



Glasgow Opens Its Doors!



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Welcome to Journal 128

The theme for this edition is *Glasgow opens its doors: stories of immigrants who have made Glasgow their home*. Certainly for anyone who has wandered through the streets of the city it is very clear that its population is a very cosmopolitan one, with people from all over the world. Now some of them will be tourists, and why not, as it is a wonderful city to visit, but many are folk whose families have come here and made Glasgow their home.

We have articles in this edition which illustrate that there are many who have travelled in this direction, for a variety of reasons although we don't cover all of them. Harvey Kaplan's article illustrates that not everyone made the journey out of choice, but rather to flee from Nazi Europe. And Dr Saqib Razzaq has outlined some of the stories linked to the South Asian communities and individuals who have found a home in Glasgow and other towns and cities across Scotland, providing a rich source of 'voices' telling their own stories of settling in a new county and contributing to life in their new home.

We have previously covered our links to Ireland but I wonder if any of our members have connections with other groups who have made Glasgow and the surrounding area home, for example Italians, or those who made the journey south during the Highland Clearances? If so it would be great to hear your family stories.

Karen Hunter, Editor

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Chair's Blog

Where did the summer go? The business of the Society has continued and we have welcomed numerous visitors from far and near to the Research Centre. James and the assistants at the centre have been able to help many enquirers, but as always, collecting as much information on your ancestors from their destination place is vital before trying to trace them back to the west of Scotland. With the able help of our dedicated volunteers we have been present at a number of Family History fairs as far away as Dundee. As well as making new contacts we can interact with our members from distant areas, so come along and see us if we come to your area.

For the first time we have continued the programme of Zoom talks during the summer, thanks to organisation by Christine our Syllabus Secretary. Judging by the numbers attending this has been well received. If you have missed any of them you can access them through the website. The website is currently going through some changes in the background to make searching more efficient and allowing us to upload more datasets for members to access. We hope to have more to report in the next Journal.

As you will be aware the Society is run by volunteers and we are looking for more help. We are seeking more support to assist at the Research Centre in Partick on Tuesday afternoons. It doesn't have to be every week, but if you are able to get there it's a sociable little group, where you can pass on your knowledge to our visitors. We also need volunteer help from 'computer literate' members in

'moving' files and folders around on the network and doing the regular updates of files and journals that come in from other societies. If you could help with either of these, or want to know more about what might be involved drop us a message through the 'contact' tab on the website and we will get back to you. We are also starting to expand our 'extracting and indexing' projects, which can be done from home, so if you can offer some time for this please let us know via the 'Projects' contact tab, or drop an email to projects@gwsfhs.org.uk.

By the time you read this it will be into autumn (at least for those of us in the Northern hemisphere), and you will perhaps be thinking about progressing with your research as the darker evenings creep in. As well as the ever-expanding resources on the web which you can start at home, for those who can get there, we have access to more at the Research Centre, including unindexed resources from FamilySearch which we are all still learning about.

DNA is becoming an integrated genealogy research function, and is still baffling for many new to the science. It doesn't give you the names of ancestors without a lot of basic genealogy researching, but it does confirm that you are definitely related to the testers you see at the top of your match list - the question is often HOW. Member Robert Carson is running a DNA group every second Thursday at the Research Centre: if you are a beginner or want to investigate further then he will be pleased to hear from you through 'Research' on the website contacts tab.

Happy Researching.

Scott Fairie, Chair, 30

A Social Gathering

Way back in June, on a beautiful sunny evening in Glasgow, some of those who help keep the Society going, including Council members and some of the Research Centre volunteers met over wine and nibbles at the Centre as a thank you to them for all the work they do.

It was good to be able to meet face-to-face and for some of us, we had only ever previously seen people on Zoom. It is surprising how you have a view of how tall/short someone might be on Zoom and discover you were quite wrong!!

Here are a few of the pictures taken during evening.



The GlaswegAsian Gems

The South Asian community in Glasgow have been an integral part of Scotland's history for well over 100 years. The first recorded person arriving and settling in Scotland in 1855 was Maharajah Duleep Singh who was the last ruler of Punjab. They have successfully contributed and settled in Scotland to make this their home. They are mainly from Pakistan and India with the majority from Pakistan.

In 2011 according to the census of that year, the South Asian community that settled in Glasgow alone was 65,000 and as a guestimate over a decade later will be well over 100,000 in 2023. However, have you ever wondered what motivated the early generation to travel halfway across the world to a foreign country and eventually settle in Glasgow? What challenges they faced, the sacrifices and the contributions they have made to Scotland and Britain?

The Colourful Heritage organisation is Scotland's first and largest South Asian community heritage focused project. Its aims are to capture and preserve Scotland's South Asian history, celebrate the community's achievements and to inspire the present and future generations of all communities. It has been documenting their lived experiences through the use of oral video histories to create the largest digital online archive in Scotland with over 125 unique stories, as relayed by the protagonists themselves. The stories shared give an amazing insight into South Asian history from migration during the time of partition of

India and Pakistan in 1947 to migrating to Scotland, finding work here and how they eventually settled and made Scotland a home for themselves and their family.

The video footage enables you to hear the first-hand accounts and allows you to see the facial expressions and feel the emotions of each person creating vivid and poignant memories of these men and women from Glasgow, Dundee and Edinburgh. This in turn helps viewers to gain a better understanding of the community's earliest times in Scotland.

Both the online video archive [<https://www.colourfulheritage.com/videos/>] and the digital timeline [<https://www.colourfulheritage.com/ch-timeline/>] is a treasure trove with so many hidden historical gems and pearls of wisdom of Scottish South Asian heritage. This article will barely scratch the surface as we delve deeper into just a few of the fascinating stories of Scotland's South Asian community and their achievements and immense contributions not only to Scotland and UK but in some instances beyond this.

This article will give you a flavour of just a small selection of the hidden stories that we have discovered through some of our oral video interviews with either the children or grandchildren of our elders or the elders themselves sharing their own stories.

Atta Ashrif – the story of the first Muslim Association and mosque in Scotland

Mr Atta Ashrif (Image 1) came to Glasgow in 1926 from a village in undivided India called Mardarpur as an economic migrant. He eventually setup business in

the Gorbals area and owned a warehouse with Mr Tanda called 'Tanda & Ashrif' housed at 23 Nicholson St.

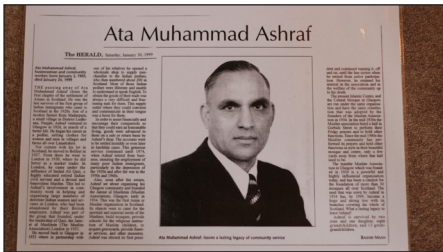


Image 1: Mr Atta Ashrif's obituary written by Bashir Maan in 'The Herald', Saturday 30th January, 1999, copyright 'The Ashrif family'

The early South Asian community which consisted mainly of men that came from India and Pakistan from various faiths worked as peddlers (door to door salesmen). In order to fit in they quickly adapted from wearing their traditional 'shalwar and kameez' or 'dhoti' (sarong) attire to western clothing such as shirt, tie and trousers with trench coats and hats (See Image 2).



Image 2: Peddlers outside Tanda & Ashrif warehouse, 23 Nicholson St, Gorbals 1953, copyright Colourful Heritage

The warehouse was a space where they got together with other countrymen to socialise, play cards and share their concerns and issues faced about work and housing amongst one another or any other interesting stories of the day. Mr Ashrif lived in the flat upstairs and at 4pm every day his wife would send tea

and homemade snacks for everyone to enjoy. The warehouse also acted as a 'bank' for many of the peddlers as items to sell were more often given on credit so the peddlers could pay back only once they sold the goods.

In 1933, Atta Ashrif setup the first Muslim Association in Glasgow known as 'Jamiat ul Muslimin' (incidentally the 3rd in UK outside of London) which later in 1945 became the 'Jamiat Ittehad ul Muslimin' (Muslim Mission) after joining with a splinter group. This was the humble beginning of an organised Muslim community in Glasgow and in Scotland. It was also perhaps the initial unintentional step towards Muslim settlement in Scotland. The aim of the association was to fundraise to establish Glasgow's first mosque. With the help of around 10 people who contributed around £100 each they managed in 1944 to open the first converted building mosque at 27 Oxford St, Gorbals. The Muslim mission had purchased the entire three-story tenement building in the heart of the Gorbals, where most of the South Asian community lived. It also housed the 'Seamens Club' for the Indian sailors that arrived in the shipping docks.

The mosque itself was located on the first floor and there were residential flats that they rented out as a means of income. The mosque itself was also used in later years as an Urdu and Islamic school to teach the Quran once families with young children arrived. In that sense it was a social space for parents and children to meet and learn about both their culture and religion. The Moving image Archive has some amazing footage of the building itself and the [Muslim School](#) from the mid-1960s which shows the large number

of boys and girls that attended class. This was the start of the community showing their faith identity. By 1983 the Pakistani Muslim community had raised around £3 million to build Scotland's largest and first purpose-built mosque, the Glasgow Central Mosque. It sits pride of place in the Gorbals, a location close to the hearts of the South Asian community where once some of them owned warehouses and smaller Cash & Carrys. The mosque signs welcome everyone with the words 'Failte' and is visible from afar with its beautiful gold and green glass dome glistening like a jewel along the river Clyde.

Tune into the video story of [Zahid Ashrif](#) to hear about his grandfather Atta Ashrif and some fascinating stories of his own father Dr Ibrahim Ashrif (see last section for info).

Today there are well over 80 mosques and associations established across Scotland and continue to expand. In the words of Bashir Maan CBE for Atta Ashrif in his book Muslims in Scotland he wrote, 'The seed sowed by him has now grown into a large strong tree with many branches. What a legacy to leave behind!'

Jeevan Pall Singh – Scotland's first Gurdwara in Glasgow

The first Gurdwara itself was established in the unconventional setting of a top floor flat of a tenement building in 79 South Portland Street in Gorbals in Glasgow. The property was bought on 25th March 1952 from Mr Lal. It was spearheaded by Messrs Tersem Lal, Jiwan Singh Pall (image 3) and Jagar Singh Natoowala who personally contributed money to purchase the property. These early pioneers became the first committee

members of the Gurdwara along with a few others.



Image 3: Photo of Mr Jeewan Singh Pall from his driver's license issued in Northern Ireland, 1951, Copyright Mr Gurdev Singh Pall

The committee then approached others within the Sikh, Muslim and Hindu student communities to contribute towards funds for purchasing the property. Some of those that contributed were Messrs Kher Singh Rakhra, Jagat Singh Nijjar, Bishan Singh, Sant Singh Pall, Lohra Singh Landa as well as some of the earliest pioneering Muslim arrivals of Noor Mohammed Tanda who came in 1916 to Glasgow and Fateh Mohammed Sharif who came in 1926 as well as many other small businesses. Many of these contributors still have descendants living in Glasgow today. You can watch and hear the story of the first Gurdwara from the grandson of Mr Jiwan Singh Pall, [Mr Gurdev Singh Pall](#). From image 4 you can see both men, women along with their children attending prayers.

Both the first Mosque and Gurdwara in Glasgow were housed in typical Victorian tenements. They were knocked down during the regeneration of the Gorbals and today we have many mosques and several gurdwaras in Glasgow with two

very large purpose-built ones, one in the West end of the city and the other in the South side where there is a large population of Sikhs. Find out more about the migration story of one of the first Sikh settlers in Glasgow and the story of the first Gurdwara through Jeevan Pall Singhs grandson, [Gurdev Pall's](#) video history.



Image 4: Worshippers at Glasgow's first Gurdwara at 79 Portland Street, Gorbals, Glasgow, 1950s. Copyright Mr Gurdev Singh Pall

Sampuran Singh Battu - Sacrifices in Scotland

Another fascinating story comes from Mrs Daljit Kaur who came to Glasgow as a young child by ship with her parents. In her video history, she relays the story of her father, Sampuran Singh Battu who had come to Glasgow from India to find work before Daljit had arrived. She also goes on to share the heart-breaking story of the sacrifices both her mother and her father made to settle in Glasgow and make a new life for themselves. Her mother was the youngest of 10 children and she had two children by the time she was 19 and by the age of 21 had to leave her parents, family and her country, India, to live in a strange country with a man she had only known for a few years as he had come to Glasgow a few years earlier. There was no other family in Glasgow so it was very hard but there

were a few other Sikh families that they made friends with, that helped to support them. About her mother she recalls,

'They were all in the same situation... Many a night were spent crying'

Daljit's father wore a head dress (turban) called a 'pagri' and had a beard when he first came which symbolises pride and honour in the Sikh faith. In order to fit in and find work he had to sacrifice the teachings of his faith and cut his hair and shave his beard (Image 5). By doing such, he had upset his family as it is against the Sikh religion to cut the hair. Such an act was believed to bring shame upon the family which no doubt would have been a very difficult decision for him. [Daljit](#) shares the emotional story of the struggles and sacrifices of her father in her video story.



