

The Pincock Ancestry



*Where they came from and their
history in Canada*



Fred Pincock

To my children

Chris, Mark and Heather

Preface

The purpose of this book is to document the family genealogy of the ancestors and descendants of James Pincock (1849-1933). One might wonder why a book starts in the middle of a family history. The explanation requires a bit of modern day family history.

When my daughter Heather was about 10 she and her cousin Kathy were visiting their grandfather, George Leyland Pincock (1916-2000). One afternoon, George drew a family tree, from memory, starting with James' father and descending through the generations to Heather and Kathy. This was quite an impressive document and all who saw it thought it remarkable that George could do this from memory. As I started my investigations, this chart proved remarkably accurate and was of great assistance in corroborating other information I found during my research. The only major fault I found with this chart was that it omitted two of James' sisters, but more on that later.

This document was misplaced, lost in a filing cabinet, for several years, but in one of those mysterious events was found by Heather, while cleaning out some old papers. The document was almost thrown out, but Heather, leafing through a file of old bills, found the original, completely misfiled, and preserved it for us. One wonders how many family histories have been discovered and preserved by such random events.

This original family document was the starting point for the investigation into genealogy which I undertook shortly after my retirement as a research project. Anyone who has undertaken such research, especially in the age of the internet, knows that it can be fraught with problems, errors, but also

opportunities. I am told that professional researchers, those that are unscrupulous, can develop a family tree which “proves” your family descends from Henry VIII, or some other notable person. However this is not my objective.

My objective, to the best of my ability, is to document for my heirs, the history of our family and ancestors. While genealogy can trace ancestors and provide various dates of births, marriages and deaths, it is also my desire to provide information that will give life to some of these people. This is the difference between genealogy and family history. While genealogy can trace a pedigree of ancestors, a family history can provide some facts and stories about these ancestors and, to a certain extent, bring them alive for ours and future generations. As one British poet states;

*The art of Biography
Is different from Geography.
Geography is about maps,
But Biography is about chaps.¹*

While it has been necessary to cover a lot of geography, I trust this story is more about biography and chaps. I would also like to make a comment about footnotes and sources. Throughout the text I have added references as End Notes. While this provides information on all the sources and references for those who want to do further research, it hopefully is not a distraction to the story for those who just want to read the text. I have in many cases added a web site link to the source. As the internet grows and evolves, some of these links may become outdated and no longer work. However the information is valid and should be obtainable somewhere on the web if a link becomes outdated. I also have many documents in my computer files which corroborate the information. These files will be retained for posterity and for anyone interested in future research.

¹ Bentley, Edmund Clerihew; *Biography for Beginners*, 1905?

In several places I have included a note in square brackets such as; [*more research...*]. This will indicate to a reader that I have not been able to pursue this research, but someone else may wish to investigate this situation further. In some cases I have included a potential source for this research.

One other reason for starting this history with James Pincock is that he was our Pincock direct ancestor that initially came to North America. There are other Pincocks (not direct family) who came to North America earlier, but more on that later. While James was not a major historical figure in the traditional sense (e.g. politician, celebrity), the events of his life have been documented in various publications and newspaper articles. Using this as a starting point has permitted me to trace ancestry in England and descendants in Canada. James Pincock was the first, and the only one of his immediate family, to make the decision to leave England and start a new life in North America, specifically Newfoundland. It was this decision that resulted in the Pincock name eventually relocating to various parts of Canada and resulted in the spreading tree described in Chapters 6 and 7. While there are a few others with the name Pincock, either natural or marital in Canada, the vast majority can trace a direct pedigree to James Pincock (1849 – 1933).

While every effort has been made to ensure the accuracy of the information, there are likely to be some errors. Those errors are mine and due to my erroneous research; which hopefully others in the future will discover and correct.

I would like to add a comment on the dedication of this book to my children. While I am proud of my ancestry and the bits of history that I have found, I am most proud of my children and their accomplishments. Each in their own way is a credit to the Pincock name and the heritage that has been passed on to them by their ancestors.

As a final note, I would like to thank my wife Patricia for her support and assistance to this project. On many occasions she must have wondered if the hours spent on research and writing would ever result in a final product. She also took the

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time to read several drafts including the final proof. She provided many useful comments and suggestions for improvement. There is no doubt in my mind that without her support and encouragement this project would never have been completed.

FJP

October, 2014

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1. The Story Begins

James Pincock was born in the town of Clayton-le-Woods, Lancashire in England in 1849 and died in 1933 in Winnipeg, Manitoba. In addition to a marriage date and identification of children, this could be the extent of a genealogy capsule of his life. However his life encompassed a broad expanse of both time and geography and was filled with many experiences and accomplishments.

Who was this person and where did he come from? What experiences did he have during his life? Are there generations to succeed him and where are they now? This history is intended to provide that information.

Using George Pincock's chart¹, my first starting point for research, the family was discovered in the various English census files. Not surprisingly, I found many Pincocks in the

early census reports of England. As you will note from the original chart, James' father (John Pincock 1822 – 1895; those dates are not on original chart and were discovered later) reportedly had five sons. I was bewildered for some time, as I could not find a family with the correct number and names of children. I thought I was on the right track, but the chart from George Pincock did not identify any daughters in the family. Any Pincock family that I could find in the census returns had daughters. While I was confident I had identified the correct family, since the sons' names corresponded to the chart, I was hesitant to proceed on this assumption as all genealogists will tell you that there is a need for corroborating evidence. Fortunately this was provided by a journal written by one of James' sons that clearly states;

*"Grandfather lived in the cotton mill district of Lancashire and his sons, including my father James, worked long hours in the mills as very young boys. Grandfather Pincock had five sons and two daughters."*²

I obtained a copy of part of this journal from a relative (first cousin once removed) whom I have never met. I was given his address by my Aunt Olive and after some initial correspondence he was kind enough to send me the first few pages of a journal his father had written. After this initial sentence the journal provides names and some information on each of James' siblings. These names and other information clearly confirmed that I had identified the correct family in various census returns and was the base as other research was undertaken on the Pincock family.

Little is known of James' youth, but I have managed to find some specific facts. I discovered his baptism record in the transcribed registers of St Andrew Church, Leyland. It should be noted that this only shows the baptism date and not the birth date. I only found the actual birth date from the registration of his death, although a copy of his birth

registration is available from the Lancashire Registry in Preston, England. This was not the starting point, but I found this record later which confirmed his birth.

The first evidence I found of James was in the 1851 census³ of England. It is not my intention to bore you with the research methodology undertaken, but I will clarify this point. I did not just look up the 1851 census and find a James Pincock and decide that was the relative I was seeking. In fact if I had done so, I would have had four James Pincocks from which to choose. I researched several sources and found in the 1861 census a John Pincock with sons, William, Robert, James and John. However there were also two daughters in the family, Mary and Ellen. This corresponded to the family journal I had and therefore satisfied me that I had the correct family. Using the names and ages from the 1861 census, it was possible to link the family to the 1851 census, even though the last four children had still to be born.

The 1851 census provided an extra bonus of information. The family was living with a Robert Moss and it clearly shows that James was a grandson and his mother was the daughter. Thus by this fortuitous occurrence, I was able to establish Ann's maiden name. I subsequently verified Ann's maiden name from a web site that records all births, marriages and deaths in the county of Lancashire. The census also identified their residence as Clayton Hall, which is a small estate clearly visible on the map in Annex 2.

In the 1861 England census⁴, James, at the age of 11, and his brother Robert, age 12, are listed as scholars; however his older brother, William at the age of 14, is listed as a cotton weaver. In Chapter 2 there is a section on 'Children and Working Conditions'; which explains that the age of 13 is the dividing line between a child and 'young person'. A child could work, but had to attend school part of the day; while a 'young person' was not required to attend school.

Further research into the parish records of St Andrew church reveals the baptism records of each of the children⁵ of

John and Ann (Moss) Pincock (See Annex 5). I will discuss these siblings in more detail in Chapter 4.

The 1871 census provides new information on James. The family has now moved to Farington and all except James' mother are listed as working as cotton weavers. However, James is shown as having two occupations which provides the initial indication of James' future. Under occupation the entry for James, who was 21 at the time, clearly states;

“Check weaver and local Methst preacher”⁶

By way of interest here is a definition of a ‘check weaver’. This is presumably a task for a more experienced weaver.

“A weaver who used a loom that used more than one shuttle, each of which had a different coloured bobbin in order to produce checked cloth.”⁷

Of course the more interesting part of this item is the second part where he is identified as a local Methodist preacher! It is unlikely he had extensive formal training, although he may have been connected with Joseph Laurence (see Chapter 3). However, he has definitely joined the ranks of the Methodist religion and its strict code of behaviour.

The census also clearly shows that the family is now living at 19 Spring Gardens, Farington. It is worth mentioning that this was a matter of confusion to me for sometime. Since I was always under the impression (from family stories) that the family came from Leyland, I initially concentrated research in that town. Finding an old map of the town and the location of St Andrew Church, I noted there is a Spring Gardens in Leyland. I jumped to the conclusion that this must be the family residence. This is the type of mistake that genealogists warn amateurs not to make!! I laboured under this mistaken reasoning for many months and it was not until 2010 that some more pieces of the puzzle fell into place.

I discovered on the internet a web site for the Leyland Historical Society.⁸ I was quite pleased to find this as it had

interesting descriptions and pictures of Leyland, the church and the school. It even describes local walking tours around the town which are quite informative. However, on another part of the web site, there was a similar description of Farington, a village just north of Leyland. The sentence that confused and alarmed me was as follows;

“...between the junction of Lydiate Lane and the mill village at Spring Gardens, now all known as Stanifield Lane, though detailed on the map as Staniforth Lane.”

It further describes that these cottages (row houses) were built in 1850, designed for housing cotton mill workers. With the exchange of a few emails with the President of the Society, I confirmed that there was a Spring Gardens in Farington and he even sent me a picture which you can see on the next page. Upon re-examining the census forms, I also realized I had made a mistake. The census forms for 1871, 1881 and 1891 clearly state the town as Farington, not Spring Gardens, Leyland. My ignorance of local geography contributed to this initial error as I was not aware of the distinction between Leyland and Farington. There is a map in Annex 2 which shows the location and relationship of these communities.

The picture on the next page provides a picture of Spring Gardens in Farington, which is now Stanifield Lane, as it must have appeared early in the 20th century. I also have a picture from Google Earth of the current address 19 Stanifield Lane in Farington. The exterior is little changed, except the fence is gone (apparently the scrap was used to make war materials in World War II), but presumably the interiors have been modernized.



Spring Gardens, Farington 20th Century

There is still a mystery of the location and identity of the picture on the following page. This picture was provided by the family and is labelled “Pincock House, Leyland”. There is a little bit more information which may assist in this detective work. In James’ sons journal there is reference to a house where James was born and lived. This is included in a description of visiting his Aunt Ellen in 1916:

“She, at the time, was living with an elderly couple and I hired a horse drawn cab to take Aunt Ellen and this elderly couple into the countryside to visit the house in which my father was born and lived.”⁹

In my mind, the reference to the country leads us to the Clayton Hall location. Regrettably, Clayton Hall is now in ruins, so even if this was the location, the house does not exist. James and his parents were living at a house at Clayton Hall in the 1851 census when he was 1. In all likelihood he was born there as that was the residence listed in his baptism. While there is no specific reference to the fact in the journal, there is a distinct possibility that Ellen was also born in the same house.

It should be noted that the family had moved to a different location by the 1861 census. While they were still living in Clayton-le-woods, the house address was now Clayton

Brow. I am not sure of the exact location of this house, although there is a Town Brow shown on maps which may be the spot.

It is possible this picture is not the house visited and is therefore not the birth place of James. It does look like a more substantial house than the residence of a farm family or cotton weavers. The Pincock name is found in this area for centuries and in fact to this day, there is a Pincock Street and a Pincock Brow south of the town of Euxton. Historically this was the location of a Pincock Mill. It is possible this is a picture of a Pincock residence at that location.



Pincock House, Leyland¹⁰

If you examine the census returns, you will note that by the 1881 census, the family had grown up and had started to move on. I will explore the subsequent history of James' brothers and sisters in Chapter 4. I will also explore the ancestors of John Pincock and Ann Moss in Chapter 5.

There is no sign of James in the 1881 census in the area or even in England; you may have already guessed that he is no longer in England. However this will be clarified in Chapter 3.

With this introduction the story is just beginning. However we have established James' birth and some basic facts of his childhood. It is possible that a more in-depth research of English records may uncover more information on his

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education and his entrance in the Methodist ministry. However, it is now time to move on and describe more aspects of the Pincock family history, however first we need to learn more about Lancashire history, the communities already mentioned and some aspects of life at this time in the area.

2. Lancashire

This chapter is intended to provide some background and perspective of the period of industrial growth and development of England in the early to mid 19th century. There is limited mention of the Pincock family in this chapter as I have no direct sources to provide insight into their lives during this period. Nevertheless, these events did have an impact on their daily lives and their future aspirations.

James was born in 1849 and thus did not experience the worst of the conditions as described in this chapter although he would have been a teenager by the end of the Cotton Famine. However his parents and grandparents would have lived through these times and probably had many stories to tell of the period.


History and Geography

There are far more definitive histories of Lancashire, than can be provided here. My purpose is to give you a brief snapshot of Lancashire and provide some context to family life at the time. If you are not familiar with Great Britain counties and their geography, I have provided a few maps in Annex 2 to assist.

Today, the villages and towns that are of interest to this story can be found by travelling north on the M6 Motorway. This highway is a major highway on the west side of England. North of Manchester and Liverpool, at Exit 28, Leyland and Farington are to the west and Clayton-le-Woods is to the east. Clayton-le-Woods is a village today and part of the administrative area of Chorley. Farington is not part of Leyland, but is just to the north of it and unless one is aware of the history, one would miss the sign "Welcome to Farington" at the corner of the aptly named Boundary Street and Stanifield Lane. Leyland is the major town of the South Ribble District.

This whole area of Lancashire was historically known as the 'Hundred of Leyland'. One of the first references to Leyland is in the Domesday book. This was a survey commissioned by William the Conqueror to discover the resources and taxable value of all the boroughs and manors of England and was completed in 1086.

The Hundred is described as follows;

 HIS hundred is about sixteen miles in length, from Martin Mere on the west, to Chorley Moors on the east, and fourteen miles in breadth, from Penwortham on the north, to the extremity of Standish parish on the south; and is bounded on the north by Amounderness, on the north-east by Blackburn, on the south-east by Salford, and on the south-west by West Derby. It consists of eleven parishes, viz:—Brindle, Chorley, Croston, Eccleston, Hesketh-with-Beaconsall, Hoole, Leyland, Penwortham, Rufford, Standish, and Tarleton, which are divided into forty townships. Though the smallest hundred in the county, and bearing no comparison with any of the others in modern improvements or commercial importance, yet it is a very interesting district, and, in Saxon times, was

The term 'Hundred' is used as an old system of division in England. Before the 'shires', areas of Land were called Hundreds, a Saxon name, capable of supporting a hundred families and also capable of providing 100 fighting men.

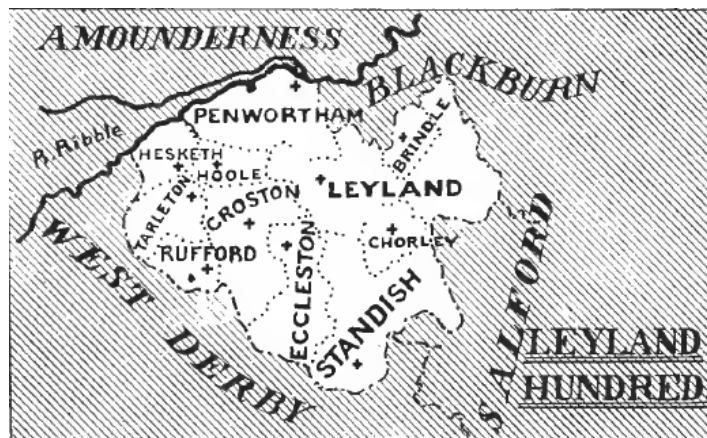
Here is a good description of Lancashire. While the original reference is given, this is an extract from Lancashire Character Assessment; a more modern publication.

In 1842 Barclay's Complete and Universal Dictionary summarised the county as;

A county of England lying on the Irish Sea, and bounded by Cumberland, Westmoreland, Yorkshire, and Cheshire. It is 75 miles in length, and 30 in breadth. It is divided into 6 hundreds, which contain 27 market towns, 62 parishes, and 894 villages. This county comprises a variety of soil and face of country; there being mountains of more than 2000 feet high, in the north and eastern parts, with wide moorlands or heaths amongst them; extensive bogs or mosses, which yield only turf for fuel, and are very dangerous; and some most fertile land for agricultural purposes. it yields iron, coal, slate, and other building-stones; salt, &c. &c. Grazing is more attended to than agriculture. The fisheries, both in the rivers and the sea, are valuable. As a commercial and manufacturing county, Lancashire is distinguished beyond most others in the kingdom. Its principal manufactures are linen, silk, and cotton goods; fustians, counterpanes, shalloons, baize, serges, tapes, small wares, hats, sail-cloth, sacking, pins, iron goods, cast plate-glass, &c. Of the commerce of this county, it may suffice to observe, that Liverpool is now the second port in the United Kingdom. The principal rivers are the Mersey,

Our interest in Lancashire is mostly restricted to the parishes of Leyland and Penwortham. A brief description of each of these parishes is provided below. The distances are not great, and in fact, the communities of Leyland, Clayton-le-Woods and Farington are within a few kilometres and adjacent to each other. A map showing the region and the towns is provided in Annex 2. To give this some perspective, the size of the Leyland Hundred as shown below is smaller than the land area of the Town of Oakville.

It is a bit confusing that Leyland is used to identify a Hundred, a Parish and now a township and village. The easiest way to demonstrate this is to provide a picture; here is a map of the Leyland Hundred (which today might be the equivalent of a township).



Map - Leyland Hundred ³

One can see the boundaries of Leyland parish (dotted lines) within the Hundred. Then within the parish, the + marks the village of Leyland. The descriptions below provide narrative explanations of these boundaries.

While there are many early descriptions and Gazetteers, one of the best I have found, published in 1830 states;

LEYLAND, a hundred, bounded on the north by the river Ribble, on the west and south by the hundred of West Derby, and on the east by the hundreds of Salford and Blackburn. It contains only one market town, eleven parishes, comprising 40 townships, 7711 houses, and 44,583 inhabitants. Leyland is by far the smallest hundred in the county; it presents nearly throughout a flat surface, and the eastern part has been subject to inundations of the sea. Its wealth chiefly consists of agricultural produce.

4

The Parish and town are also described. The church described is St. Andrew; more on which will be written presently.

LEYLAND, a parish and township in the hundred of Leyland, 6 miles S. from Preston. Inhabitants 3173. A vicarage in the archdeaconry of Chester, value £11. Patron Rev. J. Baldwin. Leyland is a pleasant village, anciently of more importance than at present, since it gave name to the hundred. The church is a handsome structure, with a fine arched roof, unsupported by a single pillar, and offering a noble space for public worship. It contains many monuments of the Farington family. Here is a school with a small endowment by queen Elizabeth. A mile south of the village is Shaw Hall, the seat of William Farington, esq., a large irregular structure, having several fine apartments; and a museum with many valuable pictures, and some fresco paintings brought from the walls of Herculaneum. Two miles to the north-west is a large morass called Leyland Moss, but which is in the adjoining parish of Penwortham; the parish of Leyland contains nine townships:—

	<i>Inhabitants.</i>
Clayton le Woods . . .	801
Cuerden	569
Euxton	1360
Heapey	530
Hoghton	2111
Leyland	3173
Wheelton	1186
Whittle le Woods . .	2083
Withnel	1146
Entire population . .	12,959

5

A further description of the economic activities in Leyland is provided;

“The cotton manufacture was introduced about 1830, and there are now several mills and bleach works. There are also gold thread works and a large india rubber manufactory. Fairs are held on 24 March and 26 October.”⁶

In the 1829 map in Annex 2, the bleachworks location is shown and the communities, including Euxton are shown. This map is also of interest in that it shows the area before the railroad was completed in 1838.

The other community that is of interest to our story in the area is Clayton-le-Woods. I have provided three different descriptions of the community, as each one provides a little bit different information.

CLAYTON LE WOODS, a township in the parish of Leyland, hundred of Leyland, 3½ miles N. N. W. from Chorley. Inhabitants 801. To the north of this township is the hamlet of Clayton Green.

7

CLAYTON-LE-WOODS is a township of a very undulating surface, containing several dispersed dwellings, and the two small hamlets of Clayton and Clayton-Green; the former 4 miles N., and the latter 4 miles N.N.W. of Chorley, and 6 miles S. and S.S.E. of Preston.

8

CLAYTON-LE-WOODS, a township in the parish of Leyland, co.-palatine of Lancaster; 3¼ miles north-north-west of Chorley; close on the Wigan and Preston railway. There are 2 daily schools here, one of which is endowed with £9 6s. 2d. per annum. Acres 1,370. Houses 158. A. P. £2,943. Pop., in 1801, 706; in 1831, 926. Poor rates, in 1838, £234 10s.

9

While it might be convenient if our story could be restricted to a single parish; however due to an historical conflict, the parish of Penwortham and the town of Farington are separate entities. Without going into great detail (which would require research into old court records), the dispute is described as follows:

*"The boundary between the two distinct areas can be seen at the junction of Preston Road and Stanifield Lane. It can be dated back to the thirteenth century, when the Farington family still owned Farington and part of Leyland, though they lost them subsequently in a marriage settlement, which did not go the way the incumbent Farington intended."*¹⁰

The map on page 12 shows the boundaries of the Penwortham parish.

PENWORTHAM is a fertile and well-cultivated parish, in the Hundred of Leyland, bounded on the north and north-west by the Ribble, on the south by the parish of Leyland, and on the east by the township of Walton-le-Dale; is about six miles in length from north to south, and nearly the same distance in breadth from east to west. It contains about 9500 statute acres, and is divided into the five townships of Penwortham, Farington, Howick, Hutton,

and Longton,

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Some additional information on Farington is provided below. It will be noted that the spelling of the town varies from time to time with either one or two r's. The more modern spelling is used throughout this text. It should also be noted that Farington grew rapidly through the establishment of a cotton mill.

FARRINGTON, a township in the parish of Penwortham, hundred of Leyland, 3 miles S. from Preston. Inhabitants 513. In this township is an extensive moss.

12

FARRINGTON, a township in the parish of Penwortham, co.-palatine of Lancaster. Here is a free school. Distance from Preston, 4½ m. S. Pop. in 1801, 382; in 1831, 672. A. P., £2,963.

13

FARINGTON township extends from about 2½ to 5 miles S. of Preston, and has a modern thriving village, with an extensive cotton manufactory, at which about 1000 hands receive constant employment. This factory belongs to Messrs. Bashall and Boardman, who may be said to have brought the village into existence.

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“There is a large cotton spinning factory, built about 1850; in connexion with it is a school with a library and museum.”¹⁵

There is a more accurate description of this factory in the section on the Cotton Industry that establishes the creation of this mill in 1835, with additional expansion in 1838. In fact, the population of Farington by the 1841 census was 1719, due largely to the creation of this mill. In Annex 2 there is a map dated 1842 which clearly shows the location of the mill in Farington as well as the other towns including the villages of Leyland and Clayton-le-Woods. The new railway which was completed in 1838 is also shown on this map.

St Andrew Church

Today in the Leyland Parish, there are six churches affiliated with the Church of England. However, the oldest of these is the St Andrew Church which is in the centre of the old town. This church has a long history and the parish it serves has been described at the start of this chapter. While there is evidence of religious activity dating from Roman times, the archaeological evidence indicates a church was built here about 1220. This church existed until the 19th century when a new bigger church was built on the same spot in 1817. There were further additions in 1872. However the chancel remains and dates from the 14th century. The tower was built in the late 15th or early 16th century and has remained basically unchanged since then. Today it houses a peal of ten bells; there is evidence of their existence in a document of 1524. Until the end of the 1900's the bells were rung in the morning at 05.55 and the evening bell at 20.00. The bells are now only rung for special occasions mainly due to the lack of campanologists in the area.¹⁶

An historical map of Leyland shows the church and the streets surrounding it. While the church was the centre of the religious activities, the grounds also included the local

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grammar school. This school was created as part of a grant in the 16th century and provided education to the children of Leyland. This Grammar school was closed in 1874. However, education had always been important to the community and another school known as Balshaw Grammar School had been created in 1782. In the early 20th century this school is described as;

“The grammar school now flourishes as a mixed school, with 116 scholars—63 boys and 53 girls—paying tuition fees of £4 a year, under Mr. F. Jackson, an elementary schoolmaster, with two assistant masters and two assistant mistresses.”¹⁷

There was another school in Farington as well. The original Grammar School situated adjacent to the church is now the local historical museum and hopefully one day, we can visit it to see first hand the location of many family events.



Leyland, St Andrew Church



Leyland, Original School

Parish Records

The first parish records that were maintained commenced April 27, 1538. Regrettably most of these early registers are lost; however, complete records have been maintained since 1653. The registers of baptisms and burials begin in 1653, those of marriages in 1655. The first volume (1653 to 1710) has been printed,¹⁸ with a few earlier transcripts from 1622 to 1641 included in that book.

The first references to the name Pincock in these Parish records are shown below. There is no research that connects these names as direct ancestors, but it is intriguing to see the family name in these ancient documents. It also clearly establishes that the name Pincock has been well-established in the parish and in Lancashire for generations.

The first known reference from these parish records is in 1622. I have also added a few other references I have found from these partial registers.

From the records after 1653, I have extracted all the records related to Pincocks from this book and have retained them in a separate file for further research. It is interesting to note that there appear to be two families in these early records. One family is resident in Euxton and the other in Whittle, which I presume is Whittle-le-Woods.

1622 Burials

The first entry is unclear and incomplete, but starts "Thurston Pi", with this footnote at the bottom of the page;

¹ Almost certainly Pincock. The family was of yeoman rank and for centuries resident in Euxton township.

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1629 Baptism

Jennett, base daught^r of Rog: Pincock, bapt the 27 of Septem:

1630 Marriage

Elizeus Hoogh,² duxit Katherin Pincocke, 1^o Maij.

1639 Burials

Lawrence Pincocke, buried Aug: 17.

Elizabeth Pincocke, buried Octob: 13.

1640 Burials

Jane, vx: John Pincocke, buried 3^o [30] of Septēber.
Margrett, fil: Rich: Pincocke, buried 1^o October.

1641 (actually in the 1640 registry as this was prior to 1752, when the New Year started March 24, not January 1).

Letice Pincocke, buried the 13 of ffebr:

The first recorded Pincock in the records starting in 1653 is an entry for a baptism in 1667

William, son of John Pincocke, of Euxton „ 25

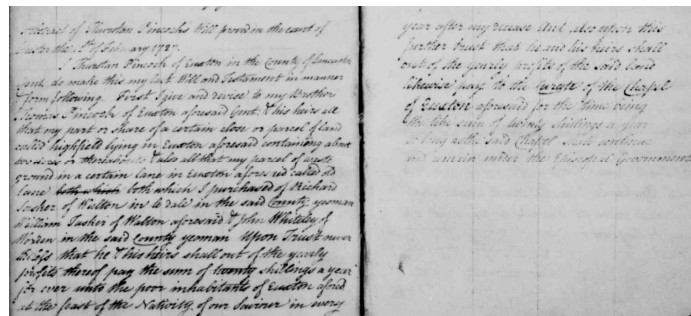
A further entry in 1669

John, son of John Pincock, of Euxton... .. June 27

It is interesting to note that even though many of these early Pincocks list their residence as Euxton, and there was a parish church there too, the ceremonies took place at St. Andrew in Leyland.

All the early St. Andrew available parish records have been transcribed and are available on the internet as follows: baptisms from 1653, marriages from 1655 and deaths from 1711. I have used the parish records extensively to identify many of the ancestors who are described in later chapters.

Today just south of Euxton, there is a 'Pincock Brow' and 'Pincock Street'. This is the location where a mill existed at one time. There is a record of a will in which a Thurstan Pincock provided an annual bequest of 20 shillings to support the poor and a further 20 shillings to the Curate. I have not traced the family tree back to this individual. Here is part of the page of the parish records (I have provided a transcript of the will in the End Notes). While the will was made in 1727, it was copied into the Euxton parish records in 1812 for some reason. My belief is that the will was copied here to ensure a record was kept and the church would continue to receive its bequest.



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It would be major accomplishment if the genealogy research could trace us back to some of these ancient Pincocks. However, to date it has only been possible to trace our ancestors back to the mid 1700s; which I have fully described in Chapter 5.

The Cotton Industry

From the research undertaken, it has been concluded that the early Pincock ancestors were largely employed in the cotton industry. This section provides some history on the industry and the impact on family life in those years. While the emphasis here will be on that industry, a more in depth discussion of the Industrial Revolution in general is covered in my other writings “The Ancestors” (in progress).

It is virtually impossible to define the precise time when the cotton industry was created in Lancashire. While there are many references to cotton and related fabrics in the historical literature of the 17th century, it is clear that the industry was well established by the start of the 18th century.

However to call it an industry is a bit of an exaggeration in that there were no large mills or establishments in those early days. In fact, it was a cottage industry with weavers and spinners working out of their homes. In many cases, the cottagers were also farmers. While the farm provided food for the families, their income was provided from the weaving and sale of cotton.

This basic rural life was to change abruptly with the coming of what we now call the Industrial Revolution. This first quote provides a general comment; while the second quote provides specific dates and inventions. In addition, it clearly describes the impact on the social and domestic life of the region. The remainder of this section describes some of the impacts on the Leyland region through the 19th century until about 1875.

“The greatest event in the whole history of Lancashire industrialism was the striking series of ingenious mechanical inventions which, in conjunction with the application of steam as motive power, constituted what is commonly known as the Industrial Revolution.”²¹

“In the year 1764, James Watt, the Scottish machinist, began his improvements of the steam engine. In 1767, James Hargraves, a Lancashire carpenter, invented the spinning jenny. These inventions were followed by that of the spinning frame generally ascribed to Richard Arkwright, a native of Preston, and the mule by Mr Crompton, of Bolton. The effects of these improvements in the means of production, by substituting inanimate for animate power, were immense; their social effects, rightly appreciated, were not less remarkable than their productive results. Within the brief period of twenty-one years, namely, from 1764, the date of the improvements of Watt, to 1785, the time of the introduction of the mule of Mr Crompton, the means were invented and applied, which, followed by others of a similar kind, accomplished what no conqueror by the power of armies and the force of decrees could have realized—they changed the personal and relative condition, and, consequently, the habits and character, of numerous sections of the people; they aggregated into a few districts what was formerly a widely-spread cottage industry; they congregated in huge buildings, under no moral control, large numbers of persons of both sexes and of all ages (in the place of domestic cottage employment, under the control and superintendence of parents); in the train of these inventions, and their consequent changes, have followed others which have very materially affected not only the domestic condition of the manufacturing operatives, but the social condition of all engaged in manufacture, whether employers or employed; and also weakened the link which united the labouring population to the Church, and, further, interfered with the practical government of the country.”²²

I have uncovered some information related to the industrial development of the area in the 19th century. While cotton is the main industry, there are many other industrial developments. The following excerpts from historical documents provide some indication of industrial development in the region.

“The first signs of industrial expansion in Leyland were the bleachworks, which probably began as small crofters’ operations in the 1780s. One of the works was at Northbrook and the other at Shruggs, immediately east of Crawshaw (Leyland) Corn Mill (Hunt 1990, 83). By 1800 the population of the township was 2,088 (Mannex 1854, 11). As yet, weaving was still very much a cottage industry, mainly carried out in farmhouses and cottages, but this was to change when purpose-built weavers’ cottages were built, first in 1802 on Union Street (now Fox Lane), and later in 1806 at Bradshaw Street (Spring Gardens). The continuous row of twenty-six houses with basement weaving shops on Fox Lane survives. They are distinguished both architecturally and colloquially as “step houses” and are an unusually large and complete survival of this type of housing, now rare in Lancashire.”

“The houses on Bradshaw Street (Spring Gardens) have been destroyed as well as a terrace at Water Street, at the top end of Towngate. A row at Heaton Street, Earnshaw Bridge survives. This upsurge of the local handloom industry mirrored what was happening in other parts of Lancashire and was a direct result of the availability of cheap factory-spun yarn and the development of foreign markets. But supply was soon to outweigh demand, and after 1810 a long, slow period of decline set in (Hunt 1990, 78). Even the Leyland Workhouse from 1820 was built almost as a small factory with half of the building dedicated to weaving shops. The building, now

demolished, was situated away from Leyland proper, on Golden Hill Lane (Hunt 1990, pp 84-8). It is interesting to note that even on the 1844 OS mapping, aside from the step house rows to the west of Towngate, much of the western side still remains undeveloped, with most houses and crofts situated on the east side of the street (OS 1844 1:10,560, 69)."



Leyland, Step Houses, Fox Lane

*"By 1825, the range of occupations in Leyland included; two bleachers, three joiners, a land surveyor, an attorney, a butcher, a muslin manufacturer, a slater, two painters, a surveyor of taxes, a surgeon, two grocers, two manufacturing agents, a tea dealer, two wheelwrights, a bricklayer, two liner drapers, a pattern maker and a plumber. Although Baines refers to Leyland as a village, this range of occupations suggests the makings of a small town (Baines 1825, 647-9). Corry, in the same year, describes Leyland as a "handsome village...surrounded by a fertile tract in a high state of cultivation" (Corry 1825, 721)." By 1834 there were nine shopkeepers, as well as seven pubs (Pigot 1834, 263)."*²³

A similar description of Farington is also provided;

“Up until the advent of the railway in 1838, Farington is primarily an area of scattered farmsteads. By the time of the Farington Tithe (1839) there had been a sudden expansion. The tithe shows a large mill and warehouse, a row of forty-six cottages directly in front of it, and a shorter row opposite it on Mill Street (LRO DRB/1/77). The 1844 OS mapping shows another long terrace at Spring Gardens and two further rows on East Street, additional mill buildings, a gasometer, and four large mill ponds (OS 1844 1:10,560, 69). The map also shows Farington New School built in 1843, a Wesleyan Methodist chapel, and the Railway Bridge Inn, all in close proximity to Leyland Station. From 1801 to 1841 the population in Farington increased from 382 to 1719 persons (Townson 1893, 17). This is a direct result of the Farington Cotton Mill that started as a spinning mill in 1835, adding sizing, winding and warping rooms in 1838 (Townson 1893, 39).”²⁴

The other major change that occurred about this time was the coming of the railway.

