shots while standing on the running board. (A running board was a platform, about a foot wide, on either side of passenger cars just below the doors. It was intended as a step to enter the car, which in those days would be quite high off the ground, but in American films, its chief use seemed to be for allowing police

men to stand while the car was in motion, hanging on to the door with the left hand while firing a pistol with the right).

James Fenimore Cooper's *Last of the Mohicans* even appeared as a serial, or at least a serial of that name appeared, although the film plot and the situations that it covered bore little resemblance to the classic story.

Each serial, and there were many, had one thing in common: whether the chief character was a man, a girl, a clever and faithful dog or a cowboy's wonder horse, at the end of each episode, disaster was imminent. A hero might be in a car that was about to go over a cliff, a heroine might be tied to the track only

*Serials were  
a sure draw*

yards in front of an oncoming train, but

no matter the situation, escape seemed impossible. Only at the start of the next episode did salvation happen; the car was not as close to the cliff as it had appeared to be in the previous episode, or the oncoming train had reached a (previously unnoticed) switch point in the rails that diverted it at the last moment. By the end of the episode, another seemingly hopeless situation had developed. Serials ran for at least 12 episodes, some running much longer, and were a sure return draw for

the young audiences, helping to develop fierce loyalties to whichever cinema they attended.

While the usual Saturday matinee films were B-grade westerns or mysteries, I saw many memorable films at the evening performances. Errol Flynn was one of the most popular stars in the 1930s and all of his films were well attended.

*Captain Blood*, *Charge of the Light Brigade* and *Dawn Patrol* were some of his more notable from a juvenile point of view, although we were occasionally fooled by his name into paying for a love story.

Many Hollywood stories that centred on events in the British Empire, (*Charge of the Light Brigade* being one such) were highly popular, and nobody was concerned that they often completely distorted history. These wild-western style films with British settings included *Lives of a Bengal Lancer*, *Gunga Din* (which Kipling would never recognize), both set on the North-West Frontier of India, and numerous other films where, backing up the American stars, a sprinkling of British professional actors gave a little authenticity to the story. Some of these actors were typecast. Sir C. Aubrey-Smith, for example, usually played the kind and wise elderly colonel of the regiment; Donald Crisp could be heard talking like a Welshman in one film and as a Scot or an Irishman in the next. To Amer-

ican ears, there would be no difference; to us, it didn't matter.

American films were, in the 1930s, highly preferred over their British counterparts, particularly full-length comedies. Films starring the team of Laurel and Hardy (Stan Laurel being a Lancashire man) or the antics of Harold Lloyd were among the favourites. We really got our money's worth out of the more dramatic kind, because they provided us with subjects for the games we would play daily in the following days or even weeks. We were everything from Royal Flying Corps pilots to pirates, fighting on the Indian North-West Frontier or riding the Texas trail. At one time, armed with broom poles with paper lance pennants nailed at the tip, the March Street "gang" called itself the Bengal Lancers.

Occasionally, my father would take me to a cinema that was further afield. Having grown up in Ardwick, he made a point of going to the newly opened Apollo, which had a rather luxurious interior and a white tiled exterior that gave the impression of being a town-class cinema set in working-class surroundings. In the first weeks of its opening, I saw a British-made film set on the North-West Frontier called *The Drum*, which starred a young Indian boy called Sabu, who had made a name for himself in another film the Apollo showed,

called *Elephant Boy*. Another thoroughly enjoyable film I saw at the Apollo was George Formby in *It's In the Air*, a comedy about a recruit in the Royal Air Force, which was made just before the war and was apparently a great help in actual recruitment. While George Formby would be considered corny today, he was a Lancashire man and immensely popular, both on film and in person, singing risqué songs while playing his trademark ukulele.

Another local all-time favourite, of course, was Gracie Fields, another Lancashire personality whose popularity might not be understood today, but who drew crowds of thousands wherever she appeared. In her movie of the same name, Gracie sang a song called "Sing as we go!" which was on everyone's lips at the time and can still raise a feeling of nostalgia in people of my generation. Another film song, "Wish me luck as you wave me goodbye," became a wartime favourite still fondly remembered.

### **The Wonder of the Wireless**

In many homes, wireless sets were beginning to make their appearance. While we lived in March Street, my father assembled a crystal set, which received radio signals through what was mysteriously called a "cat's whisker." The signal was very weak and required the use of an earphone, but the

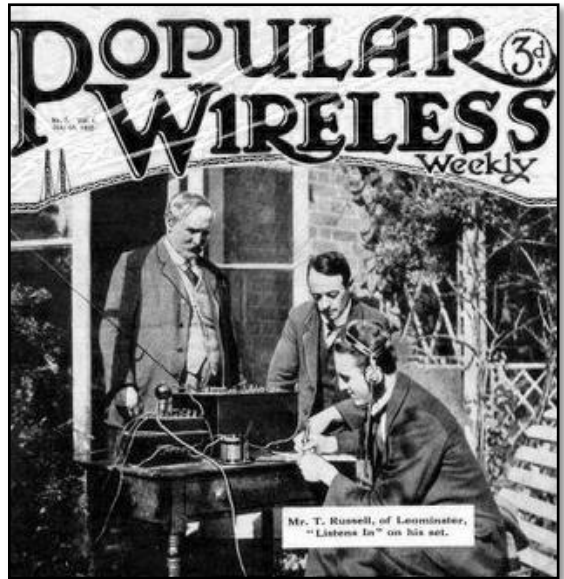
thought that we could sit at home listening to someone sitting in a studio miles away was wonderment. Technology was improving, however.

One day, my grandmother had a salesman visit her at her Sidney Street house to demonstrate a battery-operated set, complete with a loudspeaker. This type of set operated on power from two wet batteries, called accumulators, which were rectangular glass jars about a foot tall with wire carrying handles and filled with acid. The set was placed on a velour-covered table while the salesman went through his sales routine to my grandmother, my mother, and Aunty Kitty, who had even invited her fiancé to the demonstration. It was a huge success, enough to make an instant sale. After the salesman left, my grandmother noticed large holes in the tablecloth, and within a few days, Aunty Kitty found that the elbows of the dress which she had worn also had similar holes from the acid, which must have leaked from the accumulators.

Our first real radio while we lived in March Street was just such a set. Each week, the accumulators had to be charged at a shop near All Saints (about a mile away) and carefully

carried, one in each hand, to and from the shop, being careful not to drop or tilt them in case of acid spillage.

In Livingstone Street, we got our first set powered off the house electricity, which eliminated the need for accumulators. This was such an important and expensive acquisition that for a long time, only my father was permitted to switch it on. Eventually, the set became a more commonplace household item and



**Figure 2: Popular Wireless**

Source: [radioshop.org.uk/new.html](http://radioshop.org.uk/new.html):

the restriction was dropped, on the condition that my sisters would not listen to programs featuring Bing Crosby, a popular American singer of a new type known as “crooners” while Dad was in the house.

### ***Favourite programs***

All the family became avid radio listeners; each week we looked forward to delivery of the *Radio Times*, featuring the week's program information as well as a variety of interesting articles. Each afternoon when I returned from school I would listen to the "Children's Hour," in which stories and plays, as well as music and talks, would hold my total interest. In later years in Canada, I met Gerald Iles, well known to young listeners of the program as the "Zoo Man"; and of course the character called Auntie Doris, who used to tell stories to the young audience, was the actress Violet Carson, who later played Ina Sharples on "Coronation Street."