Image 5: Sampuran Singh Battu, Glasgow, 1950s. Copyright Mrs Daljit Kaur

Amazing academic achievements by GlaswegAsians

Dr. Ibrahim Ashrif (son of Atta Ashrif) was one of the first young children that came from India to study at the fee-paying Allan Glen's School in Glasgow in 1936 (see image 6). He enrolled for his PhD in Agricultural sciences at Edinburgh University in 1948 and went onto work for the British Foreign Service in Gambia in the mid-50s having completed his

PhD. By 1964 he was awarded an OBE for his work in writing a dictionary in the Mandingo language to help his fellow colleagues that were coming to work in Gambia. His son [Zahid](#) (grandson of Atta Ashrif) also relays his father’s story in his video story.

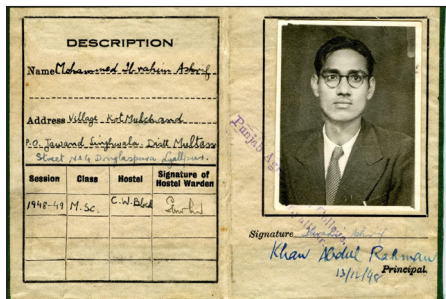


Image 6: Student card belonging to Ibrahim Ashrif from Agricultural University, Faisalabad (formerly Lyallpur), 1948. Copyright The Ashrif family

Zubaidah Hussain was one of the first South Asians to be made a ‘Dux’ in high school who managed to beat her younger sister by just one mark! She got the highest marks in her fourth year exams from the whole year in the mid-1960s. Considering she and her sister had spent a significant portion of time in Multan, Pakistan before starting Adelphi Terrace High School in the Gorbals in first year she made her parents very proud. She recalls in her interview how much she enjoyed learning and being at school under the caring nature of the teachers (see images to the right). Hear the story of [Zubaidah](#) told in her own words.

Dr. Ihsan Ullah Khand also made a significant contribution that benefitted the scientific community worldwide. He came from Lahore in Pakistan in 1965 to study for his PhD in Chemistry at Strathclyde University in Glasgow.



Image 7: Zubaidah and her Dux prize - Copyright Zubaidah Azad



Image 8: Zubaidah Hussain (on the right). Copyright Zubaidah Hussain

Upon its completion in 1968 and in the subsequent years, he had well over 30 papers published in a variety of well-known scientific journals as he discovered the hugely important chemical reaction widely known as the ‘[Pauson-Khand Reaction](#)’. This was a significant discovery as even today it is a very well-known and widely studied chemical reaction used during the synthesis of medicinal drugs. It involves using a double and triple bonded chemical structure along with carbon monoxide and a Cobalt complex to create a cyclopentenone structure. Such cyclic structures are very important

in drug synthesis nowadays and have since been improved to give a better yield by adjusting reaction conditions (see image 9). His family remained and settled in Glasgow and are now into the 3rd generation. His daughter [Lubna Kerr](#) was recently interviewed for our video archive, so watch out for her story on our webpage in the coming months.

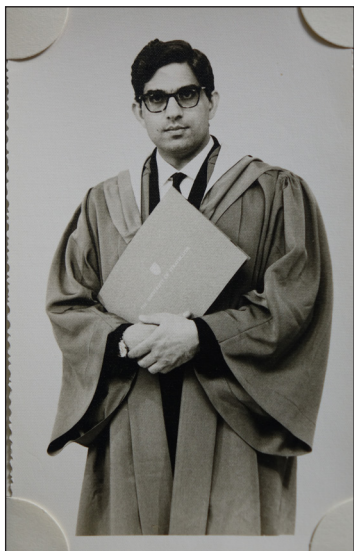


Image 9: Dr. Ihsan Ullah Khand on his graduation for a PhD in Chemistry from Strathclyde University, 1968, Glasgow.
Copyright Lubna Kerr

Many of our South Asian elders have given huge sacrifices; from being displaced during partition and experiencing trauma to dealing with displacement once again when they migrated to Scotland. Linked with this is their resilient and determined nature to deal with any challenges including staying and building their future in a foreign land. They have paved the way from creating faith schools, mosques, burial sites and South Asian grocery stores as well as creating jobs for everyone through their bigger businesses from Cash & Carrys (e.g. Castle & Sher

Bros) to opening restaurants that invented the nation's favourite curry, the 'Chicken Tikka Masala'.

These stories and many more are the hidden gems of countless untold stories and contributions of Scotland's South Asian community over the last 70-80 years. To watch and hear many others, visit our video archive or browse our Scotland specific digital timeline.

Dr Saqib Razzaq (Project Officer, Colourful Heritage), May 2023

Email: info@colourfulheritage.com

Twitter: [@ColourHeritage](https://twitter.com/ColourHeritage)

Facebook: www.facebook.com/ColourfulHeritage

Colourful Heritage

<https://www.colourfulheritage.com/>

Video archive: <https://www.colourfulheritage.com/videos/>

Digital Timeline: <https://www.colourfulheritage.com/ch-timeline/>

'Digital Schools Resource Pack' for teachers and parents:

<https://www.colourfulheritage.com/projects/schools/#pack>

Editor: Some embedded hyperlinks have been included in this article, linking directly to some of the videos on the Colourful Heritage website. It is appreciated that these links will only work if accessing the PDF Journal. However, if you don't have access to that use the 'Video Archive' address above where all the referenced videos can be viewed together with many more not mentioned directly in this article.

A Safe Haven In Scotland: Holocaust-Era Refugees

The Scottish Jewish Archives Centre (SJAC) in Glasgow is based in Scotland's oldest synagogue, the historic Garnethill Synagogue, which opened in 1879. It aims to document the story of those who fled to Scotland from Nazi Europe in the 1930s and 1940s.



Scottish Holocaust-era Study Centre displays

There are no definitive figures for how many Jewish refugees from Nazi Europe came to Scotland, but the total could be between 1,500 and 3,000.

SJAC is looking at the experiences of those who came to Scotland on the Kindertransport, or through the efforts of Bertha Pappenheim, Nicholas Winton and others; the several hundred refugee doctors from Germany and elsewhere who were able to requalify here in Scotland; holders of domestic service visas, political refugees, Polish soldiers, refugee businessmen who rebuilt their businesses in Scotland - so providing much needed employment, refugee artists, refugee rabbis and cantors, concentration camp survivors and others.

The collections deposited here by refugees and/or their families now constitute a rich resource for historians, genealogists, researchers, educationalists and others. The collections include German, Austrian, Polish, Hungarian and Czech birth, marriage and death certificates, photographs, family trees, identity documents, passports, legal documents, medical reports, school and university certificates, character references and work references, military records and war medals.

In addition, SJAC holds correspondence, interviews and personal testimony, press cuttings, Home Office and Red Cross documents, records of refugee hostels and agricultural farm schools and artefacts relating to the refugees.

SJAC is documenting the response of the Jewish and non-Jewish community in Scotland in receiving, assisting and absorbing the refugees and considering the contribution made to Scottish society by these immigrants in so many areas.

They are also looking at self-help organisations such as the Society of Jewish Refugees and the Mutual Refugee Aid Society (MRAS), as well as the refugee centres in Glasgow and Edinburgh.

The Scottish Holocaust-era Study Centre provides access to the refugee-era collections of the Scottish Jewish Archives Centre, with facilities for school classes, university students and researchers.

Some of the most useful sources for research are detailed in the following sections.

Kindertransport records

In November 1938, the British Government allowed up to 10,000 unaccompanied Jewish children from Germany, Austria and Czechoslovakia to come to Britain under the Kindertransport scheme, on the condition that they were sponsored. Hundreds of these children came to Scotland, where they were looked after in hostels (see below) or by Jewish and non-Jewish families around the country.

SJAC has oral history interviews and papers relating to the Scottish 'Kinder,' including passports, landing cards, correspondence, Home Office and Red Cross papers, photographs and memorabilia.

World Jewish Relief (the successor of the Central British Fund which was prominent in the Kindertransport rescue) has inherited a large number of files on these children and will make copies for former refugees and descendants - see: <https://www.worldjewishrelief.org/what-we-do/archives-your-family-history/>

Refugee hostels

A number of refugee hostels were opened in Scotland to care for the refugees, enabling their rehabilitation and integration. SJAC has the register of the Boys' Hostel opened by Glasgow's Garnethill Hebrew Congregation in its grounds. This lists over 175 individuals who were admitted between 1939-1948, providing: surnames, 'Christian names', country of origin, date of birth, occupation, date of admission, date left and destination. 42% were from Germany, 14% Austrian, and the rest from Poland, Russia, Rumania, Hungary and Czechoslovakia. SJAC also has a

list of 32 refugee boys attending nearby Garnetbank Primary School in 1939, compiled from the school admission registers.

Other hostels included the Quaker-run facility for women and girls in Renfrew Street, round the corner from Garnethill Synagogue, in use 1940-1942. Whittingehame House, the former home of Arthur J Balfour in East Lothian, served as a farm training school for refugee teenagers 1939-1942, later replaced by Polton House, near Dalkeith in Midlothian. Birkenward Hostel in Skelmorlie, Ayrshire and Ernespie House in Castle Douglas looked after refugees and evacuees. Other hostels included Darleith House, Cardross and The Priory in Selkirk. SJAC has a small amount of material relating to most of these hostels, but no formal records or registers have yet been discovered.



Garnethill Boys' Hostel, 1939

Community response

The Jewish and wider community in Scotland rallied round to assist Jews in Europe and the refugees who came to Scotland. Committees were formed, funds were ingathered, protest meetings were held and there was a campaign to boycott German goods. SJAC has records of donations and other papers documenting these efforts.

Refugee doctors

In the 1930s, 1% of the German population were Jews, but 10% of the medical profession. In Germany and Austria under Nazi rule, Jews were not allowed to practice in medicine. From 1934 onwards, hundreds of refugee doctors fled to Britain, where they had to requalify. SJAC has information about 350 of these doctors.

Alien internment

In 1939-40, the British Government set up tribunals to consider the case of enemy aliens – residents of German or Austrian nationality. Many were interned on the Isle of Man or elsewhere and a number of Jewish refugees in Scotland were included. Enemy alien index cards are held in the UK National Archives but can be accessed through FindMyPast and Ancestry websites.

Oral history and personal testimony

SJAC has a growing collection of almost 90 refugee period interviews and testimonies, including the transcripts published online by the Gathering the Voices project. (<https://www.gatheringthevoices.com>). SJAC's library

also includes a number of Holocaust-era autobiographies and biographies.

Refugee Papers

SJAC holds some significant, sizeable and unique collections of personal, family and business documents, photographs and artefacts from the refugee period. These include:

- Friedlander Family Collection – Family of textile manufacturers from Vienna who re-established their business in Hillington, Glasgow. Comprises around 100 documents and over 65 photographs, as well as textile samples, such as printed scarves.
- Frischer family – Amateur boxer and fur manufacturer Kalman Frischer and family were deported from Leipzig to Poland, but managed to emigrate to London, then Glasgow, where Kalman set up in business again. Around 200 items, including photographs, vital records, naturalisation and reparations correspondence.
- Kubie/Banyai Collection – Textile manufacturers from Vienna and Czechoslovakia. In 1945, Dr Maurus Banyai set up a factory in Ayr manufacturing furnishing fabrics, assisted by his son-in-law Otto Kubie. Thousands of items, including personal and family documents, passports, correspondence, press cuttings, photographs, school and work reports, business history, books, artefacts and paintings.
- Hilda Goldwag Collection – Refugee artist and designer who escaped

from Vienna. Over 400 items, including passports, naturalisation and employment papers, papers from the Scottish Refugee Centre, correspondence via the Red Cross, education and art school documents, photographs, scarves designed by Hilda, textiles, graphic designs, print blocks, paintings and exhibition catalogues.