“This pattern was to continue with the construction of the London and North Western Railway in 1838 (Townson 1893, 51). Although the station was called Leyland Station it was some distance away, nearer to the hamlet of Farington.”²⁵

As an indication of the extent of industrial development and expansion of the cotton industry, some statistics are provided. In the 100 years between 1760 and 1860 it is estimated that the value of a year's production multiplied from £200,000 to £85,000,000. This increase was only possible through the importation of cotton which grew from about 4,000,000 lbs. to over 1,000,000,000 lbs. in the same 100 years. While this tremendous growth took place, the value of

cotton plummeted from about 10 shillings to 11 pence; which makes the growth in the value of production even more outstanding.²⁶

The growth of the industry was due to the introduction of mechanization of looms driven by steam. The move to factories and cotton mills changed the cotton industry and the countryside forever. Industrial strife also became part of the environment. Originally known as Luddites, for being against modernization, this generated some of the first attempts at unionization in Great Britain;

“By now the bleachworks at Shruggs had expanded and was known as Leyland Bleachworks, having been taken over by John Stanning and Son, a major employer in the town (Hunt 1990, 83). Mount Pleasant Cotton Mill had opened off Leyland Lane to the west of the village, and rows of workers’ cottages had been built around it (OS 1893 1:2,500, 69.13). To the north, at Earnshaw Bridge, F S Pilkington had opened the Earnshaw Bridge Cotton Mill, therefore stimulating the formation of a settlement concentration around Leyland and Golden Hill Lanes. Brook Cotton Mills, east of Hough Lane, also came into being in the 1870’s. It was the biggest and only multi-storey cotton mill in Leyland and remained in use until the 1960’s (Smith 2003, 57). Another settlement nucleus developed here, with schools, shops, churches and its own police station. Houses were also built at the north eastern end of Hough Lane. Farington Mill continued to expand despite having been destroyed by fire and subsequently rebuilt in 1867 (Birtell 1968, 70). The rapid expansion of the cotton industry in the latter half of the century did not always provide a prosperous, peaceful time for the local people. There had already been troubles in the 1840’s when clashes broke out between Irish railway labourers constructing the railway and the mill workers at Farington Mill. This conflict, known as as

the “Battle of Farington” went on for about a week and resulted in the death of one labourer and thirty to forty wounded before peace was restored (Hunt 1990, pp 97-100). The thirty week Preston Lock Out and Strike badly affected the workers at Farington Mill as the owner locked the workforce out as an act of solidarity with Preston mill owners. Staff had to walk six miles to Preston to claim poor-relief during this time. (Hunt 1990, pp 102-4).”²⁷

There is documented evidence of many disputes between labour and management throughout the 19th century. The reference above to the Preston Strike is of interest as its impact was felt throughout the region. As one of the most significant events in the region, it has been documented in several books. Here is a description of that event;

“The Preston Lock-Out was the longest and most expensive industrial conflict in the history of Preston. It took place between October 1853 and May 1854. In 1853 cotton workers in Lancashire began to demand that the 10-20% cut from their wages during the 1840s be restored. The majority of manufacturers agreed to restore half of the cuts, but some, including Horrocks, Miller and Company refused. The workers went on strike.

The leaders of the strike were George Cowell, Mortimer Grimshaw and Edward Swinglehurst. All of these men were ex- Chartists and weavers. George Cowell worked for John Goodhair, who refused to join the other mill owners against the workers.

The mill owners united against the workers forming the Preston Masters Association. The Chairman of the Association was Thomas Miller, chief partner of Horrocks, Miller and Company. He was joined by William Ainsworth of Church Street Mills and a number of other cotton manufacturers including

John Hawkins and George Smith. On the 15 September they announced a general lock-out and a month later all cotton workers where locked out of the mills and unable go to work.

The bitter struggle lasted for eight months. The strikers held out and the lockout was abandoned. The mill owners then began bringing in workers from Manchester, Yorkshire and the South. These workers were nicknamed 'knobsticks'. The strikers responded by encouraging the 'knobsticks' to return home.

The protest was peaceful and the town supported the workers, with a weekly collection made from working people, shopkeepers and the general public. The end came when another depression in trade forced the strikers to give in and go back to work. Wage cuts and strikes occurred again in 1868-9 and 1878.”²⁸

Depending on the literature read, there are always varying opinions on the economic impact of labour unrest. Workers and unions will argue the need and long term benefits that result from strong labour representation. Alternatively, owners and investors will have an opposite view. At the height of the industrial revolution, the views of the owners were more prevalent and unions were in the minority. This is shown by the following quote;

But the chief strikes for wages originate either when the workmen think that trade is good enough to allow an advance, which advance the employers are not willing to concede; or when employers find trade unprofitable, and seek to turn the scale by lessening the cost of production through a reduction of wages, which reduction is resisted by the workpeople. Whatever may be the causes of strikes, there can be but one opinion of the results which they produce, viz., that they are disastrous to trade by waste of capital; injurious to health and morality, by the privation of food, by hindrance to education, by idleness, by dissipation, and by temptation to crime; and injurious to society by the ill-feeling which is generated between employers and their workpeople. The mere money loss which is incurred is sometimes enormous.

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This author is obviously not in favour of strikes to resolve the situation. However he does demonstrate considerable sympathy for the workers. Interestingly, in much of the literature of the day, these workers are described as 'operatives'. While there may be some logic to this in that they operated machines, it does sound somewhat demeaning. It almost sounds like the upper classes thought of them as little more than the equipment in the factories!

It is interesting to note the following quote about hand loom weavers; who prior to the Industrial revolution considered themselves an honourable profession. However, by the mid 1800s the occupation was declining and it was considered an occupation of minimal wages. This was the occupation of many of the Pincock ancestors!

Aid Society. There are a great number of trades which may fairly be called pauper trades, for the wages earned at them can never enable a man to rear a family in independence. Street sweepers, nightsoilmen and policemen, hand-loom weavers and cotton dyers, street hawkers, strikers in foundries, minders of planing and drilling machines, railway porters, and the whole round of labourers, belong to this class; their wages varying from twelve to eighteen shillings per week. Deduct from this highest sum two shillings and sixpence for rent, and how can a man keep and clothe himself, wife, and four or five children on the remainder? Then we have to

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The Cotton Famine

While strikes and lockouts had a significant impact on the industry, a more significant event was the Cotton Famine of 1861–64. A picture of the cotton industry in the region is provided;

"at the close of 1861, there were in the three counties of Lancashire, Chester, and Derby, 2270 factories engaged in the manufacture of cotton. Of this number, 890 were engaged in spinning only; 593 were devoted solely to weaving; 152 were "miscellaneous" mills; and in 635 both spinning and

*weaving were carried on. At the same date there were in these three counties 369,452 persons employed in the manufacture, which would give an average of 162 to each factory. Of these 2270 factories it is estimated that one-third are what may be called "small" establishments."*³¹

In the 1861 census the population of Lancashire was 2.5 million; which was a growth of 100% from the 1831 census.³² While some of this growth came from the creation of large families, there was significant immigration into the county. In the 1861 census there were 356,200 men and women employed in the manufacture of cotton. This is out of a total population of Lancashire of 2,465,366.³³ Any impact on this major industry of the region would result in a devastating impact on the whole community.

In the 1850's the cotton industry was booming. This production peaked in 1860 and in fact there was an over supply of wool and a large inventory of cotton for export. No doubt there would have been some form of recession in the early 1860s; however an even more calamitous event occurred which had a severe impact on Lancashire. The American Civil War started with the bombardment of Fort Sumter in April 1861. The northern states imposed a blockade on the southern states and shipments of cotton virtually ceased. While the blockade stopped shipments, production was maintained for several months. However, by October 1861 and throughout the winter, the impact started to be severe. From that date until the cessation of the war in 1865, there was significant unemployment and many factories closed. This period was known as the Cotton Famine.

Before describing the impact of the Cotton Famine on the region, it is necessary to digress and describe the 'Poor Laws' of Britain. While Poor Laws had existed since the 17th century, a major change was implemented in 1795 as the impacts of the Industrial Revolution started to take hold.

However, these laws were creating more poverty and problems which resulted in some rioting especially in the south.³⁴

A major overhaul of these laws was enacted in 1834.³⁵ This law provided for the grouping of several parishes into a 'union', which supported paupers and other poor people. Funds were raised in the union by taxing the property value of the residents and businesses. In addition, workhouses were created to house the adults and children supported by the Poor Law Unions.

Due to the geographical anomaly already mentioned, Farington was in the Preston union and Leyland was in the Chorley union. This complicates any description of the impact on the region as statistics relate to two different unions. However, the general impact of the famine can still be appreciated.

Mills began to run short time or to close in the month of October, but no noise was made about it; and the only evidence of anything unusual was at the boards of guardians, where the applications had reached the mid-winter height three months earlier than usual. The poor-law guardians in the various unions were aware that the increase was not of the usual character—it was too early for out-door labourers to present themselves; still the difference was not of serious amount, being only about three thousand in the whole twenty-eight unions. In November, seven thousand more presented themselves, and in December the increase was again seven thousand; so that the recipients of relief were at this time twelve thousand (or about twenty-five per cent) more than in the January previous. And now serious thoughts began to agitate many minds; cotton was very largely held by speculators for a rise, the arrivals were meagre in quantity, and the rates of insurance began to show that, notwithstanding the large profits on imports, the blockade was no longer on paper alone. January, 1862, added sixteen thousand more to the recipients of relief, who were now seventy per cent above the usual number for the same period of the year. But from the facts as afterwards revealed, the statistics of boards of guardians were evidently no real measure of the

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I have had difficulty finding specific references to Leyland or Farington and the impact of the cotton famine. However here is one reference. Since the population of Farington in the 1861 census was only 1800 residents, the fact that virtually the whole town was on relief is incredible.

“Worse was yet to come in the form of the Lancashire Cotton Famine of 1862-4. The community of Farington was again very badly affected, in January 1863, 1700 were on poor relief. Balshall and Boardman’s Farington Mill was shut down from September 1862 and did not reopen until April 1864, causing much hardship. The re-opening was greeted with much jubilation and resulted in an annual procession to commemorate the event. The fire of 1867 which destroyed the mill was yet another devastating blow for the workforce but fortunately rebuilding was swift, and the mill continued in operation until the 1960’s (Hunt 1990, pp 102-4).”³⁷

As the situation worsened, more workers became unemployed and various groups provided assistance as described below;

distress prevailing. The worst workmen, who would naturally be the first to fall out of employ, and the improvident—who, whatever the amount of their wages, are always penniless before the next pay day—would have no other resort; but the savings banks and the loan funds of co-operative societies were supporting many unwilling idlers; whilst the contingent funds of friendly societies were being drawn upon to keep good men in membership, by being used to pay their overdue subscriptions. The trade societies, which make allowances to members out of employ, were also supporting those of the machinists, the bricklayers, and the joiners, who, being usually employed in cotton mills, were thrown out by their stoppage. The month of February usually lessens the dependents on the poor-rates, for out-door labour begins again as soon as the signs of spring appear; but in 1862 it added nearly nine thousand to the already large number of extra cases, the recipients being now one hundred and five per cent above the average for the same period of the year. But this average gives no idea of the pressure in particular localities.

³⁸

As the situation worsened, these support mechanisms were overwhelmed. There are many stories of individual families utilizing their hard earned savings and even selling

virtually all their furniture to support themselves. One such story is highlighted below.

As a result of this extreme situation, the British Parliament enacted legislation to specifically support the unemployed of Lancashire. Relief committees were set up and provided food and/or vouchers to purchase food. These local committees were the equivalent of our food banks of today.

duction does not exceed four-fifths of the average of 1861. How is it possible for any statistics, or for any pen, however eloquent, to describe the effects of such a calamity ? How possible to trace the destitution, spreading like a plague from house to house, and from street to street, in every town and village ; beginning with the careless and improvident, and gradually involving the prudent man, who had hitherto toiled like a giant to keep up the respectability of a large young family ; and whose children, when his mule has ceased to revolve, or his loom to weave, first lose the care of the schoolmaster ; then eat up the club money ; then consume the savings bank fund, and the shares in the co-operative store ; till at last the pictures which adorned the walls, the extra tables and guests' chairs, and every bit of furniture which can possibly be done without, including even the few favourite books, are all gone for food ; and the proud, prudent, intelligent man is found side by side, at the relief committee or the board of guardians, with his idle, improvident neighbour ; who has worked only when his choice was between the mill and the stone yard, and whose children have always been left to the education of the streets, with the almost certain result of being enlisted into the armies of future paupers or criminals ? Lancashire has seen tens of thousands of such cases ; and we have to thank the various influences which have enabled men to see and appreciate the great cause of their trouble, for the patience with which it has been borne ; and for the smallness of the permanent pauperism and immorality, which have resulted from it. That our estimate of loss is not overdrawn will

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As a result, in the following tables you will find two sets of statistics. Individuals and families were supported by the Poor Law processes and the Relief Committees. [*more reseach to find information on how the two processes worked and who received assistance from which group*]. While the Relief Committees were partially funded by government, an overwhelming amount of support came from public donations. These donations came from all over England, and somewhat surprisingly from all over the world. It is not clear if these international donations came from concerned citizens or ex-

Lancashire residents, who had emigrated to these far flung regions. In all likelihood, the source of funds was from both sets of people.

The donations from Canada were substantial. While the total collected from these international donations was over £183,000; the amount donated by communities in Canada was almost £25,000. Annex 7 provides a complete list of these donations from the towns and villages of Canada.

The peak of unemployment and relief was the winter of 1863. The following chart shows the extent of relief throughout the period of the American Civil War.

NUMBERS OUT OF WORK, NUMBERS RELIEVED, AND PROPORTIONS OF PERSONS
RELIEVED TO THOSE ENTIRELY OUT OF WORK.

1862.	Out of Work.	Relieved.	
June . . .	—	129,774	. .
July . . .	—	153,774	. .
August . . .	—	216,437	. .
September . . .	—	277,198	. .
October . . .	—	371,496	. .
November . . .	244,616	458,441	. . 187 per cent.
December . . .	247,230	485,434	. . 196 "
1863.			
January . . .	228,992	451,343	. . 197 "
February . . .	239,751	432,477	. . 180 "
March . . .	240,466	420,243	. . 174 "
April . . .	215,512	362,076	. . 168 "
May . . .	191,199	289,975	. . 151 "
June . . .	168,038	255,578	. . 152 "
1863.			
July . . .	178,205	213,444	. . 129 per cent.
August . . .	171,535	204,603	. . 119 "
September . . .	160,835	184,136	. . 114 "
October . . .	154,219	167,678	. . 108 "
November . . .	159,117	170,268	. . 107 "
December . . .	149,038	180,298	. . 120 "
1864.			
January . . .	158,653	202,785	. . 127 "
February . . .	153,864	203,168	. . 132 "
March . . .	148,920	180,027	. . 120 "
April . . .	124,828	147,280	. . 117 "
May . . .	116,550	116,088	. . 99 "
June . . .	105,161	100,671	. . 95 "
July . . .	101,568	85,910	. . 84 "
August . . .	102,090	83,063	. . 81 "
September . . .	135,821	92,379	. . 68 "
October . . .	171,568	136,268	. . 78 "
November . . .	153,295	149,923	. . 97 "
December . . .	126,977	130,397	. . 102 "
1865.			
January . . .	114,488	119,544	. . 104 "
February . . .	115,727	125,885	. . 108 "
March . . .	113,794	111,008	. . 97 "
April . . .	104,571	95,763	. . 91 "
May . . .	86,001	75,784	. . 88 "

40

With the end of the war the cotton industry started to recover. In addition to the cotton industry recovering after the American Civil War, there was additional industrial development in the area. Here is a description of some of those developments;

“By the second half of the nineteenth century, other industries were developing which would have a

significant influence over the growth of Leyland in the twentieth century. One of these was the Leyland Rubber Company. This started with the manufacture of waterproof canvas at the Golden Hill Works in 1873, later becoming the Leyland and Birmingham Rubber Works (Smith 2003, 8). This industry apparently had even earlier beginnings and is mentioned in the Mannex 1851 Directory, in an entry for "Wm Smith, Manufacturer of waterproof cloths, piping and washers, Golden Hill Works" (Mannex 1851, 122). Another firm to be established towards the end of the century in 1885 was Iddon Brothers. The Iddon brothers had previously been employed by the rubber company; established a business as machine makers and engineers to the rubber industry. There was also a wire works at Golden Hill, but this is marked as disused on the 1893 OS mapping (OS 1893 1:2,500, 69.14)".⁴¹

Children and Working Conditions

Prior to the start of the industrial revolution, the life of the working poor was mostly an idyllic rural one. Virtually every cottage had a spinning wheel and family life was the major influence on society;

*"The employment of spinning with the wheel was not opposed to the agreeable exercise of conversation, it was not injurious to health ; to the " housewife " it constituted a constant and profitable exercise. Such domestic employment was favourable to the promotion of parental authority and filial obedience, and to the growth of all the domestic sympathies."*⁴²

Even when the factories started to be developed they were largely rejected by local populations. It should of course be remembered that children had always worked with their

parents either in farming or their cottage industries. This was a method of learning a trade and for parents to pass on the necessary skills to their children.

“For a long period it was by the working people themselves considered to be disgraceful to any father who allowed his child to enter the factory,—nay, in the homely words of that day, as will be remembered by the old men of the present age,—“that parent made himself the town’s talk,” and the unfortunate girl so given up by her parents, in after life, found the door of household employment closed against her—“Because she had been a factory girl.””⁴³

However as more and more work was taken over by the machines, it was inevitable that the rural environment would be endangered. With the advent of the “factory system”, the initial concerns were for the moral values of society.

“These children are usually too long confined to work, in close rooms, often during the whole night. The air they breathe from the oil, &c., employed in the machinery, and other circumstances, is injurious; little attention is paid to their cleanliness; and frequent changes from a warm and dense to a cold and thin atmosphere are predisposing causes to sickness and debility, and particularly to the epidemic fever which is so generally to be met within these factories. It is also much to be questioned if society does not receive detriment from the manner in which children are thus employed during their earlier years. They are not generally strong to labour, or capable of pursuing any other branch of business when the term of their apprenticeship expires. The females are wholly uninstructed in sewing, knitting, and other domestic affairs, requisite to make them notable and frugal wives and mothers. This is a very great misfortune to

them and to the public, as is sadly proved by a comparison of the families of labourers in husbandry and those of manufacturers in general.”⁴⁴

However as the factory system became more prevalent and the conditions worsened, there was also a shortage of labour. It should be remembered that until 1815, England was in a life and death struggle with Napoleon and the needs for men for both Army and Navy were continuous.

As already described, the Poor Laws provided assistance for paupers and orphaned children. The Workhouse had been instituted by parishes throughout Britain. As the factory system grew in the north, unscrupulous Poor Law Guardians were anxious to alleviate their parishes of pauper children. As a result;

“Children were, therefore, transferred in large numbers to the North, where they were housed in pent-up buildings adjoining the factories, and kept to long hours of labour. The work was carried on day and night without intermission, so that the beds were said never to have become cold, inasmuch as one batch of children rested while the other batch went to the looms, only half the requisite number of beds being provided for all.”⁴⁵

The first attempt to improve conditions was enacted in 1802 as the “Moral and Health Act”. As the title suggests, this act was intended to curtail the many diseases and epidemics which were prevalent in the factories. This initial Act had little impact and many stories of harsh conditions are prevalent in the literature. As one example of the these stories;

“Tens of thousands of “the little children” in those mills have been destroyed because of their owner's lust of gold. The necessities and decencies of life were but little cared for in some cases; in many, fatally

neglected. Education was, as a rule, entirely unprovided for.... The scantiest share of coarsest food capable of sustaining animal life has been day by day doled out to the parish apprentices; in the bothies and outhouses of cotton factories boys and girls, suffering from the unsatisfied cravings of hunger,"⁴⁶

By 1816, a Parliamentary Committee was created to look into the working conditions in these factories. The issue of these pauper children as well as children in general was of major concern. The reported working and living conditions of the pauper children was also an issue that social reformers wished to address.

After much debate and several enquiries a new act was eventually passed in 1819. While the original intent was that the law should apply to all manufacturing, the final legislation was restricted to cotton. The substance of the act was as follows:

*"It enacted that, from and after the first day of January 1820, no child shall be employed in cotton-spinning under nine years of age. No person under sixteen years of age to be employed more than twelve hours per day. To every such person in the course of the day not less than half an hour shall be allowed to breakfast and not less than one full hour for dinner; such hour for dinner to be between the hours of eleven o'clock in the forenoon and two o'clock in the afternoon. Time lost by accidental intermission to be made up after the rate of an additional hour per day. Ceilings and interior walls [are] to be washed with quicklime and water twice a year. The Act, or a faithful abstract, to be hung up in a conspicuous part of the factory."*⁴⁷

It must be presumed that this legislation was less than successful as there continued to be abuses and many examples

were given of problems as the campaign for better working conditions continued. After many more years of complaint and investigation, a further act was passed in 1834 as follows:

*“... it shall not be lawful for any person "whatsoever, to employ in any factory or mill, except in mills for the manufacture of silk, any child who shall not have completed his, or her, ninth year. That, from and after the expiration of six months after the passing of this Act, it shall not be lawful for any person whatsoever, to employ, keep, or allow to remain, in any factory, or mill, as aforesaid, for a longer time than forty-eight hours in any one week, nor for a longer time than nine hours in any one day, except as herein provided, any child who shall not have completed his, or her, eleventh year of age, or after the expiration of eighteen months from the passing of this Act, any child who shall not have completed his, or her, twelfth year of age, or after the expiration of thirty months from the passing of this Act, any child who shall have completed his, or her, thirteenth year of age: provided, nevertheless, that in mills for the manufacture of silk, children under the age of thirteen years shall be allowed to work ten hours in any one day.”*⁴⁸

The effect of this legislation was to define different classes of the population;

- i) children under 9 were prohibited from working
- ii) children from 9 to 13 were restricted to 48 hours per week
- iii) young people from 13 to 18 were restricted to 69 hours per week
- iv) adults were considered anyone over 18

Another provision of this act was a requirement for 2 hours of compulsory education for children.⁴⁹

I have not explored why silk manufacture was excluded, but one can see that this new bill applies to all factories and mills. The provisions at the end of this paragraph phase in full implementation by 1836 so that children under 13 could not work more than 9 hours a day or 48 hours a week. For the first time this act provided for the appointment of inspectors who would report on factory and mill conditions.

The formal registration of births, deaths and marriages did not start until 1837 and even then there was not 100% compliance. There was much abuse at ascertaining the age of a child and as a result there were many instances of under age children working or being classified into the wrong category.

This act was less than successful due to the fact that while hours of work were restricted, a factory's official working hours was set from the hours of 05:30 to 20:30. Many operators resolved this issue by implementing 'relays' or shifts. As a result, the actual number of children employed decreased, but the work was taken up by the young people. The complicated issue of scheduling and breaks requires that these workers had to stay in the factory the whole time even if they were not working.

Further changes to this structure were made in an act in 1844. For some reason that I have not discovered, the age of a child was reduced to 8, but on the positive side all adult women were now classified as 'young people'. The hours of work for a child were reduced to 6.5 and if they worked in the morning, they could not work past 13:00. Children were also required to attend school 3 hours a day, 5 days a week. These schools and the teachers were of limited quality and there were no provisions to measure the quality of the education.

On June 8, 1847 an act known as the Ten Hour Bill received Royal Assent. This had been the long ambition of the movement and limited the hours of work young people and all women to 10 hours a day and 58 hours a week effective May 1, 1848. It is interesting to note that these provisions encompassed over 360,000 employees out the total workforce of 545,000 (the only employees not covered by these provisions

were male adults). Looking at this from another perspective, the cotton industry at that time comprised a workforce which was only 1/3 men and the remaining 2/3 were women and children who presumably did not earn the same wages as men. Was this a means to reduce labour costs or did it reflect the lack of qualified men? As the desire for profits by the factory owners was the main objective I can only conclude that the search for the lowest labour costs was the objective.

The use of the relay or shift system used by some owners was eliminated in 1850 when the working day was redefined to 06:00 to 18:00, a period of twelve hours. All protected workers were granted 1.5 hours for meal time which actually resulted in a 10.5 work day. In addition, on Saturdays no protected worker was allowed to work past 2:00 pm. Children were still restricted to 6.5 hours of work, either in the morning or afternoon, and the requirement to attend school for 3 hours a day or 15 hours a week.

The impact of all this legislation was that the numbers of children in the textile industry dropped considerably between 1835 and 1850 as shown in the following table;

	Boys	Girls	Total
1835	27,715	28,378	56,093
1850	21,137	19,638	40,775
Reduction	6,578	8,740	15,318

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Conclusion

This brief description of Lancashire and the area in and around Leyland provides the reader with the context within which the Pincock family was born and raised. However, the family may not have been directly involved in a cotton factory until their move to Farington, probably about 1868, after the end of the cotton famine. While there certainly would have been an impact on the family, living in the more rural community of Clayton-le-woods, they were probably sheltered

from the worst consequences. In the 1861 census John is listed as an Ag Lab (presumably Agriculture Labourer), but we have no information on their precise standard of living through this period.

While John Pincock and his wife Ann must have lived through the major changes of the industrial revolution, the worst of the conditions must have been corrected before the birth of their children, the first being born in 1846. Even though the children did work in the cotton mills, at least in their teenage years, they obtained sufficient education to break out of that environment and become members of the growing middle class.

Unfortunately we do not have the details of how these children became successful in their chosen careers, but it is a credit to their parents that the children became successful in their later lives.

3. Newfoundland

From the 1871 census there is information that James had entered the clergy, but there is no information on his formal training or activities before 1874. A search of newspapers found one reference which must be him before he left for Newfoundland. This is in the local paper in July, 1874;

TEMPERANCE DEMONSTRATION AT LEYLAND.---
On Saturday afternoon a public demonstration of the Temperance friends of Leyland and the surrounding districts was held, under the auspices of the "Pure Water Division" of the Sons of Temperance. Those taking part met at the Wesleyan School, whence they marched in processional order through the principal thoroughfares of the village. The Farington Brass Band took the lead, and the members of the Sons of Temperance were preceded by the banner of the Preston Grand Division. Next came the 59th Lancashire Rifle Flute and Drum Band, which headed the females, many of whom were attired in white garments. The rear was brought up by those friends of temperance who were not immediately connected with the society. On arriving at the field of a Mr. Walker, after perambulating the village of Farington, a sort of gala took place, every variety of outdoor amusements being indulged in. A meeting was held during the evening, but the principal speakers announced to take part—Mr. A. Eccles and the Rev. S. Todd—did not put in an appearance. The chair was occupied by the Rev. T. Atkinson, and Messrs. Brown, Pincock, and others, addressed the meeting. A very enjoyable evening was spent.

1

At the age of 25 he decided to leave England and take his ministry to Newfoundland. We have no evidence of the family discussion that might have taken place when James decided to go to Newfoundland. Why he selected Newfoundland is an unsolved mystery although I think it is likely he was sponsored by a supporter of the Methodist Church.

This chapter identifies many Newfoundland communities. For those not familiar with Newfoundland geography, one should refer to Annex 2 for detailed maps and the location of all the communities mentioned in this chapter. I have used an 1875 map of Newfoundland, rather than a modern one, to show Newfoundland as it existed at the start of James Pincock's career.

There is no document, which I have discovered that shows the precise date or ship on which James Pincock left Lancashire. However the history of the Methodist Church in Canada documents that he was a probationary preacher in 1874 and "travelled under the direction of a Presiding Elder or Chairman". This must be the official terminology, as the reality was that he was at Little Bay Islands (on his own) by October, 1874 and left in the summer of 1876. This information is confirmed by the Baptism register for Little Bay Islands, in

which it is recorded that he performed his first baptism on October 1, 1874. If the newspaper article in July 1874 is correct then he presumably emigrated after that and arrived in Newfoundland in September, 1874.

There are baptisms and marriages recorded for residents in several communities and it is presumed James travelled to these communities; Lushes Bight, Robart's Arm; Dark Tickle, Sunday Cove Island, Ward's Harbour, Indian Bite and several others. During this two year period there were a total of 67 baptisms and 9 marriages. The death register is not available, but presumably there were many of those too. While at Little Bay Islands his status was changed to "Received on Trial".²

DEPARTMENT OF PUBLIC HEALTH AND WELFARE									
OF JERSEY, NEWJERSELAND									
1 CERTIFY that the following particulars of BIRTHS are as far as known upon the Register or otherwise in the person of <u>John P. Jones</u> for the quarter ending <u>Dec. 31, 1914</u>									
Signed <u>John P. Jones</u> Deputy Registrar									
NO.	DATE OF BIRTH	PLACE OF BIRTH	REGISTERED NAME	USUAL NAME OR NAME	SEX	BY WHOM BAPTIZED	DATE OF BAPTISM	NAME OF CHURCH	REMARKS
1.	2.	3.	4.	5.	6.	7.	8.	9.	10.
1	July 25, 1878	Tell, Wis.	Alfred, Henry & Mary Ann	Matthe	M	James Anderson	Dec. 1879	St. John's	
2	June 15, 1878	Tell, Wis.	Robert,	William Anderson	M		Jan. 1879		
3	June 15, 1878	Tell, Wis.	Wm. L. Thomas & Robert	John	M		Dec. 1879		
4	July 1, 1878	Caplan, Iowa	John,	Thomas	M		Dec. 1879		
5	July 1, 1878	Caplan, Iowa	John,	Thomas	M		Dec. 1879		
6	July 1, 1878	Caplan, Iowa	John,	Thomas	M		Dec. 1879		
7	July 1, 1878	Caplan, Iowa	John,	Thomas	M		Dec. 1879		
8	July 1, 1878	Caplan, Iowa	John,	Thomas	M		Dec. 1879		
9	July 1, 1878	Caplan, Iowa	John,	Thomas	M		Dec. 1879		
10	July 1, 1878	Caplan, Iowa	John,	Thomas	M		Dec. 1879		
11	July 1, 1878	Caplan, Iowa	John,	Thomas	M		Dec. 1879		
12	July 1, 1878	Caplan, Iowa	John,	Thomas	M		Dec. 1879		
13	July 1, 1878	Caplan, Iowa	John,	Thomas	M		Dec. 1879		
14	July 1, 1878	Caplan, Iowa	John,	Thomas	M		Dec. 1879		

Record of First Baptism³

He then spent two years at Bonne Bay (1876 and 1877) on the west coast of Newfoundland, before being “Received into full connexion and ordained” in 1878. These were small ministries as Bonne Bay recorded 63 members in 1877.⁴

Unlike other denominations, the Methodists made a practice of re-assigning their ministers to a new circuit (which is what they called their postings) every two or three years. The practice was to announce new postings in the summer at the annual conference. As a result in the example above, James Pincock was in Bonne Bay from the summer, 1876 to the summer, 1878. Then James was ordained and assigned to Petites in 1878. I do not have any official notification of this posting in 1878, but it was published in a local paper as the 'Station List' on July 15, 1880, the last year of his stay in Petites.

We are glad to be able to present the Station Sheet of the Methodist Conference, recently held in the town of Carbonear.

ST JOHN'S DISTRICT.

St. John's—Revs. J. Shenton, Chas Ladner, James Wilson; Thos Fox, Supernumary G. S. Milson, M. A., Superintendent of Methodist Day Schools.

Pouch Cove—Rev. William Kendall.

Burin—Rev. Solomon Matthews.

Grand Bank—Rev. T. Harris, President of the Conference.

Fortune—Rev. Robert W. Freeman.

Burgeo—Rev. Charles Myers.

Petites—Rev. James Pincock.

Channel—Rev. Jesse Heyfield.

St. Pierre—One Wanted.

Flat Island and Sound Island—Rev. S. Snowden.

Flower Cove—One to be sent.

St. Anthony—Rev. William R. Tratt.

Bonne Bay and Bay of Islands—Rev. W. B. Seecombe.

Labrador—John P. Bowell.

THOMAS HARRIS,
Chairman.

CHARLES LADNER,
Financial Secretary.

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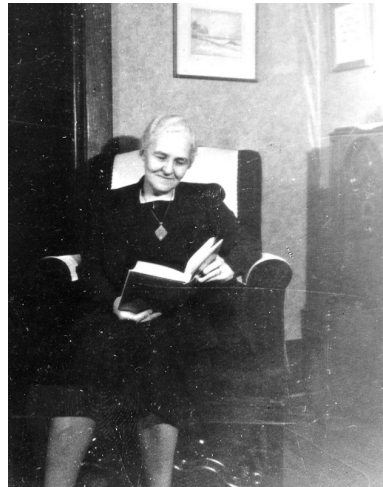
The Family

It is unknown when James met his future wife, but presumably it was at some point when he was in St. John's. As far as I know, James did not spend any extended time in St. John's. There must have been a long distance relationship for some period before the marriage. In fact, there was a rule in the Methodist church that forbade marriages until the minister was ordained.⁶ I have a newspaper report that James married Margaret Anne Rooney on July 2, 1878.⁷ Margaret was a native Newfoundlander, born in 1855, the eldest daughter of James Rooney and Elizabeth Rooney (nee Bartlett). Her father was prominent in the community as the manager of the Gas Works and in the Methodist Church; while her mother was descended from the famous Bartlett family of Brigus.⁸ The only other

tidbit of information we have on this ancestor from later in life is:

*"... my maternal grandma, a dear little old lady who visited us from time to time for periods of weeks or months, and on one occasion in 1912 spent an entire winter with us. ... In Carbonear...."*⁹

Here is a picture of Margaret Rooney's mother in later life;



Elizabeth Bartlett¹⁰

Early genealogy information is very scarce in Newfoundland as all the vital statistics in Newfoundland were destroyed in the Great Fire in St. John's in 1892. James and his new bride were then posted to Petites, a typical Newfoundland outport on the southwest coast. The Petites Methodist community comprised 59 members at that date.¹¹

PETITES, a small fishing settlement in the district of La Poile, Nfld., 6 miles from Rose Blanche. Pop. 300.

¹²

James performed his first baptism in Petites on August 1, 1878;¹³ so there could have only been a brief honeymoon

before setting out for Petites. While in Petites from 1878 to 1881, the young couple started their family; first Bessie Rooney Pincock was born December 2, 1879 and then Frederick William Pincock was born March 3, 1881. The practice of using a significant name as the second given name is quite helpful for genealogy research. It is common practice to use a maiden or grand parents' name; so the Rooney connection is documented. I have been able to confirm that James' grandfather was William Pincock, but more on that later. The reason for the name Frederick is unknown, although his older brother William also named his first son Frederick in 1876.