It perhaps seems incredible today to think that the whole family would gather around a radio set at eight or nine o'clock on a Saturday or Sunday night to listen to a play, often with the only light coming from the fire. Among the more popular programs that I recall were "Monday Night at Eight," a variety show, and "In Town Tonight," featuring interviews with interesting people; it came on at 6:00 p.m. every Saturday, heralded by Eric Coates' rousing Knightsbridge march.

Comics such as Arthur Askey, Old Mother Riley and Kitty (actually a man and wife team, Arthur Lucan and Kitty McShane), Gert and Daisy (Ethel and Doris Waters), Ronald

Frankau and Jack Warner told jokes that today would seem infantile, but in those days, these artists were as popular as any TV star is today.

During the war, when I was evacuated to Wilmslow in Cheshire, a special treat was to be allowed to stay up to listen to a serialized adaptation of *The Four Feathers*, the novel by A.E.W. Mason. This came on at 8:00 p.m. on Sundays, and to stay up until 9:00 p.m. on the night before the school week started was indeed a privilege. BBC plays were always first-class adaptations of stories by Dickens, the Bronte sisters and other classical writers. In addition, the BBC managed to expose its audiences to a certain amount of classical music, and perhaps unconsciously, this was absorbed to a surprising degree. It was not uncommon to hear a labourer who wouldn't dream of deliberately listening to the classics whistling an extract from an opera or a symphony.

### ***Beloved music***

Despite the flood of modern songs that were presented on the radio, my parents (as well as most of their generation) regarded the songs of their own youth as being part of the "good old days." My mother had seen the musical *Chu Chin Chow* during the First World War (I believe that it had run longer than any previous musical operetta) and knew the words to most of the

songs it contained. Musicals such as *The Desert Song*, *Rose Marie*, *The White Horse Inn*, and *No, No, Nanette* (which featured a song still occasionally heard—"Tea for Two") left a series of songs that were universally popular. These were the days when Jerome Kern, Irving Berlin, Rogers and Hart, George Gershwin and Cole Porter began to capture the airwaves.

### **Theatrical Pleasures**

Theatre-going was a common entertainment; prices were generally affordable and a wide range of repertory plays, variety (vaudeville) and musical shows were available at several theatres in various parts of the city. The annual Christmas pantomime was a must for almost every family, the quality of the show generally being in keeping with the class of theatre and the corresponding cost. The Palace probably had the best, with stars of radio, high-class variety shows and sometimes even British movie stars filling the leading roles. I do recall, however, seeing Ella Shields, a very well-known theatrical figure, at the Hulme Hippodrome, which was one of the lower-priced venues in a pantomime and hearing her sing "You Are My Lucky Star."

### **Weekend Treats**

In the 1930s, the standard working week included Saturday morning. After meeting my sister Belle every Friday evening, I made a point of

meeting my dad next day at the corner of Livingstone Street and High Street to get my "Saturday penny," which I was allowed to spend any way I wished, except for chips (French fries). This stipulation was made in case any neighbours who saw me might assume that I wasn't being fed properly at home, a matter of family pride.

Usually on Saturday afternoons my father took me to see something of interest that was going on somewhere in the city, memories that I still cherish. One week it might be the docks, where a few words with the policeman at the gate would get us in to look at the ships that had arrived from all over the world. Sometimes we went to a train station to see the engines up close and to chat to the drivers, or perhaps visited one of the exhibitions that regularly took place in town. When the RMS *Queen Mary*, then the largest ship in the world at 81,000 tons, made her maiden voyage in 1936, a builder's model, exact in every detail and perhaps 15 to 20 feet long, was displayed in the Territorial Army Barracks on Cambridge Street—and that was a must.

Whenever we passed through Albert Square, I made a point of looking in the window of the Blue Star Line office, where there was a model of one of their ships, the SS *Arandora Star*. Like that of the *Queen Mary*, this was also a



builder's model, made completely to scale and highly detailed down to a miniature swimming pool and figures of passengers. (In 1940, the *Arandora Star* was torpedoed while carrying enemy aliens who were considered to be security risks to Canada and sank with a large loss of life, about 800 passengers and crew.)

*Armistice Day was solemnly observed by all*

Any time there was a military parade, Armistice Days particularly, we would attend, sometimes standing for a couple of hours on a foggy Manchester November morning at a point as close to the cenotaph as we could reach.

On November 11th, Armistice Day was solemnly observed by all; thousands attended the cenotaph in St. Peter's Square, and at 11:00 a.m., as the two minutes of silence began, all men removed their hats. All over the city, in schools and factories, the occupants stood in silence, all vehicles pulled to the side of the road with engines switched off.

Regimental church parades from the various Territorial Army barracks in different parts of the city were common on Sundays, and people would turn out to see an entire battalion marching by, boots ringing on the cobbled road in a steady step, led by its band.

A Sunday favourite for Dad was a walk to Platt Fields Park to listen to, and sometimes argue with, the speakers in a Manchester version of the Speaker's Corner in London's Hyde Park. Religion and politics were always the most popular topics, and Dad frequently crossed swords with a regular speaker named Jimmy Rochford.

Jimmy may have been paid for his weekly appearances, because he often delivered counter-arguments to the ones he had made the previous week. I recall one instance where Jimmy was defending the coal barons' right to profits, when a man in the audience shouted that two weeks earlier, in another park, Jimmy had made a speech urging workers to help themselves to coal without paying for it.

A habit that Dad used to follow was to look up his extensive literature on religious matters (particularly those dealing with the persecution of Protestants), place bookmarks at appropriate passages and have me stand next to him until a suitable opening occurred, at which time he would refute something the speaker said. When the speaker disputed any of Dad's facts, I would pass over the selected volume, from which Dad would then quote passages in support of his argument.

If no particular event was on, Dad and I would go to Piccadilly, where Woolworth's had a whole island of

counters selling single lead toy soldiers, mostly for a penny each, but a few more elaborate types for tuppence, and I was allowed to choose one two-penny or two one-penny figures to add to my already considerable army.

These entertainments happily filled my leisure hours until, with the approach of World War II, all our lives began to change.

---

## We Shall Remember Them

### Lieutenant Arnold Charles Scott<sup>©</sup>

**Regimental number: —**

**1st Battalion, Royal Scots Fusiliers**

**born: 1892—died: 9 June 1918**

BY SHEILA DOHOO FAURE

*Author Sheila Dohoo Faure coordinates the volunteer team adding biographies to the BIFHSGO database of soldiers who died at No. 1 Canadian Casualty Clearing Station in World War I.*

Lieutenant Arnold Charles Scott was born in 1892 in West Ham, Essex,<sup>1</sup> the youngest son of George Towns Scott and his wife Elspet.<sup>2</sup> Both his parents came from Scotland—George, the son of George Scott and Helen Hutton, was born on 22 October 1854 in Arbroath<sup>3</sup> and his mother, the former Elspet Caie, daughter of Alexander Caie and Margaret Meldrum, on 4 January 1859 in Aberdeen.<sup>4</sup>

George probably lived in Scotland until at least 1861, when he was living with his father, a ships' master.<sup>5</sup> Elspet and her family also lived in Scotland until sometime after 1861.<sup>6</sup>

In 1871, the family was living on Ransoms Terrace, St Mary, in Southampton, Hampshire.<sup>7</sup>

In 1879, Elspet married James Wyse in Southampton. The following year they had a son, Alexander Lindon.<sup>8</sup> James may have died in London the next year,<sup>9</sup> because Elspet married George Scott in 1883. They had two sons before Arnold: George Cooper on 22 March 1885<sup>10</sup> and Leslie Caie on 19 September 1888.<sup>11</sup>