The image above is of Hilda Goldwag's passport, 1939

- Irene and Ernst Marchand Collection - Matron of Garnethill Boys' Hostel and her son, from Gelsenkirchen in Germany. Around 1,400 documents, photographs, letters, postcards and books.



Marriage certificate, Irene and Abraham Marchand, Gelsenkirchen, Germany, 1928

- Dorrith M. Sim Collection - Dorrith Oppenheim was a Kindertransport

refugee from Kassel in Germany. Collection of thousands of documents, letters, photographs, papers, books and artefacts relating to Dorrith and her ancestors in Germany going back to 1789.

- The Tiefenbrun Collection - Jack Tiefenbrun was born in Krakow, but his family moved to Austria. In Glasgow, he founded Castle Precision Engineering Ltd and the family later developed Linn Hi-Fi. Extensive family archive containing certificates, photographs, correspondence, family trees, character references and personal testimony.

Family history

In Nazi Germany, it was required to prove that you did not have Jewish ancestry, and family documents were scrutinised for this purpose. It could mean life or death. But Jews in Germany and elsewhere had anyway been interested in genealogy for many years. Refugees arriving in Scotland often brought with them family birth, marriage and death certificates. Some also brought examples of the Familien Stammbuch, where they recorded their genealogy, as well as family trees going back in some cases to the late 1700s.

Conclusion

I encourage you to visit or contact the Scottish Jewish Archives Centre to explore further Scotland's Holocaust-era history.

Harvey Kaplan Director, Scottish Jewish Archives Centre, Garnethill Synagogue, 129 Hill Street, Glasgow G3 6UB



info@sjac.org.uk

Useful websites:

Scottish Jewish Archives Centre

www.sjac.org.uk

<https://www.sjac.org.uk/collections-about-the-holocaust-era/>

Scottish Jewish Heritage Centre

www.sjhc.org.uk

Gathering the Voices – oral testimony from former refugees from Nazi Europe who came to Scotland

<http://www.gatheringthevoices.com/>

Whittingehame House Farm School

<https://eastlothianatwar.co.uk/Whittingehame%20Farm%20School.html>

Dunscore Heritage Centre tells the story of Jane Haining, Scottish teacher in Budapest who died in Auschwitz, through her words, letters and possessions

<http://www.dunscoreheritage.org/>

Archive relating to Dr Kurt Hahn, founder of Gordonstoun School in Scotland <https://gordonstoun-kurt-hahn-archive.org.uk/>

Did you know?

Your Story is Worth Remembering - RootsTech 2024

Promoted as the world's largest Genealogy Conference, the dates for the 2024 event have recently been published, with the event running from Thursday 29 February to Saturday 2 March.

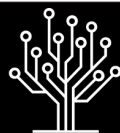
Registration is now open for both 'in-person' attendance in Salt Lake City and, for those of us who will struggle to get there, the opportunity again to join in online for free.

The online event has access to:

- 200+ new online sessions in over 26 languages
- join keynote sessions live from the comfort of your own home
- chat online with other attendees worldwide
- get digital syllabi and class handouts

To find out more visit their website at <https://www.familysearch.org/rootstech/registration/online/>

Here is it possible to register and sign up for real-time updates leading up to the event.



rootstech
by FamilySearch

The Pairo Family: Immigrants from Russia

The Pairo family arrived in Scotland in the early 1900s after a wave of violent antisemitic pogroms rocked communities across the Russian Empire. Glasgow was a way station for Jews on their way to the United States, but some put down permanent roots. The Pairo children were orphaned and abandoned soon after their arrival, but a few nevertheless managed to become prosperous citizens of Glasgow.

The head of the family, Eliezer Pairo, was a well-educated teacher living in Dvinsk (present-day Daugavpils, Latvia) when the wealthy Cohen family of Smolensk hired him to tutor their children in Hebrew and prepare them for advanced education, according to family lore. Eliezer wooed the Cohens' daughter Tirse, and they married around 1890.

Opportunities to teach Hebrew were few and far between when Eliezer arrived in Glasgow. He adopted the given name Louis and took work as a labourer, living in a crowded tenement at 20 Rose Street in Garnethill.

Tirse and their six children, Fanny, Hyman, Rachel, Rebecca, Sarah, and Jack, joined Louis in 1908 after nearly a year apart. The oldest, Fanny, had just turned 16; the youngest, Jack, was a babe in arms. The family lived at Adelphi Street in the Gorbals, the centre of the Jewish community in Glasgow. The Gorbals was not exclusively Jewish, however, but a polyglot neighbourhood filled to bursting with immigrants from

the Highlands, Ireland, South Asia and the Russian Empire, all crowded into tenements renowned for their squalor and dark, unsanitary back courts.

Immigrant families, like most of Scotland's underclass, can be difficult to research. But Glasgow is unique in having preserved the city's poor relief applications, now stored at the City Archives. These applications, filed with the local parish, recorded families at their lowest point and often contain detailed accounts of applicants' lives and relationships. The multiple poor relief applications for members of the Pairo family provide insight into their tumultuous first years in the city.

By late spring of 1908 Tirse fell terribly ill and was diagnosed with bronchitis. Louis was not a member of any of the local Jewish friendly societies, which acted as a form of health insurance for their members, so he probably had no choice but to apply for poor relief in hopes of getting Tirse into the poorhouse and its infirmary. The Inspector of the Poor visited the family at Adelphi Street and denied Louis' request: as new immigrants, the family was not considered "*settled*" in Govan Parish and thus not eligible for relief. Louis had the further disqualification of being able-bodied, even though his weekly earnings amounted to only 15 shillings a week, of which 12 went for rent.

But Louis appealed the decision and Tirse was admitted to the poorhouse on 28 May 1908. She was briefly released, but six weeks later was in Royal Infirmary. The diagnosis of bronchitis was changed to pulmonary consumption,

that is tuberculosis, at that time a death sentence.

If Tirse had indeed come from a wealthy family, there was no evidence of it now. She was relying on Govan Parish, and perhaps Jewish welfare organisations, for her care. The Jewish community of Glasgow had a long history of taking care of their own, and as a result fewer Jewish families filed poor relief applications. But between 1881 and 1911 Glasgow's Jewish population rose from around 1,700 to 12,000, and the relief organisations had a difficult time keeping up.

Tirse was sent by the relief board to Stobhill Hospital. Her daughter Fanny, recently employed as a tailor's machinist, was so new to Glasgow that she didn't realise she could take a tram for a half-penny to visit her mother. Instead she walked, although the hospital was more than a hour's journey by foot from where the family lived in the Gorbals.



*Jewish Cap-making factory, Gorbals c. 1910
Reproduced with permission of Glasgow City Archives*

Tirse died at Stobhill on 13 August 1908 at the age of 37. Her youngest child, Jack, was not yet a year old.

Louis remarried quickly, a common expedient to keep the children from entering an orphanage. On 31 October 1908, Anna Slovinsky, a 25-year-old Jewish widow, suddenly became the stepmother of six children. Soon Louis and Anna had a child of their own, Solomon, who was born at 192 Govan Street on 9 August 1909.

In August of 1910, just before his second child was born to his second wife, Louis disappeared. Why Louis left is unknown. He may have found the situation overwhelming. Or perhaps he thought his new wife and children would be better off without him, since the presence of an able-bodied, foreign husband and father made any sort of outdoor relief (that is, aid outside of the poorhouse walls) nearly impossible for his dependents.

Whatever Louis' motives, he was one of many men who abandoned their families. In a report the previous year about the causes of desertion of wives and children, James Motion, the Glasgow Inspector of the Poor, blamed the trend on drunkenness, immorality, infidelity, and aversion to work. He did not attach great importance to possible economic causes, "*because he is convinced that the evil at the root is moral, and not economic*".

Anna Pairois applied for poor relief three days after Louis disappeared. She was weeks away from giving birth, had baby Solomon to care for, and was also responsible for six stepchildren. Fanny, age 17, and Rachel, then 15, both worked in the tailoring trade, bringing in a modest 12 and 9 shillings per week respectively. Anna received 9 shillings a week in poor relief. A University of Glasgow study

done around this time showed that large families subsisting on so little were likely to be malnourished, and rickets in children was not uncommon.

age of three. His childhood filled with loss and privation later proved impossible for him to overcome.

ASSISTANT INSPECTOR'S REPORT.
Hour and Date of Visit to Applicant's Home.

124131. 15th August 1910.

or Starobinsky
Anna Slobinsky or Pairoso
99 Hope Street 1st flt

Age 28 years born Russia
Jewish married & deserted Housewife
daughter of Isaac Slobinsky joiner and Cook
Hawick

Married 31/12/1908 at 5 Thistle Street by Revd J Smith per lines

Husband Louis Pairoso bath attendant and traveller
aged 39 years born Russia Jew son of Meyer
Pairoso baker and Rosie Kaff both dead.

He previously married to Fanny Cohen
She " " to Abraham Starobinsky box maker
dead.

Family:- Solomon 1 year born 4/8/1909 at 192 Govan St per Co.

Ann Slovinsky Pairoso Poor Relief application August 1910: Reproduced with permission of Glasgow City Archives

The family was probably also receiving assistance from the Jewish community — the Jewish Board of Guardians and the Glasgow Hebrew Ladies' Benevolent Society were two of several organisations that provided aid to destitute Jews in the Gorbals.

This must have been an exceedingly difficult time for the Pairoso family. Anna, already widowed once, had been deserted within two years of her second marriage, while heavily pregnant. The Pairoso children, having emigrated to a new country whose language they didn't speak, had lost their mother a few months later and then were deserted by their father. Jack, the youngest of Louis' children, experienced all this before the

Fanny, on the other hand, seemed determined to succeed. She met a young tailor at her workplace, Israel Mail, a Jewish immigrant from Odessa, who was, like her, a go-getter. Several months after her father left, when Fanny was 18, she married Israel and they set up house at 216 Govan Street. On the 1911 census her younger siblings lived with their stepmother just around the corner.

Poor relief applications can sometimes contain information added after the initial filing. For example, Anna Pairoso's file notes that her toddler son Solomon was sent to the poorhouse for four months in 1911. It was usual for a child to be sent to the poorhouse (presumably to



Fanny and Israel Mail with their first child and one of Fanny's sisters: reproduced with permission of the Mail family

decision was made to send him alone because Anna was still caring for several young Pairo's children, including a sickly baby.

Anna's youngest died at 18 months of measles and bronchopneumonia. This seems to have been too much for Anna to bear. A 1913 note on her poor relief application says, "Off rolls. Gone to Russia". She presumably took her young son Solomon with her, but she deserted Louis' children.

Now the Pairo's children were truly orphaned. With their mother dead, abandoned by their father and their stepmother, they were left to fend for themselves. Rachel, at 17, was the eldest of the children still at home, while Jack and Sarah were 6 and 8. It is likely their older sister Fanny gave them assistance or even a place to stay for a time, but she was now starting her own family and

the hospital therein) without his mother accompanying him, but it's possible the

ASSISTANT INSPECTOR'S REPORT.
Hour and Date of Visit to Applicant's Home.

John 1915/565 16 6 15

Jack Pairo
86. Dunlop St. 3rd flr. W. Kellogg.

Aged 10 years born Russia
Gir Married

Parents: Louis Pairo Traveller, when unknown for about 5 years.
born 15 years ago in Russia.
Yare Cohen, who died ^{and} 30/3/08 in Robb's Hospital (Glasgow Record 13654)
born 15 years ago in Russia.

For further particulars see parents registers 100967 and 134131.

Stepmother: - Anna Mohinsky or Starobinsky or Pairo, 33 years,
presently in Russia

Jack Pairo's Poor Relief application June 1915: reproduced with permission of Glasgow City Archives

busy helping to run the tailoring business that her husband had started.

Their story becomes more difficult to trace during this new upheaval in their lives, with the most detail being found on a poor relief application that Rachel made for her brother Jack in 1915. He was 8 years old, (although his application claimed he was 10), and Rachel requested his admission to the Gertrude Jacobsen Orphanage, a home for orphaned or abandoned Jewish children. At the time of the application Jack boarded with a Russian Jewish family named Verbelove, and Rachel boarded with another family named Glass. Jack was admitted to the orphanage and was still there six years later, recorded on the 1921 census.

In 1920, Rachel married Philip Price. She was 24 years old and working as a tailoress. The marriage gave her stability, and in 1922 Rachel sprung her little brother Jack from the orphanage. The note on his poor relief application reads, "*Off roll, adopted by sister*".