The young family was then relocated to Mortons Harbour in 1881. The spelling of this name is variously reported. While the local newspapers of the day spell it as shown, currently the official atlas of Canada has the spelling Moreton's Harbour. Young Frederick was only a few months old and Bessie a toddler in the summer of 1881. Moving from station to station must have been a complicated process. Every year the Methodist ministers would gather in a community for their Annual Conference. At the conclusion, those Ministers who were scheduled to be reassigned would be given a new posting. Those Ministers who were married must have brought their family with them unless they happened to live nearby. They probably knew their time for a new posting had arrived even if they did not know the exact location until the conclusion of the conference.

James performed his last baptism in Petites on May 31, 1881 and his first baptism in Moreton's Harbour on August 2, 1881.¹⁴ Presumably the whole family came to St. John's at this time before leaving for the new posting. It is very likely that Margaret and family would have come and stayed with her parents in St. John's for the duration of the conference. The whole process would be repeated every few years as the family was moved from outpost to outpost.

The third child, Robert Newton was born here on January 16, 1883.

MORTON'S HARBOR, a fishing settlement in the district of Twillingate and Fogo, Nfld., 3 miles from Twillingate. Pop. 315.

It is fortunate that Memorial University has created a digital archive which includes old copies of the Twillingate Sun. As a result we have some events of this period well documented. The local newspaper did not overlook the arrival of a new minister, which shows the move from Petites to Moreton's Harbour occurred in less than six weeks.

The Rev. Jas. Pincock, the new minister for Moreton's Harbour has already taken charge of his Circuit and has been joined by his wife and children. We hope they will be emensely useful.

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Due to the number of small communities, the duties of a minister required many activities. Here is a description of a typical Sunday's activities as announced in the local June newspaper.

The Rev. J. Pincock of Moreton's Harbor, will preach, D.V., in the north-side and south-side Methodist Churches, alternately, on Sunday next, morning and evening. In the afternoon he will conduct a preaching service at Little Harbor.

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While in Morton's Harbour, a new church was dedicated in Twillingate nearby. This would be a major event for any community and certainly for the Methodist congregation.

**NEW METHODIST CHURCH,
TWITLINGATE.**

—:O:—
THE new Methodist Church, North-side,
Twillingate, will be opened (D.V.)
on Sunday, Sept. 4th, 1881, when

SERMONS

Will be delivered in the morning at 11 by the

Rev. W. W. PERCIVAL,

Financial Secretary, St. John's District.

In the afternoon at half-past two.

W. W. WATERMAN, ESQ.,

of Pool, England, and in the evening at
half-past 6 by

Rev. JAMES PINCOCK,

of Moreton's Harbor.

Sermons will also be preached in the
Methodist Church, South-side, in the
morning at 11 o'clock by the REV. JAS.
PINCOCK, and in the evening at half-past
six, REV. W. W. PERCIVAL.

Collections will be taken up.

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This major event was duly reported the next week and a brief description of each of the sermons was provided. This is one of the few examples I have found of a description of a sermon by James Pincock and as a result I have included it here. It is also reported that he gave a sermon at the other Methodist church in the morning before this sermon in the evening.

At 6.30 a sermon was preached by the Rev. J. Pincock, of Moreton's Harbor, who selected for his text the 38th verse of the 13th chapter of Acts: "*Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins.*" The discourse was practical and edifying. In concluding he remarked that while the subject he had been dealing with may not appear altogether appropriate for the occasion, yet believing at the same time that the pith of spiritual vitality in a church emanated from the personal realisation of the grand declaration in the text, he thought that as they were just consecrating that place of prayer for sacred worship, he would endeavour to impress upon the minds of the worshippers the beauty of possessing a knowledge of the truth spoken of by the Apostle, in order that the services rendered to the Most High within its walls may redound to His honor and glory.

The congregations at each service were large, notwithstanding that the regular services were held in the Southside Church, the Rev. J. Pincock occupying the pulpit in the morning, and the Rev. W. W. Percival, at 6.30. Collections were made in both places, on behalf of the building fund, which we learn, were good.

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However, life was not restricted to just official duties. As a leading member of the community, he was involved in other activities. Another report a few weeks later gives a lengthy description of the children marching through town and

then various games and races taking place. The report then goes on to describe the evening meeting and the role that a Minister's wife might perform;

As customary, public meetings were held in the churches, in connection with both treats. In each place the meetings commenced about seven o'clock, and were presided over by the circuit minister, Rev. J. Pincock, who briefly and appropriately addressed the gatherings after the opening exercises had been performed. The time was occupied by addresses, recitations, and singing, all of which contributed to the interest of the evening. The address of the Rev. T. W. Atkinson, of Twillingate, was especially interesting and instructive. Mr. Lucas, Superintendent of the Moreton's Harbor school, also spoke interestingly.

The recitations in each place were well rendered, considering the meagre advantages enjoyed by the youth in such places to excel in the like. The same might be said with regard to the singing, although nearly all the pieces selected to be sung were entirely new to the greater part of the children. It was therefore evident that Mrs. Pincock, who presided at the instrument, must have bestowed much attention to make the singing so good as it really was. Subjoined was the programme of the meeting held at Moreton's Harbor on Thursday evening, the other, which was equally as entertaining, being omitted for want of space:—

Opening exercises—singing and prayer. Chairman's Address. Hymn, "The Lord will provide." Recitation, "God is love"—Charlotte Barnes. Hymn, "We're marching to Zion." Address, J. P. Thompson. Recitations, "The lonely grave"—Jessie Osmond; "The dying child"—Alice Jane Osmond; "A home to rest in"—Julia Brett. Hymn, "Will Jesus find us watching?" Recitations, "Wreck of the Hesperus"—Jane French; "Bunch of Grapes"—Laura Harwood. Hymn, "None of self and all of Thee." Address, Mr. Lucas. Recitations, "Sowing time"—Olivia Small; "Giant and dwarf"—Livinia Gatehouse. Hymn, "I need Thee every hour." Recitation, "Do it with a will"—Matilla Barnes. Hymn, "My faith looks up to Thee." Address, Rev. T. W. Atkinson. Hymn—"Why not to-night?" Recitations by Edward Wolfrey, Lucy Jennings and Elijah Bennett. Hymn, "My hope is built on Christ the solid Rock." Doxology and benediction.

The annual picnic was also an event to look forward to every year. Here is a description of such an event at Tizzard's Harbour which is a nearby outport about 4 kilometres distant. While the Minister is given credit for the arrangements, his wife's role must have been more than just attending.

SCHOOL TREAT AT TIZZARD'S HARBOR
—An enjoyable afternoon was spent by the Methodist Sunday School children of Tizzard's Harbor on Tuesday last, the day selected for the holding of their annual festival, at which we had the pleasure of being present. The preparations for the event were well made by the parents and friends of the scholars. More than an ample supply of eatables was provided in a creditable manner for the children and visitors. Enjoyment reigned supreme during the evening, in which young and old alike shared. It was continued until daylight disappeared from the sky, when the happy gathering dispersed for their homes. The circuit minister, Rev. J. Pincock, under whose judicious management arrangements were devised, was present, as well as Mrs. Pincock, and a few other visitors from Moreton's Harbor, also the Rev. J. Embree, C.B.D., and Mr. C. E. D. Mayne, of Twillingate.

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In 1884, the family moved across the bay to Little Bay Islands. Two more children were born in this period.

LITTLE BAY ISLAND, a large fishing settlement in the district of Twillingate and Fogo, Nfld., on an Island at the entrance to Hall's Bay, 15 miles from Tilt Cove Pop 250.

The Pincock Ancestry

James Clayton Pincock (my grandfather), was born here on September 3, 1885. His sister, Nellie May was born on May 16, 1887.

The family left the area that summer and was posted to the community of Western Bay. One can only imagine the process of moving a family of 5 children ranging in ages 8 to a few months from one outpost to the next!!

WESTERN BAY, a large fishing settlement on the N. shore of Conception Bay, Nfld., 17 miles from Carbonear. Pop. 895.

Western Bay must have retained bitter sweet memories for the family. On October 28, 1888 another daughter, Isabel, known as Belle was born. Then in the spring, 1890 another son was on the way. However Belle became sick while her mother was confined to bed due to the pregnancy. With a wife pregnant and one young daughter sick, it would be a difficult time for James and family. There must have been concern that other members of the family would become sick too. Regrettably young Belle died at the young age of 17 months. If the date is correct she would have died about March, 1890 while John Arthur was born March 12, 1890. No date of death has been found, but it is presumed Belle died after John was born. Belle is buried at the Ochre Pit Cove Cemetery;

"Belle died from Pertussis while mother was confined to bed at the time of John's birth"

"Little Belle's body was taken in a little home made box to Ocher Pit Cove and placed by father and Fred in a small tomb chiselled out of a large boulder, because the burial ground at Western Bay was located in swampland."²¹

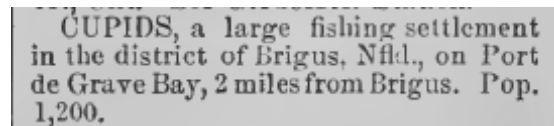
Pertussis is more commonly known as whooping cough and was certainly more serious in those days. There is a picture

of the cemetery on page 169; there is little evidence of swampland. It appears to be a pleasant cemetery overlooking the ocean. A visit to this small community will hopefully clarify the records and the actual burial location. The writer of this journal was not born when Belle died, so he must have gained this knowledge from family stories.

The family left Western Bay in the summer of 1890 with heavy hearts. In later life, Clayton always spoke fondly and emotionally about 'Little Belle'. Her death had a lasting impact on the young 5 year old. His mother Margaret also carried a burden all her life. She always felt that if she had been able to take better care of Belle and not been confined with the pregnancy, that she would have ensured that Belle recovered.²²

The next move was to Cupids which is further south on Conception Bay. As an interesting fact, Cupids is Canada's oldest English settlement which celebrated its 400 anniversary in 2010. In a book written in 1624, Cupids is described as follows:

*"The first houses for a habitation were built in Cupids Cove within the Bay of Conception, where people did dwell for sundry years together, and some well satisfied both for pleasure, and profit, are dwelling there still, finding small difference between the seasons of the year in that Climate, and here."*²³



CUPIDS, a large fishing settlement in the district of Brigus, Nfld., on Port de Grave Bay, 2 miles from Brigus. Pop. 1,200.

Another daughter, Marion was born here in 1891. The birth registration shows that she was born in Cupids on November 6, 1891. In addition I have found the record that she was baptized in the church in Brigus on February 15, 1892.

In 1893, the family was on the move again, this time to Heart's Content. While here, the last of the children was born. Thomas Alexander was born February 6, 1894. By this time

The Pincock Ancestry

James was 44 and Margaret was 38 and with 8 children and the oldest only 14, it was a busy family.

By this stage, James had been in Newfoundland for 20 years. He was well established and presumably at the height of a career. I have identified a few examples of his activities in this section, but now it is necessary to provide a more in depth description of the role of Methodist minister and the remaining postings of his career.

The Methodist Practices

The first Methodist minister sent to Newfoundland was Laurence Coughlan in 1765 by “The Society for the Propagation of the Gospel in Foreign Parts”.²⁴ When he came to Newfoundland there were no schools and only one church (Church of England) in St. John’s. While he was an ordained minister of the Church of England, he was a friend of John Wesley and he thought of himself as a Methodist. He stayed in Newfoundland until 1773, based mainly in the Conception Bay area. After Coughlan’s departure, the spiritual needs of the community were administered by lay preachers. There continued to be sufficient interest in Methodism, so that the first church was built in 1788 in Harbour Grace.²⁵

By 1808 it is reported that there were three missionaries in Newfoundland. In 1816 a meeting of ministers and leading laymen in Carbonear, recommended expansion of missions to other parts of Newfoundland and even collected £31 for the cause, which was the first funds ever sent from a British colony for mission work.

In 1855, Newfoundland district became part of the Conference of Eastern British America. This resulted in an increased impetus to expand the religion. Up to this date, the Conference of Eastern British America was a single conference that encompassed the region. At a meeting in Charlottetown in June 1874, the last meeting of the old conference was held.²⁶ At this conference it was decided to create three regions; Nova

Scotia, New Brunswick together with Prince Edward Island, and Newfoundland.

As a result, at a meeting in St. John's on August 5, 1874²⁷, the Newfoundland Conference was created. The Newfoundland Conference began its career in 1874 with thirty-seven circuits, in which were 4,389 full members with 1,250 on trial. These were cared for by 17 ordained ministers and 24 probationers. James Pincock, being one of those probationers, had arrived that year with 10 others.²⁸ It is unclear if he was actually at the meeting as he may have still been en route from England.

Then later in 1874, a meeting of 10 Conferences in British North America met and created the General Conference of "the Methodist Church of Canada".

Except for ministers, I do not have precise numbers for 1874; however in 1878, the Newfoundland Conference had 49 ministers, 80 churches, 20 parsonages and 8020 members.²⁹ When the conference was created, it was divided initially into two districts; St John's and Carbonear. As the population increased and more clergy were available other districts were added; 1878 Bonavista, 1887 Burin and 1896 Twillingate.³⁰ Other districts were added in later years;

*"In 1884 the circuits had increased to fifty-two, on which there were 6,971 members, with 1,591 on trial. There were thirty-eight ministers, two of whom were Supernumeraries, and twenty-one probationers."*³¹

By 1925, at the time of union and creation of the United Church of Canada there were seven districts in Newfoundland. At that time, the organization comprised 78 stations, 39 ordained ministers, 22 probationers, 13,361 members, but over 74,000 Newfoundlanders claimed to be Methodist on the most recent census in 1923.³²

While these brief facts provide some background to the church in Newfoundland, the real impact was on the day to day life of the community.

*"Newfoundland Methodism is charismatic; it makes salvation available to all who would seek it, by offering a taste of the transcendent in the midst of the earthly. Wherever a person can sing or pray, there can be an inbreaking of the holy. It deals harshly with personal sin, but is exuberant in repentance."*³³

Methodist ministers were sent to these small outposts, to serve the community and the surrounding area by supporting the already converted Methodists and to convert others to the religion. Methodism is what would be called today, evangelical or gospel. The religion was a total way of life and not just to be practiced on Sundays. Once an individual was converted to be a Methodist, it was expected that they would not swear, drink, gamble, play cards or participate in any other 'vice'. It was forbidden to work on Sundays and some people took this to the extreme of not even cooking on Sunday. The whole day was set aside for religious practices and personal reflection.

As a further example of the expectation of little activity on Sunday, the following article is provided from a Newfoundland newspaper in 1885. While the Methodists were certainly strong supporters, there was a lot of support from other groups and the general population to keep Sunday holy. Imagine that trains on Sunday could contribute to such moral decay!

Not that it is relevant to this story, but on the same page two columns over, there is a report of the capture of Louis Riel at Batoche. Even the outposts of Newfoundland were kept informed of international affairs.

Sunday Excursion Trains.

THE running of Sunday excursion trains by the Newfoundland Railway Company is a procedure against which the popular opinion of a large majority of the people of this colony have pronounced since first the practice of Sunday trains commenced. But notwithstanding the strong indignation manifested towards the running of trains on that sacred day, and the wishes that have been made known for their discontinuance, we regret to find that the solicitations of so large a class have been ignored and that Sunday Excursion Trains are being more frequently run than ever. Such wanton desecration of the LORD'S Day on the part of the Railway Company is inexcusable, and when the public funds of the colony are called upon to subsidize a project of this description, the voice of the people should be listened to and every endeavour made on the part of legislators to suppress the evil in question, affecting as it does the moral and social condition of our people. The running of Sunday trains may appear a trifling matter to many, but when we take into consideration the disastrous results, both morally and religiously, which the inducement for Sunday recreation thus affords, it behoves all who entertain any respect whatever for the Law of GOD which says "Remember the Sabbath Day to keep it holy," &c. to discountenance in every possible way the form of Sunday desecration to which we refer. Numerous signed petitions were presented to the Legislature during its sittings in 1884, asking for an enactment against Sunday trains. A Memorial was also presented from the Church of England Synod and Resolutions from the Methodist Conference, (both of which we append) on the same subject. In accordance with the expressed opinion contained in these documents, a bill was introduced into the House of Assembly which as our readers are aware received little or no support, even from hon. members whose constituents were entirely in accord with the prayers of the petitions that had been presented against Sunday operations.

A typical Sunday would include probably family prayers at home before church, a morning church service, afternoon Sunday School for children and possibly another service, and then an evening service which culminated in an 'After Service'. This after service was intended to achieve the main objective of the religion; seek new converts.

The process of the after service was a ritual. There would be hymns and prayers; however the main section would be testimonials by the converted. These would be speeches, often the same ones each week, telling the congregation of how the person came to be converted. This was usually described as a revelation and sudden event. The minister would act almost as a master of ceremony to ensure as many testified as possible, before at the appropriate time there would be a call to the altar. This was the process to seek new converts who would commit to the Methodist religion and its practices.

While the initial conversion may be spontaneous, it involved a commitment to three distinct phases. Typically the first stage would be a revelation and involve falling on one's knees. This would then be followed by a profession of conversion. The third and final phase would involve a commitment to publicly testify as to their conversion and commitment to the religion. This could be on a regular basis at the after service or other public event. The testimony was often memorized and repeated often at after services. It could start with a hymn or some other verse and usually ended with a prayer.

"Every new convert, regardless of the place or nature of their conversion, was expected to testify in worship no later than the following Sunday."³⁵

Following Methodism was hard in Newfoundland and "backsliding" was a concern for the members and the clergy in particular. The converted were to refrain from drinking, dancing, swearing, and playing cards. Smoking wasn't acceptable but would be tolerated. Clergy were not permitted

to smoke. Theatre going was also taboo, but in most outports this was not an option. These restrictions were not that onerous in outport Newfoundland, but they identified the converted as distinct and special in the community.

Back-sliding could occur as the result of not attending church or not testifying. Sometimes it could be something as simple as some 'sin' such as swearing. However reconversion was possible.

The major events, from a religious perspective, other than conversion were baptism, marriage and death. Each of these had a different context and significance from the Methodist viewpoint.

The clergy and the established church preferred that baptism be a public event and held in the church. However, the tradition of Newfoundlanders was that baptism should occur at home; either immediately if the baby was sick, or within five weeks of the birth. This practice stemmed from the superstitious nature of the population which considered any trip outdoors with an unnamed baby was courting some sort of disaster. From the evidence available, it would appear most baptisms were done at home and there might be a public presentation at church afterwards. It seems that the clergy went along with the local customs as baptism was more for the cultural community rather than for the faith community. Conversion at a later date was a more important event for Methodists than the initial baptism.

Marriage was another dilemma for Methodists. In fact it was considered less important from a religious perspective than baptism. Most frequently it was performed in the parsonage or the family home of the bride or groom. It was considered morally desirable as it legitimized sexual activity and provided a "proper" home for children. However, from a Newfoundland cultural viewpoint, a marriage was an opportunity for the community to hold a party. Of course, a party with likely drinking and dancing would be contrary to Methodist teaching. So the moral correctness of getting married provided opportunities for numerous moral

transgressions. I am sure this resulted in some fearsome sermons on the next Sunday!

On the other hand, death and funerals were religious events which provided many opportunities to the clergy. When a person died in outport Newfoundland the curtains were drawn, which could remain so for up to a year; and the body was laid out in the parlour. The "wake" would then take place over the next few days. This involved family and friends staying up beside the casket all night, often singing hymns. The funeral usually took place on the third day after death. The procession would leave the house and go to the church. Hymns were requested by relatives and friends. The minister would lead prayers and was expected to give a sermon. The sermon would be in the form of a eulogy; however, preachers would not miss an opportunity to preach to both sinners and saved, the hard facts about dying unconverted.

While Sundays were the most important day of the week, there were other events that added to the Methodist way of life. Usually in a community, the most devout Methodists formed into a group, or several groups, and held "class meetings" during the week.

This is only a brief introduction of the Methodist practices. Of course the Minister as the head would be expected to lead the congregation in its daily lives. Obviously James and Margaret were integral to such events in each community they were stationed.

Education System in Newfoundland

I must digress here for a few paragraphs to explain some aspects of the education system in Newfoundland.³⁶

Until 1843, education in Newfoundland was performed through non-denominational schools which were mostly privately run. In 1843, a new Act was passed which basically turned the responsibility over to the different religions. At that time religion was dominated by the Church of England and the Roman Catholic Church.

The education system through the early 1870s was fraught with problems mostly the result of poor funding. The schools were in poor shape or non-existent and teachers were not properly trained. In addition there was constant pressure by the Church of England to divide the Protestant grant between the various denominations. This resulted in a new Education Act in 1874 (also the year James arrived).

From this date on the school system was dominated by the three main religions; Roman Catholic, Church of England and Methodists. Many new schools were built and teachers hired, but even so, by 1900 only about half the children of school age were attending school.

The education system was administered by local boards of education which were established in each Methodist circuit. Presumably the Roman Catholic and Church of England groups also had their local boards of education. After 1900 there were also Salvation Army and Presbyterian schools.

Shortly after James' arrival to Newfoundland in 1874, there were 89 schools maintained by the Methodists.³⁷ Near the end of his career, the Methodist Church in the 1916-17 school year had 385 schools and one college (Methodist College, St. John's) and 15,551 students; with an additional 220 in the Methodist College. This put the number of Methodists schools ahead of both the Roman Catholic and Church of England schools, but slightly behind the Church of England in numbers of students. At that point the population of Newfoundland was divided along religious grounds as follows:

Church of England	78,616
Roman Catholic	81,177
Methodist	68,045
Salvation Army	10,138
Presbyt'n & Congregt'l	2,888
Total Newfoundland	240,864 ³⁸

It should be noted that these population statistics for Newfoundland are the actual census figures from 1911, but were used by the Department of Education to calculate government grants. It would appear that when the census was taken, everyone was expected to answer a question on their religion, as these numbers represent the total population of Newfoundland. Interestingly, the Methodist church official record at the 1902 general conference states that its membership is only 11,851.³⁹ Presumably this is the number considered to be 'converted' as compared to the total population. While 1902 Methodist statistics only recognized 11,851 members, the 1911 census recorded 68,045 members and therefore the Methodist education system received a grant of 28% of total government funding.

In order to maintain a consistent standard across the educational systems of the different religions, there was a Council of Higher Education which was established in 1893.⁴⁰ The main responsibility of this Council was to promote education by establishing standard examinations to be written by all students and to issue the resulting diplomas, prizes and scholarships. Initially there were two sets of exams; junior and senior, but this gradually evolved until there were four levels of exams by the early 1900s; Primary Certificate, Preliminary Grade Diploma, Intermediate Grade Diploma and Associate Grade Diploma. The exams are written in various parts of Newfoundland and sent to be marked by a group in Cambridge, England. These exams were gaining in reputation so that by 1906 it was believed that the Associate Diploma was the equivalent of the London University Matriculation Certificate.

In the first year of the exams there were 923 certificates, but this had increased to about 2300 by 1906. The work of the Council on Higher Education has been the major stimulus for this increase and the success of students in passing these exams.

I made this diversion into education to highlight that an additional responsibility of the Methodist minister was the education of the community's youth. While there was religious

education in Sunday schools, there was more practical education in the local schools. I don't have all the records from all the years; however, it would seem that the minister in a community was always the chairman of the local school board. Thus wherever James was posted, he was the spiritual leader of the Methodists and the chairman of the local school board. I have not included all the references that I have found to this responsibility in the following sections. However, I have included some specific comments on James' involvement with education in the next section when they are most significant.

James' Career

While I gave a description of some local events when describing when and where James and Margaret's children were born (see section on Family), I need to back track to describe other events in their career.

On James' first appointment to Little Bay Islands (1874-76) two new churches were dedicated in 1875. From the records I can find he was appointed here on his own even though he was still on trial. As previously noted, he performed his first baptism on October 1, 1874 at this location.

While still on trial at Bonne Bay, James responsibilities included Bay of Islands (the present site of Cornerbrook) which was some 50 miles to the south.⁴¹ It is not known how often he was expected to travel between the two locations, but this was one of the reasons, Methodists prohibited marriage before ordination. It provided more freedom to single ministers to travel and preach the gospel. While he was located in Bonne Bay, there were actually seven preaching locations in the circuit.

In 1875, a new parsonage was built in Moreton's Harbour⁴². The Pincock family did not move to this community until 1881. However I am sure this relatively new home would have been a welcomed site when they arrived.

In 1881 a new church was dedicated in Twillingate. While today there is a bridge across the harbour to connect the

two parts of the town, in those days it would have been an inconvenience to travel to church. Accordingly a new church for the North-side was required and this event was already described on page 52. Here is a picture of the new North-side church.



Twillingate, North side Church ⁴³

In the winter of 1887, a Missionary Meeting Tour was undertaken from Little Bay Islands. This is the only record I have of such a trip, but it is likely many such tours were made over James' career. While the trip started by boat, it was soon frozen in solid as this trip was in February. Most of the remainder of the trip sounds like it was achieved by walking from outport to outport while some boat travel would have been necessary across open water. A full description of the trip is included in Annex 8. In addition I have included a map of the area (from a modern atlas), with most of the stops identifiable. I have traced a line on the map to show the route from place to place, although I have shown the route across water when some of it may have been overland. The article does not say how long this trip took, but it appeared in the paper on March 12 and reportedly started on February 8 (the trip might have started a few days earlier). From the Baptism records for the community, James did not perform any

baptisms in Little Bay Islands between January 30 and March 10. He performed a marriage in Cutwell Arm (which is on Long Island) on February 6. In addition, he presided at baptisms in both Robart's Arm and Pilley's Island on February 8;⁴⁴ probably the second day of this major trip. On the whole trip they travelled about 150 miles!!

Another reference to Pilley's Island is found as follows:

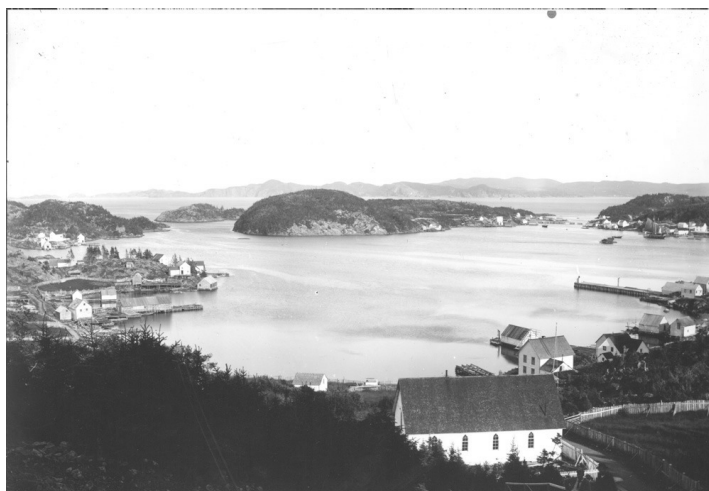
The first clergyman to serve Pilley's Island was Methodist James Pincock *qv*. In 1896 the Methodists constructed the community's first church. Later the

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It is not clear from this reference if James visited in 1874-76 when he was still a probationary. There are no baptisms for families from this community in the record, but there are baptisms for Triton, which is a community further distant than Pilley's Harbour. However he definitely served this isolated community in his second stationing at Little Bay Islands between 1884 and 1887, even though there was no church until 1896.

While stationed at Western Bay in 1881, James attended and preached at the opening of the first church on the other side of Conception Bay some 25 miles across open water.⁴⁶ While this trip took place in September, it is hoped there was good weather, but I am sure it would be quite a small boat on such a trip.

When James was appointed to Little Bay Islands in 1884, it is not clear if the church had already been started. However, a fine new church was dedicated in March 1885.⁴⁷ The first picture on the next page is of the town and bay. There is a church in the foreground, but I am not sure if this is the Methodist church. The second picture is the church in Little Bay which is a town on the mainland. Both pictures are circa 1900, so they were probably taken after the Pincock family had left the area. However they are representative of the time.⁴⁸



Little Bay Islands



Little Bay, Methodist Church

I have been fortunate to also discover a picture of the Newfoundland Methodist Conference of 1885. This picture is part of a collection as described below. While I have no conclusive proof, it is very likely that Joseph Laurence (in some publications I have seen this incorrectly spelt as Lawrence) was very instrumental in James coming to Newfoundland in 1874. (I know Laurence trained Methodist minister's but have not

found any names of people trained). The picture is a stately pose of all the clergy of the conference. There is not a list of attendees attached to this picture, but from other family pictures of James, I am convinced that James is the man seated in the front row, first on the right (the man behind has his hand on James' right shoulder). James would have been 35 at the time.

*"This album was a gift of the Newfoundland Conference of the Methodist Church to Joseph Laurence of East Keswick, Yorkshire, probably in 1885 or 1886. The first date is based on several photographs in the album that were taken in 1885, particularly the group photograph of the clergy attending the Conference annual meeting that year; the second date is the year of Laurence's death. The album was kept at Joseph Laurence Memorial Chapel in East Keswick until 1963-1964."*⁴⁹



Methodist Conference, 1885

The album was returned to Newfoundland at the request of then Premier Joey Smallwood with much

appreciation from Newfoundland, which gave the chapel an honourarium of ten guineas.

In 1889, there was a description in the local paper of a missionary meeting and the role of James Pincock in the proceedings;

*"...in the morning by Rev. James PINCOCK of Western Bay, who preached a thoroughly earnest, evangelical and practical discourse from the words "'Go, and do likewise." The preacher forcibly contrasted the beautiful nature of Christian service, with the formality and hypocrisy of the Priests and Levites, showing that the imperative duty of the Church was to imitate the example of Christ, the centre of all good, by striving(?) to raise fallen humanity, and so evangelise the world."*⁵⁰

This excerpt provides visible proof of the dedication of Methodists to their religious mission and to bring their message to the world.

While at Western Bay, there is the first recorded official involvement with the Methodist College in St. John's. In 1889 James became a member of the Board of Governors of that college.⁵¹ While I do not have every year's records, it would appear that he was a member of the Board of Governors continuously until his retirement, when he left Newfoundland.⁵² There is a good summary of the importance that education and the college played in the Methodist education system in *History of Methodism in Eastern British America*.⁵³

While at Heart's Content, in 1893 a new church was opened at New Perlican,⁵⁴ which is a short distance away. This church was then converted to a school when a bigger church was opened in 1914.

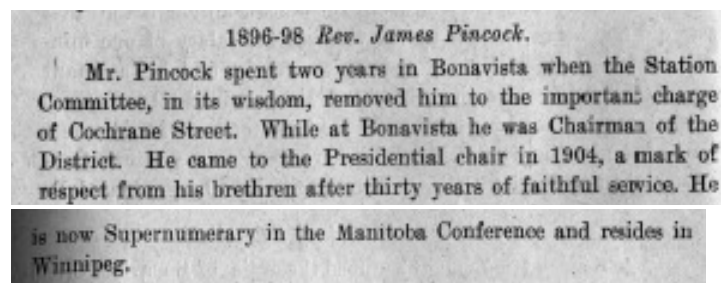
Here is a picture of the newer church at Heart's Content.



Heart's Content, Methodist Church ⁵⁵

Through other research, I discovered a book on the History of Methodism in Bonavista. This book has a brief summary of each minister that served in Bonavista. While I had previously found an electronic version, it was a great surprise, while visiting a used book store in Winnipeg in 2012, to find an original of this book. While there is no inscription in the book, it is worth contemplating the prior ownership of this book. It must have found its way to Winnipeg through some Newfoundland connection. There may be lots of explanations, but that it once belonged to a Pincock is most likely.

Of course I had no hesitation in buying the book for my library. It is hardly a lengthy description, but it does leave one with the impression that he was held in high esteem by his colleagues.



In his last year at Bonavista, James is also chairman of the district. This responsibility encompassed the following ten communities; Bonavista, Bird Island Cove, Catalina, Trinity, Glovertown, Greenspond, Wesleyville, Musgrave Harbour, Indian Islands and Seldom-Come-By, and Fogo.⁵⁷ If you examine a map of Newfoundland you will discover that these communities encompass a large geographic area covering both sides of Bonavista Bay and around the headland almost as far as Notre Dame Bay.

There are not many references to the role of a Minister's wife in the literature I have found. However one of the few references I have found relates to an organizing role that Margaret undertook in 1898 or 1899. The Cochrane St. Church in St. John's which had been devoted to the Home Mission society over the years organized a women's auxiliary. Mrs Pincock (the Pastor's wife) became the first President.⁵⁸ The article almost leaves the impression that she had little choice as this was a role expected to be undertaken.

Here is a picture of the Cochrane Street Church. It was built in the 1880s and survived the disastrous fire of 1892, but was destroyed in the 1914 fire. A new church, which still exists, was built on the property.



St John's, Cochrane St. Methodist Church, circa 1900 ⁵⁹

A new church was dedicated at Britannia Cove in November 1902. One of the preachers was James Pincock,⁶⁰ who was stationed nearby at Shoal Harbour.

Before leaving Shoal Harbour, a church was dedicated at White Rock and another at Broad Cove early in 1903. Both these locations are a short distance from Shoal Harbour and were part of James' pastorate.⁶¹

From 1903-1907, James and family were stationed at Harbour Grace. This was a period of trial and triumph. It was an exceptionally busy period in his life and career. After almost 30 years in Newfoundland and having reached the age of 53, he was at the height of his career.

The first event of this period that I have found must have been considered a bad omen. On February 7, 1904 the church was destroyed by fire. However, the corner stone of a new church was laid on the same site on July 28, and on

January 8, 1905, the new church, with a seating capacity of 550 was opened.⁶² No doubt James would have been immersed in the planning and erection the new church. I am also fortunate to have a picture of their home during this period, which I have included.



Harbour Grace, Parsonage ⁶³

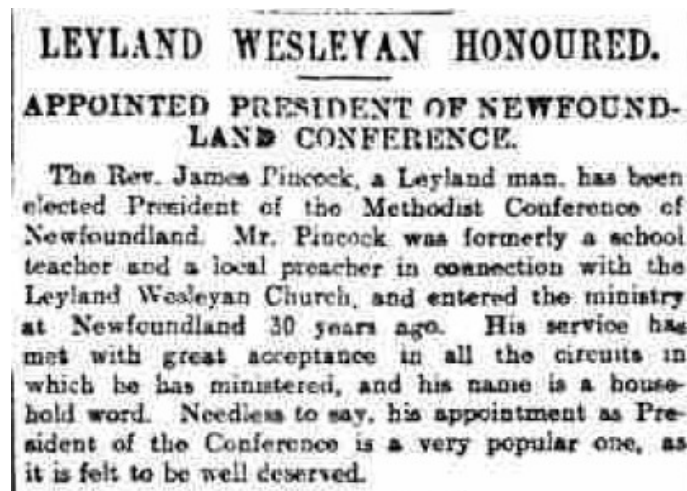
In 1903 while stationed at Harbour Grace, James was Chairman of the local school board. I have not found a definitive reference, however it is believed that the local minister was usually the chairman of the school board for Methodists. I am not sure of the actual boundaries of the school board as the names of the districts do not correspond to the communities. In this case the school board is called Random North, which must be a larger area than just Harbour Grace.