Sadly, when Arnold was just 8, his father died in an accident at sea. The account of George's death was reported in the *Arbroath Herald and Advertiser* on 15 February:

On the morning of January 9th, George Towns Scott, chief engineer of the vessel, disappeared between midnight and four o'clock. It is presumed that he fell overboard in some way. He was a native of Arbroath, Scotland.<sup>12</sup>

The article further expanded on George's family and his career at sea:

Deceased has several relatives in Arbroath and the first information received here was conveyed in a brief telegram last week from his wife, who resides in London, to his sister Mrs. John Smith, 6 Academy Street. Mr. Scott, who was 44 years of age, was the only son of the late Captain George Scott, who died in Duke Street some 18 years ago, and who for a long time resided in Union Street East. Deceased served his apprenticeship at Den Iron Works, and afterwards went to a shipbuilding firm in Glasgow. About two years later he entered the service of the P & O Steamship Company. While with the Company he reached the position of first engineer, and over a dozen years ago he entered the service of the Shire Line Company, the Monmouthshire being the second vessel of the company in which he held the position of first engineer. For a long time he sailed between London and Japan and between Japan and South America. From a letter received by Mr. Smith on Monday, it appears that at the time of the accident it appears that a heavy sea was rolling, and that he had overbalanced himself and fallen into the water unobserved by any-

one. Deceased was of a most genial disposition, and much esteemed by his fellow-officers and all who came in contact with him, and the Captain of the Monmouthshire writes that on the evening before his sad death he was in the best of spirits and health. Besides his widow, Mr. Scott leaves behind him three young children. Much sympathy will be felt for all his relatives in their sad bereavement.<sup>13</sup>

After his father's death, Arnold was living at the Merchant Seamen's Orphan Asylum in Snaresbrook, Wanstead, Essex.<sup>14</sup> The orphanage was set up in October 1827 to care for the children of men lost at sea. In 1862, the orphanage moved to the facilities at Snaresbrook.<sup>15</sup> His brother Leslie was at the British Orphan Asylum in Slough, Buckinghamshire. It is not known where their mother was living at the time, but it was apparently not necessary for her to have died for the children to be admitted to these institutions. Their older brother George was living at 71 Dacre Road in West Ham, with an aunt and uncle. His aunt, Margaret Osborne, was Elspet's older sister,<sup>16</sup> who had married Joseph Osborne in London in 1888.<sup>17</sup>

Ten years later, Arnold was living with another aunt—Alexandra, Elspet's younger sister.<sup>18</sup> They were living at 71 Dacre Road and Arnold was working as a clerk at the Palmer's Oil and Candle Works.

Alexandra was then the wife of Alfred Joel Smith,<sup>19</sup> although Alfred was not living at home in the spring of 1911.<sup>20</sup> Arnold's brother Leslie, was a civil servant with the Board of Education and was lodging at 173 Boleyn Road, Forest Gate, near West Ham, Essex.<sup>21</sup> It is not known where George was at the time, but his half-brother Alexander was living in Bedford with his wife, Sarah Elizabeth Broadway, and three daughters.<sup>22</sup> Alexander had married Sarah in 1907.<sup>23</sup>

Arnold enlisted in the British Expeditionary Force early in the war and went to France on 23 April 1915.<sup>24</sup> He served first in the London Regiment and then the Royal Scots Fusiliers. He was commissioned in the 3rd Battalion of the Royal Scots Fusiliers on 4 August 1916.

Two years later, on 27 May 1918, he joined the 1st Battalion of the Royal Scots.<sup>25</sup> At the end of May 1918, the 1st Battalion was on the front line in billets near Chocques, less than 10 kilometres west of Béthune, France.

On 30 May, it relieved the 13th King's Liverpool in the trenches and there was enemy aircraft and artillery activity most days in early June. The battalion war diary notes that, on 7 June, "Artillery (hostile) action in back area and also been active in the front line . . . More movement is also reported behind the German lines."<sup>26</sup> Arnold was wounded that day; three Other Ranks were killed

and 12 wounded. On 7 June 1918, he was admitted to No. 1 Canadian Casualty Clearing Station with shrapnel wounds to his head.<sup>27</sup> He died two days later<sup>28</sup> and was buried the following day in Pernes Military Cemetery (Plot 5, Row A, Grave No. 1), with the Canadian chaplain R. K. Lambert presiding. Arnold's injury was noted in the battalion's war diary and then on 9 June, the diary records ". . . Liet [*sic*] A. C. Scott died of wounds."<sup>29</sup>

The Pernes British Military Cemetery was only set up in April 1918 when No. 1 and No. 4 CCCSs came to Pernes, driven back by the German advance.<sup>30</sup> In June 1918, over 4,000 soldiers were admitted to No. 1 CCCS.<sup>31</sup> There were 82 deaths that month.

The chaplain sent a letter to Arnold's brother Leslie, who was then living at 1 Windsmarleigh Gardens, Seven Kings in Ilford, Essex, to notify him of Arnold's death. Later Leslie had the following inscription included on Arnold's gravestone:

FOUGHT WITH THE BRAVE  
AND JOYFULLY  
DIED IN FAITH OF VICTORY<sup>32</sup>

The probate of Arnold's will was awarded to Leslie in July 1918. Arnold left £1087 12s 5d.<sup>33</sup>

Arnold was awarded posthumously the British War Medal (for service overseas between 1914 and 1918), the Victory Medal (for service in an

operational theatre) and the 1914–15 Star (for service in the war against Germany between 5 August 1914 and 31 December 1915).<sup>34</sup> Since Arnold was an officer, his family had to apply for his medals. Leslie did so in September 1921.

Elsplet may have died in 1915 in Romford, Essex.<sup>35</sup> Just before the war, Arnold's brother Leslie married. He wed Beatrice A. Britten in West Ham in 1914<sup>36</sup> and they had their first child, a daughter, Elsie M., in 1917.<sup>37</sup> Four years later they had a son, born on 3 May 1921.<sup>38</sup> He was named Arnold C.—likely in memory of his uncle. In 1939, the family was living at 29 Murray Road in Ruislip, Middlesex.<sup>39</sup> Sadly, Arnold's namesake probably died in 1941 at the age of just 20.<sup>40</sup>

His brother George also had a son named Arnold. George married Edith M. Robinson in 1913<sup>41</sup> and their son, Arnold G., was born on 14 February 1919.<sup>42</sup>

© 2018 BIFHSGO

## Reference Notes

- <sup>1</sup> "GRO online index–birth," *General Register Office* (<http://www.gro.gov.uk/gro/content/>: accessed 22 January 2018) entry for Scott, Arnold Charles, Registration district: West Ham, Volume 04A, Page 53.
- <sup>2</sup> *Commonwealth War Graves Commission* ([www.cwgc.org](http://www.cwgc.org): accessed 2 December 2017), entry for Scott, Arnold Charles.