Rebecca and Sarah boarded with a widow, Etta Green, a Russian Jewish immigrant to Glasgow. According to the 1921 census, both worked in the tailoring business, Sarah as a machinist and Rebecca as a tailoress. Sarah married Solomon Brem in 1925 at her sister Fanny's flat at 14 Warwick Road. Solomon was a decorated veteran of the Great War. Like Rachel's husband, he had been born in Great Britain to Russian Jewish immigrants.

In 1930, Rebecca, who lived with her sister Fanny, gave birth to a son. Frank was recorded without a father's name on the birth certificate, and he died a few months later.

Hyman, the oldest son of Louis and Tirse, was difficult to trace, but it is believed that he spent time in an orphanage, and that he later moved to London and joined the army.

Despite the loss and hardship they endured, Louis and Tirse's children survived. Some, like Fanny and Rachel, lived the rest of their lives in Glasgow. Both were immigrant success stories — hard-working young women who had made something of their lives. Fanny and her husband ran a successful tailoring business and eventually made the move that Jews in the Gorbals dreamed of — to a house in Newton Mearns, a toney suburb outside the city. Rachel was the proud mother of four children, and although she left the Gorbals, she stayed in Glasgow's Southside until her death at age 86. Sarah and her husband prospered, too; they eventually left Glasgow to follow their son to New Zealand.

Rebecca's story seems to have been less happy. She never married, and according to family memories became increasingly eccentric as she aged. She retired from the tailoring business and lived in Ayrshire to the age of 96.

The biggest casualty was Jack, who spent most of his childhood in boarding houses and orphanages. He worked as a seaman, and while in Canada (where it was rumoured his father Louis may have fled) he deserted his ship. After being arrested for an unrelated crime, Jack was deported back to the United Kingdom. After multiple run-ins with the authorities in England, they too tried to wash their hands of him. Deportation was not possible, as the superintendent

of police declared him "a man without a country", and he was put into penal servitude instead. His criminal record forms a file six inches thick.

A MAN WITHOUT A COUNTRY

WHEN Jack Pairois, aged 28, a kitchen porter, appeared at the Worcester Quarter Sessions yesterday it was stated that after being deported from Montreal, where he had arrived by deserting from his ship, he got into trouble with the police again, and an order was made for him to be deported, but this was amended to an order for him to report under the Aliens Restriction Act.

Pairois: Is it not a fact that I cannot be deported?

Superintendent Cooks: He is a man without a country. I think he is a Polish Jew. There is nowhere to deport him to.

Pairois, who pleaded guilty to the theft of 14s. from Ernest Bishop, of Great Malvern, had many previous convictions, and he was sentenced to three years' penal servitude.

*Report from Birmingham Gazette;
Tue Oct 6 1936 p5*

My family emigrated from Odessa to Glasgow with Israel Mail, Fanny Pairois' husband, but like many, our branch continued onwards to New York. I recently moved to Glasgow, the city where my grandfather was born. I am part of the most recent wave of immigrants to Glasgow, but I also walk the streets my family walked more than a century ago and have the opportunity to explore the city's treasure trove of genealogical records. Best of all has been meeting my Scottish cousins, the descendants of the Pairois children who persevered.

Lina Goldberg 11121

Keep us updated!

Have you changed your postal address or email? If so please, please let us know!

Members should communicate any changes to membership@gwsfhs.org.uk or, if you don't have email please send the details by post to our Membership Secretary c/o GWSFHS, 32 Mansfield St, Glasgow, G11 5QP, Scotland.

Did you know?

ScotlandsPeople (www.scotlandspeople.gov.uk) is the only website that offers public access to images of the 1841-1921 Scottish censuses. Transcripts for censuses from 1841 to 1901 can be found on sites such as Ancestry, FindmyPast, MyHeritage, TheGenealogist, and FreeCEN, but these transcripts are all incomplete - they do not include details such as the numbers of rooms with one or more windows for a household, employment status, and health issues, such as whether someone was 'deaf, dumb, or blind', or if they were an 'imbecile, lunatic, or idiot' (which actually mean something medically in the context of the day).

However, where these other sites can come in useful is with the expanded range of search fields for the transcripts, including fields for occupations and street addresses - the only way to do this on ScotlandsPeople itself is to search the 1881 LDS census transcript, which is free to access.

So when using the censuses, these transcripts can be helpful to locate a record - but always consult the original image on ScotlandsPeople for the FULL story!

Editor: Taken from Chris Paton's [10860] Scottish Genes newsletter [3 September 2023]. This newsletter is published weekly, free to access and can be signed up for at <http://scottishgenes.blogspot.com/>

'A Funeral in the Highlands'



James Guthrie,
Public domain, via Wikimedia Commons

At the end of April, we visited Brig o'Turk, a pretty village in the Trossachs with long associations with painters, poets and writers. The information board recorded how James Guthrie, artist of the the Glasgow Boys school, had attended the funeral of a local boy, reproducing the event in "*A Funeral in the Highlands*". Guthrie had spent the summer in Brig o'Turk, sketching with friends. The boy's funeral took place in the early winter of 1881 and Guthrie exhibited his painting, to great acclaim, in Spring 1882.

The painting shows a single storey white house, snow on the roof and underfoot. The coffin is laid across two chairs and is covered with a black mort cloth. The minister is delivering a sermon to a company of men, heads bowed and dressed in black. An elderly man and a younger companion stands apart from the rest. A young boy, face flushed and gazing ahead, stands next to the coffin. The village information board identifies the location as Brig o' Michael, behind the Byre Inn and just down the road from Brig o'Turk. The river Dubh Abhainn (Dark

Water) forms the boundary between the parishes of Callander to the north and Aberfoyle to the south.

I began to wonder who the boy had been. All the online sources were silent on this point, but I found a brief conversation in the Callander Heritage Society's Facebook page (11 February 2019) from a descendant of the McGowan family who had lived in the cottage in 1881. (The house is still standing and has been extensively renovated.) The next step was to locate Aberfoyle and Callander deaths 1880-81 for children aged 3-11. This filter was based on the fact that Guthrie used an eight year old to model for the boy standing next to the coffin, described in the literature as his playmate. The painting was executed back in Guthrie's accommodation in Helensburgh, using local men as models for the assembled company and his landlord's young son for the 'playmate'.

Across the parishes of Callander and Aberfoyle in 1880-81, only six children died, four of whom were girls. Tragically, two children were lost from the McGowan household at Brig o'Michael in those two years:-

- John McCall (3), son of shepherd John McCall and Mary McGowan or McCall and grandson of John McGowan, who died by drowning at an unidentified location on 20th April 1880. The death was registered by his father on 27 May at Aberfoyle, with no medical certificate.
- Annie McCall (7), daughter of the same parents as John above, who died on 9th October 1881. The

cause of death was unknown and there was no medical attendance.

If the family shown in Guthrie's painting is the McGowans, then it would appear that the older man with the walking stick is John McGowan, the child's grandfather and the younger man, his father, John McCall. The young boy by the coffin would be the deceased's older brother, James McCall (9). Women did not attend funerals.

The problem is that the sad drowning incident took place in 1880, not 1881 which was the year Guthrie was painting in Brig o'Turk, the boy who died was only three years old and it was mid April, when lying snow and leaden skies would be unlikely. The second McGowan death, in 1881, of a girl, was of unknown causes and took place in early October, when again snow underfoot was unlikely.

Knowing that he had written a book on the Glasgow Boys, I contacted Roger Billcliffe of the Roger Billcliffe Gallery. He told me that Guthrie, Walton, Crawhall and George Henry were painting at Brig o'Turk in the summer of 1881, and James Caw (Guthrie's biographer) wrote that, towards the end of their stay (probably late October, but could have been November if there was snow about) a young boy, the son of a local farmer in the glen, was drowned in a burn and that 'as a mark of respect' Guthrie attended the funeral. He is believed to have made a few sketches at Brig o'Turk after the funeral, notably the minister, and then left the village for Helensburgh where he started work on the painting, using local models for the mourners. The painting was completed in time to be sent to the annual exhibition at the Royal Academy,

London, a show that normally opened in late May or early June (the first time it was exhibited).

It was recorded that, on the advice of a friend, Guthrie darkened the painting, as befitted such a melancholy subject. His biographer, James Caw, was a close friend of Guthrie in later life and it is reasonable to presume that he was repeating in his book what Guthrie had told him. Another Glasgow Boy, Francis Caddell, painted a virtually identical scene, albeit from a different angle, in much lighter conditions and apparently located on Iona.

Given that Guthrie is known to have used local people from Helensburgh as models and darkened the appearance of his painting, could he not have been using yet more artistic licence to run two family tragedies into one (and, sadly, a young boy drowning is more dramatic than a young girl dying of unknown causes) to create this iconic and moving image of a funeral in the Highlands?

Diana Burns 7039

Editor: This article clearly shows how genealogy need not relate to our own families but can take us down many avenues of research and discovery.

Standing at our local War Memorial on Remembrance Sunday I have often pondered about the men named thereon, their lives and their families. Some of the family names are familiar, and I'm sure if I had the time to explore further, I would find some of their decedents still living locally. Perhaps you have done this for the men named on your local memorial - if so perhaps you can share some of those stories and the challenges involved.

Canadian War Brides

One often overlooked group of Incomers to Glasgow was the military. Canadian troops were stationed at Maryhill Barracks during WWII. While stationed there, the troops held dances on the weekends and many a single lass from the local community would attend the dances in hope, perhaps, of finding love. One such lass was Jeanie Gray. Jeanie was born and raised in Maryhill. She was the fourth child and only living daughter of John Gray and Elizabeth Robertson. After attending one such dance at Maryhill Barracks, Jeanie met her future husband, Petty Officer John Clarke. John was serving with the Canadian Armed Forces. They married in 1945 in Maryhill



*Jeanie Gray and John Clarke Wedding
(from Christine Woodcock)*

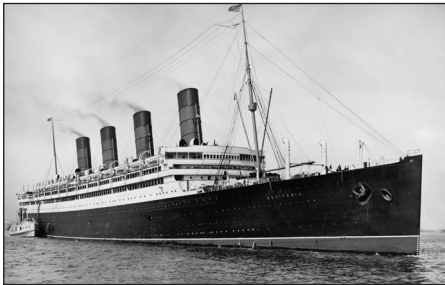
The Canadian Military had an official policy discouraging such marriages to

women while on deployment. In general, a soldier needed permission of his Commanding Officer in order to marry regardless of where he was stationed. Often, in the case of a soldier marrying a citizen of the UK, the bride's parents were also required to give permission. Many parents balked at the idea of losing their daughter to lands unknown. However, despite all of this, many Canadian soldiers did indeed marry while deployed in Scotland. These young women who followed their military husbands back to Canada became known as "War Brides" Eighty percent of these women had married soldiers, eighteen percent married men serving in the Air Force and the remaining two percent married men serving in the Navy.

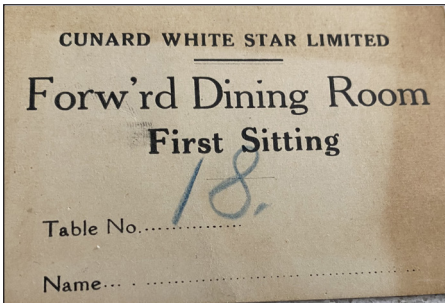
Once the war ended, and John's troop was disbanded, he and his comrades were repatriated home. Getting the wives and children of the soldiers to Canada took some serious work on and plenty of debate on the part of the Canadian government. Concern was raised that if the marriage didn't last, then the women or children might become a financial burden to the country. However, as the numbers grew exponentially and Britain embraced ways to support these new brides, Canada really had no alternative but to assist the wives and children to get to Canada to be with their husbands. In January 1942, the War Committee agreed that the government "should provide single minimum cost transportation, ocean and rail, to Canada for the wives and children of the members of the Canadian Forces overseas, where such personnel had returned or were returning to Canada". Similar provision was to be

made for any widows and children of servicemen who had died abroad.

Jeanie became one of 48,000 women and 22,000 children who came to Canada, at the expense of the Canadian Government. The largest number of these War Brides came to Canada in 1946, just as young Jeanie had. War brides were transported on huge troop ships especially outfitted for their use or on converted luxury liners. Jeanie sailed aboard the Clyde built *Aquitania*, a member of Cunard line and built at John Brown Shipyard.