The annual conference of the Newfoundland Methodist Conference was held in Carbonear in 1904. From other sources I know that James had the honour of being elected president of the conference.⁶⁴ As I understand the system, the President of the Conference (all of Newfoundland) chairs the annual conference, which lasts about a week, but remains as President

until the next conference the following year. Regrettably, I have not found the actual proceedings of the conference. However, there is a lengthy newspaper article which describes the events, concluding with the publication of the station list on the last day.⁶⁵

There was another event in town at the time which certainly had an impact on the conference. Tragically on June 25th a fire broke out above the post office. The local post mistress lost her life in alerting others to evacuate and ensuring their safety.⁶⁶

James selection as President of the Conference was reported in England, in a local Lancashire newspaper. Interestingly, this is the only evidence I have found that he was also a school teacher at one point;



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It is unclear to me the full extent of the official duties he was responsible for as President of the Conference for 1904-05. However, as the spiritual leader of the Church, James was also President of the Board of Governors for the Methodist College in St John's.⁶⁸

In addition to these overall responsibilities for Methodism in Newfoundland, James remained Chairman of his district from 1904 through 1906. The Carbonear District

encompassed 13 ministers and their communities; Carbonear, Harbour Grace, Freshwater, Blackhead, Western Bay, Lower Island Cove, Old Perlican, Hant's Harbour, Heart's Content, Green's Point, Shoal Harbour, Northern Bight and Britannia Cove. Again, if you review a map of Newfoundland, these communities are in both Conception and Trinity Bay.

On May 6, 1906, while at Harbour Grace, he attended and preached at the opening of church at Bay Roberts a few miles down Conception Bay.⁶⁹

From 1907-1910, James was stationed at Greenspond, in the Bonavista District, which is located on the other side of Bonavista Bay. In his last year there in 1909-10, he was again Chairman of the District. By this time, the district had grown since his time in Bonavista (1896-1898) and there were 13 ministers and their communities. It was still a far flung district encompassing Bonavista, Elliston, Catalina, Trinity, Musgravetown, Port Blandford, Glovertown, Greenspond, Wesleyville and Newtown, Musgrave Harbour, Carmenville, Fogo and Seldom-Come-By and Indian Islands.⁷⁰

While at Carbonear between 1910 and 1914, James was Chairman of the Board of Education. In addition, for at least two of those years he was also chairman of the board at Victoria Village, a smaller town inland. Presumably he would have had to travel there frequently for meetings and other responsibilities.⁷¹

Another interesting event is recorded in the *Twillingate Sun* in 1914. This is a small article, which appears to be part of a weekly report from St John's. Regrettably I cannot find any report of the journey upon their return. However, my Aunt Olive does remember James having a souvenir box from the trip. Regrettably, it is no longer in the family possessions to my knowledge.

Revds Pincock and Holmes are now enroute to the Holy Lands, having left on the Almariana. They will spend a couple of months in touring Palestine and other cities of Biblical note.

72

I have included a picture here, although I do not know its date.. It is obviously taken when he is in the later part of his career. It is possible it was taken as early as 1905, when he was President of the Newfoundland Conference, but it might be later.



Rev. James Pincock ⁷³

James last posting before retirement was to the small town of Fortune on the Burin Peninsula. While he had spent most of his career on the east side of Newfoundland, I wonder what the motivation of the church was to send him to this new geographic area. Nevertheless he was here for three years and in 1914 was appointed Chairman of the Burin District, which comprised 12 ministers spread across the southern and western parts; Burin, Epworth, Flat Islands, Fortune, Grand Bank, Garnish, Burgeo, Petites, Channel, St. George's, Bay of Islands and Bonne Bay.⁷⁴ It is interesting that Bonne Bay and Petites were two of his postings between 1876 and 1881 in the initial years of his career. What were James' thoughts as he heard about those communities and the growth of the church in those 40 years or so?

As a conclusion to this section here is a full list of the dates and places to which James was stationed throughout his career;

1874 Probationer in Newfoundland
1875-76, Little Bay Islands
1876-78, Bonne Bay
1878-81, Petites
1881-84, Moreton's Harbour
1884-87, Little Bay Islands
1887-90, Western Bay (Ochre Pit Cove)
1890-91, Cupids
1891-93, Cupids & P't de Grave
1893-96, Heart's Content
1896-98, Bonavista
1898-00, St John's Cochrane Street Circuit
1901-03, Shoal Harbour
1903-07, Harbour Grace
1907-10, Greenspond
1910-14, Carbonear
1914-17, Fortune

Retirement

After 43 years of service to the church and Newfoundland, James retired in 1917 at the age of 67. I have a record of Margaret and Bessie sailing from Port aux Basques to Sydney on May 11, 1917. The ship manifest states they are on the way to Winnipeg. James is not on this trip, but presumably came shortly afterwards. (I have not found a record of his trip). They presumably came to Winnipeg, as several of their children had also migrated there. When their son Alexander enlisted in 1916, he showed his father's address as Fortune, Newfoundland; however by September, 1917 the address on his file had been changed to 718 Ashburn St., Winnipeg. It was probably difficult to leave Newfoundland with so many memories there. However, maybe the fact that they moved from parish to parish every few years, meant their roots were more with their family than Newfoundland.

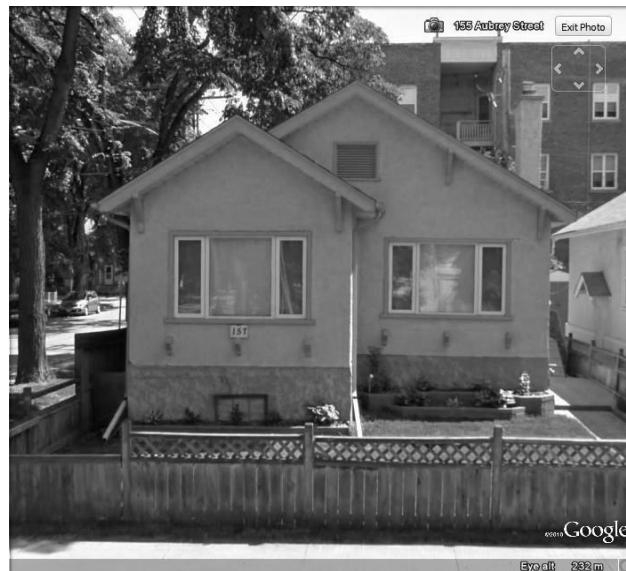
Even though James was retired, he continued to be active in the church in Winnipeg.⁷⁵ From research of the 1918 Winnipeg Directory it is confirmed that James and Margaret were in Winnipeg by that year. Their initial address was 718 Ashburn, but by the 1919 Directory were living at 196 Maryland Ave. and he is still listed as pastor at the Epworth Methodist Church. Three of their children are living with them; Bessie, Marion and Alexander. By the 1921 Directory, they have moved to 93 Lansdowne in West Kildonan and James is now listed as assistant pastor at Young Methodist Church. Bessie, Marion and now Nellie are shown as living there as well. This information is confirmed by the 1921 census although he lists his occupation as a retired clergyman. From 1927 to 1930 the residence is listed as 91 Lansdowne (I have pictures in the family archive which clearly show the number as 93; so I assume this was a typo error in the Directory.) In the 1931 Directory they have moved to an apartment at 828 Preston. After 1927 there is no further listing showing James as 'working'. I do not have directories after this date, however at the time of his death he was living at 157 Aubrey St., which he

must have moved to at some point after the 1932 directory was printed. Through this period from 1919 to 1933, Bessie and Marion lived with their parents while Nellie would have moved when she married in 1923.

It is also nice to have a glimpse of him from his grand daughter;

“He had blue eyes and there was always a twinkle in his eye. I did not like to hug him as his beard was scratchy.”⁷⁶

While there may have been an official obituary as well which I have not discovered, there was an article in the Winnipeg Free Press when he died on August 28, 1933. At the time, he was living at 157 Aubrey Street; a house which I remember from my Winnipeg days as my grandfather and his sister, Marion, lived there in the 1960s. It is a nice comfortable bungalow. Margaret, James’ wife, continued to live there until 1935 where she died on October 8, 1935. They are both buried in the Elmwood Cemetery.



157 Aubrey St., Winnipeg ⁷⁷

When James died in 1933 and Margaret in 1935, they had started a strong family throughout Canada. While none of the family stayed in Newfoundland, all the children had fond memories of their childhood. As an example, my grandfather, James Clayton, named his cottage near Winnipeg; Bonavista (See Chapter 6, page 151).

Of the eight children, two had pre-deceased them; Belle at a very young age and Robert at the age of forty five in 1928. Four children had started families and there were eight grand children to carry on the Pincock name in Canada.

On the next page is a picture of the couple in their senior years. I do not have a precise date for this picture, but I would think it is circa 1925. Could it be on the occasion of their 50th wedding anniversary in 1928?

As a final tribute to this direct ancestor, who is surely the source of many of our values and principles, I refer you to Annex 9 which contains an extract from the Encyclopedia of Newfoundland and Labrador.



James and Margaret Pincock ⁷⁸

4. The English Relatives

This chapter describes James' brothers and sisters and their families, most of who remained in England. It includes a lot of names, dates and geographic locations. It may be a bit confusing or overwhelming; however, if you are interested in the history of the extended family, the facts as known up to the early 20th century are provided. The censuses up to 1911 are freely available and I have used those extensively.

James was the third child of John Pincock and Ann Moss. He had two older brothers; William and Robert; two

younger brothers; John and Thomas; and, two sisters; Mary Ann and Ellen. I have undertaken some research on these families and provide whatever I have found for each of these individuals and their families. I have no information as to the communication between James and his family after he left for Newfoundland; however I am convinced there must have been much correspondence and at least one visit. How he felt or what return messages he sent is unknown in relation to all the facts that he must have heard about in due course which I have unearthed to provide this chapter. For example, the only known trip James made to Europe was the trip to Palestine in 1914. It is hard to imagine that James did not include a stop in England at one point, although both his parents had died much earlier than that. You will also note there are several references to my great uncle's journal and his visits to relatives on his way to the front in World War I. Surely he "reported" all these events to his parents James and Margaret. Some of the references refer to a subsequent visit my great uncle made to England in 1967.

William Pincock

I don't have the exact birth date, but this information is available in the Lancashire Record Office. He was baptized in St. Andrew Church on December 20, 1846 which also records that he was born in Leyland. In the 1861 census, at the age of 14 his occupation is cotton weaver. There is no indication that he might also be attending school. At this time, his father is a farm labourer and his mother is also a cotton weaver, which all suggests he was part of a cottage industry rather than working in a factory.

He lived with his parents until he married Margaret Cocker on January 2, 1869 in St. Paul, Farington. This church is further north in Farington, which is the first time a major event has taken place away from St. Andrew, Leyland

In the 1871 census William, Margaret and a new daughter, Ellen, are listed in the census of that year. They are

residing at 66 Mill St, Farington which is a few streets distance from Spring Gardens. I believe that the houses on Mill Street are “company” houses owned by the nearby mill. Both William and Margaret list their profession as cotton weavers.

Sometime between 1871 and the 1881 census, William has left the cotton industry. To be more precise, the family moved to Blackburn sometime before 1876 when their first son, Frederick James was born about June of that year. Regrettably tragedy struck the family in 1879 when Ellen died at the age of 8. I have not researched the cause of death; however, childhood sickness and death were common in the 19th century.

By the 1881 census, William, Margaret and Frederick are living at 26 Altom St, Blackburn. William’s profession is listed as Life Assurance Agent. While I have not researched further, it seems reasonable to believe that he left Farington and the cotton industry to become a life assurance agent and by the 1881 census was becoming a successful businessman. I do have a picture (from Google Earth) of this house and it is by no means prosperous in today’s standards, but is certainly a step up from the cotton factory housing of the day and their former residence of 66 Mill Street.

In 1882, their second son, William Arthur was born in the period April to June. The birth is registered in Blackburn, but it is not known if they are still at 26 Altom St, but this is likely.

At some point between this birth in 1882 and 1886, the family left Blackburn and moved to Leeds, which is a major city in Yorkshire. However, tragedy seems to be following William, as here in 1886 his wife Margaret died. This left him a widower with two small sons, age 10 and 4. He remarried in 1887 to Emma Ferrier Crouch and continued to live in a Leeds’ suburb of Headingley.

William and his wife Emma are also in the 1891 census living at 14 Norwood Terrace, Headingley which is a suburb of Leeds. The name was transcribed incorrectly as Peacock, but I found the family through his wife’s name and his two children

Frederick J. and William A. are living there too. His profession is listed as Superintendant Life Assurance.

William is discovered again in the 1901 UK census. At this point he is staying with his brother Robert and family in Wolverhampton, Staffordshire. Interestingly, he is listed as a 'Retired Assurance Agent' at the age of 54. This could imply that he had been reasonably successful in his career. While he is shown as married, his wife Emma is not listed with him. After much searching, I found her living at 14 Norwood Terrace in Headingley. (This was only difficult to find as the name was improperly transcribed as Bricock). Thus it would appear they were only temporarily separated and continued to live in Headingley until their death. There is no sign of the two sons; Frederick and William in this census.

I again found the couple in the 1911 census living still at 14 Norwood Terrace, Headingley, Leeds. Thus, it must have been only a temporary absence during the 1901 census. However he is no longer listed as retired and shown as an employee. His profession is 'traveller'. It is not clear what he is selling but it might be 'goods trade' or 'soap trade'. There is obviously some story here in that he left the insurance business and seems to have taken up a less desirable trade. This seems incongruous given the large size of his estate at the time of his death a few years later. Or it is possible at the age of 64 he is retired and is only working part time.

I have discovered the registration of a death of William Pincock in Leeds in 1914 at the age of 67 which corresponds to his birth year of 1846. This is further substantiated by the following entry;

"Uncle William was in business in Leeds"¹

I have also been fortunate to discover several wills probated; which verify the date of death and details of the will administration. It also confirms his second wife's name;

PINCOCK William of 14 Norwood-terrace Victoria-road
Headingley **Leeds** died 31 January 1914 Administration
Wakefield 23 April to Emma Ferrier Pincock widow.
Effects £3169 14s. 5d.

2

A local newspaper article describes the inquest into his death;

LEEDS CYCLIST KILLED IN WEETWOOD LANE
At the Leeds Town Hall, this afternoon, an inquest was held on William Pincock (67), a retired gentleman, living at Norwood Terrace, Headingley, Leeds.
On Saturday afternoon Mr. Hess, Miss Hess, of Headingley, and Dr. Mayer, of London, were walking along Weetwood Lane, towards Otley, when they heard a bicycle bell, which was being rung furiously. They looked round, and saw Mr. Pincock cycling towards them at a very fast rate.
Mr. Hess jumped slightly on one side, but the cyclist crashed into him, and they fell into the road. Mr. Hess was conveyed home suffering from an injured arm, but Mr. Pincock died on the way to the Infirmary.
Ellen Hamery, of Weetwood Lane, said she thought the cyclist had lost control of his machine.
A verdict of "Accidental death" was returned.

3

It is not my intention to follow all the descendants of these relatives, but it is worth noting that both sons immigrated to North America. The eldest, Frederick, has a confusing story. I cannot find him on a passenger list; however I have found a border crossing document for January 28, 1906. This document also provides the information that he immigrated in May, 1904 to Canada. His whereabouts in Canada are unknown, but when he crossed the border to the USA he stated his last address was in Toronto. His wife and two daughters immigrated in 1907, arriving in Halifax on March 10, 1907. It is not clear if the family went to Minneapolis, USA immediately, but by August 1908, the couple had a son in Minnesota. This was confirmed in the 1910 US census which has the family living in Minneapolis. In both the 1910 and the 1920 US census he is listed as a bookkeeper for a railroad company. By the 1920 census he had changed the family name to Pincoe and had a family of two daughters and a son. They had all become US citizens in 1918 which is possibly when the name change took place. His wife died in Minneapolis in January 1944, and I have not traced the family after that period.

The other son, William immigrated to Canada in 1903. Between 1903 and 1907 he lived in both Brandon and Winnipeg, but all his movements are unclear. In late November 1906 he crossed into the US at Pembina, North Dakota. He may have been on his way to see his brother or he was returning to England by this route. In any event, he returned to England, and married Lilly Babb early in 1907. The couple returned to Winnipeg by April, 1907 having arrived in Halifax March 10, 1907 aboard the *Virginian* (his brother's wife and children were also on the ship). He was in Winnipeg through the 1921 Census and based on that census had a family of four sons and a daughter. I am not aware of the family movements after that, but it is understood they also changed their name to Pincoe at some point. My Aunt Olive remembers going to the Roland's (the oldest son) house in Toronto. At some point I had a conversation with him; probably in about 1998 (unfortunately I was not interested in genealogy then and did not document the call). I have no information about his descendants, but presumably they use the name Pincoe. There are several telephone and address listing for the name Pincoe in Ontario if further research is of interest.

Robert Pincock

Robert was born in 1848, probably August, in Clayton-le-woods. He was the first child born here which establishes the move date of the family from Leyland. He was baptized on August 27, 1848 in St. Andrew Church. He is listed with the family in the 1851 and 1861 census. In the 1861 census he is shown as 'Scholar' and there is no indication that he was working at that age.

Robert is still at home in the 1871 census working in the cotton industry as a weaver. He left home sometime before 1874. He was married in Preston in June 1874 to Esther Cocker. It would appear this was a civil ceremony. Although it may have taken place in a church, it is not registered that way.

We next find Robert and Esther, in the 1881 census, in a small house at 33 Altom Street in Blackburn. This house is just down the street from his brother William. It is a very small house and Robert is listed as an Insurance Agent. It is unclear which brother entered the insurance business first, but it seems likely that it was John. However, Robert must have been convinced it was a good opportunity and he moved to Blackburn to enter this work. In the 1881 census Robert and Esther do not have any children.

By the 1891 census, there have been some significant events in his life. They had moved to a very nice house in Wolverhampton, Staffordshire (9 St. Jude's Rd.) and he has listed his profession as Superintendant Assurance Agents. In addition there was a domestic servant to assist in running the house. They do not have any children; however there are three possibilities of births of Pincocks (with mother's maiden name Cocker) in Blackburn, but each of them died at birth or by age 1. These must have been William's children as the 1911 census confirms that Esther did not have any children. In any event Robert and Esther had no children at the time of the 1891 census.

In the 1901 census, there are some further family developments which must have been quite an upheaval to Esther and Robert. While the census shows an address of 49 St. Jude's Rd., I believe this is the same house as the 1891 and 1911 census. His brother William is shown on the census, but as described previously was just visiting. In addition, there is an adopted daughter, Mary A., age 13, born in Leeds, Yorkshire; which I thought would be very difficult to trace. However, see the section on his sister Mary Ann below for an explanation.

Robert still lists his occupation as Superintendant of Assurance Agents; a middle management position in the industry. However, my great uncle's journal has the following;

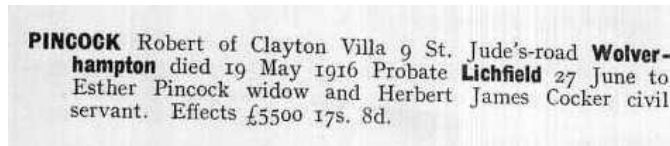
*"Uncle Robert was a civil servant in Wolverhampton."*⁴

Obviously Wolverhampton is correct. I originally thought that the civil servant reference was an error. However after research of Wolverhampton Directories I discovered he was a city councillor between 1914 and 1916, and possibly more years. While his profession was life assurance, he was also active in politics during his career.⁵ He was a prominent Liberal for at least ten years prior to his death (see newspaper clipping below). It just shows in genealogy research, one should not discount facts until all potential sources have been examined in detail. This fact is documented somewhat in the 1911 census where Robert lists his occupation as Retired Assurance Agent.

In the 1911 census, the couple continue to live at 9 St. Jude's Rd. Wolverhampton. This census also has the added information that two nieces; Alice Ellen 26 and Mary Ann 23 are living with the couple. It also confirms that Esther did not have any children of her own.

I discovered the only death in Wolverhampton of a Robert Pincock occurred in 1916, he being 67 years of age. His wife Esther also died in Wolverhampton, 10 years later in 1926 age 75. This information is verified by the information obtained from the probate of their wills.

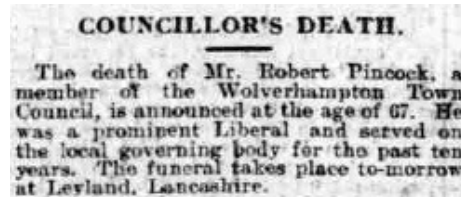
The probate of his will also clearly identifies the date of death and his heirs. He has not identified the adopted daughters/nieces as they probably still live with Esther; however he has identified his nephew. This probably just means there are two executors and not the distribution of the assets.



PINCOCK Robert of Clayton Villa 9 St. Jude's-road **Wolverhampton** died 19 May 1916 Probate **Lichfield** 27 June to Esther Pincock widow and Herbert James Cocker civil servant. Effects £5500 17s. 8d.

6

His death was reported in the local newspaper;



7

Interestingly, the funeral was in Leyland which suggests he is buried in Leyland possibly at St. Andrew Church near his parents.

When Esther died in 1926, she again identifies her nephew, but not the daughters in the probate summary. Presumably, the two executors (there doesn't appear to be any family relationship to the schoolmaster) are charged with looking after the two daughters. It is interesting to note, that Robert's estate is still largely intact; which must mean that Esther and the daughters had other sources of income.

PINCOCK Esther of 9 St. Jude's-road **Wolverhampton** widow died 5 February 1926 Probate **London** 19 March to Herbert James Cocker civil servant and William Rigby school master. Effects £5282 13s. 3d.

8

As one final note on this family, I also found Alice Ellen's will (she died in 1930 at the young age of 45) which verifies that the two daughters did not marry and that they must have continued to live in the house at 9 St. Jude's Road.

PINCOCK Alice Ellen of 9 St. Judes-road **Wolverhampton** spinster died 24 January 1930 Probate **London** 4 March to Mary Ann Pincock spinster. Effects £3291 1s. 2d.

9

This is the same house that was the family residence in the 1891 census. As mentioned previously, in the 1901 census, their residence is recorded as 49 St Jude's Road, which implies there was an error in the 1901 census or a temporary change in

The Pincock Ancestry

the numbering system. In any event here is a picture of that house (the one on the left) and if it is examined closely the name over the door is Clayton Villa; presumably in honour of Robert's birthplace.



Wolverhampton, 9 St Jude's Rd., Clayton Villa ¹⁰

John Pincock

The precise date of birth is not known, but John was baptized at St. Andrew Church on October 19, 1851. The residence is listed as Clayton-le-woods. In the 1861 census at the age of 10 he is listed as a 'scholar'. By the 1871 census when the family is in Farington, he is a cotton weaver like everyone else in the family.

At some point between the census of 1871 and 1874, John moved to Preston. There, he married Margaret Cottam some time between October and December, 1874. This is also the year that he likely started in the insurance business; which is clarified below as an employee of the Refuge Assurance Company Ltd. Regrettably this young couple had their first two children die within weeks or months of their birth. Earnest Robert was born about November 1875 and died a few weeks later. Their next child, Ada Emily was born about February 1878 and died about June 1879.

By the time of the census of 1881, John was well established as a Life Assurance Agent and the couple lived at 7 Stanleyfield Rd, Preston. This is row housing, but even today looks prosperous and well maintained. After the census of 1881, two other children were born in Preston; Edgar in about June, 1881; and, Lizzie Ann in about February, 1884. All four of these births show Margaret's maiden name as Cottom; however I have not accepted this spelling as the marriage is registered with Cottam; as is the baptism record which is most probable. However it is a bit of a mystery why all four children would have the incorrect maiden name for Margaret. However I am told from other research, that spelling in the 19th century was not strictly followed.

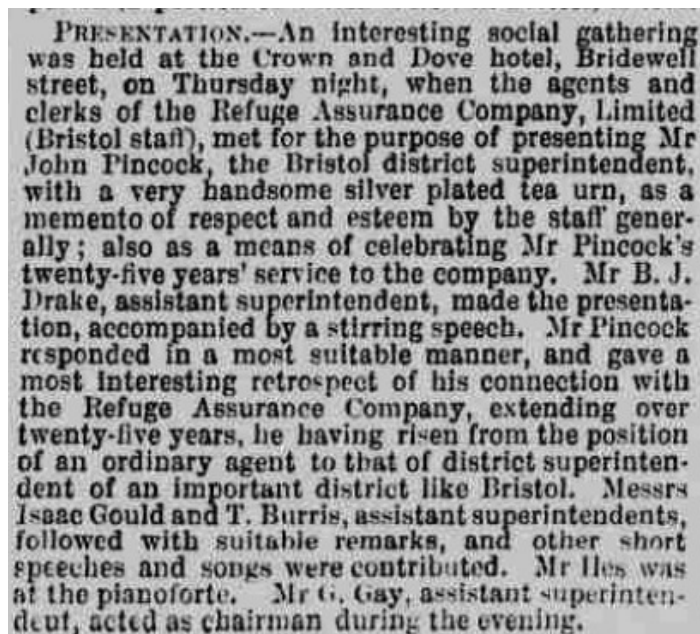
By 1886, the family has moved to a small community of Stapleton in the parish of Fishponds. This is a suburb of Bristol about three miles to the east of town centre. If you are interested in reading about this community, here is a good site; <http://fishponds.org.uk/fishpint.html>

At this community, two additional children were born; Harry, about November 1886; and, Mabel Newton, about May 1888. While I have found evidence of these births in research, it is confirmed by the census of 1891 where the family is shown as living at Moray Villas. John is still listed as a Life Assurance Agent, but presumably they moved to the Bristol area for a better position.

I have not researched the cause, but regretfully, Margaret died about September, 1893. This left John with 4 small children 12, 9, 7 and 5. Admittedly he had a domestic servant to help, but it would have been an issue on both an emotional and practical level. However, he then remarried in September 1894 to Mary Ann Dewey, who at the time was 14 years younger. One might wonder at the seemingly short period of mourning and the engagement and marriage to his second wife. One might also wonder how the new step-mother was received by the children. However I have no information on these issues unless a descendant of one of these relatives can be found.

In the 1901 census, which is more precise, the residence is specifically identified as Moray Villas, 4 Fishponds Road. If current addresses are correct, this is now a used car dealer under renovation, but it is obvious it could have once been a very stylish apartment building. John has progressed in his career and is now Superintendant of Agents, Life ann. (I believe this is short for annuities?). Edgar, who is now 19, is working in a commercial enterprise as a clerk; and Lizzie's profession is shown as typewriter. The other two children Harry 14 and Mabel 12 are presumably scholars, although the column is blank.

I subsequently found, through a search of some British Newspapers, the following article on a meeting and presentation honouring John;



PRESENTATION.—An interesting social gathering was held at the Crown and Dove hotel, Bridewell street, on Thursday night, when the agents and clerks of the Refuge Assurance Company, Limited (Bristol staff), met for the purpose of presenting Mr John Pincock, the Bristol district superintendent, with a very handsome silver plated tea urn, as a memento of respect and esteem by the staff generally; also as a means of celebrating Mr Pincock's twenty-five years' service to the company. Mr B. J. Drake, assistant superintendent, made the presentation, accompanied by a stirring speech. Mr Pincock responded in a most suitable manner, and gave a most interesting retrospect of his connection with the Refuge Assurance Company, extending over twenty-five years, he having risen from the position of an ordinary agent to that of district superintendent of an important district like Bristol. Messrs Isaac Gould and T. Burris, assistant superintendents, followed with suitable remarks, and other short speeches and songs were contributed. Mr Hes was at the pianoforte. Mr G. Gay, assistant superintendent, acted as chairman during the evening.

11

Using this information and if the meeting was held in relative proximity of the actual date of his 25th anniversary, it is likely that he started with the insurance company as early as June, 1873 at the age of 22.

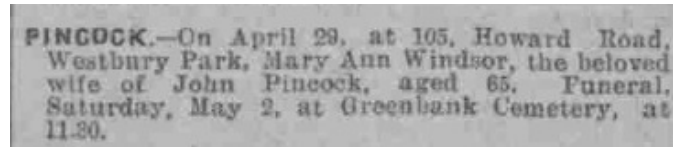
In the 1911 census, John and Mary Ann are still living in Fishponds with their daughter Mabel. John is now retired at the age of 59. The census also shows that they have been married for 16 years and that Mary Ann did not have any children.

The only deaths of Pincocks recorded in Bristol are Mary A. W. in 1931 at the age of 65; and John in 1933 at the age of 81. Both of these correspond to our family in Bristol. So it would appear that John died in Bristol in the same year as James died in Winnipeg; an interesting connection.

My initial information that John was in Bristol, which I substantiated through the census forms was provided by;

*"Uncle John engaged in the insurance business in Bristol."*¹²

The notices of their deaths in the local papers and wills of both John and Mary Ann confirm the date of their deaths and their executors.

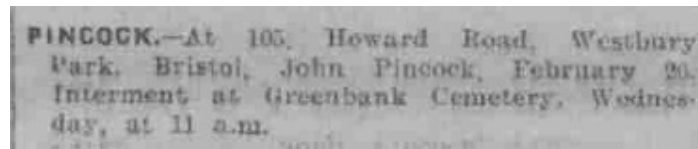


PINCOCK.—On April 29, at 105, Howard Road, Westbury Park, Mary Ann Windsor, the beloved wife of John Pincock, aged 65. Funeral, Saturday, May 2, at Greenbank Cemetery, at 11.30.

13

PINCOCK Mary Ann Windsor of 105 Howard-road Westbury Park **Bristol** (wife of John Pincock) died 29 April 1931 Administration **Bristol** 15 June to the said John Pincock retired insurance manager. Effects £84 18s.

14



PINCOCK.—At 105, Howard Road, Westbury Park, Bristol, John Pincock, February 20. Interment at Greenbank Cemetery, Wednesday, at 11 a.m.

15

PINCOCK John of Grasmere 105 Howard-road Westbury Park
Bristol died 26 February 1933 Probate **Bristol** 23 June to
Mabel Pincock spinster Edgar Pincock insurance manager and
Harry Pincock photographer. Effects £1545 3s. 4d.

16

Without researching local directories, it is unknown when they moved from Fishponds to the Westbury Park address.

Mabel, Edgar and Harry are John's children from his first marriage. It is interesting to note that Harry is the grandfather of another John Pincock who emigrated to Australia in 1974. This John Pincock was born in Haverfordwest, a city on the western tip of Wales. I have talked to John a few times and compared notes on our Pincock ancestors. He is the source of our Pincock relatives in Australia.

Mary Ann Pincock

Mary Ann was born in 1854, probably August. She was also born in Clayton-le-woods. As the first daughter, after four boys, she must have been a pleasant surprise for the parents. She was baptized at St. Andrew Church on September 3, 1854.

She is with the family in the 1861 and 1871 census, by which time at the age of 16 she is a cotton weaver.

Mary Ann married William Cocker in about September 1877. It would appear that the marriage was a civil ceremony as no church is listed in the record. The young couple lived with Mary Ann's parents as that is where they are found in the 1881 census. By this time William is an overlooker (supervisor) at the mill. Mary Ann is listed as a cotton weaver. Their first son, Herbert James had been born in 1879. However, by the summer of 1884 when their first daughter, Alice Ellen was born, the birth was registered in Leeds; as was the second daughter, Mary Ann in late 1887 or early 1888.

By the census of 1891, the family is firmly located in Leeds and William Cocker is now in the insurance business too as an agent. Their residence is 74 Grosvenor Street; however I have not been able to locate this address as there is only a Grosvenor Road which does not seem appropriate housing for a young family based on the pictures in Google Earth.

The 1901 census generated much confusion for my research as I could not find the family. I then had a revelation that the Mary Ann Pincock, living with Robert and Esther was adopted, but her age and place of birth matched Mary Ann Cocker. I then found an Alice E Pincock in a boarding school not far from Bristol whose age and place of birth also matched Alice Ellen Cocker. After further research I found death registrations for Mary Ann Cocker in 1898 in Leeds at the age of 43 and William Cocker in 1900 in Leeds at the age of 47. From this I have concluded that Alice Ellen and Mary Ann Cocker were adopted by Robert and Esther at sometime between 1898 and 1901. I have not researched if this was an official adoption, but the girls did take on the name Pincock by 1901 and later. As already mentioned the two daughters are living with their uncle Robert in the 1911 census. Mary Ann's son, Herbert, was 21 for the 1901 census and was living on his own, boarding with a family in Bourne, Lincolnshire. His occupation is Inland Revenue. By the 1911 census, Herbert is living in Bradford, Devon and lists his occupation as a Customs and Excise Officer. He is married and has one young daughter. Herbert is the nephew that is recorded as an executor for Robert's will, presumably so he has some influence over the division of assets as it relates to his sisters.

This death at a young age of 43 is a sad ending to the eldest daughter of John and Ann. She did outlive her father, but her mother was still alive to witness the event. Why Robert became the guardian of these two orphans, as opposed to several other options is unknown, but there must have been much family discussion on the subject.

Ellen Pincock

Like all the other children, the precise date of Ellen's birth is unknown; although she too was born in Clayton-le-woods. She was baptized April 27, 1856 in St. Andrew Church. Ellen was a spinster and never married. She continued to live in Farington with her parents. She was still living at 19 Spring Gardens, Farington for the 1901 census and has taken in a boarder. She lists her profession as Dressmaker working on her own account at home. Similarly in the 1911 census she has the same boarder, although the person is listed as visitor. Again Ellen lists her profession as Dressmaker. From this information it is apparent that Ellen lived in the same house at 19 Spring Gardens from the age of 10 or 11 until she was over 55. The quote below suggests that she moved to Preston by 1916, but this may be a reflection that Farington is like a suburb of Preston.

*"...I had the pleasure of visiting her in Preston in 1916, before embarking for France during WWI. Aunt Ellen died of cancer of the larynx."*¹⁷

Through my research I have concluded that she died in Leyland in June 1920 at the age of 64. This is confirmed from the probate of her will.

PINCOCK Ellen of 2 Thurstan-road Leyland **Lancashire**
spinster died 5 June 1920 Probate **London** 19 June to
John Pincock retired insurance superintendent and
Herbert James Cocker civil servant.
Effects £487 5s. 9d.

18

It is interesting to note that she named as her executors one of her older brothers as well as a young nephew; the same one who was executor for Robert's will. From what I have learned from the 1901 and the 1911 census returns is that Herbert was in the British public service in the Customs and Revenue Department. Presumably he was in a senior or very responsible position.