- <sup>3</sup> "Scotland, Select Births and Baptisms, 1564–1950," *Ancestry* ([www.ancestry.co.uk](http://www.ancestry.co.uk): accessed 7 December 2017), entry for George Towns Scott, FHL Film Number: 993332.
- <sup>4</sup> "Scotland, Select Births and Baptisms, 1564–1950," *Ancestry* ([www.ancestry.co.uk](http://www.ancestry.co.uk): accessed 14 January 2017), entry for Elspet Caie, FHL Film Number: 6035516.
- <sup>5</sup> "1861 Scotland Census," *Ancestry* ([www.ancestry.co.uk](http://www.ancestry.co.uk): accessed 21 January 2018), entry for George Scott, Enumeration district: 21, Household schedule number: 36, Line: 22, Roll: CSSCT1861\_36.
- <sup>6</sup> "1861 Scotland Census," *Ancestry* ([www.ancestry.co.uk](http://www.ancestry.co.uk): accessed 14 January 2018), entry for Elspet Caie, Enumeration district: 60, Household schedule number: 157, Line: 22, Roll: CSSCT1861\_25.
- <sup>7</sup> "1871 Scotland Census," *Findmypast* ([www.findmypast.co.uk](http://www.findmypast.co.uk): accessed 14 January 2017), entry for Elspet Caie, Registration district: Southampton, Archive reference: RG10, Piece number: 1189, Folio: 151, Page: 32.
- <sup>8</sup> "GRO online index–birth," *General Register Office* (<http://www.gro.gov.uk/gro/content/>: accessed 22 January 2018) entry for Wyse, Alexander Lindon, Registration district: Woolwich, Volume 01D, Page 1194.
- <sup>9</sup> "England & Wales, Civil Registration Death Index, 1837–1915," *Ancestry* ([www.ancestry.co.uk](http://www.ancestry.co.uk): accessed 5 December 2017), entry for James Wyse, Registration district: Whitechapel, Inferred county: London, Volume: 1c, Page: 227.

- 10 "1939 Register," *Findmypast* (www.findmypast.co.uk: accessed 23 January 2018), entry for George C. Scott, Ref: RG101/1460A/011/27, Letter code: DAFQ.
- 11 "1939 Register," *Findmypast* (www.findmypast.co.uk: accessed 22 February 2017), entry for Leslie C. Scott, Ref: RG101/0868D/015/33, Letter code: BOAC.
- 12 "Arbroath Engineer Lost," *Arbroath Herald and Advertiser for Montrose Burghs*, 15 February 1900 *Findmypast* (www.findmypast.co.uk: accessed 5 December 2017).
- 13 Ibid.
- 14 "1901 England, Wales & Scotland Census," *Findmypast* (www.findmypast.co.uk: accessed 2 December 2017), entry for Arnold C. Scott, Registration district: West Ham, Archive reference: RG13, Piece: 1608, Folio: 170, Page: 8.
- 15 "The Royal Merchant Seamen's Orphanage," *Former Children's Homes* (www.formerchildrenshomes.org.uk/the\_royal\_merchant\_seamens\_orphanage.html: accessed 5 December 2017).
- 16 "1871 Scotland Census," *Findmypast* (www.findmypast.co.uk: accessed 14 January 2017), entry for Elspet Caie.
- 17 "England & Wales, Civil Registration Marriage Index, 1837–1915," *Ancestry* (www.ancestry.co.uk: accessed 26 November 2017), entry for Margaret Caie, Registration district: Mile End Old Town, Inferred county: London, Volume: 1c, Page: 1032.
- 18 "1871 Scotland Census," *Findmypast* (www.findmypast.co.uk: accessed 14 January 2017), entry for Elspet Caie.
- 19 "England & Wales Marriages 1837–2005," *Findmypast* (www.findmypast.co.uk: accessed 5 January 2017), entry for Alexandra Caie, District: West Ham, County: Essex, Volume: 4A, Page: 192.
- 20 "1911 England Census," *Ancestry* (www.ancestry.co.uk: accessed 2 December 2017), entry for Arnold Charles Scott, Registration district: Bolton, Registration district number: 461, Sub-registration district: Plaistow, Enumeration district, institution, or vessel: 4, Household schedule number: 201, Piece: 9414.
- 21 "1911 England Census," *Ancestry* (www.ancestry.co.uk: accessed 2 December 2017), entry for Leslie Caie Scott, Registration district: West Ham, Sub-registration district: Forest Gate, Enumeration district, institution, or vessel: 2, Household schedule number: 51, Piece: 9375.
- 22 "1911 England Census," *Ancestry* (www.ancestry.co.uk: accessed 5 December 2017), entry for Alexander Lendon Wyse, Registration district: Bedford, Registration district number: 174, Sub-registration district: Bedford and Cardington, Enumeration district, institution, or vessel: 10, Household schedule number: 221, Piece: 8875.
- 23 "England & Wales, Civil Registration Marriage Index, 1837–1915," *Ancestry* (www.ancestry.co.uk: accessed 26 November 2017), entry for Alexander Lendon Wyse, Registration district: Coventry, Inferred county: Warwickshire, Volume: 6d, Page: 834.

- 24 Arnold began his service on the Front before the beginning of 1916 because he was awarded the 1914–15 Star. (“British Army WWI Medal Rolls Index Cards, 1914–1920,” *Ancestry* ([www.ancestry.co.uk](http://www.ancestry.co.uk): accessed 11 December 2017), entry for A C Scott).
- 25 “1 Battalion Royal Scots Fusiliers,” *The National Archives* (<http://discovery.nationalarchives.gov.uk/details/r/C7352079>: accessed 22 January 2017), Reference: WO 95/1422/3, Date: 1916 Apr–1919 May.
- 26 *Ibid.*
- 27 “No. 1 Canadian Casualty Clearing Station,” *British Isles Family History Society of Greater Ottawa* ([www.bifhsgo.ca](http://www.bifhsgo.ca): accessed 2 December 2017), entry for Scott, E. C. [sic].
- 28 No. 1 CCCS chaplains’ journal says he died on 10 June, but other records, including his battalion’s war diary, suggest that it was 9 June. This may mean that he was buried on 10 June and not on 11 June.
- 29 “1 Battalion Royal Scots Fusiliers,” *The National Archives* (<http://discovery.nationalarchives.gov.uk/details/r/C7352079>: accessed 22 January 2017).
- 30 “Pernes British Military Cemetery,” *Commonwealth War Graves Commission* (<http://www.cwgc.org/find-a-cemetery/cemetery/11600/PERNES%20BRITISH%20CEMETER Y>: accessed 13 January 2015).
- 31 “War Diaries of the First World War: 1st Canadian Casualty Clearing Station 1914/08/13-1919/03/31,” *Library and Archives Canada* ([http://www.collectionsca nada.gc.ca/archivianet/02015202\\_e.html&r=1&f=G](http://data4.collectionscanada.gc.ca/netacgi/nph-brs?s1=casualty+clearing&s13=&s12=&l=20&s9=RG9&s7=9-52&Sect1=IMAGE&Sect2=THESOFF&Sect4=AND&Sect5=WA RDPEN &Sect6=HITOFF&d=FIN D&p=1&u=http://www.collectionsca nada.gc.ca/archivianet/02015202_e.html&r=1&f=G): accessed 15 December 2014).
- 32 *Commonwealth War Graves Commission* ([www.cwgc.org](http://www.cwgc.org): accessed 2 December 2017), entry for Scott, Arnold Charles.
- 33 “England & Wales, National Probate Calendar (Index of Wills and Administrations), 1858–1966,” *Ancestry* ([www.ancestry.co.uk](http://www.ancestry.co.uk): accessed 2 December 2017), entry for Arnold Charles Scott.
- 34 “British Army WWI Medal Rolls Index Cards, 1914–1920,” *Ancestry* ([www.ancestry.co.uk](http://www.ancestry.co.uk): accessed 2 December 2017), entry for A C Scott.
- 35 “England & Wales, Civil Registration Death Index, 1837–1915,” *Ancestry* ([www.ancestry.co.uk](http://www.ancestry.co.uk): accessed 4 December 2017), entry for Elspeth [sic] Scott, Registration district: Romford, Inferred county: Essex, Volume: 4a, Page: 550.
- 36 “England & Wales, Civil Registration Marriage Index, 1837–1915,” *Ancestry* ([www.ancestry.co.uk](http://www.ancestry.co.uk): accessed 2 December 2017), entry for Leslie C. Scott, Registration district: West Ham, Inferred county: Essex, Volume: 4a, Page: 364.
- 37 “England & Wales, Civil Registration Birth Index, 1837–1915,” *Ancestry* ([www.ancestry.co.uk](http://www.ancestry.co.uk): accessed 17 December 2017), entry for Elsie M Scott, Registration district: Romford, Inferred county: Essex, Suffolk [sic], Volume: 4a, Page: 721.