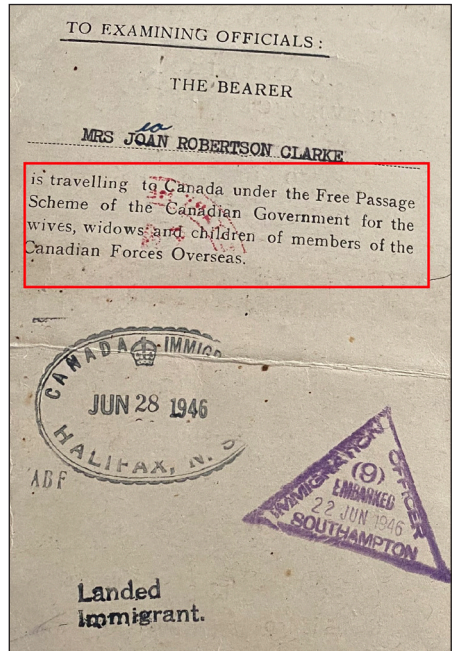
RMS Aquitania: Creative Commons



War Bride Dining Card, from RMS Aquitania (from Christine Woodcock)

Jeanie arrived at Pier 21 in Halifax on June 28, 1946. From here, Jeanie was processed by the Immigration authorities and given a Landed Immigrant card. If Jeanie and John had had children, then their children would have entered Canada as "returning Canadians".

Once processed, the young brides were assisted by members of various service agencies such as the Imperial Order of the Daughters of the Empire, the Canadian Red Cross, and the Young Women's Christian Association. These volunteers answered questions, helped care for their children and made sure that the women had the right documentation. The volunteers also assisted the women in boarding the correct "War Bride Train" which would shuttle them across the country to their new communities. Husbands were notified of the anticipated arrival time of the train so that they could be there to welcome their new wives home. This unique group of women and children represents the single largest contiguous wave of migration to Canada through Pier 21 in Halifax.



War Bride travel card (from Christine Woodcock)

Ten percent of the women who came to Canada as War Brides returned home within a year. Some War Brides arrived in Canada only to discover that their new husband was already married or felt that he had married in haste and wanted a divorce. Some new brides found themselves abandoned at the train station with no one there to meet them.



*Train on which War Brides travelled to the homes of their husbands
(from Christine Woodcock)*

There were also young brides who married their Canadian soldier only to have cold feet when the time came to actually leave their family, friends and country behind, so they never made it to Canada.

Adjusting to life in their new country was not easy. The women were in a strange land and had become part of a family that were strangers to them. Because of a housing shortage, many ended up living with their new in-laws until sufficient housing became available. In some cases, young girls had left city life and landed on a farm without running water. Many said that they knew they were heading for a new life and so took on the new life with perseverance and came to love their adopted homeland.

Many women who discovered other war brides living in the same community banded together to form War Bride Associations. These were generally social clubs but were also a place where women could turn for support or assistance.

As families grew and people moved, these associations tended to disband, although some have been “rejuvenated” for the purposes of reunions at significant milestones such as 50 years post arrival or 75 years post arrival.

There were only a few of these associations that were formal enough to keep minutes. Most were more informal and were supported by Legions. There are also some Facebook pages where information can be learned and where people can connect. Two such pages are:

<https://www.facebook.com/canadianwarbridesandfamilies/>

<https://www.facebook.com/WarBrides>

Websites of interest:

<https://www.veterans.gc.ca/eng/remembrance/history/second-world-war/canadian-war-brides>

<http://www.canadianwarbrides.com/>

<http://www.canadianwarbrides.com/stories.asp>

Book: **Ruth Wolfe Fuller** *Silver Lining; The Experiences of a War Bride*

<https://www.amazon.ca/Silver-Lining-Experiences-War-Bride/dp/B01KKPOITI>

Christine Woodcock 10006

Editor: There is also an interesting blog from the British Newspaper Archive about how the 'GI brides' who married American servicemen and others who married Canadian, Australian, Polish and Czech servicemen were reported on by the press of the UK.

<https://blog.britishnewspaperarchive.co.uk/2022/11/21/a-look-at-the-gi-brides-of-the-second-world-war/>

Another Glasgow Irish Story

In a previous story, I wrote about Irish immigration to Glasgow during the Industrial Revolution. I told the story of my great great grandfather Philip Hynds whose death certificate was signed by Dr Mary F Liston in 1909.

My other great great grandfather who came from Ireland to Glasgow in the 1850s was Owen Morrison. By chance, his name also appears on a document with the signature of a notable person.

Census and Church Registers

Owen Morrison was the only one of my Irish ancestors to state in every Census that he came from a specific area in Ireland, namely Sligo. In the earliest Scottish Census I found for him, in 1851, he was living in the Gorbals area of Glasgow with his sisters Margaret and Mary (Owen's twin) and his mother Mary who was a seamstress. Owen was twenty two and a dock labourer, his occupation for the rest of his life.

In 1852, Owen married Agnes Cullen who had been born in Glasgow. Both of Agnes's parents were Irish and she had been brought up in the Gorbals.

In the Census of 1851, Agnes was eighteen and working as a general servant in the home of a family who lived at 129 Renfield Street. The proximity of that address to Clyde Street, the location of St Andrew's Church, could explain why Owen and Agnes were married in St Andrew's Diocese rather than the Gorbals where both their families still lived.

St Andrew's Cathedral

In Glasgow, between 1805 and 1814, the number of recorded Catholic communicants rose from 450 to 3,000, fuelled partly by migration from the Highlands, but mostly by an influx of people from Ireland. There was no permanent place of worship at that time and in 1814, the Reverend Andrew Scott decided to build a new church, located in Clyde Street, on the north bank of the river. The church was built in the Neo-Gothic style by the architect James Gillespie Graham and was completed in 1816. At that time it was known as St Andrew's Chapel.

In 1884, the Archdiocese of Glasgow was re-established and the church became known as the Metropolitan Cathedral Church of St Andrew or Glasgow Metropolitan Cathedral.



St Andrew's Roman Catholic Cathedral, Glasgow ©Michael Dibb (CC BY-SA 2.0)

Clergy in St Andrew's Diocese 1845 -1865

John Murdoch was a Roman Catholic Bishop who served as the Vicar Apostolic of the Western District of Scotland from 1845 till his death in 1865. His co-adjutor or deputy was Alexander Smith from 1847-1861. In 1849, Bishop Murdoch

moved from St Andrews to St Mary's, Calton and later transferred to St John's, Gorbals.

In the 1851 Census, Bishop Murdoch was living in the Priest's House, St Mary's, 68 Abercromby Street. The Civil Parish was Glasgow St John.

Additional Parish Registers

Owen and Agnes Morrison appear to have continued to live in the Clyde area, as they had twins, born there in 1853. They were born on 3 October and baptised on 4 October in St Andrew's Chapel. Sadly, James died only eight days after baptism, on 12 October. Margaret died when she was six months old, in April 1854. Owen and Agnes's next surviving child, Owen, was born in 1857. Their address at that time was 13 Bridgegate, which was a short walk from Clyde Street and the Church.

Signatures of Clergy on Church Registers

On the marriage register of 1852, Owen and Agnes were married by Alexander Reid and on several entries on the church register, the signature of the deputy Bishop, Alexander Smith appears. On the 1853 baptism register for the twins James and Margaret, the name of the officiating priest was John McLachlan. Alexander Smith's signature appears several times, as it did on the marriage register. The baptisms are for babies, the majority under three months of age. However, one particular entry stands out.

The entry is for a boy of two years old and the signature of the priest is that of John Murdoch, the Bishop who had moved from St Andrew's Diocese in 1849 to St Mary's, Calton. Perhaps he had returned

to perform that one baptism, because he knew the family and had baptised their other children.

My Irish ancestors were poor and uneducated and had to leave Ireland to seek work as labourers in Glasgow. In the 1850s they could never have imagined that, in the twenty first century, one of their great great granddaughters would be able to see their names on two documents alongside the signatures of eminent people such as Bishop John Murdoch and Dr Mary F Liston.

Christine Ferguson 10832

Editor: Loosely linked to the War Brides article, [pages 25-27] this statue can be seen in Partick Station near the ticket office. I wonder if they ever looked like this?!



Image: ©2023 Michael Hunter

Revie, Reeve, Reeves or something else?

The authors are first cousins, living in Toronto, Canada. Our Glasgow-born grandmother was an Allan and her mother a Stewart. We were pleased that a great-great-grandmother had a much less common surname—Revie. It would be so much easier to research, we thought, but surname variations presented a different challenge.



Rachel Revie (ca 1837-1915) with son Stephen Allan and daughter-in-law Euphemia Rawson Stewart [Colourised by MyHeritage]

We descend from Rachel Revie, born around 1837 in Glasgow, to Joseph Revie and Sarah McConnell. We haven't found a baptismal entry for her but she appears on the 1851 census for Barony as their fourteen-year-old daughter. We found baptisms in Barony parish for most of Joseph's and Sarah's ten children born between 1830 and 1851.

Rachel didn't appear with the family in the 1841 census for Barony so before DNA testing we wondered if perhaps she was informally adopted after 1841. Autosomal DNA evidence confirms, however, that Rachel is related to both Joseph Revie and Sarah McConnell. We are fortunate that our mothers (born 1921 and 1924) took autosomal DNA tests as well as their first cousin and some second cousins so our reach with autosomal DNA extends further back than if we were relying on data from just our generation. Our mothers and their cousins have autosomal DNA matches to many descendants of Rachel's siblings and to a descendant of her mother Sarah's sister Rachel (McConnell) McNaught and to descendants of Joseph's brothers James and Alexander.

Joseph and Sarah married 14 December 1828 in Barony parish and his surname was spelled "Reevie" in the register. Joseph emigrated to Canada late in life (sometime after Sarah died in 1872) to live with his eldest son James and his family at Oro Station, Simcoe County, Ontario. He is buried there as Joseph Revie.

Unfortunately Ontario death registrations of that period give no information about parents. The Oro Revies spelled their name inconsistently in the early years but by 1900 they seem to have settled on the spelling Reeve. That is the spelling used by their living descendants today.

Joseph Revie owned a double lair in the Eastern Necropolis (Janefield). The twelve burials in the lair book begin with March 13, 1854, Ann Mason, age 86 followed by October 8, 1854, Alexr Revie, age 44 (born ca 1810). The surname is



Memorial inscription for Joseph Revie (1806-1883) at Little Brick Church, Oro, Ontario

consistently spelled Revie in the lair record. The burial register indicates that Ann is the mother of Joseph Reeve of Parkhead. Alexander is probably Joseph's brother and Alexander's burial record indicates that he died of cholera. It is unfortunate that Ann and Alexander didn't live for another year and we would have had information on their parentage in the civil registration records!

Cert. No.	LAIRHOLDER		Age	Lair
5574	Joseph Revie, Parkhead			
Compt. No. 10	Lair No. 79331 and 1925			
Date	NAME	Age	Lair	
1854 Mar 13	Ann Mason	86	7925	
1854 Oct 8	Alex Revie	14 1/2	7925	
1854 Oct 25	David Revie	2	7925	
1854 Nov 21	Alex Revie	1	7925	
1860 Mar 36	Ann Revie	116	7924	
1869 April 7	Agnes Revie	16	7924	
1874 May 2	Joseph Revie	5	7924	
1874 Mar 24	Mary Revie	16 1/2	7924	
1877 Mar 6	Mary Revie	38	7924	
1875 Mar 16	Russell Revie	2	7924	
1879 Dec 13	Robert Revie	11 1/2	7925	
1882 Dec 26	George S. Mitchell	56	7924	

Joseph Revie Lair in Eastern Necropolis

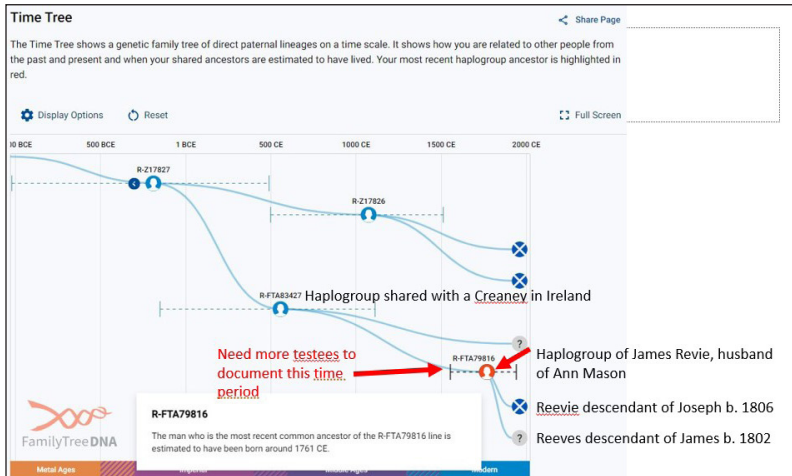
We found a baptism for a William Reeve in Dunbar parish in East Lothian on 21 January 1816. His parents' names are James Reeve and Ann Mason and

James is described as a weaver living in Belhaven Factory. This is the only place where we have found the given name of Ann Mason's husband recorded. We don't know what happened to William Reeve but we found descendants of a James Revie born about 1802 living in Dunbar parish. Some of them emigrated to Pictou County, Nova Scotia and the surname morphed into Reeves.