Thomas Pincock

Thomas like all the other children, except William, was born in Clayton-le-woods. He was baptized on March 5, 1865 at St. Andrew Church. It is also worth noting that at the time of this baptism, John has listed his occupation as Labourer. The American Civil War is just ending, but the cotton industry has not fully recovered by this time. From the quote below it would appear that he lived a short life and died at age 9;

"...Thomas, after whom I am called, died as a young lad of 9. My father claimed that Tom was put to work in the mills at the age of 9 and was so tired at night that he would almost fall asleep on the way home."¹⁹

I do not want to discount this story entirely, however if it was true then Thomas should appear in the 1871 census at the age of 6. He is absent from the census and based on this fact, more research produced the following information. There is no record of a Thomas Pincock dying around 1874. In fact the only death of a Thomas Pincock in the records was in 1868; and this of a child of 3. According to the death recorded in the parish records, this child was living in Farington and is buried at St Andrew church. Unfortunately, the names of parents are not given. The acquisition of the death record in the Lancashire record office would in all likelihood have recorded the parents' names.²⁰ If this in fact is the correct Thomas; it seems likely, then the family must have moved to Farington about 1868 or late 1867.

It leaves as a mystery how or why the family story of Thomas working at the age of 9 came into being. It is hard to believe that James did not know the true facts as he would have been 19 at the time if Thomas died at the age of 3. James could have been talking about someone else, possibly his father who worked in the mills at age 9. This was certainly possible in the early 19th century, but not likely by 1865 when Thomas was born. It seems probable to me that somehow the story of

working at the age of 9 has gotten mixed up with the story of Thomas' death.

Concluding Remarks

In undertaking the research on these relatives, I was struck by the fact that several married into the Cocker family. While there was a good chance that these people would be relatives in such a small town environment, I was surprised to discover, with almost certainty, that they are brother and sisters. In the 1851 census William and Ellen Cocker were living at Turpin Green, Leyland with their children; James 10, Mary 8, Margaret 6, Jane 3 and Esther 1. In the 1861 census the family was living at 13 Mill Street, Farington a few blocks from the Pincock family. Unfortunately, William's wife Ellen had died but the children were there Mary 18, Margaret 16, Jane 14, Esther 12, William 10 and Alice 8. The ages and place of birth match the additional information found in censuses for Margaret, Esther and William. In addition the parish record for the marriage of William Pincock and Margaret Cocker shows that bride's father William and one of the witnesses is Jane Cocker, which presumably is Margaret's sister. All these facts cannot be coincidence and have therefore convinced me that this is the family which produced the spouses for William, Robert and Mary Ann Pincock.

The other striking fact is that all three sons William, Robert and John as well as William Cocker (Mary Ann's husband) left the cotton industry to enter the insurance business. It is not clear how this happened; however it is interesting to speculate. William was the oldest, but he was married and had a young family and may not have been ready to head off for a new career. From the limited dates available he may have been the last son to leave Farington, but there is no doubt they were all in the insurance business by the 1881 census except William Cocker (they were still in Farington for the 1881 census). Both Robert and John must have left before 1874, as there are records of marriages and/or births of

children before that date in other locations. We have the newspaper clipping that John had been in the insurance business for 25 year in 1898 (started 1873).

We know that James is identified as being in Newfoundland by October, 1874. At the moment we can only speculate as to the reasons for this exodus and what feelings John and Ann must have had to see their sons depart. In the short period between the 1871 census and possibly as early as 1875, the four sons left Farington. Was it just the normal maturing of children and the desire to make there own way in life? Was there some significant event in the cotton town that “forced” them to make a decision to leave? We know that James left to take up a totally different career. Did that decision influence his brothers to make similar decisions, albeit in the commercial world? All these questions are unanswerable, but the facts remain that the Pincock brothers, each in their own way, made decisions to leave the cotton industry and except for James find their future in the insurance business.

After exploring various city directories in the late 1890s and early 1900s, I have confirmed that all three brothers worked for the Refuge Assurance Company Limited.²¹ This was a large insurance company that was founded in Manchester in 1858²² and created an impressive headquarters building which is now an historical building in Manchester.²³

[I did find a book on the history of the Refuge Assurance Company, but there was no mention of the Pincocks. More research on the insurance industry might be productive.]

The insurance business was good to the Pincock brothers. From their wills it is clear they generated a considerable estate by the time of their deaths. The three wills have a total value of over £10,000. By any conservative estimate this would be equivalent to over \$3 million today; a considerable amount for three boys who were born into the cotton industry of the 19th century industrial revolution! Even

Ellen, who stayed in the cotton district managed over her lifetime to accumulate an estate of almost £500.

John Pincock and Ann Moss must have been strong and exceptional people. They had grown up in the post Napoleonic era, seen the boom of the industrial revolution and worked and raised a family in the last half of the 19th century, including the Cotton Famine of 1860-65. While they were born after the worst of the abuses had been stopped, working in the cotton industry in the 1830s and 1840s when they were children was still hard work and long hours. Even though their children worked in the cotton industry in their youth, they gained sufficient drive and education to leave the environment and move into the “middle class” or higher. John and Ann must have instilled a strong work ethic and a good educational grounding for their off spring to achieve these results.

From a family of 7 children, they generated an extensive network of descendants. The five children who married produced 21 children for the grandparents’ legacy, of whom, 17 survived childhood. John and Ann did not meet all these surviving grand children, but all were alive when they died in 1895 and 1900 respectively. While many of these grand children were in England, none were in the cotton district. The remaining grandchildren, who comprised almost a half, presumably never met their grandparents, were in North America.

As a personal note, it is interesting that James Pincock was the only son to embark on a different career. He must have been converted to Methodism in his teens and became dedicated to missionary and pastoral work. He was the only son not to enter into a business career. Further, he was the only son to leave England and venture to North America.

It is also interesting to note that James outlived all his siblings. While he and John died in the same year, James was two years older. One wonders if this longevity is due in part to leaving England and enjoying the vigorous and outdoor life of a travelling missionary or the cold fresh air of Winnipeg for 15 years after leaving Newfoundland. James and Margaret would

certainly have had to be in excellent health and good physical fitness to undertake the hard life of a Methodist preacher in Newfoundland over a period of 43 years. Even after retirement in Winnipeg they led an active life until shortly before they died.

5. James Pincock – His Ancestors

This chapter describes James' parents and ancestors. It has been the most problematic chapter to research and write. I have researched many records and it is still not totally certain that I have identified the correct ancestors. However, with some hesitancy I am confident the information provided here is accurate.

There are no readily available census data available prior to 1841 in England. In addition, government records of births, deaths and marriages were only officially recorded starting in 1837. As a result the only reliable records are parish records which were kept by local churches. I have spent many hours researching these records and I must admit that the

The Pincock Ancestry

challenge is simplified when the name being researched is Pincock. However, in case it is presumed this is an uncommon name, there are actually 72 people with that name in the 1841 census. This does not include any instances where the name has been transcribed incorrectly or spelled differently.

As described previously, this whole process was simplified by the family records I had which identified James' siblings and the 1851 census which identified the maiden name of John's wife as Ann Moss.

However, none of this answered the question of who were these people and who were their ancestors? The purpose of this chapter is to address these questions and to provide some information on the ancestors. Unfortunately, there are no biographies or details of these ancestors. As a result, this chapter is essentially an itemization of events and dates. However I will provide an explanation of why it is believed that these are the correct ancestors.

The Pincock Pedigree

There is a chart at the end of this chapter which outlines the full pedigree of James Pincock (1849 – 1933) back to his great grandfather. This provides the Pincock ancestry for my children for seven generations.

John Pincock and Ann Moss

First we should provide a bit more information on James' parents. John married Ann Moss on October 2, 1845 in St. Andrew church, Leyland. The records also show that the marriage banns were read in St. Andrew on September 14, 21 and 28. Here is part of the page from the St. Andrew Parish records which provides the details of their marriage. Unfortunately the Abode only shows Leyland and not a more precise address. It is also helpful for our research that John's father, William lists his profession as 'Bobbin Turner' (see below for William's details).

Page 08

1844 Marriage solemnized at the Parish Church of the Burton Leyland in the County of Lancaster

No.	When Married	Name and Surname	Age	Condition	Race or Profession	Residence at the Time of Marriage	Father's Name and Residence	Rank or Profession of Father
184	2 nd	John Pincock	24	Single	Leyland	William Pincock, Blacksmith		
		Ann Moss	24	Single	Leyland	Robert Moss, Weaver		

Married in the Parish Church according to the Rites and Ceremonies of the Established Church of the Anglican by me, James Edge

This Marriage was witnessed by Ann Moss in the presence of James Edge

1844 Marriage solemnized at the Parish Church of the Burton Leyland in the County of Lancaster

Pincock-Moss Marriage ¹

I have no information on how they met, other than both families were living in Leyland in the 1841 census. It is worth noting that both John and Ann signed their names, which was not always the case in the mid 19th century. It is likely that the two witnesses are relatives. John's mother's maiden name was Edge; so it is likely James Edge is a relative. It appears that James is living with William and family in the 1841 census, but no relationship is provided. Elizabeth Pincock is surely John's sister based on the 1841 census. This is pure speculation on my part, but since it is likely that one witness was 'representing' Ann; then Elizabeth was the witness (or bridesmaid) for Ann. If so, then that may be the source of Ann and John meeting.

The newly married couple lived for a short period in Leyland (location unknown) as that is where William was born. However before Robert was born in 1848 they moved to Clayton-le-Woods and stayed there through the 1861 census. All the other children were born in Clayton-le-Woods and baptized in St. Andrew Church, Leyland. In the 1861 census, the family residence is Clayton Brow and John shows his occupation as 'Ag. Lab.' (which I presume is short for Agricultural Labourer). This is the only census where John is not shown in an occupation related to the cotton industry. During 1860-65 the American Civil War was in progress and its impact on the cotton industry has already been described in Chapter 2. It is not exactly clear where this residence is located, but there is a Town Brow shown on the map as part of Clayton-le-Woods, which may be the location identified in the census.

The family has moved to Farington by the 1871 census. There is evidence that this move took place in 1867 or early

1868. The census is not totally clear, but John must be in the cotton industry, but as a warehouseman. There is other documentation that indicates the mill owners built these houses for their workers, thus it is unlikely they would be living in these houses unless John was working at the local cotton mill. The family residence is 19 Spring Gardens, Farington, where John and Ann lived through the 1891 census. Ann is listed only as 'wife'; this fact might mean they are prosperous enough that she only worked at home. The three census returns of 1871, 1881 and 1891 show that gradually all the children have left home except Ellen. In summary; William married in 1869 and living on Mill Street by 1871; Robert married in June 1874 and living in Preston; James in Newfoundland by October, 1874; John married in December 1874 and living in Preston (possibly moved as early as 1873); and Mary Ann married in September 1877 and still living at home until sometime around 1884 when a daughter was born in Leeds.

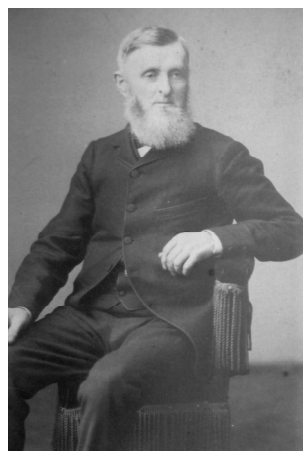
By the 1891 census John's occupation is shown as "retired cloth packer". Although no other personal information is available, we are fortunate to have two pictures of these ancestors. It would seem that these two pictures were not taken at the same time. John Pincock died in 1895 when he was in his 73rd year; it would appear to me that this picture is taken much earlier than that. The picture of John appears to be a professional studio picture. One would guess that this was sent from England as a gift or in celebration of an event.

The second picture of Ann Moss Pincock and her daughter Ellen could have been taken closer to the end of the 19th century. Ellen was born in 1856, Ann died in 1900; which seems likely it was taken circa 1890-1900. One possibility is that the picture was taken to mark Ellen's 75th birthday in 1898. This picture does not seem to be of the same quality as the first, but would also likely have been taken and sent to James' family in Newfoundland.

James Pincock – His Ancestors



Ann Moss (1823 – 1900)



John Pincock (1822 – 1895) ²

I have evidence that John died in March, 1895. Here is a page from the St Andrew Parish Burial records which indicates he was buried on March 25.

Page 271

BURIALS in the Parish of Leyland in the County of Lancashire in the year One thousand eight hundred and ninety five

Name	Abode	When buried	Age	By whom the Ceremony was performed
Sarah Riding	Leyland	March 23 rd	40 years	E. Marshall Curate
No. 2181				
John Pincock	Lancaster	March 25 th	72	W. Marshall Curate
No. 2182				
John P. ...	Clayton - 10 miles	March 26 th	26	W. Marshall Curate
No. 2183				
Thomas Ashton	Leyland	March 26 th	60 years	E. Marshall Curate
No. 2184				
Peter Briers	Chorley	March 29 th	35	W. Marshall Curate
No. 2185				
Ann Hesketh	Barrow	29 March	72 yrs	W. Marshall Curate
No. 2186				
James ...	Lancaster	March 30 th	9 yrs	W. Marshall Curate
No. 2187				
Richard ...	Lancaster	April 1 st	18 yrs	W. Marshall Curate

Burial, John Pincock ³

Ann died in 1900. Here is the page that shows Ann is also buried at St Andrew. The record is certified by William Pincock, who must be her eldest son.

Page 301

BURIALS in the Parish of <u>LEYLAND</u> in the County of <u>LANCASTER</u> in the Year <u>1900</u> - 1901				
Name	Abode	When Buried	Age	By whom the Ceremony was performed
James Robinson	Leyland & James	12 Decr	3 mths	St Andrew's vicar
No. 2981				
Ellen Farington	Whittle-le-Vicar	22 Decr	27	St Andrew's vicar
No. 2982				
Ann Pincock	Farington	Decr 25 th	77	St Andrew's vicar
No. 2983				
Elizabeth Jackson	Leyland	1 January	65	St Andrew's vicar
No. 2984				

1901

Burial, Ann Moss Pincock ⁴

While I had surmised for a long time that these two ancestors had died in Farington, the discovery of these parish records confirms that fact. It also indicates that they are buried in the St Andrew churchyard. Both ancestors were baptized, married and buried at St Andrew and lived their whole lives within a few miles of that church. All their children were baptized in the church as well, but interestingly none were married there. However several of the children had funeral services in Leyland and may be buried at St. Andrew.

It is noted that both burials are "Certified under the Burials Act of 1880." I have researched this fact and determined that the Act provided for a service other than the Church of England. Thus, they are buried in the churchyard, but the service was probably non-denominational. It is unlikely they converted to Methodists or the service would have been in that local church. I can only assume that their long association with St. Andrew was the driving force to their burial there.

I have previously described that John married Ann Moss in 1845, but it is now necessary to retrace our steps and determine John's pedigree. From all the various census returns, his birth place is always listed as Euxton and we know his age of

death was 72. Based on this information and examination of the parish records the only possible baptism is:

Baptisms: 14 Jun 1822 St Andrew, Leyland, Lancashire,
England

John Pincock - Son of William Pincock & Mary

Abode: Euxton

Occupation: Turner

Baptised by: J. Cooper Curate

Register: Baptisms 1813 - 1826, Page 208, Entry 1661

Source: LDS Film 93953

5

The fact that his father William has an occupation as Turner also corresponds to the record for John's marriage.

The town of Euxton has not been discussed previously; it is a small town between Leyland and Chorley. It is described as follows:

**EUXTON, a chapelry in the parish of
Leyland, hundred of Leyland, 2 miles
W. N. W. from Chorley. Inhabitants
1360. Euxton Hall is the seat of William
Anderton, esq.**

6

The population figure is from an 1821 census, which consisted of 239 families. Unfortunately this census is not available on line. It may be available in The British Archives, but I do not know if individuals were identified in this census. You can see the exact location by referring to the maps in Annex 2.

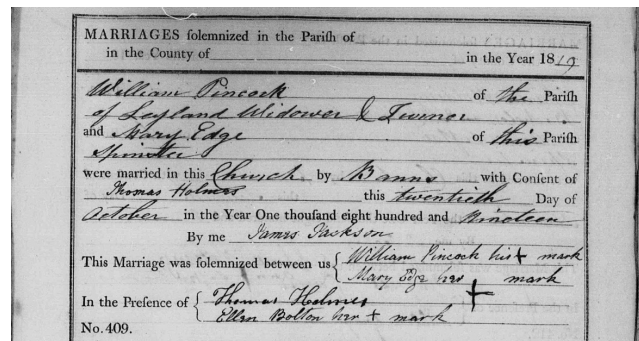
William Pincock

The extent of our knowledge of John was described in the previous section. This leads us to the question of who were John Pincock's parents. John's birth gives us that clue. There is only one marriage of a William Pincock and Mary in the records. This occurred as follows:

Marriage: 20 Oct 1819 St. Laurence, Chorley,
Lancashire, England
William Pincock - (X), Tanner? Widower of Leyland
Mary Edge - (X), Spinster of Chorley
Witness: Thomas Holmes; Ellen Bolton, (X)
Married by Banns by: James Jackson
Register: Marriage 1813 - 1827, Page 137, Entry 409
Source: LDS Film 93705 ⁷

The fact that William is shown as a Tanner was confusing for some time. It should be noted that the (?) was added by the person who did the transcription. It signifies that there is some doubt as to the word. However, after more research and finding the birth of their four children, I believe this is a transcription error. I recently obtained the original page from Parish records and based on the 'ur' in Church which looks very similar to the middle letters of 'Tanner', I have concluded that this should read as 'Turner'. You can decide for yourself. It is also worth noting that neither William nor Mary could sign their own name which was quite common in the registers of that period.

You will note that the marriage was performed 'with the consent of Thomas Holmes' who was also a witness. I have not been able to determine who this person is and why he would have to give his consent. More information on the reason for this consent may be found with more research.



Pincock Edge Marriage, 1819 ⁸

The fact that he is also listed as a Widower led me to search for another marriage. I discovered the marriage and subsequent death of his first wife;

Marriage: 29 Sep 1806 St Andrew, Leyland, Lancashire, England

William Pincock - (X), Farmer of Parish of Eccleston

Sarah Swift - (X), Spinster of Leyland

Witness: Nicholas Plaskett; Henry Swift, (X)

Married by Banns by: Thomas Rebanks Minister

Register: Marriages 1793 - 1812, Page 236, Entry 943

Source: LDS Film 93952

Burial: 25 Jan 1819 Parish Church, Euxton, Lancashire, England

Sarah Pincock –

Age: 30

Abode: Leyland

Register: Burials 1813 - 1855, Page 9, Entry 66

Source: LDS Film 1526079

While it is inconsistent with other records, in that William is listed as a Farmer, the fact that it is the only marriage in the time frame that has a death of a wife, which allows for another marriage, convinces me that this is the proper ancestor.

From this marriage there were four children; James (Baptized May 10, 1807); Alice (Baptized July 26, 1812); Margaret (Baptized September 4, 1814); and William (Born November 1, 1816; Baptized December 22, 1816). When the first son was born, the residence is listed as Eccleston which ties into the marriage. The family was living in Euxton when Alice was baptized. By the time Margaret and William were born the residence is Leyland and William has become a Turner or Bobbin Turner.

After Sarah died in 1819, William was left with four small children. He then married Mary Edge. In later census returns Mary indicated her birth place as Bolton. I have not

been able to conclusively identify her parents, but she was likely born about 1791. This is based on the fact that when she died in 1863 she was 72 years of age. Here is the most likely baptism and identification of her parents, although I have not researched this further. Farnworth is just south of Bolton and close to the church where the baptism is recorded;

Baptisms: 20 Sep 1789 Ellenbrook Chapel, Worsley,
Lancashire, England
Mary Edge - Child of James Edge & Ann
Abode: Farnworth
Occupation: Farmer

While this appears to be the correct record, it would mean that Mary was 73, not 71, at the time of her death.

William and Mary had four children. Their first child was named John who was baptized on January 21, 1821. However it would appear that he died at the age of three months and when another son was born in 1822, he was also named John. The combined family, although some had left home, is present in the 1841 Census living on Leyland Lane in Leyland. William lists his profession as Bobbin Turner. The ages shown in this census have been rounded to the nearest 5 years, so are not accurate, except for children under 15. Apparently this was a common practice in the 1841 Census.⁹ William, son from the first marriage is a Weaver of Cotton as is John. Elizabeth, age 13 and Mary age 6 are also here. In addition, there are several other people; Margaret Wilding (who is actually Margaret Pincock, daughter from first marriage) married Richard Wilding in 1839 and their daughter Sarah, born in 1839. Richard is not present; there is a possibility that he died in 1840. There are two other people in the house at the time of the census; Sarah Pincock, age 12 and James Edge, age 20. These two are presumably relatives, but I have not been able to identify the exact connection. It is possible that Sarah is William's granddaughter from his son

James, from the first marriage. A copy of this census return is in Annex 4.

William and Mary are shown in both the 1851 and 1861 census returns. In the 1851 census, they are living at the Woodcocks? Cottage, Leyland Lane, Leyland. He is a Bobbin Turner and she is a Bread Baker. Their 16 year old daughter, Mary is the only child left at home. In the 1861 census they are still living on Leyland Lane in Leyland, but no address is given. He is a Bobbin Maker and she does "Household work". By this time he is 78 and she is 70. There were no retirement pensions in those days!

The deaths of William and Mary cannot be found in Parish records. However, by the time of their deaths, registration was compulsory by civil authorities. As a result the Lancashire civil records provide the information on their deaths. Mary died in the period January to March, 1863 in Leyland. William died a year later in the period January to March, 1864. The death certificates are available from LancashireBMD.¹⁰ The age at death allowed me to find both baptism records in the St Andrew Parish records. Here is William's and Mary's is shown above;

Baptisms: 9 Nov 1783 St Andrews, Leyland, Lancashire,
England
William Pincock - son of James Pincock & Margaret
Abode: Euxton
Register: Baptisms 1774 - 1795, Page 40, Entry 18
Source: LDS Film 93951

James Pincock

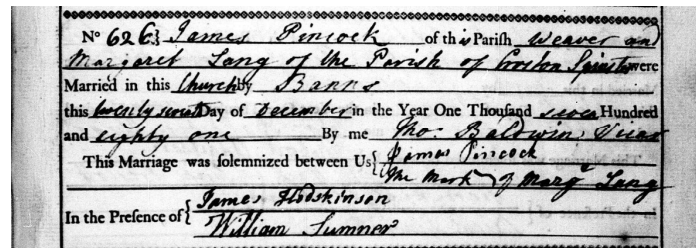
All the evidence that I have collected convinces me that William's parents were James Pincock and Margaret Lang.

I have not been able to find James birth, but he was buried on January 30, 1825 reportedly at the age of 72. This would make his birth circa 1753, but I have not found his birth or baptism. The earliest birth of a James Pincock recorded in

The Pincock Ancestry

Lancashire Parish records is James in 1777. However several churches have transcribed records of baptisms prior to that date including Leyland, Euxton, Chorley and Croston. However none of these likely locations have a baptism of a James Pincock. He must have been born elsewhere and the search for his baptism is still in progress.

However we do know that James married Margaret Lang on December 27, 1781. The banns for this marriage were read in both the Croston Parish Church and St Andrew Church Leyland. Their first child, a daughter Rachel, was baptized at St Andrew Church on January 13, 1782! Their son William was born in 1783 as already noted above. Both Rachel and William were born while the family residence was in Euxton. Here is the marriage record;



Pincock Lang Marriage, 1781

It should be noted that some records show this marriage taking place on December 22 and the Bride's name as Langtree. These must be transcription errors as the record is clear. It is also interesting to note that James signed his name while Margaret made her mark only. Margaret is shown from the Parish of Croston; the map on page 13 identifies its location, adjacent to Leyland parish.

Regrettably Margaret died a few years later and was buried at St Andrew Church on February 21, 1786. However her residence is listed as Euxton at time of death, which verifies the family was still living in Euxton.

James remarried after Margaret's death. For details of this remarriage, see the section below on The Mormon Connection. However to conclude his life, James died in

January 1825 and was buried at St. Andrew Church on January 30, 1825. He was still a resident of Euxton at the time of his death.

Burial: 30 Jan 1825 St Andrew, Leyland, Lancashire,
England
James Pincock -
Age: 72
Abode: Euxton
Buried by: Thos. Rowlandson Curate
Register: Burials 1814 - 1826, Page 278, Entry 2231
Source: LDS Film 1502451

The Moss Pedigree

I have not researched the Moss pedigree to a great extent. However, to complete the story, Ann's parents were Robert Moss and Ann Crook.

In order to verify these facts, I worked on the census data. I found Robert (as already described in the 1851 census) and then in the 1861 census. In this census he is living with his daughter Margaret who by that time has married John Walmsley. Robert is no where to be found in the 1871 census; so I looked for a death. The only death of a Robert Moss of the proper age who died between 1861 and 1871 is:

Burial: 30 Oct 1868 St Michael and All Angels, Croston,
Lancashire, England
Robert Moss -
Age: 83 years
Abode: Hoole
Buried by: Robert Martin Curate
Register: Burials 1833 - 1869, Page 294, Entry 2346
Source: LDS Film 1517651

It is worth noting that subsequent to Robert's death, in the 1871 census Margaret Walmsley is now a widow (her husband dying possibly in 1866) and she is listed as a Farmer of

30 acres. The address is on Moss Lane in the township of Much Hoole.

From the fact that Robert was 83 I searched for baptisms and found;

Baptisms: 23 Jan 1785 St Michael and All Angels,
Croston, Lancashire, England
Robert Moss - Son of Hugh Moss & Margt.
Born: 28 Dec 1784
Abode: Bretherton
Occupation: Yeoman
Register: Baptisms 1783 - 1792, Page 29, Entry 3
Source: LDS Film 93712

The abode of Bretherton corresponds to information that Robert provided on the census returns as his birthplace.

I then searched for a marriage of a Robert Moss and Ann which would fit into the timeframe and found;

Marriage: 15 Jun 1807 St Michael and All Angels,
Croston, Lancashire, England
Robert Moss - (X), Husbandman of This Parish
Ann Crook - (X), Spinster of This Parish
Witness: James Taylor; Lauce. Farington
Banns Read: 31 May 1807, 2nd: 7 Jun 1807, 3rd: 14 Jun 1807
Married by Banns by: Tho Postlethwaite Curate
Register: Marriages 1789 - 1812, Page 155, Entry 619
Source: LDS Film 93713

I then found a baptism for Ann Crook;

Baptisms: 2 May 1784 St Michael and All Angels,
Croston, Lancashire, England
Ann Crook - Daughter of John Crook & Mary
Born: 21 Apr 1784
Abode: Ulnes Walton
Occupation: Weaver

Register: Baptisms 1783 - 1792, Page 22, Entry 3
Source: LDS Film 93712

I then found a death for Ann Moss in 1849 in Clayton-le-woods which ties in with Robert being a widow in the 1851 census and living in Clayton-le-woods. The only issue with this death registration is that it reports the age at death as 64, when in fact it should be 66;

Burial: 20 Jun 1849 St Michael and All Angels, Croston,
Lancashire, England
Ann Moss -
Age: 64 years
Abode: Clayton le Woods
Buried by: Wm R P Waudby Curate
Register: Burials 1833 - 1869, Page 161, Entry 1284
Source: LDS Film 1517651

It is interesting to note that both Robert and Ann were baptized, married and buried in the Church of St Michael of All Angels in Croston. There is a map in Annex 2 which shows the location and relation of the communities of Croston, Bretherton and Ulnes Walton; all of which are within a few kilometres of Leyland.

The Mormon Connection

It has been known for many years that there was some connection to the Pincock branch of the family that became members of the Church of Later Day Saints. However the direct connection was unknown to our family. After some research and some contacts it has now been determined where this link occurred.

It has been noted above that James Pincock's first wife, Margaret Lang died and was buried in St Andrew Church on February 21, 1786. Subsequently, James married Ellen Woods Bolton (Woods being her maiden name), who was also a widow,

The Pincock Ancestry

on July 28, 1786. Her first husband George Bolton had died, probably in 1784. From the marriage of James and Ellen there were several children, although the exact number is disputed. However all agree that one of their sons was John Pincock;

Baptisms: 20 Nov 1791 Parish Church, Euxton,
Lancashire, England
John Pincock - son of James Pincock & Ellen? Woods
Born: 13 Nov
Abode: Euxton
Occupation: Weaver
Notes: poor
Register: Baptisms 1774 - 1796, Page 18, Entry 4
Source: LDS Film 1526079

The reference under Notes, indicates that the word 'poor' was entered along with the other information. It is not clear what the significance of the term is, although it might have meant poor in a financial sense. Or it could just mean that the quality of the document was poor and the transcriber had trouble interpreting it.

In later life he was sometimes known as John (Joiner) Pincock since he was a carpenter. On August 20, 1815 he married Mary Marsden at St Andrew Church Leyland. He is listed as a carpenter of the Parish of Eccleston while she is listed as a Spinster, her residence is Leyland.

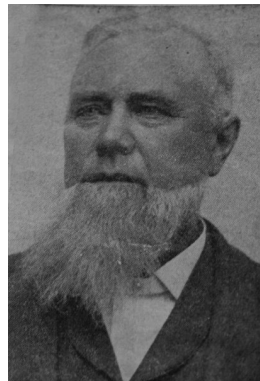
One record that has been obtained provides the following information;

"Between 1837 and 1840 John Pincock and Mary Marsden were baptized into the Church of Jesus Christ of Latter Day Saints in Euxton or Preston England by James Bennett, their son-in-law, married to daughter, Ellen. They were introduced to the Mormon Church through the first mission to England of Heber C. Kimball. They and their family were part of the 3rd company of Mormons to leave Utah (sic; I presume this

should read England) to join with fellow members of the church in Nauvoo, Illinois. The(y) sailed from Liverpool on the Ship Sheffield for New Orleans on 31 March, 1841. On the ship's manifest, John is listed as a farmer. His wife and 5 oldest daughters are listed as weavers.”¹¹

The book of the history of this family provides more information of their voyage to New Orleans and then up the Mississippi to Nauvoo, Illinois. There are discrepancies between these two accounts on dates; however they do describe the end result that the family did arrive in the United States in 1841. Both John and Mary died in 1845 and are buried in the Nuavoo Cemetery.

They were survived by several daughters and one son, John Pincock (b. 1829, Euxton; d. 1905, Ogden Utah). The Parish records show that he was born July 27, 1829 in Euxton, but in later life he identified his birth date as 1830. In some biographies he is known as John Edmund Pincock although it is unknown where the middle name came from and it is not present all the time. All the Pincocks who trace their ancestry to the Mormon Church can trace their ancestry to this person.¹² The referenced blog also provides a picture;



John Pincock, 1829-1905

There are also many descendants of the daughters, but of course their surnames are not Pincock.

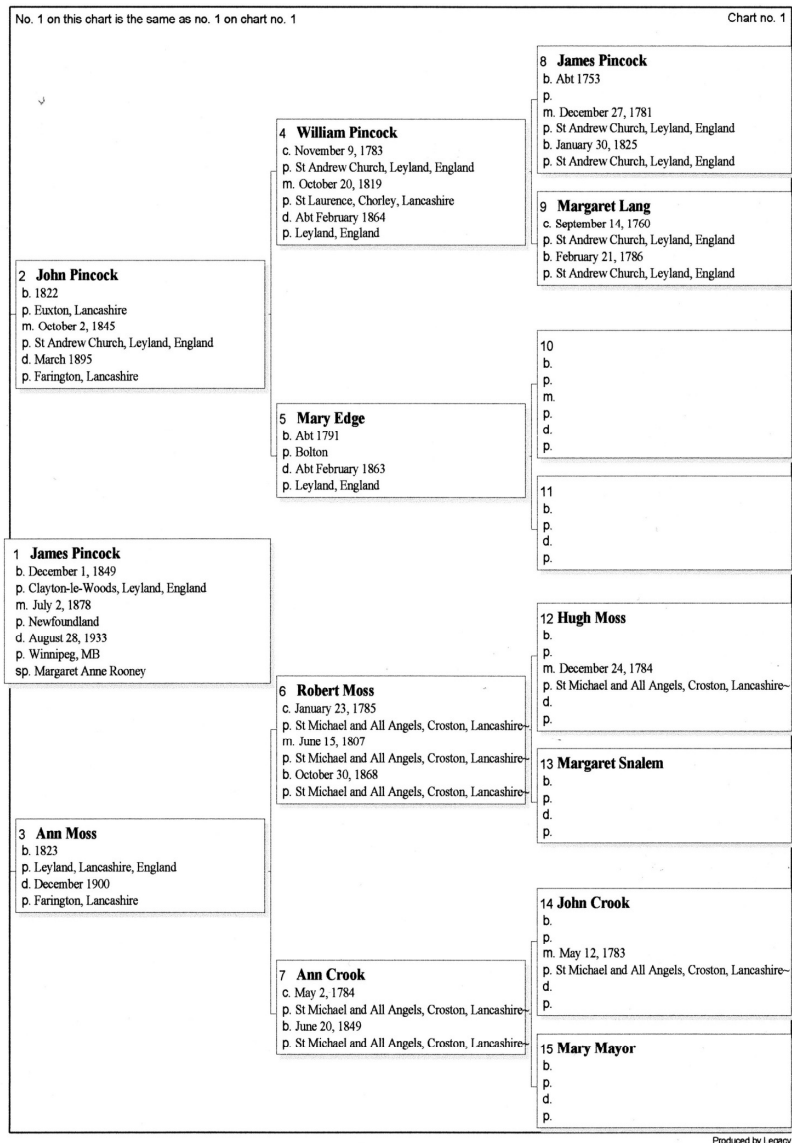
Conclusion

While there are always opportunities to find more information as new sources of information become available, we have now reached the end of the current knowledge of the ancestry. More in-depth research especially of actual records in England may reveal links to some of those earlier Pincocks identified in Chapter 2. It would appear from the records found that many Mormon relatives have attempted to find more ancestors. However, none seem to have found a reliable record that takes the ancestors back further than James Pincock (1753-1825).

Having gone back in our ancestry as far as possible, it is now time to return to more recent times and pick up the story of the ancestors who were born and raised in Newfoundland and Manitoba.

Pedigree Chart for James Pincock

Page 1



James Pincock Pedigree

Note: For Robert Moss, Ann Crook, John Pincock and Margaret Lang the 'b.' stands for burial, as that date was recorded in the Parish records and not the date of death.

6. On to Canada

James' and Margaret's children are born and mature in Newfoundland, but all leave for their respective careers. Although he is not the oldest, I will first document James Clayton and then some information on each of his siblings.