- 38 "England & Wales, Civil Registration Birth Index, 1837–1915," *Ancestry* (www.ancestry.co.uk: accessed 17 December 2017), entry for Arnold C Scott, Registration district: Romford, Inferred county: Essex, Suffolk [sic], Volume: 4a, Page: 1067.
- 39 "1939 Register," *Findmypast* (www.findmypast.co.uk: accessed 22 February 2017), entry for Leslie C. Scott, Ref: RG101/0868D/015/33, Letter code: BOAC.
- 40 "England & Wales, Civil Registration Death Index, 1837–1915," *Ancestry* (www.ancestry.co.uk: accessed 4 December 2017), entry for Elspeth [sic] Scott, Registration district: Romford, Inferred county: Essex, Volume: 4a, Page: 550.
- 41 "England & Wales, Civil Registration Marriage Index, 1837–1915," *Ancestry* (www.ancestry.co.uk: accessed 24 January 2018), entry for Leslie C. Scott, Registration district: Yeovil, Inferred county: Somerset, Volume: 5c, Page: 801.
- 42 "1939 Register," *Findmypast* (www.findmypast.co.uk: accessed 22 February 2017), entry for Leslie C. Scott.

## Techniques and Resources

### A Treasury of Memories?



BY JOHN D. REID

*John is a keen genealogist and publishes the Canada's Anglo-Celtic Connections blog, highlights of which he kindly shares in ACR.*

At the end of April it was my pleasure to give a presentation on Ottawa weather

history to the Gloucester Historical Society. When I arrived in the Greenboro Community Centre I was surprised and delighted to find the presentation was to be videoed.

After the event I received a link to the raw video and spoke to Wasim Baobaid, the videographer. His company, Storyline Productions,<sup>1</sup> has an interest in family life stories

stemming from his own immigrant experience. He showed me video and impressive publications he produced for a client from a combination of family legacy and newly recorded materials.

This is not a promo for his company, although I'm sure he'd be happy to provide his services, giving a discount if you mention BIFHSGO. Rather I'll share some thoughts that came to mind in reading the material he provided.



My own experience of providing oral history, audiotaped, came a few years ago. I was interviewed at home by Marilyn Barber (and several other BIFHSGO members spoke to Murray Watson) of Carleton University, who were researching for a book called "*Invisible Immigrants: The English in Canada since 1945.*"<sup>2</sup> It's salutary when your experience becomes history! My interview, to be placed in an archive for posterity, was cathartic, recalling the preparation for emigration in 1966 and subsequent experiences.

Many oral history participants find interviews to be beneficial, not only through contributing to ensure the historical record but also therapeutic in bringing closure to events.

### **Your Ancestors' Stories**

Most of us regret not having asked grandparents about their experiences, but they may also not have been forthcoming—reluctant to relive traumatic events. Retelling those stories may trigger reoccurring nightmares. They may also have had reservations about sharing too much information, including pieces that they believe should be forgotten.

The best we can do as family historians is to gather together fragments that have survived. What fragments?

Many of us do have films from the 1960s. Long before today's ubiqui-

tous *YouTube* videos we captured family holidays and events we attended. Some films even made history, like Abraham Zapruder's 1963 footage of the Kennedy assassination in Dallas. The ones I have, discoloured and faded with no sound, were taken on family vacations. Later (from the 1990s) we have a treasured video, with sound, of an 80th birthday party including tributes from friends.

Audio recordings are the next best thing. It's sometimes surprising where these can turn up. Perhaps you have old tapes from a reel-to-reel tape recorder that could contain a forgotten voice? I have a cassette of my mother and father's cousin talking when I was testing the recorder. A message on a telephone answering machine tape is one of the last times I heard from my mother; hearing that voice is special.

Put these together with your memories, photos and information from documents and you have a collection with which to build the story of an individual or family. None of us is likely to rise to the level of Ken Burns, but we can get creative by combining our own and contextual materials.

Many local museums and archives hold film and audio recordings, some online. There are major national collections. The British Library has interview collections

providing insights into many aspects of U.K. personal memory, identity and experience.

Can you hear the voices of your ancestors? Would your Norfolk ancestor say “cor blast me, t’s come on terrain”? There are samples from across the county at the English accents and dialects section of the library’s Oral History Collection Guide.<sup>3</sup> You may even find recollections of someone with a similar wartime experience, occupation or interests as your ancestor.

In Canada at Pier 21, where my oral interview will likely be archived, there’s an Oral History Collection of over 900 interviews with stories from displaced persons, war brides, evacuee children, and Second World War veterans, as well as former staff and volunteers. Only a few snippets are online.<sup>4</sup> When looking at the experience of those who served with the Canadian Expeditionary Force, check out the archived collection, “Oral Histories of the First World War: Veterans 1914–1918,” at Library and Archives Canada.<sup>5</sup>

Another type of context is what was going on. War or peace? Good times or a Depression? Local events, disasters, even weather is of interest. One good source in the U.K. (and for Ireland) is the burgeoning collection of the *British Newspaper Archive*.<sup>6</sup> There’s a good chance you’ll come across some hidden family secrets.

Did my grandmother not remember, not want to mention or think it too trivial to mention that her father, a Church of England minister, had been fined for keeping a dog without a licence?

## **The Present Generation**

Chances are someone several generations down your family tree will someday research the present generation. Technology will undoubtedly make that easier than it is today, just as today it’s easier than a decade ago. Yet with all the advances in DNA technology it’s unlikely they’ll be able to recover experiences, so recording those experiences is essential.

Professional oral historians have found that several key techniques can be used to ensure both the interview participant is comfortable and the interview session is productive.

Many reservations of participants can be resolved by clearly stating the plan for how the interview content is to be used, listening to any reservations or wishes the participants may have, and providing reassurance that you will respect their wishes.

During the interview, participant comfort is paramount, and it also maximizes the amount of information gathered. Oral historians use several key strategies to ensure that interviews run smoothly:

- Hold the interview in a favourite place; home is ideal. If videotaping it, make sure there is appropriate bright lighting that is still comfortable for the participant.

- Conduct the discussion in a patient and friendly manner, respecting the needs of the storyteller to take pauses or breaks if the subject matter becomes overwhelming.

- At the beginning of the interview when participants are usually most nervous, start with easy enjoyable family occasions, such as weddings or births, so they can introduce themselves and their family in a positive light.

- Provide memory cues or reminiscence resources, like photo albums or music, to help the participant remember past events, people or family heirloom.

- Ask about an event in several different ways so the storyteller is able to recall the story more clearly.

- Ask open-ended questions to allow the interviewees to comfortably elaborate as much as they wish.

Once the interview is completed, the next stage of the process is editing the tape. For the DIYer there are very capable free editors such as Audacity<sup>7</sup> for audio and Lightworks<sup>8</sup> for video; both have Windows and Mac OS versions. With sophisticated software there's always a learning curve, so be prepared for the time it will take.