We worked on the hypothesis that James (1802), our ancestor Joseph (1806) and Alexander (1810) who was buried in the Eastern Necropolis are brothers. All three named their first sons James. James named his second daughter Ann Mason Revie and Joseph named his second daughter Ann. Alexander didn't have a second daughter. So the Scottish naming pattern strongly suggests that the father of James, Joseph and Alexander was named James.

The Big Y DNA test at Family Tree DNA links a Reeves and a Reeve: a Reeves from Pictou County, Nova Scotia, descending from James born 1802 matches a Reeve from Oro Township, Ontario who descends from Joseph born 1806. They have been assigned haplogroup R-FTA79816 with their common ancestor born around 1761. This would be James, the husband of Ann Mason. [The Family Tree DNA Time Tree - image overleaf - shows the Y-DNA connection of descendants of two of James Revie's sons.]

Based on her age at death on her burial record Ann Mason would have been born in 1767 or 1768. If Ann's age at death was accurately recorded, her known children were born when she was in her mid-thirties to late forties so there



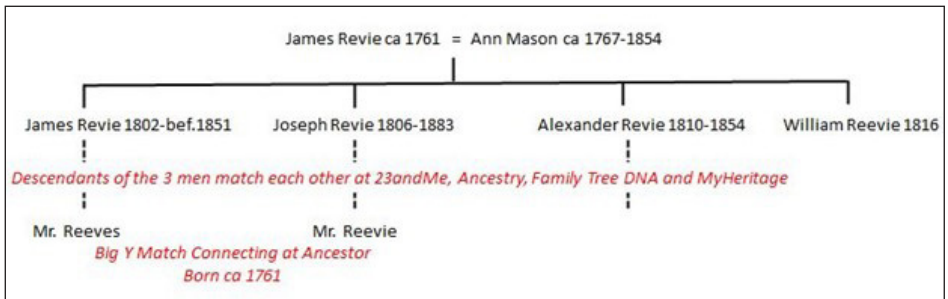
The Family Tree DNA Time Tree shows the Y-DNA connection of descendants of two of James Revie's sons

may be other children whom we haven't discovered yet.

Back in the 1990s Linda corresponded with a James Revie of East Kilbride (EK), one of the founding members of the Glasgow & West of Scotland Family History Society. He had been doing a one-name study of the Revie and variant surnames for years and had identified four distinct lines in Glasgow that he was trying to connect. He provided Linda with a lot of information on our line which was immense help in connecting the autosomal DNA matches to our mothers. One of our mother's DNA matches is an Australian who traced her ancestry back to a Robina Reeves who came to Australia

as a child. This Robina's estimated birth date closely matches that of a Robina Revie, granddaughter of Alexander (1810), whom James (EK) had noted emigrated with her widowed mother and siblings to Australia.

James Revie (EK) had the theory that the Revies came from Ireland to Glasgow in different waves, some via the Kintyre Peninsula. He studied surname variants that include Reavy, Reavie and McIlrevie. Our Reevie/Reeves Big Y testees have a match to a Creaney in Ireland and an estimated common ancestor with him around the year 550.



Now we hope that more Revie/Reevie/Reeves descendants will take DNA tests. Autosomal DNA can link people back to the late 18th century (to the time of James Revie and Ann Mason) and might reveal that they had a larger family. Y DNA will be necessary for earlier times. Perhaps Big Y data will provide the evidence to link the various Revie/Reevie/Reeves/Reavy families of Glasgow that James Revie (EK) was trying to connect back in the 20th century when he had only documentary sources!

We have started to put information about our Revie line on Wiki Tree and will be adding more names and more information. Some of the DNA connections are shown. You will find the profile for James Revie, the first of our line, at <https://www.wikitree.com/wiki/Revie-10>. You can reach us through a Wiki Tree message. If you know that you are related to our Revie line, we hope that you will make profiles for yourself and relevant ancestors and connect to the tree. If you are a Scottish or Irish male with the surname Revie, Reevie, Reeves, Reavie, Reavy and anything similar, a Y-DNA test might link our families.

Douglas A. Palmateer 10578 and Linda L. Reid

Editor: As Douglas and Linda suggest at the start of their article, having a less common surname might make tracing your family history easier, but, as identified, variations and inconsistent spelling can make things slightly more challenging. Thank goodness for 'wildcard' searching on at least some of the online databases.

This got me thinking as to whether any members have undertaken a One-Name Study or a One-Place Study (as in my

mind I tend to connect the two)?

If you are interested the Guild of One-Name Studies has a website which can be viewed here: <https://one-name.org/>

I expect Douglas and Linda have already checked this but I have found a Reeves Study (with variants) on their site. Out of interest, I then did a search for the surnames in my family tree back four generations and only found two studies registered.

Moving to One-Place Studies, I have been able to find reference to a few registered which are local to Glasgow and the West of Scotland through their Society's website [<https://www.one-place-studies.org/>]. They are:

- Muirkirk, Ayrshire
- Ballantrae, Ayrshire
- Rutherglen Cemetery, Lanarkshire
- New Monkland, Lanarkshire
- Glenaray, Argyll
- Ardchatten, Argyll

and links to each of these can be found through the website.

I have just been listening to a talk as part of the 'All About That Place' event which was running online over ten days. This was given by a young genealogist, George Hall, who was involved in setting up the 125th anniversary celebration of his Grammar School in Yorkshire, from which has grown a one-place study. This is his second one-place study, the first being for Liversedge Cemetery where he started by researching and writing biographies of each First World War soldier buried or commemorated at the cemetery and later compiling them into a book which is now on sale. To find out more visit his website: <https://genealogywithgeorge.com/>

Ephemera Corner

Over the decades, the Glasgow & West of Scotland Family History Society has been gifted a number of items by kind donors. Most of the donations have been books, but occasionally we receive items such as pictures, documents, photograph albums and other family papers. To date, these items have been kept in storage, but we are now sharing them on our website in a dedicated area - Ephemera Corner - where we post photos and descriptions of each item. If several pages are involved or you need a closer look or (in the case of collections of family papers) access is needed, interested parties are invited to contact the Centre to arrange an appointment.

We also have a number of photograph collections, digital and hard copy. We are in the process of scanning and cataloguing these, with a view to putting them on the Society website some time in the next few months. Content includes a 1930s tour of the Holy Land, a farming family on Holy Isle off Arran and three generations of a family who left Orkney for a new life in 19th century Edinburgh.

Keep watching our website for developments with the photograph collections, but meanwhile why not visit Ephemera Corner to see if there is anything that relates to your family! <https://www.gwsfhs.org.uk/2023/09/12/ephemera-corner/>

Diana Burns, 7039

Editor: Diana describes an amazing treasure trove of items - and some of those photographs sound as if they must have some great stories behind them.



This ties in really well with our theme for J129 (March 2024) which is 'Using heirlooms, memorabilia and ephemera to tell our stories'.

I am certain that many, if not all of our members will have various items around the house which bring to mind special people, special events and stories about those who have gone before us, and without whom we wouldn't be here now.

So open up the box in which those items are stored, or take down that special 'object' from the shelf and dust it off, or start digging, if needs be, and share with us the stories which are brought to life by those heirlooms, memorabilia and ephemera, together with an image or two.

And, as ever, any other articles linked to family history are welcomed at any time.

Themes for Future Journals

J129: March 2024

Using Heirlooms, memorabilia and ephemera to tell our stories

See the article on facing page for ideas of items you might submit under this theme.

Closing date for submitting articles:
8 January 2024

J130: June 2024

The Scots in India

Following on previous editions looking at Scots moving to other places across the world, this edition will focus on those who migrated to India - with stories of those families and resources that can help in tracking them down.

Closing date for submitting articles:
8 April 2024

J131: October 2024

The impact of war on our families

All of us will have family members whose lives were impacted by war - be it as members of the armed services across the ages, or as the families at home living through the privations of war. Again, we are looking for those family stories and/or resources which can help in developing our understanding of what happened.

Closing date for submitting articles:
12 August 2024

And, as ever, any other articles linked to family history are welcomed at any time.

Calling all GWSFHS members

Do you have marketing or communications skills you could share? Do you have some time to commit? Would you like to join a small working group to help promote and develop the Society?

We know that our members, whether long-standing or more recent, hold a vast range of skills and knowledge, which we would like to tap into to continue to develop the Society to meet the current and future needs of the membership and wider Family History community.

We would like to set up a small, self-managed Marketing and Communications working group, focussing on increasing and retaining membership, harnessing the power of social media, scoping members' needs and improving the online content.

The specific skills we are looking for include: copy-writing, photo management, advertising, surveys, social media, Brevo/SendinBlue, and Wordpress.

If you have skills and experience in any of these fields and are willing to be involved or want further details, I would be delighted to hear from you.

Jean Mackenzie vicechair@gwsfhs.org.uk



From the Editor

Articles needed

As I write this editorial I have realised this is my sixth edition as the Editor. During that time we have covered a variety of themes and a good number of you have contributed your stories, ideas, hints and tips, and provided feedback. All of this is appreciated, and without it the Journal wouldn't happen!

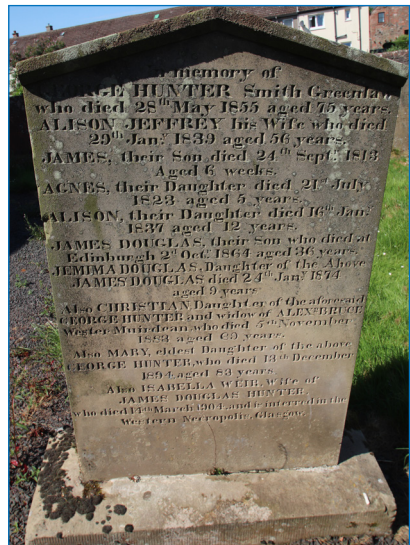
However, we need more contributions: more examples of your experiences of 'doing' family history; more images; more stories of your ancestors and their lives. With a range of different contributions we can learn from each other and hear various 'voices', providing different perspectives on all aspects of genealogy and family history.

On page 35 there are details of the themes for next year's Journals and I hope some of them might encourage you to make a contribution. However, please remember they are essentially suggestions or triggers to start you off, so if they don't appeal or don't work in with your family history we are more than happy to receive contributions that come from your own research and interests.

As I've indicated before, if you have an idea but are not quite sure where to start let me know and we can work it through together. All contributions should be sent to editor@gwsfhs.org.uk with a copy to articles@gwsfhs.org.uk and I look forward to my inbox filling up over the coming months.

Tracking down gravestones

What do you do when visiting a place your ancestors once inhabited? First, check out the churchyard! In the summer Michael and I visited Greenlaw in Berwickshire, where his 3x great grandfather, George Hunter, had lived and worked as the village blacksmith; and from where some of his sons, including Michael's 2x great-grandfather, (another George Hunter), moved to Glasgow and made it their home. But would we find his gravestone? Yes we did, standing proud, close to the Church, still fully legible and commemorating a good number of his ancestors including, on the reverse, his 4x great grandparents.



Gravestone of George Hunter (1780-1855) and family: ©2023 Michael Hunter

Sadly, a trip a week later to cemeteries in Durham and Yorkshire to track down some of my ancestors was not quite so positive. We eventually found the graves but they were in very poor repair, with the stones either at a precarious angle or

having fallen over completely, although luckily face up.

I briefly contemplated getting them fixed but discovered that I would need to own the plots, which I don't, so that was a non-starter. But that led me to wonder why would I want to do it anyway? I have now recorded the spots where the graves are using 'what3words', a GPS record and have taken photographs so even if the stones eventually fall and/or become illegible I can still find their burial plot and pass that information on to the next generation.