James Clayton Pincock

As previously stated, James Clayton was born on September 3, 1885 in Little Bay Islands, Newfoundland. This was duly recorded in vital statistics of the parish which were then forwarded to St John's on a regular basis. The page with his birth/baptism is shown in Annex 11.

It is interesting to note that while Clayton's father baptized every other baby they waited for a visiting colleague to

baptize Clayton. As a result he was not baptized until November.

While there is no specific reference to his childhood in the records I have found, the family moved every few years as follows; Western Bay (where his sister Belle died when he was five), Cupids, Heart's Content and then Bonavista when he was 11. It is in Bonavista that we next have a glimpse of his academic career. In June, 1898 at the age of 12, he sat provincial exams as a Junior. There are three levels of exams; Junior (must be 13), Intermediate (must be 15) and Associate (must be 16).¹ Clayton must have received special permission as his 13th birthday was not until September. In any event, the government published results of these exams and Clayton (in any official records in later years he is referred to as James Clayton or J.C.; however his family and friends used Clayton; which is what I will use throughout this part) distinguished himself.

In the overall ranking, he received first class honours. There were a number of different exams including English (comprising grammar, spelling/writing and literature), Arithmetic, Algebra and Geography and History. About 475 students wrote these exams and a lesser number wrote other exams on other subjects (e.g. Geometry, Bookkeeping, Freehand Drawing, Scripture History and Mensuration (i.e. the branch of geometry dealing with measurement of length, area, or volume.) It is not clear exactly which exams he wrote; however Clayton was listed as one of 18 students who received first class honours. In addition he tied with several other students for the second highest mark in Arithmetic and he was the recipient of one of five awards given to outport students; the grand sum of \$5.² It is hard to calculate exactly the value of this prize, but on the assumption that it was the equivalent of £1, one calculation would make that equivalent to about \$700 today; a significant prize!³

Regrettably, I have not been able to access publications in Newfoundland for other years when Clayton attended school

in Newfoundland; however I have found a few references to his education in a St. John's newspaper.

The family moved from Bonavista to St. John's in the summer of 1898 and Clayton continued his education at the Methodist College. In 1899 the results of the previous year were announced and Clayton received two prizes; one of nine scholarships for \$20, and a special prize for Physics for \$4.⁴ Another list of results was published in 1900 and Clayton again excelled in passing the Intermediate Diploma examination in the first division (just below the honours category).⁵

While the family moved to Shoal harbour in 1901, Clayton must have stayed in St. John's as it will be shown later that he graduated in 1903, at the age of 17 (his birthday in September). He graduated as one of the best students in the province receiving recognition for his accomplishments; second place in the province for the Associate level; first place in Arithmetic, Algebra and Geometry; and, first place in Heat, Light, Electricity, Mechanism and Chemistry. In all of Newfoundland there was a grand total of \$97 awarded in prizes for these exams and Clayton was awarded \$36 for his accomplishments!!⁶ His achievements were also noted in a publication of the Church of England school in 1903;

THE VICTORIA UNIVERSITY SCHOLARSHIP FOR 1903.—
This, the most valuable of the Colony's educational prizes, has this year been won by G. A. White of St. Bonaventure's. We congratulate the boy as will the College. We also congratulate James Pincock of the Methodist College upon taking a good second place. We had no candidates for the London Matriculation this year but hope to have some for 1904.

7

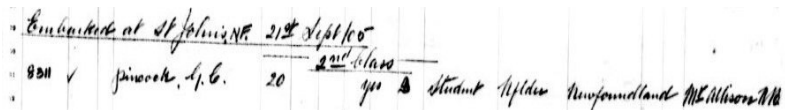
The years between 1903 (when he graduated from the Methodist College) and 1905 when he started at Mount Allison were unknown to me, until I had the idea (I could have saved myself considerable confusion and lost time if I had thought of this earlier) of writing to Mount Allison university as I knew he had received an honorary degree from there. This request was met with splendid support and I discovered more interesting

facts and was provided with good documentation. Not only did I receive information about his honorary degree, but some very useful information about his earlier years at the university. While university write-ups cannot always be expected to be totally factual, an article on each graduating student provided some insight into the lost years. Apparently, before entering Mount Allison University he spent two years teaching at Twillingate.

“For two years immediately before his arrival amongst us, he was engaged in the teaching profession and held the Methodist Superior School in Twillingate.”⁸

Two years teaching before heading for University, would have been a challenging and rewarding experience. There may have also been the practical necessity to save some money before heading off to University.

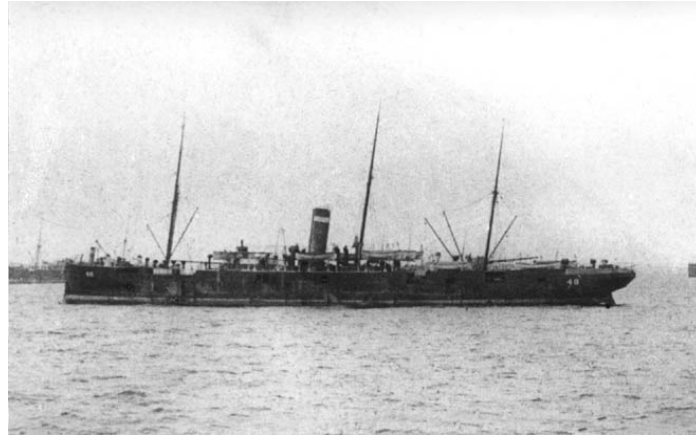
In September 1905; shortly after his 20th birthday, he is recorded as leaving St. John’s aboard SS Siberian on September 21, to attend Mount Allison University in Sackville, NB. This ship had left Liverpool on September 8 and stopped in St. John’s September 21, en route to Halifax. Surprisingly, to me anyway, it did not arrive in Halifax until September 24.



A handwritten entry from a ledger, likely a shipping or passenger record. The text is written in cursive and includes the following information: "Embarked at St John's N.S. 21st Sept 1905", "SS Siberian", "Pincock, G. B.", "20", "2nd class", "yes", "Student", "Halifax", "Newfoundland", "Mt. Allison N.S.". The entry is written on a grid of lines.

9

Here is a picture of that ship; a far cry from today’s cruise ships which sail the world’s oceans!



SS Siberian, 1884 – 1912 ¹⁰

In later years on census forms, Clayton showed this as the date he immigrated to Canada. While there is ample evidence he returned to Newfoundland on occasion, had he decided at this point to make his career in Canada? Or was it just that leaving Newfoundland, still a British colony, he felt he was entering the foreign country of Canada?

It is worth noting that due to his good education and possibly his more advanced age, he was admitted to Mount Allison as a sophomore in 1905. I have a few interesting tidbits of information, while Clayton was at Mount Allison that indicate his course of studies and extracurricular activities. The first is the publication of class lists from 1906 in the local paper. Clayton is listed as taking the following subjects in the Arts Faculty; Logic, Class I; Ethics, Class I; Advanced Latin, Class I; Senior Mathematics – Statics, Class I; Senior Mathematics – Spherical and Trigonometry, Class I; and, Sophomore English, Class I. He is also listed in the Engineering Department for the following courses; Soph. Descriptive Geometry, Class II; Materials and Construction, Class I; Soph. Eng Physics, Class III; and Statics, Class I.¹¹ There is no explanation attached to this article (I presume readers knew its significance without any explanation); however, I believe these are actual marks as the list contains names under each category of Class I, Class II,

Class III and Passed. Apart from what appears to be quite a heavy workload, Clayton is showing in the top of most of his classes with obvious skills in Mathematics.

The other newspaper article which appeared in the summer of 1907 is more interesting. Not only does it give information on the courses being taken by Clayton and his brother Robert Newton, it describes their views of Mount Allison, Clayton's initiative into journalism and their singing ability!

"Mr. R.N. Pincock has finished his first year's course in Engineering. Mr. J.C. Pincock finished his, 3rd in Arts. He led his year, coming first in Mathematical, Astronomy, States Dynamics, Latin, Ppsychology (sic) and Literature and English Essay. This young gentleman is taking the Engineering course as well and will finish both courses next year. Both brothers will finish their Engineering course at McGill University where the next two years will be spent.

*... Messrs J.C. Pincock, and R.N. Pincock, all students of Mount Allison University, came by the Bruce-express on Saturday last (May 31).... The visitors report that Mount Allison University is more prosperous than ever, and that next year a bright record is looked forward to. It is said other chairs will be added to the University, Science and probably Theology. Dr. McClung now of McGill, is spoken of about to take a professorship at Mount Allison. Students who finished at Mount Allison last year have led their classes at McGill this year. The visitors speak in glowing terms of the Alma Mater, and say that the splendid residence for student cannot be surpassed, if equalled, by other Universities in Canada. It may be mentioned that connected with the University is a paper called the "Argosy", which is edited by the students. Next year, Mr. J.C. Pincock will be assisted by eight Associate Editors. Harbor Grace, June 6, 1907."*¹²

“On Tuesday night (June 2).... Messrs Pincock (2) Boothroyd and Davis, rendered, “Going afar upon the Mountains” making a very fine quartette of male voices.”¹³

The surprising point in this article is that Clayton is reported to be going to McGill in future years to complete an engineering degree. I suspect this reporting is incorrect (although he had taken some Engineering courses) as he is definitely headed for a career in education when he graduated in 1908. He graduated with a BA, honours in Math. In addition he was class Valedictorian in the 1908 graduation ceremony. Unfortunately there is no record of his remarks. However to round out his experience at Mount Allison as an undergraduate, Annex 10 provides a summary of his life at Mount Allison, presumably written by one of his colleagues. If you do read the material in the Annex, I can only say the ‘romance’ with Cladie did not survive. It is also interesting to note that he had aspirations of going to Harvard University! However, as the earliest picture I have of him, his graduation photo as Class Valedictorian, 1908 is on the next page.



J. C. Pincock 1908 Valedictorian ¹⁴

There is no record of events of that summer, but it must have been a tumultuous one; his university write up indicates he should have been on his way to Dorchester to be a principal. However we know that he went back to Mount Allison for a Masters degree. I did find him as a passenger on the SS Bruce leaving Port aux Basques August 6, 1908 en route to Sydney, NS. He lists his profession as Teacher, which he had been, but now he is on his way back to Mount Allison for a Masters Degree. Mount Allison has confirmed that he was granted this degree in 1909. How did Clayton convince Dorchester to wait a year while he earned his Masters Degree; or was he in Dorchester working and doing his Masters as an out-of-town student?

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There is evidence that he was the Principal at Dorchester High School for the 1909-1910 academic year.¹⁶ The

evidence is an interesting and heartfelt tribute from the students at the end of the year (Annex 12). This tribute suggests he was leaving Dorchester that summer. In any event, by the 1911 Canada Census, he lists himself as a teacher, although possibly still a principal, in the city of Moncton and living in a rooming house. His annual salary is stated as \$1000., which does not seem significant until a casual review of that census page shows that he is only one of few people earning that amount. It is likely he switched schools and moved to Moncton. Was this because it was not 'appropriate' to be principal at the same school as Olive?

While at Dorchester he met Olive Haviland Stothart. The family story is that they met at the high school in Dorchester; where Olive was a teacher and Clayton was the principal. I cannot find any record of this marriage in New Brunswick records; however a copy of their marriage certificate (page 138) confirms they were married on July 3, 1912.¹⁷ I can provide a little bit of information on Olive's youth. She was born, the second of three daughters, on January 28, 1887 to George Stothart and Matilda Haviland, in Chatham, NB. Again, I have not been able to discover the birth record; however the date and place are confirmed from various census records. The earliest census record is 1891 when Olive was 4. Apart from the surname being misspelled, this paragraph, at the time of her death, gives basic information on her education and activities before being married in 1912.

Formerly Olive Stothard, Mrs. Pincock was born at Chatham, N.B., in 1887, and was educated at Chatham Grammar school and the University of New Brunswick. After graduation, she taught school for two years in Dorchester High school, N.B. She was married to J. C. Pincock in 1912 and the young couple came to Winnipeg that year to make their home.

I have verified through the UNB web site that she graduated in 1909. Her graduation picture is on the next page. A picture of the 1909 Women's Basketball Team of which Olive was the captain is below. There is no record that I have found of how the team fared during the season. Olive was also a charter member of the UNB Associated Alumnae which was created by 19 women on April 26, 1910.¹⁹

Olive obtained her license to teach upon graduation. Her license is dated July 1, 1909. I also have a copy of a letter of recommendation from the Chancellor of the University of New Brunswick dated July 20, 1909. Presumably she was in the process of searching for a teaching position and requested this reference letter.

Throughout this period, her family continued to live in Chatham, although I have not been able to determine an address. It is interesting to note, that even though she had a university education, in the 1911 census, she lists her income as \$500 per year as opposed to Clayton's which was \$1000. This difference in income and the story from his university write up (Annex 10) substantiates that he was a principal. As well, the family story seems to substantiate all these facts.

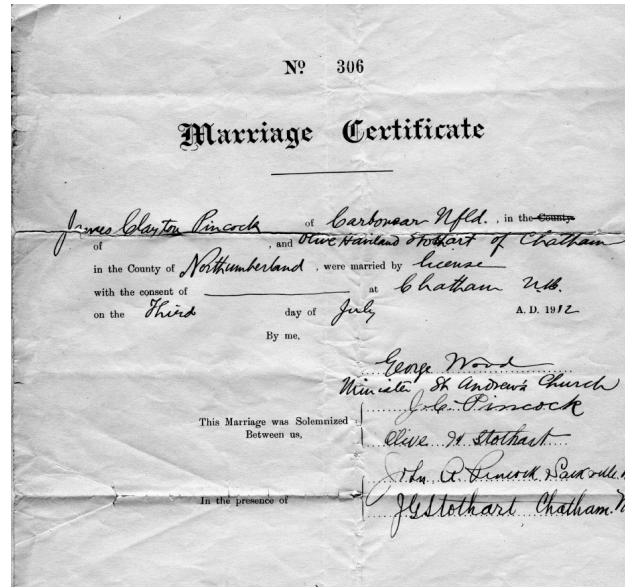


UNB Basketball Team - 1909²⁰



Olive Stothart - 1909 Graduation ²¹

A copy of their marriage certificate is on the next page. It is interesting to note that the marriage took place in St. Andrew Church; the same name as the church in Leyland! I wonder if Clayton knew this was the name of the church where his father was baptized? It is interesting that Clayton shows his residence as Carbonear, Newfoundland. This is definitely where his parents are living, but he has not lived in Newfoundland since 1905. The witnesses to this marriage are Clayton's brother John, who was in Sackville at the time, and J. G. Stothart who I believe is Olive's sister Jessie.



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I have not been able to find any facts to support the reason the young couple (age 26 and 25) moved to Winnipeg. However, Western Canada was in the midst of an immigration boom as the government wanted to populate the prairies. I am sure Clayton must have had a firm employment opportunity in hand before departing for Winnipeg. Even so, it must have been a great adventure to decide to pack up and leave for Western Canada.

[More research on train travel would be interesting as this is about the same time that Sadie's parents emigrated.]

On the next page is a picture of downtown Winnipeg at the time. Note, that apart from the streetcars, almost all the vehicles are horse drawn.



Winnipeg, Main Street - ca 1911 ²³

As the “Gateway to the West”, Winnipeg was a boom town in the early 1900s. As an indication of its growth, here are some statistics taken from Canadian census returns; 1901 – 42340, 1906 – 90153, 1911 – 136035, 1916 – 163000; virtually quadrupling in 15 years.²⁴ While the bulk of this growth was from British Isles immigration, there were significant minorities of other nationalities especially in the North End by 1916; Austria/Hungary, 5500, Iceland, 2500, 6000 Ukrainian and Jewish 10000. Even so over 2/3 of the population listed their heritage as from Great Britain.²⁵

Intuitively we know that society was different then, but it is worth reminding ourselves of these differences. The 1911 census provides a good picture of the city just as the Pincocks were arriving. It was a young persons’ city with only about 25% of the population over 34 and about 2% over 65. It was also a city of singles with over 50% of the population being single. In terms of employment out of a population of 136,000, there were only 62,265 with full time occupations. Of course over 80% of these jobs were held by men as only single women would be in the workforce.

The occupations of this workforce were spread across the full range of employment that a major city would require.

The largest type of employment was in the Retail and Trades (Men, 13185; Women, 2352); closely followed by Construction (Men, 10697; Women, 18); Manufactures (Men, 9071; Women, 1884) and Transportation (Men, 7992; Women, 535). Other occupations were more prominent for women including Domestic and Personal Service (Men, 3308; Women, 4403) and Professionals (Men, 2586, women, 2073). This last category included Teachers (Men 182, Women, 454).²⁶

Here is a picture of the Winnipeg Collegiate which was the first high school in Winnipeg. It was built in 1892 and must have seemed very modern at the time. Clayton taught here from 1912 to 1919. One little story that I have found from a former student of the Collegiate is as follows:

“J. C. Pincock - ‘Mr. Mathematics’ – was always ready to smile broadly at our foibles (after one field day ‘The Breezes’ declared him the winner of the ‘standing broad grin’).”²⁷



Winnipeg, Collegiate Institute, circa 1920 ²⁸

The first evidence I have of their presence in Winnipeg is the 1913 city directory. It identifies Clayton as a teacher at Central Collegiate and their residence as 40 MacMillan Ct. The 1914 directory has the residence as 443 Dominion. This would

be the family home for the next 34 years. It is likely they bought the house in 1913 as Matilda and her daughter Hazel came to live with them in 1913. Not only was this home for the immediate family, it was home for many extended family members. This is confirmed in the 1916 census, as the residents of the house were James C. (Head), Olive (Wife), Matilda Stothart (Mother-in-law), Hazel Stothart (Sister-in-law), Marion (Sister), Alexander (Brother – in England), Margaret (Daughter) and George (Son).

There are lots of pictures of Clayton, but very few of his wife Olive. Here is one;



Olive Pincock, nee Stothart²⁹

On the next page are two pictures of the family house at 443 Dominion. The first is from the family photo album (date uncertain) and the second I took in 2012. There is remarkably little change in the exterior, although there must be significant changes inside. The house is right on the river bank. In fact the road is a dead end and there are three houses past the end of the road. There is a steep bank in front of the house down to the river.



443 Dominion – Then and Now ³⁰

As you can see from this census, Clayton and Olive have started their family. Margaret was born October 14, 1914 and George (my father) was born January 6, 1916. It is interesting to note their names; Margaret Haviland (Margaret is possibly derived from Clayton's mothers name and Haviland is definitely Olive's mothers maiden name) and George Leyland. This is the first time in my family research that I have come across the name George. However, it is the name of Olive's father and King George, so one of these is the likely source. There is no doubt that Leyland refers to the town or parish in Lancashire. Aunt Olive tells me that this was used to remember the first church at which James preached as a Minister. [*more research with Methodist churches in Leyland*] It was also the birthplace of James's mother.

I should add that the period at the end of WW I was significant in the history of Winnipeg. In 1918, the influenza epidemic struck. The first media report was on September 30 when it was reported that sick soldiers had arrived on a train that day. Some of the soldiers died and the disease was transmitted to the general public in spite of quarantines. On October 11, the provincial authorities declared Spanish influenza a 'contagious or infectious disease'. A public

proclamation was issued providing some suggestions to the public and issuing what became to be known as the ban on public meetings. The meeting ban affected 'theatres, schools, boarding schools, the university, the medical schools, churches, lodges, exhibitions, and all public meetings.'³¹ Schools became hospitals and teachers became nurses.³² It is reported that 1300 people in Winnipeg died and approximately 55,000 in Canada.³³ The peak of the epidemic was reached in November and there was a brief reoccurrence in the spring, 1919. It is known that both George and his mother Olive were very sick with the flu, and fortunately for us they recovered.³⁴ While this event was significant at the time in Winnipeg and Canada it receives little historical discussion these days.

Three events; one professional, one personal and one tragic occurred in 1919. In this year Clayton left active teaching and moved into administration at the Winnipeg School Board. He became Secretary to the Superintendant; presumably this change occurred before the start of the school year in September. Also in this year the family grew again with the birth of James Graham on November 16, 1919. Again the name is interesting; James is likely derived from Clayton's father, while Graham is a bit more of a puzzle. I am told that Olive's sisters name was Jessie Graham; which suggests that Graham is a family name of one of Olive's ancestors, but I have not been able to identify the source. [*More research*]

Earlier in 1919, the infamous Winnipeg General Strike occurred. I have two descriptions of the strike and its aftermath. The first is supposedly an unbiased view from an Encyclopedia; while the second is from a history of the strike from original documents written by labour representatives. I have also researched other books on the strike and one of the best I found was written in 1950 which I have also used.³⁵ It should be noted that there had been significant labour unrest and two strikes were settled over the summer in 1918. In both cases there was talk of a General Strike, but nothing occurred as negotiations settled the strikes. From a simple labour relations viewpoint, negotiations broke down between management and

labour in the building and metal trades. However one of the major issues was the right to collective bargaining. These groups called a strike for April 24. In support of these local walkouts, the Winnipeg Traders and Labour Council (which was not recognized by management) called a general strike. On May 15, 1919 the strike was called and within hours almost 30,000 workers had left their jobs. The support was widespread among all classes of workers including public-sector workers such as policemen, firemen, postal workers, telephone operators and local utilities. The Strike Committee negotiated the maintenance of essential services, although this was portrayed by some of the press as a demonstration that the Strike Committee was trying to form an 'alternate government'.

Opposition to the strike came from management and was coordinated by the Citizen's Committee of 1000. As the strike progressed this group was portrayed as unbiased and representing the hard-done-by citizens of Winnipeg. Initially the strike was peaceful and in fact the Strike Committee urged the members to remain calm and not to instigate any disturbances. There were various attempts to negotiate a settlement initially by the Mayor and then later by Federal officials. However as the strike progressed the Citizen's Committee, supported by local newspapers, declared the strike was a revolutionary conspiracy, led by a group of "alien scum". While this declaration was never borne out by the facts, the federal government sided with those arguments. In fact the Minister of Labour, Arthur Meighan made the following statement in the House of Commons on June 2;

"It is proved by the example of Winnipeg ... that a general strike to succeed or indeed to continue, must result in the usurpation of governmental authority on the part of those controlling the strike."

The federal government moved quickly by ordering federal workers back to work (or face dismissal), amended the Immigration Act so that immigrants could be deported (including Canadian citizens born outside Canada) without trial

and the Criminal Code was amended to broaden the definition of sedition. This action; now seen by most historians as an over-reaction; was largely prompted in the aftermath of the Russian revolution and the belief that the workers were trying to overthrow the government and establish a “Bolshevik” system of government.

With this government support, 10 of the union leaders were arrested on June 17 at the height of the strike. After massive protests, six of these leaders were released on bail (although 4 with non-Anglo Saxon names were kept in custody), but the protests continued. Returning soldiers were split and many supported the strikers while others supported the government. There were demonstrations by veterans in support of both groups.

On June 21, Black Saturday, a silent protest parade was organized by returning soldiers (they don't seem to have called them veterans in those days?) in spite of a general ban on public meetings and marches. When the demonstration seemed it might get out of hand, the mayor read the Riot Act, but the culmination of the day was when the police (Royal North-West Mounted Police) attempting to disperse the crowd rode through the crowd with baseball bats on horseback. Initially they started at a gallop, but were slowed to a walk by the demonstrators who countered the force with bricks, stones, etc. After two such charges, which resulted in injuries to both the demonstrators and police, the police started a third charge, but this time with loaded revolvers. The police on three different occasions stopped and fired into the crowd. This broke the crowd which dispersed down the side streets, although there were many arrests in the ensuing melee. Contemporary newspaper reports used the term “Black Saturday” to describe the days events.³⁶

There were statements later that claimed the first shots were fired from the ‘mob’, but this is unproven. One man was killed instantly, another died a few days later from gunshot wounds and more than 30 were injured. This number of 30 is considered very low, but represents the number of people who

were treated in the hospital. Of these 30, 24 were civilians who all suffered from gun shot wounds and 6 police who only had various bruises and scrapes. It was reported that 98 'conspirators' were arrested. As a result of the tragedy of the shootings and due to concern over more violence, the Strike Committee called an end to the strike on June 25.

The aftermath was significant; seven organizers were tried and convicted of conspiracy to overthrow the government (an extreme charge that is not born out by the facts) and sentenced to 6 months to 2 year jail terms. It took another 3 decades before Canadian workers secured union recognition and collective bargaining.^{37 38} Ever since the strike, the debate has raged whether this was an attempt at "revolution" or legitimate labour action to obtain better working conditions. However, with the passage of time, and more perspective on the events of the day, the conclusion is quite different;

*"It is therefore the opinion of the author that there was no seditious conspiracy and that the strike was what it was purported to be, an effort to secure the principle of collective bargaining."*³⁹

Regrettably I did not know anything about these events when I was growing up in Winnipeg in the 1960s. It would have been a marvellous opportunity to discuss these events with my grandfathers who lived through those days. Clayton (who has been described in some detail already, may have had sympathy for the cause, but was certainly not directly involved, except to the extent the schools had to keep operating. My other grandfather (Joseph Boyle; who has not entered this story yet) was a street car driver and would certainly have been on strike and may have been more directly involved in some of the events. I am sure they would have had quite different opinions of the events and the impact on Winnipeg from an historical perspective.

Clayton received another promotion in 1921 when he was appointed as an Assistant Superintendant; one of two or

three assistant superintendants. It is not totally clear, but I believe in this new position he was responsible for both junior and senior high schools. The Superintendent at the time was Dr. Daniel McIntyre, who was well respected and I am sure Clayton considered it a great honour to be his subordinate.

Between 1900 and 1913, the enrolment in schools increased by 200% mainly due to immigration. The numbers seem staggering to us today; the number of students went from 7,500 to 22,000; the number of teachers from 119 to 527; and, the number of schools from 16 to 38.⁴⁰ In 1916, only 10% of these teachers had a university degree; James being one of those. By 1928 the percentage of teachers with university degrees would increase to 22%. While the cities population did not grow significantly from 1913 to 1929, the school enrolment doubled to 40,000, due to compulsory attendance up to the age of 17. In addition, the number of schools almost doubled to 68 and the number of teachers to 993.⁴¹

The enrolment in high schools was even more dramatic than elementary schools. This was due to some advances in education and a changing social environment. In the early days, Grade VIII was considered time to end education and start working. In addition high school was a totally different system with departments and specialized teachers. As a result many students did not progress to high school. This situation was recognized in 1919 and the creation of a 'junior high school' program was implemented. This program better prepared students for high school and was in general use by 1928 across the city. The changes in society also better recognized the value of higher education and students were encouraged to continue on to high school.⁴² The Depression also had an impact on enrolment as many teenagers stayed in school as there were no jobs. The Annual Report of the Winnipeg Board in 1933 corroborated this fact in the statement;

*"The large number of adolescents staying on in school because they cannot find work poses the greatest problem faced by a modern school system."*⁴³

The Pincock Ancestry

Here is a picture of the family shortly after Olive was born. Graham is standing beside his father on the left, while Margaret and George are on the right. As Olive was born July 31, 1926, the picture must have been taken shortly after that event.



Pincock Family ⁴⁴

Winnitoba

It is not my intention to give a definitive history of this place, as that has been done by other books. The best that I have discovered was completed in 1972, having been started as a Centennial Project in 1967.⁴⁵ While there is no doubt that there must have been earlier aboriginal visitors to the area, serious visitors to the area came with the introduction of land surveyors between 1875 and 1900. However, the location, then known as Mile 41, did not become active until the coming of the railway construction which was completed about 1910. This was the completion of the second national railway, not the initial Canadian Pacific completed earlier that has been described in so many Canadian histories. The two railway lines still exist with the original Canadian Pacific a few miles south of Winnitoba and the Canadian National which even today shows Winnitoba on detailed train schedules, although no trains stop there anymore. A spur siding was built in 1917, to make provision for a logging company that had timber rights in the area. This siding ran down from the tracks to the shore of Lake Florence and a lumber camp was built beside the siding and also some cabins to the south of the railway tracks.

In the fall of 1925, with the timber lease running out, a small ad was placed in the Winnipeg papers to attract summer vacationers and presumably increase the revenue of the logging company. Some teachers in Winnipeg saw the ad, arranged a visit, but decided the available cabins were not suitable and decided to build their own cottages on the eastern shore of the lake.

Prior to building, an informal survey was completed and approved by the government, which identified 27 cottage lots on the eastern shore of Lake Florence. It is interesting to note that in those days all Crown Land was administered by the Federal Government; so they had to write to Ottawa and await several months for approval. The first cottage was built in 1926 by George Gallimore. Not to get ahead of my story, but George Gallimore's son, Bert (George Herbert, but always known as

The Pincock Ancestry

Bert) married Margaret Pincock, oldest child of Clayton and Olive in 1939. Over the next few years several cottages were built and the community started to grow and its reputation spread among friends and colleagues of these first pioneers.

In 1932 Clayton decided to build a cottage at Winnitoba. He had heard about the place from his sister, Bessie, who had spent a vacation at the Gallimore cottage. Prior to this, the Pincocks had rented cottages at various locations including two years at Winnitoba at the 'Patterson' cottage. When the Pincock cottage was built by George Pincock and Bert Gallimore, with supervision from John Robertson, it was only the front part of the current cottage with a large living room with a place for a kitchen stove, a dining alcove, and two bedrooms. Two years later the kitchen and two more bedrooms were added. The cottage remained in that configuration for 75 years when a modern addition was added in 2009.

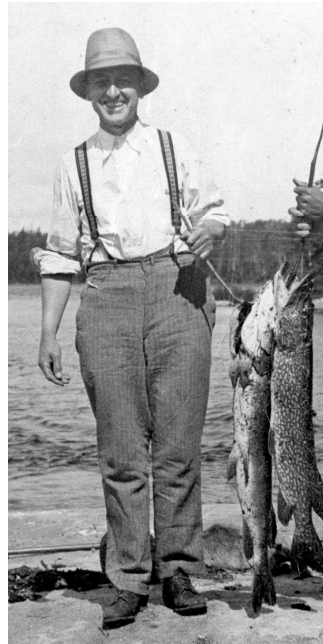


Bonavista Cottage, Winnitoba ⁴⁶

The cottage was originally named “Dunrentin”. However a few years later the cottage was renamed “Bonavista” as Clayton says;

“Later we decided to change the name and I chose “Bonavista”, the landfall of John Cabot when he discovered Newfoundland in 1497. It is said that he named the first cape he sighted after his long Atlantic voyage “Beuna Vista” or good sight. I am sure that all of us have the same feelings about Winnitoba as we cross Lake Florence from the station dock each spring.”⁴⁷

It is always nice to have pictures that are not so serious and show the human side of the person. Here is a picture of Clayton, far from the working world, enjoying the Winnitoba life. From this picture, it is obvious why he was winner of the “standing broad grin.”



The Happy Fisherman - Clayton 1933 ⁴⁸

Superintendent

In 1934, Clayton was appointed as Acting Superintendent as the incumbent was on sick leave. Then in 1935, he was appointed as permanent Superintendent, the position he held until his retirement in 1950. Here is a story that I found in my research;

It was in 1934 that J. C. Pincock became Acting Superintendent. He was regarded by teachers as quiet, serious, not given to repartee—until an incident occurred in a school staffroom. Having visited the classrooms he was behind the staffroom door putting on his overcoat when in burst a teacher, Bill Lightbody, who was the wit of the school. Bill threw himself on the sofa and in mock-despair groaned, “Give me an aspirin—I’ve just had Pincock!” And “J. C.”, flashing his characteristic grin, said, “Give me two aspirins—I’ve just had Lightbody!”

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The process to be appointed Superintendent was a complicated one. In November, 1934 the Chairman of the Board wrote to many former Board members and to the former Superintendent, Daniel McIntyre seeking opinions on the appointment. I have copies of all the responses, which without fail are complimentary.⁵⁰ At a Board meeting in December 1935, Clayton’s appointment was confirmed. Also in 1935 he was honoured by his alma mater, Mount Allison University with a Doctor of Laws. The University has confirmed this fact. The full text of his remarks is not available, but it is reported that he gave an inspiring message to the students.⁵¹ [*More research of local newspapers may reveal more information*]

Here are just a few items I have been able to extract from contemporary reports that provide some impression of the issues the Superintendent had to deal with on a regular basis. The issues I have found are only the ones that made it into the local press of the day. These of course would not include the day to day issues that any senior manager has that cross his/her desk.

In 1936, safety patrols were organized on a city-wide basis (this was a “first among Canadian cities”).⁵² While all the responsibility for such an initiative cannot be given to the

Superintendent, it is without a doubt that he had to support it and present the issue to the School Board for approval.

On May 24, 1939 the King and Queen visited Winnipeg. This was part of a cross Canada tour by the monarchs which is a major event in Canadian heritage. The program in Winnipeg involved visits to schools which would have been filled with details to arrange and ensure went smoothly. Aunt Olive who was 12 at the time and in Grade 6, remembers all the activity and enthusiasm of those days. In addition, there was a formal presentation of civic officials at the Legislative Buildings during which Clayton and Olive were officially presented.

In 1940, he was elected as President of the Canadian Club for a one year term. It is always necessary for senior public officials to be involved and support local community affairs. He had been active in the club for years and would remain so for many years.⁵³ He was also a founding member of the local church and always was a strong supporter of the church.

Local politics and school boards have always been issues for the media. One can only wonder about the facts behind a newspaper report in 1942 when one school board member alleged that Clayton “was using a car for family purposes”. While there was no follow up in the press to this allegation, it appears that several other members supported the Superintendent and nothing came of the issue. However it must have been a topic of conversation and I am sure Clayton was doubly careful not to let such a perception exist, even if it was not true in the first place.⁵⁴

Aunt Olive has told me that Clayton always missed the classroom and preferred it to the administration duties of the Board. Any opportunity he could get, he would return to the classroom and provide some lesson or math trick to the students. I even remember that he tutored my cousins in math and that was in the 1960s when he would have been 75 or more.

In the midst of this career and World War II, personal tragedy strikes the family. After a brief illness, Olive died on November 18, 1942. All the children were away except Olive

Marion who was 16 at the time. Aunt Olive remembers it as a time of stress and tension in the family. Her mother had returned from the lake in August when the symptoms became more severe. Aunt Olive also remembers that there was a trip to the Mayo Clinic in Minnesota, but any treatment was unsuccessful. I can add no more to this than provide the newspaper article of the day;

The Winnipeg Evening Tribune, November 19, 1942 (Page 5)

Mrs. J. C. Pincock, Wife Of Schools Official, Dies

MRS. Olive Haviland Pincock, wife of Dr. J. C. Pincock, superintendent of Winnipeg Public schools, died Wednesday morning at the family residence, 443 Dominion st., after several months' illness.