You may choose to edit the A/V material, combined with your other documentation, into a multimedia file. You might also transcribe the interview for use in an attractive family history book, illustrated with photographs. Prepared with familiar software like Microsoft Word the file can then be transferred to a service like Lulu,<sup>9</sup> where you can create and publish your book for free and copies can be purchased.

### **Final Thoughts**

Bringing such a project to a conclusion is work. Go into the project with your eyes open and recognize that completing the challenge may well be your only reward. Don't rely on others being more than politely appreciative. It may take a while before someone in the extended family shows real interest—perhaps after you're no longer there to savour it. That can only happen if there are copies for them to find, so the final stage of the process is to spread copies around where they may be preserved.

The risk is that copies held in the family may be trashed when the holder passes, due to the descendant's space constraints or disinterest. Depositing copies in a local, national or international library, archive or museum is the best bet to preserve your hard work.

## Reference Notes

- 1 <https://storylineproductions.ca/>
- 2 <https://uofmpress.ca/books/detail/invisible-immigrants>
- 3 <https://www.bl.uk/collection-guides/oral-history>
- 4 <https://pier21.ca/research/oral-history/oral-history>
- 5 <https://www.collectionscanada.gc.ca/first-world-war/interviews/index-e.html>
- 6 <https://www.britishnewspaperarchive.co.uk/>
- 7 <https://www.audacityteam.org/>
- 8 <https://www.lwks.com/>
- 9 <https://www.lulu.com>

---

# The Cream of the Crop

*Top items from recent posts on the Canada's Anglo-Celtic-Connections blog*



BY JOHN D. REID

## Library and Archives Canada

By the time you read this you may well have access to the 1926 Census of the

Prairie provinces. The official transfer of data from Statistics Canada to Library and Archives Canada (LAC) comes on 1 June 2018, exactly 92 years after the census was taken.

LAC is being tight-lipped about public availability. Perhaps, like the 1921 Census, it will already have been digitized and indexed for release on the transfer date.

Have you tried the new LAC search? It's called Collection Search<sup>BETA</sup> at <http://www.bac-lac.gc.ca/eng/collectionsearch/Pages/collectionsearch.aspx/>. Search the catalogues of Archives, Genealogy, Library, Co-Lab content and Images, either

separately or in a combined search. There's a detailed help page. While the search does not have Boolean search capability, that will be coming.

The Co-Lab item is new—it contains items from a crowdsourcing tool allowing users to transcribe, translate, describe and keyword tag items available as images in the LAC collection. See <http://co-lab.bac-lac.gc.ca/eng/>. There's a short tutorial to learn how to contribute to Co-Lab, either through “challenges” LAC has put together or from any of LAC's digitized images.

If you'd like to transcribe, translate, describe or tag an image item found while researching on Collection Search<sup>BETA</sup> you can request it be made available through Co-Lab. Here's the great thing: not only you can work on it, others can too—ideal for group projects.

A reminder that completion of LAC's project to digitize surviving Great War Canadian Expeditionary Force service files is very close. That project should be finished well before the target date of November 2018.

Search that database from <http://www.bac-lac.gc.ca/eng/discover/military-heritage/first-world-war/personnel-records/Pages/search.aspx/>.

## Hall of Fame

Congratulations go to BIFHSGO Hall of Fame member Alison Hare, who has been announced as becoming co-editor of the U.S. National Genealogical Society Quarterly (NGSQ) starting in 2019. The NGSQ is widely considered the most prestigious genealogical publication in North America.

The appointment acknowledges Alison's experience as a journalist and her active role as Trustee of the U.S. Board for Certification of Genealogists since 2009.

Gail Dever (I rarely miss a post on her *Genealogy à la carte* blog at <http://genealogyalacarte.ca/>), recently posted about her experience of having been a faithful *Ancestry* subscriber for many years but never getting offered a discount on a subscription renewal.

Discounts are usually available to new subscribers. Where's the reward for being a long-term subscriber?

Most companies know it's much easier to attract back a former client than recruit a new one. *Ancestry* is no exception.

A day or so after Gail let the subscription end she found and accepted an exceptional offer of 50% off. You can likely tolerate a few days holiday from your subscriptions to see if you can attract a better deal, and if that's not successful you can always resubscribe anyway. The lesson? Don't accept automatic renewal; don't overpay.

## Ireland

The Placenames Database of Ireland, at <https://www.logainm.ie/en/>, is a little-known Irish gem, according to Claire Santry of *Irish Genealogy News* (<https://www.irishgenealogynews.com/>). It's a "comprehensive management system for data, archival records and placenames research conducted by the State; a public resource for Irish people at home and abroad, and for all those who appreciate the rich heritage of Irish placenames."

Enter a placename in the search box (the whole island of Ireland is included) and get back a map, the Irish and English names, including a sound file giving pronunciation, and much more.

Although original wills held by the Church of Ireland were victims of the 1922 Four Courts disaster, an 1897 index by Sir Arthur Vicars to

38,829 of them survives. *Ancestry* has made this available, as published by the Genealogical Publishing Co. In 1989, while a free searchable copy of the original publication is on the *Internet Archive* at <https://archive.org/details/indexto prerogati00vica/>.

## Scotland

It has been rather quiet on the Scottish genealogy scene since January, when *ScotlandsPeople* posted the annual update to civil registrations. *Findmypast* has made available 12 publications in PDF form on the Scotch-Irish in North America.

Not to be overlooked is the continuing work of the *National Library of Scotland* on maps and on-going additions to the *British Newspaper Archive*, in which Scotland is well represented. Scotland will also get a higher profile as the featured country for this year's BIFHSGO conference.

## England and Wales

At an original scale of five feet to the mile (that's 1:1056), the *National Library of Scotland* has produced a fabulously detailed online map of late Victorian London at <http://maps.nls.uk/geo/explore/#zoom=11&lat=51.5073&lon=0.1031&layers=163&b=6/>. It may answer questions you never even thought to ask—like where was the public urinal nearest to your ancestor's house?

In February *Ancestry* added nearly 20 million records in a new "London, England, City Directories, 1736–1943" collection. The index was created using text recognition software, not transcribed, with indexes of the directories for every fifth year. Expect OCR errors.

The originals, from the London Metropolitan Archives, comprise street, commercial, trade, court, and post office directories. To avoid fruitless searches, check that directories for the borough/area and time period of interest are included.

You might expect the percentage of the population that were Irish-born to be high in the Liverpool area in 1861 after the famine. Would you expect Farnham in Surrey to be an Irish-born hotspot at that time too? I suspect it's military personnel associated with the nearby Aldershot army base.

That's an example of the type of information to be found at a new interactive website (<http://populationspast.org>) exploring demographic and social change using maps of the U.K. from 1851 to 1911. You can explore a long list of demographic and household indicators and how these changed through the census years.

In April *Findmypast* added 6,775,052 entries in a new "England & Wales, Electoral Registers 1832–1932" database as a 1920 Census

substitute. These indexed records, which can be searched by name, year, constituency, polling district and keyword, contain voting-age men and women. The geographical coverage is incomplete.

Included are records from 27 of the more populous counties: Berkshire, Cambridgeshire, Cheshire, Cumberland, Derbyshire, Devon, Dorset, Durham, Essex, Glamorganshire, Gloucestershire, Hampshire, Herefordshire, Hertfordshire, Kent, Lancashire, Leicestershire, Lincolnshire, London, Middlesex, Norfolk, Northamptonshire, Northumberland, Nottinghamshire, Somerset, Sussex, Yorkshire.