Many FH Societies, including our own, have undertaken projects to record monumental inscriptions in some church yards and burial grounds, with ours available to search and purchase through the Online Shop [<https://www.gwsfhs.org.uk/shop/>]. However, they are a static record and may not provide all the information. In particular they only include those for whom a gravestone/marker was erected. I have a number of ancestors, all buried in the same small churchyard in Shropshire, but with only one gravestone for my great grandmother: the only reason I know the others are buried there is from the parish burial registers.

Such projects continue to be valuable, but we probably also need to use the other resources that might help us track down our ancestors and locate their last resting place.

But I'm sure that won't stop us family historians visiting churchyards and cemeteries!

Karen Hunter, Editor 10206

Podcasts for Scottish History

For many, an important piece of family history research is having an understanding of Scottish history. It helps to centre our ancestors in time and place. We can better know the times in which they were living, what their fears and anxieties might have been. What they might have had to look forward to.

Reading large text-like books can feel overwhelming and for some, it is hard to retain the information from chapter to chapter. Often, it is easier to listen to people explaining the history. And for this, we can turn to podcasts.

Spotify, Apple Podcasts and other platforms generally offer podcasts for free, so while you might need to sign up (so you can keep track of the talks and topics that interest you), you don't need to pay a subscription fee. Simply search for:

Love Scotland: this podcast series is excellent and run by the National Trust for Scotland. Generally, the talks are about the various places that the trust is responsible for, many of which have historical significance. There is a particularly good two-part series where host Jackie Bird speaks with Professor Emeritus, Sir Tom Devine (the Society's President) where he talks about Jacobitism, tartan, the highlander experience and all of the things that help the diaspora feel connected to their homeland.

Other episodes include St Kilda, Culloden Battlefield, 1745, Robert Burns, Glencoe, Agnes Toward (of Glasgow's Tenement

House), Robert the Bruce, Culzean Castle and many, many more.

Scotland's History: This series is a bit more eclectic but fascinating nonetheless. It covers topics such as Folk Tales, The Tradition of a Burn's Supper, Christmas in Scotland, the story of Maggie Dickson (Half-Hangit Maggie), Kennetpands Distillery (the world's first commercial distillery), Stirling Castle and more.

Twenty Treasures from Scottish Archives: This one was put on by the Scottish Archive Network where Archives across the country were asked to submit one item in their collection to share as part of the Network's 20th anniversary. As such, twenty items were chosen and they are an incredible look into not only the archives but the history contained within the archives. These include: Earliest surviving bank note (1716), Diary of Cpt Felix O'Neill (1746), Smallpox Vaccination Register (1801-1802), Letter to Gairloch Crofters (1856), Papal Bull of the Foundation of St Andrew's University to name a few.

The Scottish History Podcast: This one offers in depth understanding, in small doses, of various events from Scottish history as well as some other Scottish topics (like whisky). Included topics are: the Stone of Destiny, Rob Roy, Mary Queen of Scots, Bonnie Prince Charlie, William Wallace, the Scottish Wars of Independence, Robert the Bruce, Declaration of Arbroath, Glencoe and the list goes on.

Witches of Scotland Podcast: This one is unique in that it tries to highlight the miscarriage of justice for the women (and a few men) who were accused and executed for crimes they actually never

committed. The guests are historians, authors, artists and advocates who are all united in the desire to get these women remembered and exonerated.

And if you are eager for more, simply use the search tool in your favourite podcast player app and choose the ones that suit your fancy.

Happy learning.

Christine Woodcock, 10008

Editor: If you have any good Podcast suggestions please let us know so we can share them with other members.

A number of aspects of Scottish History mentioned in these Podcasts are illustrated in the exquisite embroidered panels of the The Great Tapestry of Scotland, in Galashiels. It reveals Scottish history and culture as experienced, as well as shaped, by its people. Some of you might already have seen it but if not I highly recommend a visit.

I took many photographs of the panels, but this one seems most appropriate for our Society - Let Glasgow Flourish!

<https://www.greatapestryofscotland.com/>



GWSFHS Library and other resources

Immigration into Glasgow/ Scotland

Collins, Kenneth E

Second city Jewry: the Jews of Glasgow in the age of expansion, 1790 - 1919 2nd edition

Scottish Jewish Archives, 1990

ISBN: 0951320521

Shelf location: S/GLA/COL

Edward, Mary

Who belongs to Glasgow? 200 years of migration

Luath Press, 2016

ISBN: 9781910745663

Shelf location: S/GLA/EDW

Glasgow Jewish yearbook, no.2. 1938-1939: a comprehensive record and handbook of the Glasgow Jewish community, its organisations, institutions, and societies

The City Press (Glasgow) Ltd

Shelf location: S/GLA/ANO

Kaplan, Harvey L

The Gorbals Jewish community in 1901

Gorbals Jewish Community Archives Centre, 2006

ISBN: 0951320564

Shelf location: S/GLA/KAP

Kaplan, Harvey L

Glasgow Jewish journeys

Gorbals Jewish Community Archives Centre, 2006

Shelf location: S/GLA/KAP

Kershaw, Roger

Migration records: a guide for family historians

The National Archives, 2009

ISBN: 9781905615407

Shelf Loc: G/-/KER

Maan, Bashir

The new Scots: the story of Asians in Scotland

John Donald, 1992

Shelf location: S/-/MAA

Maan, Bashir

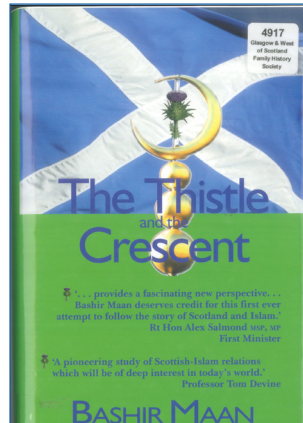
The thistle and the crescent

Argyll Publishing, 2008

ISBN: 9781906134143

ISBN: 0859763579

Shelf location: S/-/MAA



MacDonald, Ian R

Glasgow's Gaelic churches: Highland religion in an urban setting 1690-1995

Knox Press, 1995

ISBN: 0904422666

Shelf Loc: S/GLA/MACD

Articles in the Society Journal

All issues of the Journal are available to members on the Society website.

Convery, Ronnie *The making of Italian Scotland*

Report of a talk given to Society members in November 2016: Issue 108, March 2017, pp12 -14

Edward, Mary *Who belongs to Glasgow?*

Report of a talk given to Society members in March 2019. Issue 115, pp 20-25

Kaplan, Harvey, L *Jewish roots in Scotland*

Report of a talk given to Society members in March 2010. Issue 88, June 2010, pp 16-18

Miller, John *The Lithuanians in Scotland: a personal view*

Report of a talk given to Society members in May 2001. Issue 62, October 2001, pp 6-7

Websites

Denker, Joel. *Sinful Pleasures: Italians and Ice Cream in Scotland*. (Retrieved 29 August 2023)

<https://www.foodpassages.com/sinful-pleasures-italians-and-ice-cream-in-scotland/>

East Lothian Council. Library Museum Archive Archaeology. John Gray Centre. Archive Research Guide, 2.

A brief history of emigration & immigration in Scotland: research guide 2. (Retrieved 29 August 2023)

<https://www.johngraycentre.org/about/archives/brief-history-emigration-immigration-scotland-research-guide-2/>

Fleming, Alexander. *Scotland has been going Dutch since 1066*. Scottish Field, 2017. (Retrieved 29 August 2023)

<https://www.scottishfield.co.uk/travel/scotland-travel/scotland-has-been-going-dutch-since-1066/>

North Lanarkshire Council. CultureNL Museums. *Migration: Lithuania to North Lanarkshire*. (Retrieved 29 August 2023)

<https://www.culturenlmuseums.co.uk/story/lithuanians-in-lanarkshire/>

Our migration story

Colpi, Terri. *Building Italian communities: caterers, industrial recruits and professionals*.

<https://www.ourmigrationstory.org.uk/oms/building-italian-communities-catering-war-service-industrial-recruitment>

Harper, Marjory. *Lithuanian miners in Scotland: migration and misconceptions*.

<https://www.ourmigrationstory.org.uk/oms/lithuanian-miners-in-scotland-migration-and-misconceptions>

Book Reviews

Edward, Mary

Who Belongs to Glasgow?

Luath Press, Edinburgh, 1993 & 2008



In keeping with this issue's theme of people migrating into Glasgow, we chose to review this book from our library's holdings. Mary Edwards was raised in Glasgow and has, as a student at Glasgow University, had a fascination for the way her city has been able to absorb people of varying minorities. Following graduation, Edward worked in Education in Strathclyde for twenty years. During the latter part of her career, she was the

Education Development Officer. More specifically, she was the Development Officer in Multi-Cultural Anti-Racist education. As part of that work, she researched and wrote this book. The first edition of the book was used as a study of Glasgow immigration in all schools throughout the city.

The book covers more than two centuries of immigration into the city and has been divided into chapters, with each chapter discussing a specific ethnic group of people. Each of these groups of immigrants came to Glasgow in hopes of making the city their home. The seven chapters cover: Glasgow Highlanders, The Irish in Glasgow Italians, The Glasgow Polish Community, The Chinese in Glasgow, The Asian Community and Asylum Seekers. She also begins the book discussing Glasgow's role in the Caribbean Slave Trade.

Each chapter is well written, easy to follow and draws on a wealth of research. In each chapter, the author shares not only what brought each of these various groups to Glasgow, but documents which part of the city they called home. As well, Edward talks at length about the social impact on the newcomers (how they were treated) and then discusses what influence their presence had on Glasgow as a city. These long-lasting influences include the Gaelic language thanks to the Highlanders and Irish, sports teams thanks to the Irish and Italians and cuisine thanks to Italians, Chinese and Asians.

Edward also details the academics, the politicians and the musicians in the various groups who have made Glasgow centre stage, for better or for worse.

The book showcases the multicultural diversity of Glasgow thanks to the immigrants who made the city their own. It also is a testament to the fact that "we're a' Jock Tamson's bairns".

Christine Woodcock, 10008

Sima Ahmed *She Settles in The Shields: Untold Stories of Migrant Women in Pollokshields*

Glasgow Women's Library (15 Oct. 2011)
ISBN-10 0952227320/13 978-0952227328

She Settles in the Shields provides a unique opportunity to meet the women who travelled to Scotland from all over the world, in search of family, love and security.

Told in their own words, the women reveal a fascinating story of hope, isolation, warm welcomes, cold weather, racism and the quest for acceptance and integration. Many of these women have made significant contributions to the Pollokshields community, witnessing major changes along the way.

Featuring a wealth of photographs, the book explores the migrant women's early lives before coming to Scotland, and charts their feelings and impressions on arrival, and their experiences of education, work and community. It also provides an intimate insight into family, intergenerational differences, and, on a more light-hearted note, of food, fashion, relaxation and celebration.

The story of Pollokshields' migrant women is one of hope and despair, challenge and success. It is the story of the women who have created and raised a whole generation of 'new' Scots. It is

therefore part of the ever-intriguing story of Scotland.

taken from <https://womenslibrary.org.uk/shop/she-settles-in-the-shields-2/>

GILLEN, Vincent P

Greenock Cemetery Great War Memorials
Cartsburn Publishing, 2018

ISBN: 978-0-244701963

Shelf Loc: S/RFW/GIL

In Greenock Cemetery there are 100 Commonwealth burials of the 1914-18 war, one being an unidentified British soldier. Many family headstones remember men (and two women) who died in active service or as a consequence of their service in the First World War.

Many men from Inverclyde served with the 5th Argylls who were based at Fort Matilda or with the Clyde Royal Naval Volunteer Reserve which became part of the Anson Battalion of the Royal Naval Division. Many of these men fell at Gallipoli in 1915.

Some of the men had emigrated and served with units raised in their new homeland, such as the Australian Imperial Force. Some men returned to Scotland to enlist locally.

Men who died after the 31st August 1921 are not commemorated by the Commonwealth War Graves Commission but they might be commemorated on family monuments stating their war service. Many men suffered after the war and their lives might have been shortened by the effects of gas, wounds and shell shock.