Mrs. Pincock was prominently associated with various school and community affairs and during 30 years' residence here had given unselfish service to many welfare organizations. She was also a member of the University Women's club, the Women's Canadian club and was honorary regent of Prince Rupert chapter, I.O.D.E.

Formerly Olive Stothard, Mrs. Pincock was born at Chatham, N.B., in 1887, and was educated at Chatham Grammar school and the University of New Brunswick. After graduation, she taught school for two years in Dorchester High school, N.B. She was married to J. C. Pincock in 1912 and the young couple came to Winnipeg that year to make their home.

Next to interest in her home, Mrs. Pincock was most active in Winnipeg schools, and in request from schools throughout the city, she gave of her time unsparingly and constantly graced their functions with her presence. She was

a member of Greenwood United church and a devoted worker in the W.M.S. For several years she served as stewardship-secretary of the Winnipeg presbyterial of the United Church of Canada.

Besides her husband, she is survived by two daughters, Margaret, wife of Lieut. G. H. Gallimore, now in training at Kingston, Ont.; Olive Marion, student at Gordon Hall school, and two sons, George L., chief meteorologist of Western Air Command, Victoria, B.C., and J. G. A. Pincock, intern at the General hospital. There are two sisters: Jessie L. Stothard, supervisor of nursing homes for the department of health and public welfare, Manitoba, and Hazel L. Stothard, of the superintendent's department, Winnipeg Public School board.

The funeral service will be held Saturday at 1.30 p.m. in the Gardiner funeral chapel, with burial in Elmwood cemetery in the family plot.

Death, Mrs J. C. Pincock ⁵⁵

In 1943, the Board introduced kindergarten and gradually expanded them until 1948 to cover virtually all the schools.⁵⁶ To introduce such an innovation in the middle of the War might seem logical from a “day care” perspective, while many mothers were out working; it must have been a strain on the budgetary process and to find the necessary teachers. However the educational benefits had been proven in other areas and Clayton must have pushed this through the necessary Board approvals.

As many of us know today, it is not an easy task to write a book even when the subject is well known to the author. However, Clayton took on this task even when he was still a teacher. In 1914 he collaborated on a book “Elementary Plane Geometry – inductive and deductive”. This book is a revision of another author’s high school text to make it more useful for Grade VIII students. It also converted all the text to Imperial measurements rather than metric of the original book. Later, he still had a desire to help in the classroom, although his administrative duties took up considerable time. Nevertheless he found time which was probably not in his official responsibilities as Assistant Superintendant to work on and publish several math books. In 1926 another geometry book was published; ‘Geometry for Secondary Schools’. Three other books on Arithmetic were published around 1931; ‘The Manitoba arithmetic for elementary grades’; ‘The Manitoba arithmetic for elementary grades: grade five, book two’; and ‘The Manitoba arithmetic for elementary grades: grade six, book three’. In 1947 another book was published ‘Manitoba Arithmetic’. This last book is for Grade 4 and is probably a re-write of an earlier one.⁵⁷

Retirement

Clayton retired from the School Board on the verge of his 65th birthday in the summer of 1950. There was a major reception/dinner to honour this event and Clayton gave a speech honouring his colleagues and looking to the future. In

addition he wrote an editorial on the Purpose of Education for an educational magazine. This editorial, although written over 60 years ago, is remarkably relevant today. I have not quoted the whole editorial (although I have a copy); here is an excerpt which is a sound message for educators today;

communication; so that not only are all parts of the same country within close touch of each other, all parts of the world are closely tied together in an interdependence which has enlarged the boundaries of our civic responsibility. The good citizen is concerned with his home and immediate community as before, but he is also concerned with what happens in remote parts of his own country, and, in fact, anywhere else in the world. The replacement of man power by machines has revolutionized industry and agriculture and has changed the occupation of men everywhere. Ties of family and local community have been loosened with the large movement of people from the farming districts to the cities in order to find work. In private enterprise small businesses have been replaced by large corporations. In order to protect natural resources private enterprise has been regulated and in some cases replaced by government control. Such changes have profoundly affected our individual lives, our home and community relations, our national economy, and our civic responsibilities.

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I got to know my grandfather somewhat in the period 1960 to 1967 when I was in Winnipeg with my family. At this point, he was between the ages of 75 to 82 and was still very active and healthy! I remember him taking me golfing several times, but I have no recollection of the scores! More importantly, I remember several summers when I went to the lake and helped with chores. He would always be up every morning early and make oatmeal for those who wanted it and then would be off to do his chores (why did he think he should have chores at the age of 75+?). I often accompanied my grandfather to get wood on Lake Marion and bring it back to be cut and split. We took the motor boat out on Lake Marion and Grandpa would find a good location with dead jack pine. We would then cut them into four foot lengths and load them into the boat to take home. We then had to carry the logs up the hill and back to the wood pile behind the cottage. I tried to do most of the work, but Grandpa never shirked what he thought was his share. Over the next few days he would saw the wood into one foot lengths and I would split it for firewood or kindling. All this work was done on week days and definitely the Methodist belief of no work on Sundays was the result of his

upbringing. The Sunday sing songs were probably also based on Methodist practices when no church was available.

James Clayton died on February 20, 1976 in Winnipeg. He is buried in Elmwood Cemetery. As a final tribute, his obituary is provided in Annex 13.

The Stotharts

I don't want to end this section without bringing into the story the heritage of Clayton's wife, Olive Haviland Stothart. As already mentioned she was the middle daughter of three of George Stothart and Matilda Haviland. For some reason I cannot locate either of them in the 1881 census or earlier. However I do have a brief newspaper record of their marriage on June 6, 1882. It would seem the wedding took place in St John, NB although they are both listed as living in Chatham, NB.⁵⁹

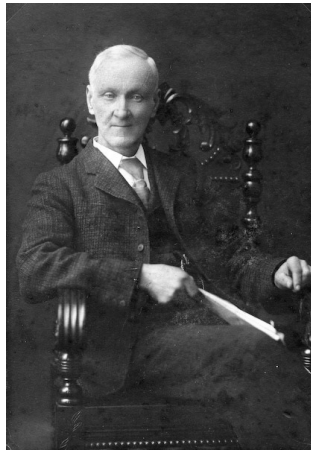
By the time of the 1891 census, the three daughters were born; Jessie Graham Stothart (March 2, 1883); Olive Haviland Stothart (January 28, 1887); and Hazel Lee Stothart (August 25, 1888). For some reason these births are not recorded in the Vital Statistics of New Brunswick, but the birth dates are verified from census data. In the 1891 census, George is listed as owner of a Retail Hardware, which employs one other person. He is shown as born in New Brunswick, although both his parents were born in Scotland. Matilda was also born in New Brunswick, with her father born in New Brunswick and her mother born in Ireland.

I have also found the census forms for the family in both 1901 and 1911. Unfortunately none of these returns identify a street address for the family. In the 1911 census, George is shown as retired at the age of 60. While Olive is shown living with the family, she is also shown in another part of the census. She is a teacher in Dorchester, NB.

On the next page is a picture of Olive's parents; George Stothart and Matilda Haviland. George died December 12, 1912; the date taken from his tombstone⁶⁰; and Matilda died July 23,

The Pincock Ancestry

1936 in Winnipeg. At some point after the death of her husband she moved to Winnipeg to live with Olive and Clayton probably in early 1913.



George Stothart



Matilda Haviland ⁶¹

I will provide more information on the Stothart and Haviland ancestry in another publication which traces all the ancestral genealogy which is still in progress.

James Clayton's Siblings

Bessie Rooney Pincock

It is regrettable that I don't have a lot of information on this sister. As already described, she was born December 2, 1879 in Petites. See Annex 11 for birth/baptism record.

The next information I have is that she attended the Methodist College in St. John's in 1897 and 1898⁶². Aunt Olive tells me a family story that Bessie went to St. John's to keep house for her brothers (Fred, Newton and Clayton) while they were at high school. This was probably in 1901 (James and family moved to Shoal Harbour) and up to 1903 when Clayton graduated. Aunt Olive also believes that Bessie had polio at

some point.⁶³ I have a record of her leaving Newfoundland in 1917 with her mother on the way to Winnipeg.

[illegible]

Ship Manifest May 1917 ⁶⁴

All the Winnipeg Directories between 1918 and 1932 show Bessie living with her parents at the various addresses. For the first few years there is no occupation listed, however by the 1921 and thereafter she is shown as either a clerk or stenographer with the Manitoba Government. I am informed that she worked for the Attendance Branch of the Department of Education.⁶⁵ In probably 1933 she moved to 157 Aubrey St and lived there with her sister Marion. Bessie was a single woman and did not marry. In the 1946 directory there is no indication of her employment, but by that time she would have been 65 and probably retired. She died in 1950 [*more research at Elmwood Cemetery would provide precise date*] and is buried at the Elmwood Cemetery with her parents and sister Marion.

On the next page is a picture of Bessie with her mother and two sisters; Nellie and Marion. This picture is probably taken circa 1920 as Nellie did not come to Winnipeg until 1919. This picture also clearly shows the #93 which was the house on Lansdowne Ave. This picture is also presumably taken before Nellie was married in 1923. Bessie is standing behind her mother and Marion is behind Nellie.



Bessie with Mother and sisters⁶⁶

Frederick William Pincock

As with Bessie I have limited information on Fred. He was also born in Petites on March 3, 1881. He was baptized the next day, which might imply he was not healthy and there was a need for a quick baptism. Added to this fact, is that he was baptized by his father, rather than wait for a third party to perform the baptism. I have found no record of his schooling. See Annex 11 for birth/baptism record.

The earliest record I have found is in a St John's City Directory of 1898 which identifies Fred as boarding at 70 Hamilton St. and his profession as a cash boy. Unfortunately it does not identify the employer. A more recent city directory in 1904 shows his profession as bookkeeper and boarding at 179 Gower St. In St. John's Directories I have found up to 1912 he is listed as a Teller at the Savings Bank, Duckworth Street.

Another record I have is related to his marriage. The marriage certificate, from the Ontario Civil records, when he married Millicent Woods on August 31, 1918 shows that he was 37 and she was 33. Interestingly, this marriage took place in

Toronto, even though he lists his residence as Montreal and she her residence as St John's. Millicent was born in St John's the daughter of the Honourable Henry J. B. Woods and Hanie Bemister. Millicent's father was in business and was then elected to the Newfoundland Legislature. After leaving politics he was Newfoundland's Postmaster General until his death in 1914. He was also very active in the Methodist Church in St John's (Cochrane Street), which is likely how Fred and Millicent met.

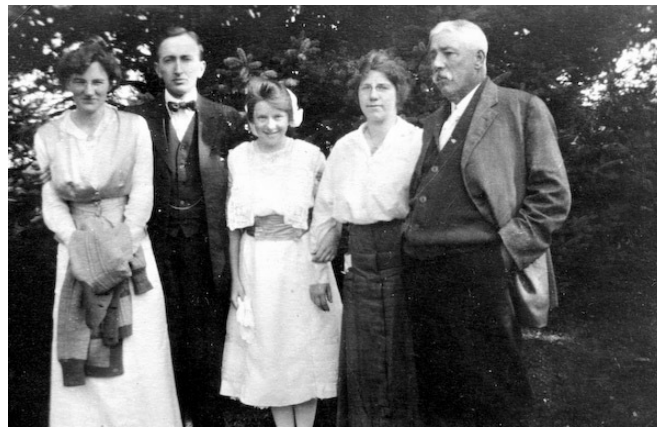
I also have this wedding announcement printed in the Toronto Star, August 31; then reprinted in the Sackville Tribune September 9, 1918.

At the Earls court parsonage, at noon, to-day, Miss Millicent Woods, of St. John's Newfoundland, daughter of the late Hon. H. J. B. Woods, Postmaster-General of Newfoundland, became the bride of Mr. Fred Pincock, manager of the Dominion Bank, Montreal, and son of the Rev. James Pincock of Winnipeg. The Rev. Peter Bryce officiated. After the ceremony a dainty wedding breakfast was served, when the happy couple took the two o'clock train for Winnipeg and Western points.

The bride is a sister of Mrs. J. M. Rice, of the Methodist parsonage, Sussex, and visited there this summer."

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I don't have a wedding photo, but here is a picture of Fred and Millicent with her parents probably about that time. I don't know the person beside Fred, but maybe Millicent's sister.



Fred Pincock and Millicent Woods⁶⁸

The Pincock Ancestry

His brother Robert Newton, who lived in St. Catharines at the time, was a witness. The couple had no children.

The 1921 census finds the couple in Montreal living on Maud Street in NDG (Notre Dame de Grace?) although that street must now be renamed as I cannot find it. He is a bank teller and earning \$1000 per annum. Interestingly he lists his immigration date as 1909 even though he was in the St. John's Directory through 1912. I do remember as a small child we visited New Brunswick (sometime between 1950 and 1955) and visited these relatives for tea.

I do not have any information on their deaths, but presumably local records would provide the necessary information.

Robert Newton Pincock

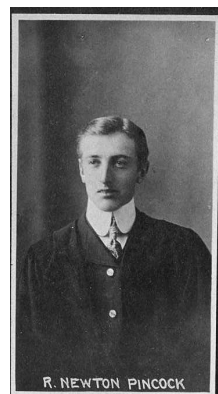
As already described Newton (that was the name he used) was born in Moreton's Harbour on January 16, 1883. See Annex 11 for birth/baptism record.

He also attended the Methodist College, but only for one year, 1898-99. I found him living in St John's with his brother William in the 1904 City Directory. He lists his position as draper. I have one page of a note he wrote while at Mount Allison which describes his early education and work experience;

on which he laboured. When I was fifteen years of age ^{my father} ~~our family~~ ^{was} ~~was~~ stationed at Cochrane Street St. John's. ^{I was given} ~~thus~~ giving me an opportunity of attending the Methodist College. After spending one year at college I was obliged to do something toward earning my own living. My brother secured a position for me as a dry-goods assistant to the firm of Ayer & Sons with whom I worked for seven years. Not feeling satisfied with the education I had received or the work I was engaged in, I decided to become an engineer. With this in view I was advised to take the two years' engineering course at Mount Allison University preparatory to entering my third year at McGill.

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As a result of this work period of seven years, he was behind Clayton at University as he was in the graduating class of 1910, even though he was 20 months older. As the note states he was enrolled in Engineering for two years at Mount Allison and then finish the degree at McGill University in Montreal. Here is his photo from University days.



R. Newton Pincock ⁷⁰

I have not verified that he completed the Engineering degree, but it would appear that he did so, as he is listed in the 1911 Canada census. At that point he was living at 51 St Vincent St., Toronto and lists his profession as Engineer. Added to this

census data, I have the 1912 Toronto City Directory which confirms his employer was the Toronto Hydro Electric System. St. Vincent St. no longer exists under that name. It was a residential street east of the Queen's Park, west of Yonge St. and north of College St. In those days, Bay St did not cross College St and St Vincent was a residential street, which at some later date was turned into the extension of Bay Street.

His career as an engineer was short-lived as I then found him on a Border Crossing list to the United States at Detroit in July, 1914. He is en route to Des Moines Iowa to attend the College of Osteopathy and start a new career. At the time, this was a new branch of medicine which treated the body as an integrated system of mind, body and spirit. It rejected some of the traditional treatments in those days of drugs such as arsenic and opium as well as unsanitary surgical practices. When first practiced, there was significant resistance from the medical profession, but today is a recognized branch of medical care. It is not surprising to me that with his strong Methodist teachings as a background that he would be attracted to such a medical field.

At some point in Toronto he had met Jenny O'Hara and by 1915 a strong bond had developed between them. Newton asked Jenny to join him in Des Moines and they were married there on June 15, 1915.⁷¹ He graduated in 1917 and the couple moved back to Canada and bought a house at 47 Church Street, St. Catharines to set up his practice. This is confirmed by the fact that he was a witness at his brother Fred's wedding in Toronto in 1918. He lists his residence as St. Catharines.

Jenny O'Hara is an interesting person; she was born in Madoc, Ontario on June 24, 1890; the fourth of six daughters (no brothers) of Benson O'Hara and Minnie Ketcheson. It is reported that she attended the Royal Conservatory of Music in Toronto circa 1912; this is the likely period when she met Newton.

The 1921 Canada Census confirms all this information. Newton (listed as Robert in the census) and Jennie are living in St. Catharines on Church Street. He is a Doctor of Osteopath.

Unfortunately no income is shown. Jennie's sister, Minnie is living with them and is a student at the time of the census.

Jenny and her sister Minnie, who had married a minister, Fred Maines, started organizing séances in about 1927. Also about this time, Newton became sick and died of acute nephritis (kidney disease) on May 11, 1928. At the time of his death, his residence was 47 Church St., St. Catharines. He is buried in St Catharines. The death certificate shows he resided in Ontario for 15 years which is slightly inaccurate as we know he was there in the 1911 census (at least 17 years).

Jenny continued with her séances and published a book "Trails of Truth" in 1930. This book details the experiences of the séances and chronicles those that were "reached in the after world." These notes and much more material are available in the University of Waterloo Archives.⁷² Here is a picture of Newton taken from the frontispiece of the book.

I have copies of both of her books; *Trails of Truth* and *Hidden Springs* in my library.



Robert Newton Pincock ⁷³

I have pieced together the remainder of her life from a few different sources. In 1935 Jenny severed her relationship with this group. Also in 1935 Jenny moved to Waterloo to live with her sister Minnie. In 1942 Minnie sold the family homestead in Medoc, but Jenny must have disagreed as she bought the homestead back two weeks later and moved to live there. A few years later she died on July 13, 1948 at the Kitchener-Waterloo Hospital. The reported cause of death was cancer; so it is likely she went there for treatment prior to her death. She is buried at the Victoria Lawn Cemetery in St. Catharines, which is presumably where Newton is also buried.⁷⁴ [*I need to visit this cemetery*] There was a book of her poetry published posthumously entitled "Hidden Springs" with a preface by the famous Canadian poet E. J. Pratt; who was a boyhood friend of Newton's from Newfoundland. Pratt is also purported to have attended many of the séances in St. Catharines. The O'Hara homestead is now a Conservation Area just north of the town of Madoc with several of the old buildings designated as heritage buildings.

Nellie May Pincock

Nellie was born May 16, 1887 and was baptized on July 24, just before the family left for its next posting. She was only 8 or 9 weeks old when they left Little Bay Islands. See Annex 11 for birth/baptism record.

I am not sure when she left Newfoundland, but she trained as a nurse at the Montreal General Hospital. After graduation she stayed in Montreal and nursed there for several years. In 1919 she came to Winnipeg, presumably to be closer to her family. When she came to Winnipeg, she was a private nurse for a doctor.⁷⁵ In the 1921 Winnipeg Directory she was living with her parents for at least part of the year and her profession is shown as a nurse. This information is confirmed by the 1921 census. Unfortunately the information on income is blank and the field on date of immigration is unclear.

Apparently she nursed some wealthy patients and in some cases went with the patient who wanted to recuperate in the southern United States. One of the patients she nursed lived in Roblin or Virden and this is where she met Walter Edmund Carr who ran a hardware store in that town. She married Walter on September 29, 1923 in Winnipeg, MB.

Walter, the son of a pioneer farmer, Robert Lancelot Carr (1863-1947) and Evelyn Mary Holmes (1867-1949) was born in Virden, Manitoba on January 20, 1894. Here is a picture of their wedding day with their parents;



Carr-Pincock Marriage with their Parents⁷⁶

Walter was a World War I veteran who enlisted January 27, 1915; one week after his 21st birthday. He sailed for England aboard the SS Missanabie on September 4, 1915. He joined the 28th Battalion in February, 1916. Unfortunately he contracted

influenza and was hospitalized from March 11 – 20, 1916. On March 24, 1916 he suffered a gun shot wound to the scalp and was treated and released back to his unit on March 27. In June, the Battalion was stationed near the Belgian town of Hooze, a few kilometres south of Ypres. On June 6, the Germans blew up four bombs under the Canadian trenches and attacked. There were severe casualties and on this day Walter was declared missing. It was not until July 14 that it was determined he was a Prisoner of War and had also been wounded in the thigh during the battle. He was not released until January 2, 1919.⁷⁷ On his time as a prisoner, I have no specific information; however there are a number of books written by POWs which describe the march to Germany after capture and life in the camps. The food was sparse except for Red Cross parcels sent periodically. The Germans made many prisoners work which was contrary to the Geneva rules.⁷⁸ Walter returned to Canada in April, 1919 and was discharged from the Army. In March, 1919 he underwent a medical exam before returning to Canada and at that time he weighed only 130 pounds.⁷⁹

The couple first settled in Roblin and there had one daughter, Marg Carr who was born August 29, 1925 and lives in Winnipeg to this day. The depression was not kindly for the hardware business and Walter sold it and the family moved to Winnipeg. Marg went to school with Aunt Olive and for some of the time lived at 515 and 484 Dominion Street. I have corresponded with her on several occasions to obtain information on her family and relatives.

Near the end of the war the family moved to a duplex at 9 Lenore St. In 1948 they moved to a newly built house at 10 Ruby St. The 1949 Winnipeg Directory provides this address for the family.⁸⁰ Walter is an auditor with Dominion Income Tax. Nellie died on December 26, 1949 in Winnipeg. Prior to her death she had a stroke which impacted her speech significantly.

Walter remarried in August 1955 to Clara Crispo. Regrettably Walter died suddenly and unexpectedly on

December 22, 1955 in Winnipeg. He died of a heart attack while in downtown Winnipeg.

Nellie and Walter are both buried in Elmwood Cemetery in Winnipeg.⁸¹

Isabel Pincock

I have already described the untimely death of Belle in a previous chapter. However, I have discovered the birth and baptism record, a copy of which is displayed in Annex 11.

I believe Belle died in late March or early April, 1890. As a tribute to Belle here is a picture of the cemetery at Ochre Pit Cove.



Ochre Pit Cove Cemetery ⁸²

John Arthur Pincock

In this climate of sickness and sadness, John Arthur was born on March 21, 1890. See Annex 11 for birth/baptism record.

I have found some information on his early education. In 1905 he completed the Preliminary Grade exams attending the Methodist School in Harbour Grace.⁸³ In 1908 he completed the Intermediate Grade exam while attending the Methodist School in Greenspond.⁸⁴ There is no record that he

attended the Methodist College in St. John's. It is unclear what he did between 1908 and 1911.

In the 1911 Canada Census he is a boarder in Sackville, NB working as a bookkeeper in a wood factory. He is earning the grand sum of \$400/year. While most records during this census show a date for immigration if born outside Canada, the field is blank in this case. As already noted he was a witness at his brother, Clayton's marriage in 1912.

The next record I have is of his marriage in 1916. The record is incomplete as part of a page is missing; as a result the precise date is missing. John married Etta MacCaull, the daughter of John MacCaull and Louisa. Etta was born in Bedeque, PEI in 1889. Both John and Etta were living in Dorchester, NB at the time of the marriage. Interestingly, the marriage is recorded in the Acadia French Catholic Church Records (Drouin Collection), 1670-1946 (and both state their religion as Catholic), although both individuals recorded their religion as Methodist in earlier censuses. At the time of the marriage, John lists his profession as accountant.

Their only child, a son, James Eric McCall (presumably an incorrect reporting of MacCaull) was born in Dorchester on September 17, 1918. I met Eric after he was retired, from a lengthy military career, when he was living in Ottawa.

The 1921 census provides a bit more information. The family is living at 4 Princess Street, Moncton. John is an Insurance Agent although the company name is unclear. His annual income is \$2200, which was a respectable salary.

During the Depression, John had significant financial problems according to family history. The details are vague, [*more research of Court records*] but as a result Etta and Eric came to Winnipeg to live with her sister. Her brother-in-law ran a big china shop (Cassidy's) and in the 1946 she is working at that store. John rejoined the family sometime during the War and was well known as a very successful salesman of Canada War Bonds.

By 1946, John is shown as living in Winnipeg in the Winnipeg City Directory. He is listed as a salesman for Mutual

Life Assurance Company. From family knowledge, I have discovered that Etta died in 1962 and John in 1972. Both are buried at Chapel Lawn Cemetery in Winnipeg, MB.

Marion Pincock

I have not been able to locate the actual parish records for Marion's birth; however, I have found the registration of her birth which indicates she was born in Cupids on November 6, 1891. As I understand the process, the local minister kept Parish records, but each quarter compiled and sent a Return to Government officials. See the page of this registration by her father in Annex 11 (Line 23). There is also a transcript of the Brigus parish records which indicates she was actually baptized in the Brigus church.⁸⁵

She must have been a good student. Even though she was a year and half younger than her brother John, she wrote the same exams as he did in the same years (see End Note references for John). Accordingly she passed the Preliminary Grade exam in 1905 and the Intermediate Grade exam in 1908. In 1908 she passed with Honours and was ranked ninth in the province. These newspaper articles also confirm that she went to school in Harbour Grace and Greenspond and did not attend the Methodist College in St. John's. She was the third Pincock to attend Mount Allison University which she attended starting in 1908. Each year, a picture was taken of the freshman class and she is shown as being in the class of 1912 (the potential graduation year). According to the school records and yearbook, Marion became sick and had to take a year off school. In fact she had tuberculosis and was in a sanatorium for some of that year. Subsequently, she always walked with a limp. As a result of this illness she graduated in 1913 and then headed to Winnipeg to attend Normal School (Teachers' College). On the next page is a picture of her at the time of entering Mount Allison and a short write up at the time of her graduation.



Marion Pincock

*"Full many a gem of purest ray serene
The dark unfathom'd caves of ocean bear."*

From Carbonear, her Newfoundland home, Marion came to Mt. A. to join the class of 1912. Always delicate, Marion's health failed completely at the end of her Junior year, and she was obliged to spend the next year quietly at home. In the fall of 1912 she returned to the college halls, this time to be loyal to the purple and grey, and not the garnet and white.

Marion was of a quiet and retiring disposition, but was always ready to share in any fun; and although not a basket-ball player, she was always to be found in the front line cheering heartily.

All Newfoundlanders found a hearty welcome awaiting them at 267, for Marion was ever true and loyal to fellow countrymen.

Upon leaving her Alma Mater in June, Marion went westward, to Winnipeg, where she is to spend the winter with her brother, and attend the Normal School.

The advantages of being small were certainly proved in Marion's case a short time ago: On her way to and from the Normal School, the Conductor, mistaking her for a school girl, invariably charged her school girl rates, until Marion indignantly asked for a full fare ticket.

Marion was a plodder ever as is shown by her splendid class standing and we feel assured of her success in the future. All wish her well in her life in the far west.

Marion Pincock – Mount Allison Information ⁸⁶

The 1914 Winnipeg City Directory lists Marion as a student and living at 443 Dominion with her brother and wife. Presumably she is a student at Teachers' College. After graduation, she taught in a one room school near Oak Lake, Manitoba. Similar to most rural teachers in those days, she boarded with a local family for \$15/month. She also played the piano for the local church.⁸⁷

By the 1916 directory she is shown as a teacher at Earl Grey School and living at 443 Dominion. This information is confirmed by the 1916 census. I don't have the 1917 Directory, but by 1918 she is living with her parents at 718 Ashburn and now teaching at Isaac Brock School. She taught at several schools over the years including Luxton and David Livingston, but for much of her career at Isaac Brock. Her specialty and her fondness was teaching Grade 4. At some point she moved to Laura Secord as it was only a few blocks from the house on Aubrey Street. This was not just for her own convenience, but more so she could look after her older sister, Bessie. Except for a brief period in 1920 when she is listed as living at 129 Des Meurons, she lived with her parents and sister Bessie. The 1921 census has her living with her parents and her two sisters at 93 Livingston St. She is listed as a teacher in a public school and her annual income is \$1450. The census also confirms that she immigrated in 1913.

By the 1946 City Directory, Marion and Bessie are living at 157 Aubrey St. Presumably they moved there after 1933, when their father died, but this is conjecture on my part. According to the City Directories I have, she continued to be a teacher through 1953 and presumably retired in 1956 when she was 65. Her brother Clayton moved into the house sometime after 1950 when Bessie died. They lived there until about 1965 when they moved to an apartment on Centennial St. (not far from where I lived on Ash St.) Marion and Clayton lived together until his death in 1976.

Marion died December 29, 1983 at the age of 92. She is buried with her parents and sister Bessie in Elmwood Cemetery.

Thomas Alexander Pincock

Thomas Alexander was born February 6, 1894 in Heart's Content Newfoundland. The Baptism took place on August 26 of the same year. See Annex 11 for birth/baptism record.

I have no information on his early education. *[more information is likely available from the Journal he wrote which is in his son's possession]*. However, I did find the notice that he completed the final exam for Associate Grade in 1911 while attending the Methodist School in Carbonear.⁸⁸

He is listed in both the 1915 and 1916 Winnipeg Directory as living at 443 Dominion with his brother and family. In the 1916 Directory he is shown as a medical student. I have found that he enlisted shortly after his 22nd birthday.⁸⁹ This confirms he was a student at the University of Manitoba studying medicine. He enlisted on February 28, 1916 and was shipped to England on May 19 aboard the SS Adriatic. He was assigned to the 11th Field Ambulance Unit which must have been formed in Canada. The first entry in that unit's war diaries is dated May 30 and states "Disembarked SS Adriatic at Liverpool." He was in England until August 10. It must have been during this period he visited his aunt. While the Journal states his aunt lived in Preston, I believe she lived in Farington or Leyland. (The 1911 census shows her living in Farington, but her address at the time of death was Thurston Road, Leyland.) On July 1, 1916 the unit was part of the Canadian 4th Division which was reviewed by the King. The unit arrived in France on August 11, 1916 and was stationed behind the lines near Ypres.

The Unit's War Diary entry for August 2, 1918 states;

*"21 Medical Students proceeded to England for return to Canada to complete their Medical Studies."*⁹⁰

He was discharged at Winnipeg on December 2, 1918. He then continued his studies and graduated from the University of Manitoba in 1919. The 1919 Winnipeg Directory confirms he is a medical student and living with his parents at 196 Maryland. He received his MD designation in 1921. The 1921 Census shows that he was an intern at the St. Boniface Hospital. The annual income is not completely clear but looks like \$1650. It shows his date of immigration as 1913.

The next record I have is he being married in St. John, NB. On August 15, 1922 he married Ida Bernice Whipple at St. Jude's Church, St. John, NB. His brother John, who was living in Moncton, was a witness and probably best man. Ida Whipple was the daughter of Fred and Maude (née Coles). Ida was born in Bath, Maine, United States on March 30, 1892. Other than being born in the United States, it would appear she spent virtually all her early life in St. John. Ida was a teacher by profession and taught in New Brunswick and rural Manitoba from 1911 to about 1920.⁹¹ By the 1921 census she is living in Winnipeg. She is living in a rooming house at 96 Walnut St. and is a public school teacher. Her annual income is shown as \$1500. Thomas lists his residence as Winnipeg when they were married, so they must have met somehow in Winnipeg.

After the marriage, the couple joined a Methodist Church mission in Szechwan (modern spelling Sichuan; a province in central China) and served there for 5 years. I then discovered a ship's manifest for the Empress of Canada sailing from Hong Kong to Victoria; leaving Hong Kong on January 24, 1927. Thomas Alexander, Ida Bernice and William James Pincock are listed as passengers. It shows that both Alec and Ida lived in Canada until 1922. There was considerable unrest in China at the time and the family left in a hurry as did many other Western missionaries. The ship manifest shows that son William was born in Chung King, China (modern spelling Chongqing).

They had two children; William James (Jim) born October 4, 1924 and Joan Irene Maude born April 25, 1927. In the 1928 Winnipeg Directory he is shown as an intern at the

General Hospital and the family is living in an apartment at 116 Emily. By 1930 his career has improved immensely as he is Deputy Minister of the Provincial Department of Health and Public Welfare. According to this directory the family is living at 258 Duffield. He must have left this position later in 1930 as I have information that he was Superintendant of the Brandon Hospital for Mental Diseases from November 15, 1930 to July 31, 1942.⁹²

The 1946 Winnipeg City Directory shows the family had moved back to Winnipeg. At that point he had changed jobs and was working for the Manitoba Government as Provincial Psychiatrist. I believe he held this position for many years until retirement in 1959. Initially when the family moved to Winnipeg they resided at 640 Westminster. After 1950 the family moved to 534 Oakenwald, near the Wildwood Golf Course in the South end.

He was one of the founding members of Addiction Foundation of Manitoba in 1956. There is a brief summary of his career in the Manitoba Historical Society web site.⁹³

I have the obituaries of both Ida (died November 5, 1984) and Thomas (died May 24, 1978) which provide other details of their lives and interests. They are both buried in Brookside Cemetery, Winnipeg.⁹⁴

Conclusion

It is interesting to note that all of Clayton's siblings, except his two older brothers, relocated to Winnipeg. His parents also came to Winnipeg after retirement. Winnipeg was certainly growing rapidly in those days, but Clayton must have been a good salesman to convince most of his family to come out West.

There are two Pincock family plots in Elmwood Cemetery in Winnipeg. The first has James and his wife Margaret Ann. Also buried here are their daughters, Bessie and Marion. The second plot is for James Clayton and his wife Olive Haviland. Here are the headstones. There is a stone marker for each

grave, but they are badly overgrown. I do have pictures of them, but they are getting hard to read.



Pincock Headstones - Elmwood Cemetery⁹⁵

7. The Manitoba Roots

This will be a harder chapter to write as I am dealing with my own father. While some personal observations are likely to be included, I will endeavour to ensure the facts as they are known are provided.

George Leyland Pincock

While I do not have the actual birth certificate, (I will wait until it is available in the Manitoba Archives in 2016) the evidence is conclusive that he was born on January 6, 1916 in Winnipeg, MB. It is unclear if he was born at home or in a

hospital, but he lived at 443 Dominion Street until he left Winnipeg in 1937. I do have a baby picture, but one of the earliest pictures of him as a child is with his sister Margaret. He does not look all that happy!



George and Sister Margaret¹

His early education was uneventful, although it was well known that his father was a senior official of the Winnipeg Schools.² George attended Wolseley Public School and graduated in 1926. I am not sure which year it was, but he skipped a grade, probably in elementary school, and thereafter was in the same grade as his sister, Margaret; which Margaret did not appreciate.³ He then attended Gorden Bell and Daniel McIntyre High Schools and graduated in 1931 at the age of 15.

After high school graduation he attended the University of Manitoba and graduated with a Bachelor of Science (Honours) in Mathematics and Physics in 1936. He received the Gold medal as the top student in the graduating class.