Missing are Bedfordshire, Buckinghamshire, Cornwall, Huntingdonshire, Monmouthshire, Oxfordshire, Rutland, Shropshire, Staffordshire, Suffolk, Surrey, Warwickshire, Westmorland, Wiltshire, Worcestershire, and all Welsh counties except Glamorganshire.

Also, the database includes more than one enumeration for the year—spring and autumn—so the vast majority of people in samples I found are included twice. Overall there's perhaps a one-in-ten chance of finding a person who was living in England and Wales in 1920.

*MyHeritage* surprised me by making available the 1939 National Register for England and Wales, long an exclusive at *Findmypast*. It's a

transcription without images of the original. Although not a census, it does include exact birth dates. Just as this column was being completed *Ancestry* released their version which does include images.

## UK

The demise of *Who Do You Think You Are? Live* has left a major hole in the U.K. genealogy event calendar in 2018. Its only partially filled by the Secret Life conference in Leicestershire, starting 31 August (details at <https://secretlives.org.uk/>).

There's no such problem for 2019: two events are taking shape.

On 26–27 April at London's Alexandra Palace, Family Tree Live promises two days of lectures, workshops, displays and stands—suitable for all levels of family history experience. It's an initiative of *Family Tree* magazine in partnership with the Federation of Family History Societies.

Follow developments at <https://www.family-tree.co.uk/news-and-views/new-uk-family-history-show-family-tree-live/>.

The Genealogy Show, being held in Birmingham on 7–8 June 2019, is led by Kirsty Gray and Sylvia Valentine (show directors). An international platoon of board members includes prominent Canadian genealogists Ruth Blair and Mags Gaulden.

You can follow developments at [www.thegenealogyshow.uk/](http://www.thegenealogyshow.uk/), on *Twitter* at <https://twitter.com/THEGenShow2019> and on *Facebook* at <https://www.facebook.com/THEGenShow/>. I'm informed it's not a clash with the OGS 2019 conference.

Over 95,000 images taken from the air between 1919 and 1953 are on the website *Britain From Above* at <https://britainfromabove.org.uk/>. The collection includes urban, sub-urban, rural, coastal and industrial scenes. Chances are there's some-

thing of interest for locations in your family history.

With England, Scotland and Wales the focus it's easy to overlook the images for the island of Ireland and other nearby jurisdictions.

And finally, let's all thank Barbara Tose, now completing two terms as BIFHSGO's president. She steered us through the occasional storm, not felt by most members, and faithfully kept her watch, even the early ones!

## BIFHSGO News

# BIFHSGO Member Interests Survey Results

BY SHEILA DOHOO FAURE AND JEAN KITCHEN

In mid-April, BIFHSGO members received an email asking them to complete a survey about their family history areas of interest. Of the approximately 525 members, 262 responded, which is an excellent result for surveys. Not all questions were answered by everyone, but there were enough responses to provide a good picture of the Society's members and what locations, topics and occupations they are interested in and actively researching. The survey also helped clarify where members live, how they participate in the Society and

how they prefer to get BIFHSGO information.

### Locations

All respondents indicated their primary countries of interest and England was the country attracting the greatest interest, followed by Scotland; Northern Ireland and the Republic of Ireland were neck and neck in popularity, followed by Wales, the Channel Islands, and the Isle of Man.

Within England, almost half the respondents showed interest in London. A third of respondents were interested in Yorkshire, and



about a quarter in Devon, Middlesex, Lancashire or Kent.

Understandably, Glasgow and Edinburgh got the most nods among the Scottish cities; one in five respondents, or more, was interested in the counties of Lanarkshire, Ayrshire or Aberdeenshire.

The Welsh counties of most interest were Pembrokeshire, Glamorgan, Caernarfonshire and Monmouthshire. Interest in Northern Ireland locations was dispersed, although Antrim, Belfast and Down were slightly in the lead. Dublin attracted the most votes among Republic of Ireland locations, with Cork and Wexford Donegal not far behind.

## Topics

DNA is the topic of greatest interest to two-thirds of respondents. Land records, wills/probate records and military subjects were also popular. In addition, various specialized topics were indicated as being of interest—everything from aviation to source citation. That offers fuel for many Before BIFHSGO presentations!

World War I information continues to be important to many respondents, followed by the Second World War, and then by Irish and British North American conflicts. Respondents were particularly interested in regimental information from the two world wars.

## Occupations

Of those who answered the occupation question, about two-thirds were interested in the agricultural and trades sectors. Military, domestic service and merchant marine jobs were also of interest to between one-third to one-half of respondents. Other specific occupations mentioned were miners, lumbermen, fishermen and cotton workers.

## BIFHSGO Website

About half the respondents answered the question about our website resources and, of those, nearly two-thirds have used the surname research database; half have used at least one of the home children web pages. Encouragingly, respondents have used all databases to some degree.

## Members

Eighty-five per cent of respondents live within 60 km of Ben Franklin Place, and 56 per cent attend between 4 and 10 meetings a year. Two out of five respondents attend the DNA Special Interest Group regularly; a quarter go to the Scottish group, and almost a fifth attend the Irish group meetings.

## Information Sources

The survey revealed that almost all respondents use email, more than half use Facebook, and about a third use Google+. Pinterest or Twitter are of less interest. Just over a third

of respondents follow BIFHSGO on Facebook, just over a quarter belong to our Facebook discussion group, and about one-fifth watch the meeting videos. The “blast” emails are the most favoured means of getting BIFHSGO information, closely followed by the e-newsletter and *Anglo-Celtic Roots*. Two out of five respondents also get information from our website and the meeting announcements.

## **The Value**

The results will help the Board to focus the Society’s activities and programs on popular areas of interest and ensure that the range of members’ interests are being met. The survey will also help in connecting members with similar interests

---

## **FAR FROM HOME**

In March 2018 BIFHSGO sent a donation to the “Far From Home” project whose objective is to create a permanent and comprehensive memorial to the 3899 casualties sustained by the Canadian Expeditionary Force in Great Britain during the First World War. By the end of the project in 2019, Diana Beaupré and Adrian Watkinson will have visited and recorded for posterity every identifiable grave of these CEF soldiers buried in the UK. The Board recently received this letter of thanks and thought the membership would find it and the project of interest. For more information on the project or to check their index of names, go to their website at [www.canadianukgravesww1.co.uk/](http://www.canadianukgravesww1.co.uk/)

30 March 2018

Dear Barbara,

What a wonderful surprise to receive your kind and generous donation towards our Far From Home project!

We would like to thank you and your members for thinking of us, especially as your donation is very timely. In mid-April, we are embarking on another of our road trips to locate and record the WWI Canadians laid to rest in the Channel Islands. Three are on Jersey and just one on Guernsey, so involve a long boat trip to get to the Islands which, although part of Britain, lie just off the coast of France.

Through our website – [www.canadianukgravesww1.co.uk](http://www.canadianukgravesww1.co.uk) – we like to inform our supporters about our progress with the project, so our

experiences on the Channel Islands will appear on the “Campaign Diary” page. Only if you are agreeable, we would like to specifically acknowledge your donation on the appropriate section of our website.

Further road trips are planned as we near the end of our marathon ten-year undertaking. We hope to visit the Isle of Man and Wales, with a possible re-visit to Northern Ireland, if we are able to pinpoint the exact location of the very elusive Canadian buried somewhere close to Ballymena, County Antrim.