Vincent Gillen compiled this book to remember the service men and women buried or commemorated in

the Greenock Cemetery. Each one of them has a page with a black and white photograph of their memorial and a brief biography stating their occupation, family connections and war service. Some pages have a photograph of the soldier, sailor or airman. Some of these photographs were extracted from contemporary newspapers; others appear to be photographs taken at the date of enlistment and held by their family.

The deceased appear in the book in alphabetical order. Each page states their full name, date of death and place of burial. Their serial number, rank and date of birth are not given, although often their rank is mentioned in their biography. No lair numbers are given although the nominal index at the back of the book includes the section number. There is a map of the cemetery showing the location of the sections and so visitors should be able to find the monument of their ancestor or relative without too much time spent wandering around.

You may read this book in our library. If you are unable to visit us in person, please send a request to our research team who can lookup someone on your behalf. You may buy a copy of the book in paperback or as a downloadable PDF from Cartsburn Publishing; see <https://www.cartsburnpublishing.com/>

See also <https://www.cwgc.org/visit-us/find-cemeteries-memorials/cemetery-details/74262/greenock-cemetery/>

Murray Archer, 4316

ADOLPH, Anthony

In Search of Our Ancient Ancestors

Barnsley: Pen & Sword 2015

ISBN: 978 1 47384 921 1

The proud boast of many family historians is *'My ancestors arrived with William the Conqueror'*.

Except they probably didn't - only a very few of us can actually verify this claim. Anthony Adolph however has taken his ancestry much further back, to single celled eukaryotic protozoa, drifting through the oceans 2,100m years ago. As our infinitely distant ancestors, the author refers to the various creatures along the evolutionary path in the first person plural - it was where 'we' all came from.

In Part One - the 'Book of Life' - the author describes the initial development of life on earth, from the primal seas onto dry land. Part Two - the 'Book of Man' - covers the emergence of the primates, against a backdrop of the geological upheavals that were reshaping the world's continents. From the primates developed homo erectus, whose descendants included homo heidelbergensis, homo sapiens, homo floriensis and the Denisovans. Some interbreeding between the family branches has shown up in modern DNA, and many people can claim 2-3% Neanderthal lineage.

Part Three - the 'Book of Ice' - explores the world of the first modern humans during the Ice Age, when some of the earliest markers for European male-line haplogroups have been identified, enabling the family historian to discover how they fit into the story of humanity's struggle to survive in a frozen land. The author then develops his belief that

mankind's final evolutionary jump was through art, in cave paintings executed 40,000 years ago.

Part Four - the 'Book of Grain' - visits the world after the end of the Ice Age, when the first cities appear and metal working impacted on human development and behaviour. After the collapse of the Roman empire, waves of invaders reached Britain, penetrating as far as south-western Scotland, and bringing with them male-line haplotypes, even including A, the original African male line.

In his final section - the 'Book of Myths' - Anthony Adolph looks at the ways in which human beings have tried to rationalise their origins, in legends that explained why we are all here. Every culture had one, mostly involving supernatural creatures doing improbable things, resulting in the creation of an earth inhabited by human beings. The author cautions against trying to connect the myths with reality and instead advises viewing the legends and scientific facts as two different narratives by which we have tried to make sense of our beginnings.

Although in his final chapter, 'How You Fit Into The Story', the author demonstrates how DNA testing enables us to understand our part in evolution, I am not sure that this is necessary. I thoroughly enjoyed reading 'In Search of our Ancient Ancestors' for its own sake, as a vivid account of the development of living creatures on planet Earth.

Diana Burns, 7039

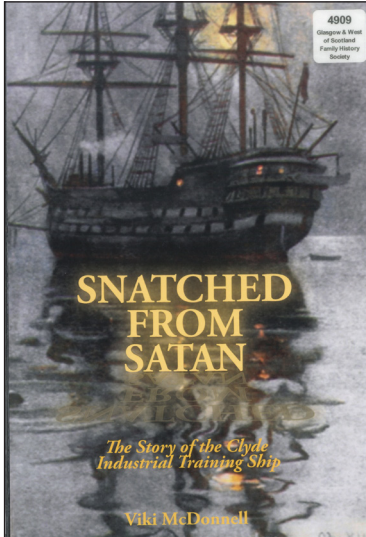
MCDONNELL, Viki

Snatched from Satan: The Story of the Clyde Industrial Training Ship

WL Publishing, Greenock, 2023

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In the 1860s, there were many destitute and homeless children on the streets. These children committed crimes due to desperation or boredom. The Royal Navy was undermanned due to the end of impressment after the defeat of Napoleon in 1815. Civic leaders saw an opportunity to divert boys away from the streets to naval training rather than an industrial school.

The Admiralty agreed to transfer decommissioned warships to local committees around Britain for use as training ships. These committees were responsible for the training. The boys were not recruited into the Royal Navy although the authorities hoped that the training ships would provide a supply of recruits when the boys were older and had completed their training. In fact,

most of the boys went into the merchant marine rather than the Royal Navy.

In 1869, the Admiralty gifted *HMS Cumberland* to the committee for the Clyde Industrial Training Ship for Destitute and Homeless Boys. The President of the executive committee was Mr John Burns, Chairman of the Cunard Shipping Line. The other committee members were Clyde shipowners, merchants and clergy.

In 1889, *HMS Cumberland* was burnt (boys were prosecuted for wilful fire raising) and replaced by *HMS Empress*. The committee used *HMS Empress* until 1923 when the scheme ended.

Snatched from Satan tells the history of the scheme with a series of short biographies. There are chronological and alphabetical lists of the names and causes of death of 95 of the boys who died while they were trainees. As usual, we know more about the committee members and officials than we know about most of the trainees. I wonder if lists of trainees survive somewhere?

Murray Archer, 4316

Editor: Viki has recently updated another book she has written, Greenock's Jewish Community 1880-1940 which was initially written for the 25th anniversary of the Jewish Archives at Garnethill. The Jewish burial plot in Greenock has recently been refurbished and re-dedicated. The Appendices in the book list details of every birth, marriage and death of Jews in Greenock over the period mentioned. We are advised it is available from the Scottish Jewish Archive Centre at Garnethill.

Letters and Queries

The Editor welcomes letters and queries from members for inclusion in the Journal. They can be emailed to editor@gwsfhs.org.uk or sent by post to the address on the back page.

Co-incidences

I was delighted to see my article on my great grandfather Robert Currie appear in Issue 127, but was amused to note an extraordinary coincidence on the cover. The image to the bottom left showed Robert's grave in Riddrie Park - but the picture next to it, drawn from a different article entirely, showed the Presbyterian monument next to Joymount Presbyterian Church in Carrickfergus. This was in fact the church of my grandmother, Robert's daughter Jean (who was pictured on page 9), and the building where my parents married in 1969! Just out of frame, to the picture's right, are six houses at Robinson's Row, leading up to the church, one of which was my grandmother's home for over 20 years, and my own home for two years as a child after my father inherited it. I actually attended the Boys Brigade in this church for a year, before we moved house in Carrick in 1980. Seeing the picture brought back a few memories!

Chris Paton, 10860

I've just been reading the new Journal and was astonished to find references to some of my aunts and an uncle. They are mentioned in the article on Holmwood House as they were employed as servants of the Pattersons. Many years ago, I took my remaining, elderly aunt Kathy to Holmwood House as she remembered having visited it before

WW2 when her older sister, Lizzie worked there. When I told staff this, they asked to interview Kathy; I took her back for that and she told them lots that she remembered from that time. We also had a photo of my grandparents taken in the rose garden when they were visiting Lizzie. The staff were extremely kind and later produced an informative table plaque on my aunt Lizzie which was on display in the kitchen area.

I assume the writer of the Journal article, Jean MacDonald, was the woman who interviewed us at the time for the National Trust there. Their families will be delighted.

Annette McGarill, 7700

Editor: Jean McDonald has confirmed that she was indeed the person who met Kathy and she has included her information and pictures in a presentation she has given to many organisations.



Also Elizabeth, our Membership Secretary provided the following information: James Gray who lived in Holmwood House was

a member of the church at Pollockshaws East. When he died his wife gave to the church three stained glass windows in his memory. The original church was knocked down and a new one built close by. The windows originally faced Pollokshaws Road but are now lit up on the inside of the new church. [Image on facing page ©Elizabeth D Smith.]

Can anyone help?

I am looking for the family of James Bain. According to my research, he was born in Luss, Dunbarton, Scotland, 27 Jan 1739 of Walter Baine and Helen Walker. This was verified by a ScotlandsPeople's christening record. There is no guarantee that this James Bain is the same one who is found in Randolph County, North Carolina around the time of the American Revolution, but I would like it confirmed.

Based on the Big-Y 700 DNA test, my brother matches a descendant so closely that his current end SNP of I-BY65551 mutates to my brother's and another Bain of Canada's DNA to I-BY115289. All three are supposed to go back to the same common ancestor. Unfortunately, I have found little information in Scotland. Most is found in North Carolina. James wife was allegedly named Margaret and is so named in his will, along with 5 children: Mary (Polly), Amos, James, John, and Jonathan. According to information the DAR (Daughters of the American Revolution) has, James "may" have come to the colonies with two brothers, John and William. If this fact pattern sounds familiar, please contact me. Many thanks.

Susan Clasen 10038 slclasen@msn.com

Did you know?

Have you come across Scottish Indexes yet? Emma and Graham Maxwell run the site [\[https://www.scottishindexes.com\]](https://www.scottishindexes.com) and have an index to 1000s of historical records, which are expanded regularly and which can be searched for free, and a learning zone where you can find useful tips and how to guides to help you trace your ancestors and find out more about each record set. In September they announced the release of two major new collections on their site.

Court of Session case index: [\[http://www.scottishindexes.com/coveragecs.aspx\]](http://www.scottishindexes.com/coveragecs.aspx) with 600,000 entries already included and more to come and, in the Learning Zone, a presentation by Graham explains more [\[https://www.scottishindexes.com/learningcs.aspx\]](https://www.scottishindexes.com/learningcs.aspx)

Crown Office Opinions: This provides an insight into early 19th century cases which didn't go to trial.

They also run an online Conference four times a year, with timings to work for people wherever they are in the world. Their next one is on Saturday 25 November with the Theme of 'Family'. See their website for more details.



Free online Event

Scottish Indexes Conference
SATURDAY 25 NOVEMBER 2023

FAMILY

Learn how to trace your Scottish family history

www.scottishindexes.com

Programme of Meetings

16 October	<i>History of the Bank of Scotland and its predecessors</i>	Sian Yates
20 November	<i>Historic Environment Scotland in and around Glasgow</i>	Joe Waterfield
11 December	<i>Glasgow's Ties to Covenanting</i>	Jimmy Fisher
15 January 2024	<i>My Ancestors were Irish. Or Were They? Origins of Irish Surnames</i>	Natalie Bodle
19 February	<i>Royal College of Physicians and Surgeons - Library Heritage Collection</i>	Clare Harrison
18 March	<i>18th Century Doctors</i>	Lesley McIlhagger
15 April	<i>Women in the Air Force</i>	Clare Wilson
20 May	<i>A Different Class of Lunatic</i>	Catriona Haine
17 June	<i>How to research the history of your house</i>	Lorna Kinnaird
15 July	<i>Using FamilyHistory for Scottish Research</i>	Alison Spring

These meetings will be held in the evening, (7.30pm BST/GMT) via Zoom. To register for any of these sessions please see the links on the GWSFHS website.

The website also provides more information about the individual talks and the speakers.

Don't forget we are 'extending' the monthly meetings for a while after the presentation/ Q&A session to give people a chance for more of an informal conversation and we look forward to some of our members joining us.

Please remember if you miss one of the talks when it is first 'broadcast', there is a link to the recordings through our website, providing the presenters give us permission.

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Please note that the phone will only be answered when the Research Centre is open. If you want to contact us otherwise we suggest using the Contact Form on the Website: <https://www.gwsfhs.org.uk/contact/>

Research Centre

The Research Centre is open on Tuesdays, Thursdays and Saturdays from 1-4pm. There is no need to book unless you want to ensure access to one of the computers.

Christmas Closure: Last day open will be Thursday, 21 December 2023; re-opening Saturday, 6 January 2024.

e-News – monthly newsletter

The Society sends out an email newsletter open to both members and non-members. To receive it, you have to sign up because the software operates with extra security and permits people to unsubscribe. The sign-up is in the footer of each page on the website.

Previous issues can be seen at: gwsfhs.org.uk/services/e-news-archive/

The e-News editor welcomes contributions which can be sent via the email above.

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