Our final road trip is planned for 2019, when we will be zig-zagging the country up into the north of Scotland. Of all the 3899 WW1 Canadians in our project (of which we have located all but two!), perhaps the saddest story is of a young soldier who hung himself from a tree on the banks of the River Findhorn in Morayshire but was not found for over three years. We feel that is a fitting place at which to finish our project. On that trip and when we reach our final destination, we are planning to plant a Canadian Maple tree sapling and place a memorial stone on the banks of the River Findhorn close to where the tragedy took place.

Thank you again for your donation. Please extend our very best wishes to all your members.

Yours sincerely,

Diana and Adrian

“Far From Home”

Joliette Cottage, Trenley Drive,  
Canterbury, Kent, CT3 4AW,  
England

BIFHSGO recently made donations to the following organizations: Irish Radio Canada (Austin Comerton), the Bytown Museum, Canadian U.K. Graves, Fitzroy Township Historical Society, Friends of the City of Ottawa Archives, Gloucester Historical Society, Goulbourn Township Historical Society, Historical Society of Ottawa, Huntley Township Historical Society, Lanark County Genealogical Society, Pontiac Archives, Rideau Township Historical Society, the Scottish Society of Ottawa and the Scottish Studies Genealogical Research Centre at Guelph University.

# Membership Report

BY KATHY WALLACE

<b>New BIFHSGO Members 12 Feb 2018–15 May 2018</b>		
<b>Member No.</b>	<b>Name</b>	<b>Address</b>
1260	Maureen Amey	Ottawa, ON
1914	Allan Cutler	Nepean, ON
1915	Julie Connelly	Nepean, ON
1916	Lynn Clement	Hawkesbury, ON
1917	Dianne Coates	Ottawa, ON
1918	Barbara Evans	Ottawa, ON
1919	Charles Massel	Ottawa, ON
1920	Joan Marshall	Ottawa, ON
1921	Charles Carter	Welland, ON
1922	Paula Purcell	Nepean, ON
1923	Brenda Stewart	Durham, ON
1924	Gwen Gibson	Brockville, ON
1925	Michele LeBoldus	Dunrobin, ON
1926	Susan Lawrence	Ottawa, ON
1927	Carol Brown	Kanata, ON
1928	Linda Pederson	Ottawa, ON
1929	Cameron Wade	Ottawa, ON
1929	Oxsana Yarosh	Ottawa, ON
1930	Ken Fee	Orleans, ON
1931	Michael Donaldson	Ottawa, ON
1932	Christine McMullan	Orleans, ON
1933	Karen Holt	Nepean, ON



# 24th Annual BIFHSGO Conference

*Explore Your Anglo-Celtic Roots!*

---

Family History in

# Scotland



plus **DNA**

....“an' a' that”!

## Something for Everyone!

Expert Speakers—Presentations and Seminars

Featuring **Bruce Durie (Edinburgh)**  
and **Diahan Southard (USA)**



Research Room—Marketplace

## 28–30 September 2018

at Ben Franklin Place, 101 Centrepointe Drive, Ottawa

---

To register and for program information:

**[conference.bifhsgo.ca](http://conference.bifhsgo.ca)**

Info: [conference@bifhsgo.ca](mailto:conference@bifhsgo.ca)

613-234-2520 (voicemail)



# *BIFHSGO 25th Anniversary*



## *Family History Writing Competition*

- 1. Write a story about your British Isles family**
2. Submit it before 31 May 2019
3. Winners announced in September 2019
- 4. Prizes of \$300, \$200 & \$100**

*Details on terms, conditions, judging criteria and the entry form can be found at:*

**<https://bifhsgo.ca/cpage.php?pt=439>**

*More info: contact Jane Down at*  
**[competition.bifhsgo@gmail.com](mailto:competition.bifhsgo@gmail.com)**

*Stay Calm and Write Something!*

## **BIFHSGO Board of Directors 2017–2018**

President	Barbara Tose	president@bifhsgo.ca
Recording Secretary	Gillian Leitch	secretary@bifhsgo.ca
Treasurer	Marianne Rasmus	treasurer@bifhsgo.ca
Communications	Susan Davis	communications@bifhsgo.ca
Programs/Education	Andrea Harding	programs@bifhsgo.ca
Membership	Kathy Wallace	membership@bifhsgo.ca
Publicity	Mary-Lou Simac	publicity@bifhsgo.ca
Research & Projects	Lynda Gibson	research@bifhsgo.ca
Director at Large	John McConkey	video@bifhsgo.ca
Past President	Glenn Wright	pastpresident@bifhsgo.ca

## **Associate Directors 2017–2018**

<i>Anglo-Celtic Roots</i> Editor	Jean Kitchen
E-newsletter Editor	Wanda Quinn
Web Manager	Gail Dever
Photographer	Dena Palamedes
Publication Sales	Brian Chamberlain
Queries	Sheila Dohoo Faure
Voicemail	Ann Adams
Conference 2018	Duncan Monkhouse, Jane Down
<b>Public Accountant</b>	McCay Duff LLP

## **The Society**

The British Isles Family History Society of Greater Ottawa (BIFHSGO) is an independent, federally incorporated society and a registered charity (Reg. No. 89227 4044 RR0001). Our purpose is to encourage, carry on and facilitate research into, and publication of, family histories by people who have ancestors in the British Isles.

We have two objectives: to research, preserve, and disseminate Canadian and British Isles family and social history, and to promote genealogical research through a program of public education, showing how to conduct this research and preserve the findings in a readily accessible form.

We publish genealogical research findings and information on research resources and techniques, hold public meetings on family history, and participate in the activities of related organizations.

Membership dues for 2018 are \$45 for individuals, \$55 for families, and \$45 for institutions. Members enjoy four issues of *Anglo-Celtic Roots*, ten family history meetings, members-only information on [bifhsgo.ca](http://bifhsgo.ca), friendly advice from other members, and participation in special interest groups.

# BIFHSGO Calendar of Events

## Saturday Morning Meetings

The Chamber, Ben Franklin Place,  
101 CentrepoinTE Drive, Ottawa

- 8 Sept 2018** *Ontario and Quebec's Irish Pioneers: Farmers, Labourers and Lumberjacks*—Lucille Campey will describe the communities established by the Irish in Ontario and Quebec during the eighteenth and nineteenth centuries. She will reveal the considerable pioneering achievements of the Irish, while debunking the victim-ridden interpretations of more recent times.
- 13 Oct 2018** *Establishing Mitochondrial DNA Signatures of Early Immigrant Mothers: Successes and Cautions*—Annette Cormier O'Connor will discuss projects to establish ancestral mitochondrial DNA (mtDNA) signatures of early North American immigrants. She will discuss the methods, successes and limitations using Quebec mtDNA as an example. Confirmed mtDNA signatures provide biological proof of documented matrilineal lines and help those with record gaps find their immigrant mother.
- 10 Nov 2018** **TBC**—In keeping with past years, this talk will focus on an aspect of our military history.

### Schedule

- 9:00–9:30 Before BIFHSGO Educational Sessions: check [www.bifhsgo.ca](http://www.bifhsgo.ca) for up-to-date information.
- 9:30 Discovery Tables
- 10:00–11:30 Meeting and Presentation
- 12:00–1:00 Writing Group

For information on meetings of other special interest groups (Scottish, Irish, DNA, Master Genealogist Users), check [www.bifhsgo.ca](http://www.bifhsgo.ca).

### Articles for *Anglo-Celtic Roots*

Articles and illustrations for publication are welcome. For advice on preparing manuscripts, please email the Editor, at [acreditor@bifhsgo.ca](mailto:acreditor@bifhsgo.ca). The deadline for submissions to the Fall issue is 27 July 2018.