The reverse side is hard to read, but it is inscribed;

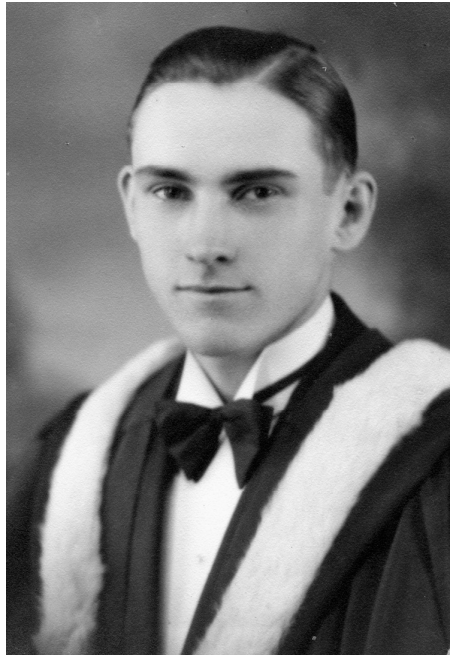
“Science Honors Course
1936
George Leyland Pincock”



1936 Gold Medal, Science U. Manitoba⁴

George was attending University during the height of the Depression. This obviously speaks for the steady income of his father and I have no indication that he undertook full time summer jobs as is the practice today. However, he spent several summers at Winnitoba. In 1932 he was employed by his father to build the summer cottage at Winnitoba. It is also likely that he worked on the addition which was built in 1934. That year he also assisted in building another cottage at Lot 12.⁵ I also know he made several canoe trips of various lengths; one as far as Kenora on Lake of the Woods

I also have a graduation picture on the next page. It is not clear if this is his graduation photo from the B. Sc. Degree or a year later when he graduated with a Masters of Science in Mathematics and Physics. The subject of his Master's thesis was "Studies in the Production of Ultra Sonic Radiation."



George Leyland Pincock⁶

With the advent of commercial aviation in Canada; Trans Canada Airlines was created in 1937;⁷ there was a need for meteorological services in the country. The Meteorological Services was created in 1936 as part of the Department of Transport. The federal government encouraged the University of Toronto to create a program to train meteorologists. This Masters of Arts program in Physics was created in 1934 with only a few graduates. George attended the 1937 course and graduated in the spring of 1938.⁸ He was immediately employed by the federal government and started working for them on May 28, 1938. He was assigned to the Vancouver office as a forecaster with a starting salary of \$1920/year.

In his personal life, George had met a young Winnipeg girl, Sadie Boyle, probably in 1936 or 1937. He was an instructor in a first year physics laboratory at Wesley College and she was a student. From all the stories, as told by Sadie, physics was not her forte and she needed a lot of help from the instructor. In any event a relationship blossomed and

continued in spite of George being absent for a year in Toronto and then being sent to work in Vancouver.

While this chapter is about George and the Pincock family, it would be incomplete without more detail about Sadie and her background. We shall start with Sadie's birth on October 23, 1918 in Winnipeg, MB.

Here is the family story of an event shortly after her birth that Sadie recorded much later in life which was obviously passed down to her;

*"I was born during the flu epidemic of 1918. My mother was quite sick. A niehbour (sic) Mrs Street (a nurse was trying to help her neighbors who were stricken) My father came home at noon one day and my mother raised her poor aching head and said that Mrs Street said to give the baby a table-spoon of brandy to ward off the flu. I should add that I was three weeks old and the last of five children. My father went downstairs and poured one tablespoon of brandy down my throat. According to my mother, he rushed upstairs holding me and I was absolutely rigid. He said; "What do I do now?" My mother's reply was "Nothing, you have killed her." I did recover and my family always attributed my strong digestive system to that incident."*⁹

Years later it was discovered that her actual birthday was October 24. It is unknown if this is just a clerical error or if her parents told her the incorrect day as she was growing up. After 2018, I will obtain the official birth certificate from the Manitoba Archives. We have no detailed information of her youth except for a few hand-written notes she made in later life. On the next page is a picture of Sadie with her two sisters, Annie and Tillie, circa 1920.



Annie, Tillie and Sadie Boyle¹⁰

She lived at 108 Hart Ave until the day she was married, a working class neighbourhood on the east side of the Red River, just north of the Redwood Bridge. On the next page is a picture of Sadie's house as it is today.

As I remember this house, the veranda was open and the front stairs were more substantial with railings and banister.



108 Hart Ave, Winnipeg¹¹

Her parents had come from Ireland in 1911 and her father, Joe was a streetcar driver and her mother, Agnes was the family financier and homemaker. I have more information on their background which is included in other documents.

According to her own notes, Sadie attended Lord Selkirk School which was across the main street from Hart Ave on Poplar Ave. Here is Sadie's personal description (many years later) of her first day at school;

"My first day at school was a disaster. I sat in my assigned seat and cried and cried. I don't think I was so frightened as angry because at that time my father worked a split shift on the streetcars and he often used to bring me a chocolate bar. ... I think I was annoyed at missing the chocolate. The teacher told me if I didn't stop crying I would have to go to the Principals office and be strapped. I stopped."¹²

She attended this school from Grade 1 right through Grade 10. She then must have attended Wesley College for Grade 11, where she met George. In her childhood, the family rented cottages at Grand Beach on Lake Winnipeg. Sadie learned to swim here and the family would spend all day at the beach, walking back to the cottage for lunch and then returning to the beach. Later, when Sadie was a teenager, they had a car and went on camping trips. At least once, they went camping at Riding Mountain National Park. By this time she had taken up tennis although she admits she was not a good singles player, but was much better in doubles. Here is a picture of Sadie in her tennis days. I am not sure of date of this picture, but I would think it was before she was married. The tennis dress is quite a contrast to today's dresses.



Sadie Boyle – Tennis Player¹³

In addition to the tennis picture above, here is a more formal picture. It is undated, but probably either an engagement or pre-wedding picture.



Sadie Boyle ca. 1939 ¹⁴

Returning to George's career, he was appointed as the Meteorologist, Forecaster at the Vancouver Airport.

"On September 1, 1939, just before the outbreak of war, the total Canadian meteorological establishment consisted of no more than 51 graduate M.A. meteorologists, 20 meteorological assistants corresponding in some respects to today's B.A. meteorologists, 57 meteorological observers, 26

teletype operators and 59 administrative and clerical personnel.”¹⁵

With the outbreak of war, meteorological services became more critical. In marked contrast to the weather information provided today, weather services were deemed to be sensitive and classified information. As a result public forecasts were suspended and no weather information was provided to the public. This was deemed necessary so that the enemy could not benefit from local weather information.

As a result of his position, George was exempt from military service. He was given a brief holiday at this point, on the belief that he might not get another opportunity in the coming months. He returned to Winnipeg, where he and Sadie were married on October 27, 1939; a few days after Sadie's 21st birthday. On the next page is a description of the wedding as published in a Winnipeg newspaper. They returned to Vancouver without a honeymoon. Interestingly they returned to Vancouver by flying on the newly created Trans Canada Airlines. It is not clear if this was so George could get back to work quickly or as part of a great adventure for the newlyweds. In either case, I am sure it was only made possible by George's meteorological connections.

Winnipeg Bride Will Reside In Vancouver

An evening ceremony, solemnized at 8 o'clock Friday at the residence of the bride's parents, 108 Hart ave., united Sadie McElvenna, youngest daughter of Mr. and Mrs. Joseph Boyle, and Mr. George Leyland Pincock, of Vancouver, eldest son of Dr. and Mrs. J. C. Pincock, Winnipeg. Rev. D. G. Paton officiated. Pink and white button chrysanthemums decked the rooms.

The bride was given in marriage by her father. She wore a gown of sapphire transparent velvet, the neck draperies accented by shoulder shirring. The gown was high waisted, the skirt being attached from the under arm. Shirring also marked the hipline. The sleeves were three-quarter length. She wore a wine felt and ribbon hat with veil drapery. Her corsage was of lily of the valley.

The bride and bridegroom were unattended.

A small reception followed the service.

Mr. and Mrs. Pincock left by plane for Vancouver where they will live. For the journey, the bride donned a light weight wool frock in dragon fly blue tones, showing a green stripe. The gown featured tailored lines with hip pockets and short sleeves. She wore a black boucle coat with Persian lamb trim. Her hat with a snap brim, matched the color of her gown and was adorned with a back quilling of maroon ribbon.

Mrs. Boyle, the bride's mother, wore bronze green crepe showing a cowl neckline and three-quarter length draped sleeves. Her corsage was of Talisman roses.

Mrs. Pincock, mother of the bridegroom, was in rustana crepe, the bodice showing gold embroidery. Her hat was of rustana felt with veil drape. She wore a corsage of Talisman roses.

Initially, there was little impact of the war on the west coast from a military perspective. However, the demands of the military and specifically the Western Air Command required more and better services. As a result George was selected to organize these services and he was appointed Officer in Charge, Meteorological Services for Western Air Command in November 1940. By the end of the war, this entailed supervision of a staff of fifty, including 15 meteorologists. On his appointment, the family relocated to Victoria, which included their first son, Douglas George, who had been born on September 29, 1940. In George's own words, here were his responsibilities in that position;

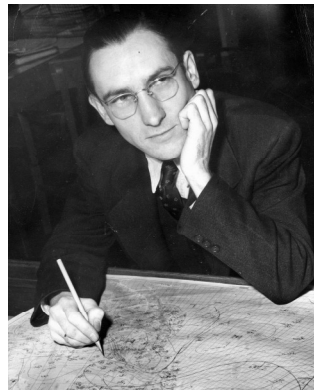
*"In 1940, as a very junior meteorologist, I was selected to organize meteorological services along the West Coast of Canada for the RCAF at its Western Air Command Headquarters. I continued to develop and operate these services throughout the years of the Second World War. My duties included the full responsibility for operation of the forecast office located at the Headquarters which during the peak load period from 1943 to 1945 had a total complement of approximately fifty, including 15 meteorologists. My duties also included the inspection of twelve smaller forecast offices operated within the Command and contact training at the central office of the technical personnel assigned to the forecast offices."*¹⁷

In March, 1943, Western Air Command moved their headquarters back to Vancouver. George and family moved as well and their second son, James Alexander was born in Vancouver on May 7, 1943.

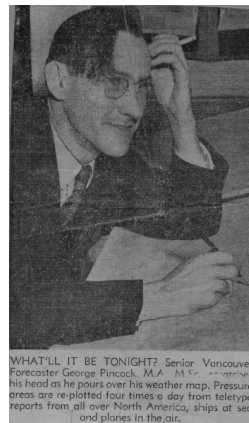
The War in Europe ended in May 1945, while the War in the Pacific did not end until August with the dropping of two atomic bombs on Japan. George and Sadie's third and last child, Frederick John was born in September 22, 1945.

By 1946, the military demands were not as great, however there was increased need for meteorological support to the growing civil aviation traffic. In addition, with the cessation of hostilities, public forecasting was resumed. In April, 1946 George was appointed OIC (Officer in Charge) of the Dominion Public Weather Office in Vancouver. He was in that position for three years, before being appointed Senior Forecaster of the Combined Aviation and Public Weather Office. In addition to forecasting for the local and aviation needs for North American flights, Canadian Pacific Airlines introduced flights to the Orient and other Pacific locations. This responsibility required the development and introduction of new techniques and procedures for these Pacific flights.

Here is an undated photo, presumably from the Vancouver days of George at work. Beside it is a picture that was printed in the local paper. It looks to be about the same time and is from the post war, Vancouver days. After the war, there was increased interest in meteorology and weather forecasts which had been suspended for security reasons during the war.



George - At Work¹⁸



WHAT'LL IT BE TONIGHT? Senior Vancouver Forecaster George Pincock, M.A. M.Sc., leans his head on his elbow as he pores over his weather map. Pressure areas are re-plotted four times a day from teletype reports from all over North America, ships at sea and planes in the air.

From the start of their marriage and family, both George and Sadie were involved in the community. I have a picture of Sadie as a Cub Leader and I believe George was involved in the Church. Sadie also helped out at a nursery school or

The Pincock Ancestry

kindergarten. They moved a few times while in Vancouver as I know they were living at a different place when Fred was born than when they left Vancouver. Here is a picture of the house in Vancouver that was purchased in 1947¹⁹ and where the family lived until 1951 when they left Vancouver. I have also inserted beside it a picture of the same house as it exists today. Note that the front steps have disappeared and must be inside the front door.



1921 West 45th St ca. 1951

Then and Now



If you look closely at the old picture (or examine the original larger version), you can see Sadie sitting on the front step with two sons and the third is just coming out the front door. Even today there is a school and playground across the street which was a favourite location for the Pincock boys.

To round out this section on Vancouver, on the next page is a picture of the family. Every body looks quite dressed up, but I am not sure of the location. Is that a totem pole in the background?



Pincock Family ca. 1950

In 1951 George applied and was successful in a competition for a position in Ottawa. In August he started this position as Officer in Charge, District Aviation Forecast Office, RCAF Station Rockcliffe. A brief summary of this position's responsibilities;

In 1951 I was promoted in CSC competition to become Officer-in-Charge of the District Aviation Forecast Office serving the RCAF at Rockcliffe Airport. This office was moved to RCAF Station Uplands late in 1955. In this position I was fully responsible for all activities of the Forecast Office which had a total staff of fourteen including five meteorologists. Main activities included the provision of meteorological services to 412 Transport Squadron, 408 Photographic Squadron, two all weather CP-100 Squadrons and the Central Experimental and Proving Establishment which carries out experimental flights with all types of aircraft in service with the RCAF. There was also the responsibility of providing Public Weather Service to the City of Ottawa and specialised services as required to other Government Departments including National Research Council and Defence Research Board. During 1953 I served as Exercise Meteorologist with two ferry operations which involved the move of six Squadrons of Sabre aircraft from Canada through Greenland, Iceland and the United Kingdom to NATO bases operated by the RCAF in Germany.

The operations of 412 Transport Squadron are of particular note. This Squadron transports many high ranking personnel including members of the Royal Family on their visits to Canada, the Governor General, the Prime Minister, Cabinet Ministers, Chiefs of the Armed Services and important people from other Commonwealth and Foreign Countries. In my four and a half years tour of service in support of this Squadron, I personally provided meteorological briefings for a large number of these VIP flights.

20

The family moved during the summer and crossed Canada by train. While I have some vague recollections of this trip, there was definitely a stop for a few days in Winnipeg to see relatives. I have pictures of us at Winnitoba and of course, the mandatory picture with a fish. There was also a trip to Winnipeg Beach and there is a picture of the boys with their cousins Ray and Barbara Steinhoff.

Once in Ottawa, the family settled into a home at 147 Faraday St. In addition to their busy time raising a family, both George and Sadie were active in the community. George was on the executive of the local Boy Scout committee, an elder in the church and a Sunday school teacher. Sadie, once the boys were in school had a job as a nursery school teacher at the local YWCA. Here is a picture of the house as it existed then.



147 Faraday St ca. 1951 ²¹

While there were many significant events while the family was in Ottawa, two in particular will be noted. As a special assignment, George participated in the establishment of Canadian Air Force squadrons in France and Germany in 1953. This project entailed accompanying the squadrons of jets to Europe and providing meteorological advice to the group. As the planes had a limited flight duration, the process required the planes to fly from Newfoundland, to Greenland, Iceland, England and finally to France and Germany. George made this trip twice and it must have given him a taste of Europe, which would soon be an opportunity for the whole family.

George's sister Margaret and her family lived in Brockville and there were occasional visits back and forth, especially at Christmas. However one summer weekend, the decision was to meet in Smith Falls; a sort of half way point for a picnic beside the Rideau Canal. This pleasant family event was captured in the Ottawa paper on Monday morning. I will let the newspaper report provide the details;

Ottawan Rescues Drowning Youth

SMITHS FALLS. (Staff)—An Ottawa housewife and her brother-in-law teamed up with a Smiths Falls collegiate pupil to rescue a 16-year-old Belleville boy from the waters of the Rideau Canal here yesterday.

Mrs. G. L. Pincock, of 147 Faraday Street, Ottawa, dived from the canal railing at Victoria Park and swam 75 yards with an

the outer limit of the municipal pool. There the water rescue boat of the Smiths Falls fire department, manned by Firemen Jake Connors and Earl Hogan brought them to shore.

Waiting on the beach with a resuscitator were Constables Charles Barrie and Fireman Bernard Bake but Covington did not need artificial respiration because of the promptness of his rescue.

Picture On Page 37

inner tube to go to the aid of Fred Covington, 16, of Belleville, who had tired on a return swim across the 100 yard stretch of water.

Into the water with her went her brother-in-law, Bert Gallimore, of Brockville. Meanwhile, Paul Brady, 15, of 45 Deech Crescent, an outstanding Smiths Falls collegiate athlete had swum from the municipal pool on the opposite shore.

Firemen Helped

Brady reached Covington first and held the stricken swimmer above water until Mrs. Pincock and Gallimore had swum the longer distance. Together the three rescuers lifted Covington onto the inner tube. They towed him to a log boom that marks

The near tragedy was a dramatic epilogue to a quiet picnic for the families of the two out-of-town rescuers. Mr. and Mrs. Pincock and their three sons had driven to Smiths Falls for an outing and reunion with Mr. and Mrs. Gallimore and their two children. They had chosen Smiths Falls as a half-way rendezvous.

They had just finished eating their lunch in Victoria Park, located between the canal and Highway No. 15, when Covington's cries for assistance touched off the successful rescue attempt.

In spite of her harrowing experience, Mrs. Pincock was back at work today. She is a teacher at the West-End YWCA nursery.

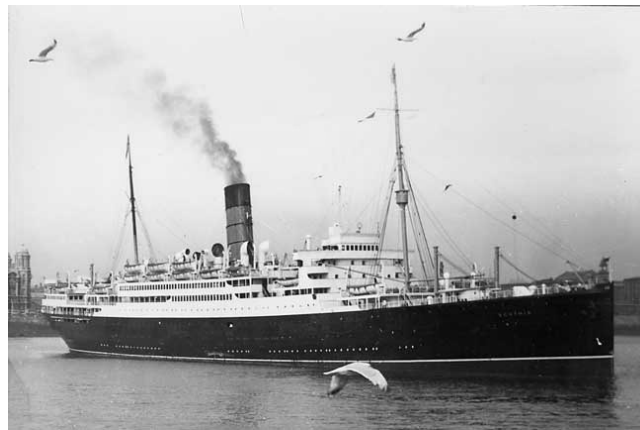
Ottawa Citizen ca. 1953 ²²

As noted, there is also a picture of Sadie on page 37, but she never really liked it, so I have not provided it here. It was taken when she was at work at the nursery school. It is available in the family collection. The precise date of this event is unknown, but a search of the Ottawa papers of that time would provide the precise date.

In the fall of 1955, George applied for and was successful to be appointed on a three year assignment to Metz, France as Staff Officer, Meteorology, 1 Air Division HQ. There must have been some urgency to this appointment, as the family sailed for Europe in March 1956. As this assignment was with the Air Force, it was determined that George should be given a rank suitable to his position and was appointed as a

Wing Commander. He underwent a crash course in military affairs and etiquette and wore an air force uniform for the duration of the assignment.

The trip across the Atlantic was by Cunard steamship; *Scythia* in first class accommodation. The ship was old, being built in 1921, used as a troop ship during the war and refurbished in 1949 to carry 248 1st class and 630 tourist class passengers. We dressed for dinner every night and everything was very splendid. I remember we had real baked Alaska on our last night aboard. I wish I had a picture of the stateroom as I remember it as very palatial. Here is a picture of the ship. The first class cabins must have been where the windows are on the two upper decks.



RMS Scythia - after refit in 1950 - Leaving Liverpool

Initially we lived in an apartment on the outskirts of Metz on Rue de la Liberté. My parents had taken this apartment sight unseen as it had been arranged in advance. After less than a year, we moved to downtown Metz, which was more convenient and closer to the school and transportation. This apartment was on the top two floors of a building with an office on the ground floor and the landlord on the second floor.

The front door was open during the day, but at night it was locked and there was only one key, which was the type which could not be copied. Rather than going down two flights

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of stairs to let anyone in, my mother, always inventive, developed the solution of putting the key in a plastic bag and throwing it over the balcony to any waiting children or guests.

In the three and half years that we were in Metz, my parents travelled everywhere in Europe. There were trips all over France and to Italy, Spain, Germany, Holland and many more. We went to the Brussels World Fair in 1956. We also went to England and Scotland, but I don't remember my father going anywhere near Leyland. Interestingly as well, Sadie never insisted on going to Ireland, although she had been there as a young child.

In addition to his formal work related responsibilities, George and Sadie were active in the Canadian community in Europe. I have only a dim personal memory of such events, but I have in George's own words a summary of that involvement;

25. SPECIAL INTERESTS AND HOBBIES Interested in community affairs and church work. Have served in Canada on executive of Boy Scout Committee, a Home and School Association, as a Church Elder and as a Sunday School teacher. Since Feb 1957, have served as District Commissioner for the Maple Leaf Boy Scout District which embraces RCAF Units in Europe. Membership as of 31 Dec 58 totalled 824 boys and 85 leaders.

26. HAVE YOU BEEN GRANTED AN AWARD UNDER THE PUBLIC SERVICE SUGGESTION AWARD PLAN? ☐ YES ☒ NO

23

Possibly even more interesting, is a letter of recommendation he had from his superior officer in Metz. While there is certainly a strong recommendation in terms of George's professional responsibilities, there is a more profound comment on their contribution as a couple;

In addition to his official duties he and Mrs. Pincock have fitted admirably into RCAF life as well as into the French community in which they live. Without doubt it can be stated categorically that they both have contributed more than their share to the production of a better Franco-Canadian understanding than their RCAF counterparts.

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There are many stories of those years in France, some of which I remember and others that are lost forever. However here is a sampling of some events that I recall without any factual evidence of the actual events.

In the fall of 1956, the whole community was involved in the results of the Hungarian Revolution. In October 1956, a new Hungarian government took office and tried to distance itself from the Soviet Union and be independent. Initially the revolution was successful and peaceful but in early November, Soviet troops invaded Hungary and crushed the revolution. While resistance lasted for several days, many thousands of refugees left the country and sought sanctuary in the West. The Canadian community was mobilized and took in the refugees before many thousands were allowed to come to Canada. Sadie and other women helped these refugees as their first stopping point after leaving the horrors of the revolution.

This was a period of intense Cold War sensitivities. As a result the military held from time to time various exercises to simulate such possibilities as military action by the Soviet Union. One of the plans entailed evacuating civilians from the area and presumably getting them to England or back to Canada. As a result, I remember we had boxes of what were called 'B rations' in the attic. These were cans of various foods that could be easily heated or cooked. They had been developed in WWII for use by military troops when some cooking facilities were available. We were supposed to use these rations on an evacuation if civilians were ordered to leave. I remember Sadie saying something like; "Are they crazy; if George is staying I am not leaving!" In any event I remember we ate a few of these rations before we left just to taste them. I guess they would keep you alive, but they were not very good.

One of the many stories of those years involved Sadie going shopping. It must have been early in their stay as her French was excellent by the time they left France. Shopping in those days entailed going to the local store, but everything was still behind the counter and one had to ask for their needs. Sadie was hoping that she could wait until a few people were in the store before she tried to explain what she wanted to buy. However the French ladies knew their manners and quickly said; "Après vous, Madame". Alas poor Sadie had to try to explain that she needed some starch to wash shirts. At a loss

for the words and I don't know exactly what she said, but it was something like; "something to stiffen the shirts for the men". Whereupon; the 'amidon' was produced and everyone was happy and congratulated Sadie on her French. Now why Sadie was washing George's good shirts and applying starch to the collars is unexplainable, except to say that sending them to the cleaners was probably unthinkable to Sadie as a needless expense.

There are probably many other stories to tell, but that provides a sampling of the environment. In a separate journal I will provide memories of my own activities; school, sports etc.

In the summer of 1959 the family sailed home on the RMS Ivernia (another Cunard ship) which was a newer ship built in 1955. The voyage home was uneventful, although it was noted that the newer ship did not have the luxury of the first voyage. Interestingly, I remember that there was a crew member in the dining room who had been on the Scythia on our first crossing, who said he remembered us as a family!

Before leaving France, George had applied for several positions in Canada. One competition closed in February, but the other one closed on July 28, 1959, which I am sure was near to our sailing date. As a result these competitions were not finalized before we returned to Canada and as a result George returned to his position in Ottawa. When the results were published, it is my understanding that George was the first ranked candidate for several positions and after some deliberation he and Sadie chose the position in Winnipeg as Chief Forecaster for that location.

In the summer of 1960, the family moved to Winnipeg to a house at 548 Ash Street. Here is a picture of that house as it exists today. If my memory serves correctly, it was painted grey in those days.



548 Ash St. Winnipeg ²⁵

I think the main reason they chose Winnipeg was due to their aging parents. The three surviving parents were all about 75 years old and of course Sadie and George had not lived in Winnipeg since 1939. It would also give the grand parents an opportunity to better know their grandchildren, Doug, Jim and Fred who had not visited Winnipeg since 1950 on the trip from Vancouver to Ottawa.

As always, Sadie and George were involved in the community and the church. However with family and relatives now close by, there were many more family events; Christmas, birthdays, etc. While I am sure this was enjoyable on one level, I remember Sadie somewhat amusingly saying one day something like: "I have lived away from my parents for the past twenty years and survived quite well, but now it is expected that I phone my mother every day to let her know that everything is OK!"

Even though she might have been exasperated sometimes, I think it was a good time for her to be in Winnipeg.

It certainly gave Agnes and Joe an opportunity to see their grandchildren and all I can add is Gramma Boyle made the best scones and cornbread I have ever tasted. Here is a picture of her parents, in those days when we were in Winnipeg:



Agnes & Joe Boyle circa 1960²⁶

Early in 1965, George applied and was successfully appointed as Regional Meteorologist in Toronto. This position was responsible for all meteorological services in the region which covered most of Ontario. George and Sadie moved to Toronto in the summer of 1965; since their sons were not moving with them, they moved into an apartment on a side street in Forest Hill Village (Montclair Avenue). This was before the age of condominiums and to my knowledge they rented this apartment. George commuted to downtown Toronto, where his office was located in the Toronto-Dominion Centre. He later relocated to the Atmospheric Environment Headquarters, which is a federal building in Downsview on Dufferin Avenue.

Now that George and Sadie were on their own (for the first time in 25 years), Sadie rejoined the work force. Initially she worked at temporary agencies and always had stories to tell of how she organized or re-organized the offices she visited. Later, she became the Director of Volunteers at Wellesley

Hospital. This was an interesting and challenging position which entailed hiring and scheduling volunteers to undertake the myriad of duties needed in an active hospital. [*Research dates of employment*]. In 1973 she co-authored a publication “Guidelines on Administering Volunteer Services”²⁷.

While they were happy in Toronto and had a busy social life, they did not want to spend their retirement years living in Toronto. They spent many weekends driving around the province looking at various towns and rural properties. In 1972 they purchased a small winterized cottage on the Moira River a few miles south of the town of Tweed.



Map - House near Tweed ²⁸

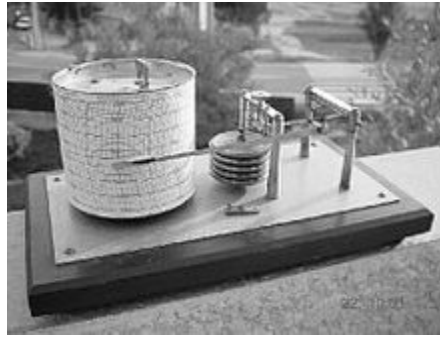
The house is on a small dead end road turn off beside the ‘O’ in Old Hungerford Road, which is now called Birch Lane. They started to spend most weekends there and enjoyed the outdoor pleasures and gardening. On the next page is a picture of the original cottage. The storage shed on the left is on the banks of the river. If you look closely you can see George walking from the house to the storage shed, probably to get some wood for the fireplace.



Tweed ca. 1974²⁹

After 40 years working, George decided to retire and they moved permanently to the 'cottage' on the Moira River. In anticipation of this retirement, George and Sadie undertook major renovations to turn the cottage into a permanent home. A major addition was added which included a large bedroom for them, an expanded kitchen and a garage. This addition was added to the end of the 'cottage' that you can see in this photo.

I don't have the exact date, but George retired in October, 1976 and Sadie must have left Wellesley Hospital about the same time. I have no recollection of a 'retirement party' for Sadie. There was a large retirement party given for George which was well attended by many well wishers. Among the gifts presented to George was a fully reconstructed barograph which recorded changes in air pressure over the full course of a week. George faithfully kept this machine operating until it was destroyed in the fire. The barograph had been used in the Meteorological Service and had been reconstructed by the technicians. It was similar to the picture on the next page, but in a very nice glass case with inscription to George's service.



One winter night in either 1984 or 1985, a fire broke out in the original part of the house. It was never conclusively determined, but it was probably started by an electrical short. The whole of the original cottage was destroyed, but the new addition was preserved. However, there was extensive smoke damage and all the paneling had to be replaced. George suffered some burns as he had tried to re-enter the home. Sadie admitted afterwards that she was not sure if George was going to come back out. The cats escaped, but regrettably two dogs died; one being Sally's father's dog who was staying there for the winter. It took many months to rebuild the home and during this period George and Sadie lived in a motel in Tweed. I still have many of George's books which survived the fire, but the bindings are still blackened by the smoke.

Even before their retirement, and more so afterwards, George and Sadie travelled extensively. Sadie kept journals of many of their major trips; which are in my possession. They are interesting to read as they not only describe the tourist attractions, they include personal thoughts on the people and the countries visited. The journals include a trip to then Yugoslavia and Greece (1974); Soviet Union (1981?); China (1981); Africa (1989?) and Spain (1991). I am sure there were other trips, but these are the ones with journals that are in my possession.

In October, 1989 George and Sadie celebrated their 50th wedding anniversary at their home near Tweed. It was a time for family to gather, including children, grandchildren as well

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as George's brother and sisters and one of Sadie's sisters. Here are two pictures; one of the happy couple and one of George with his brother and sisters on the next page.



George & Sadie, 50th Anniversary³⁰



**Pincock Siblings; Standing Olive, George
Seated Margaret, Graham³¹**

As the years passed, the upkeep of the rural property and the need to drive everywhere, contributed to a decision to move into the village of Tweed. They built a new house, a small bungalow a few blocks off the main street of Tweed. This house (on Pomeroy Ave. across from the school) was finished in 1992 and they moved from the country. While I believe they enjoyed the new house and being within walking distance of everything, this did not turn out as expected. Both George and Sadie had health issues during this period. While there were doctors available and a hospital in Belleville, any major issue necessitated driving to Kingston.

As a result of these issues, in 1995 George and Sadie decided to sell the house in Tweed and move to Halifax. Here they would be closer to two of the sons and families as well as better medical care in a big city. Initially they lived in an apartment on Summer Street just across the street from the

The Pincock Ancestry

Public Gardens. A year later they moved to an apartment on Spring Garden Road. I wonder if my father wondered or even knew that this was the same name as the street in Farington where his grandfather had lived as a young man! After a few years, they moved to an assisted living complex. Here they ate their meals in the dining room and there were many other activities.

In 2000, George became sick and was admitted to the hospital. On June 16, 2000 George died in the hospital at the age of 84. The obituary is included in Annex 14.

Sadie continued to live in the apartment until it was necessary to move her to a full care facility. In the later years, she suffered from dementia and it became increasingly difficult to care for her. However, on a trip to Halifax in 2005 we took a picture of her, age 87, which still shows a well groomed woman ready for visitors. It is this picture which is in Annex 15, but I thought a better version should be provided here;



Sadie Boyle Pincock, 2005 ³²

On October 19, 2009 Sadie died, being just a few days short of her 91st birthday. There was no funeral service; however it was decided to have a memorial ceremony in Halifax just before Christmas attended by almost all of the

descendants. In January a memorial to her life was published in the Globe and Mail newspaper, a copy of which is provided in Annex 15.

In 2012 both George's and Sadie's ashes were spread by their oldest son Doug at Winnitoba, behind the cottage, overlooking the bay on Lake Marion. While not likely the exact location, here is a picture of the bay on Lake Marion;



Last Resting Place of George and Sadie

George Leyland's Siblings

George was the first son, but the second child of Clayton and Olive. The children were; the oldest Margaret Haviland, then after George, James Graham and Olive Marion. A brief section on each of these children is provided. I have not written extensively on these individuals as I will leave that to their descendants to provide more details.

Margaret Haviland Pincock

Margaret was born in Winnipeg October 14, 1914. By that time the family was living at 443 Dominion although I

have no information if children were born at home or in a hospital at that time.

I have no information on her early education, but I believe she attended the same schools as her brother George including the University of Manitoba [*graduation degree and year*].

Here is a photo which is presumably a graduation photo which is probably 1936;



Margaret Pincock Graduation³³

[I am sure her family has more information, but I have not researched it.]

As shown on the next page, Margaret married George Herbert (always known as Bert) Gallimore on October 20, 1939. Bert was the son of George Gallimore and Margaret Bradley. The Gallimore's were one of the first families to build a cottage at Winnitoba. Margaret and Bert presumably met there and I believe that was the first of many Winnitoba romances that resulted in marriages.

The Winnipeg Evening Tribune, October 21, 1939 (Page 11)

Margaret Haviland Pincock And George Herbert Gallimore Wed In Church In Montreal

The marriage of Margaret Haviland, daughter of Dr. and Mrs. J. C. Pincock, of Winnipeg, to Mr. George Herbert Gallimore, of Montreal, son of Mr. and Mrs. George Gallimore, of Winnipeg, took place at 4 o'clock Friday afternoon, in the vestry of St. Andrew's United church, Westmount, Montreal. Dr. F. W. Kerr officiated. Dr. Pincock gave his daughter in marriage.

The bride and bridegroom were unattended.

The bride wore a frock of dragonfly blue crepe with all over braided jacket and ripple skirt, her felt and velvet hat was wine color. She wore a corsage of wine roses and lilies of the valley.

Mrs. Pincock, mother of the bride, wore a gown of rust crepe

embroidered in gold with rust felt hat and corsage of Talisman roses.

Mrs. Gallimore, the bridegroom's mother, was gowned in Suez crepe with wine felt hat. A cluster of pale yellow roses formed her corsage.

Following the ceremony a small dinner was held at the Queen's hotel, after which Mr. and Mrs. Gallimore left for their wedding trip. The bride wore a wine coat with military collar and epaulettes of grey lamb over her wedding dress. On their return they will reside in Montreal.

Guests at the wedding were Dr. and Mrs. J. C. Pincock, parents of the bride; Mr. and Mrs. George Gallimore, parents of the bridegroom, all of Winnipeg; Mr. Fred Pincock, the bride's uncle, of Moncton, N.B.

This was a busy time for Margaret's parents. A week after this wedding, George and Sadie were married in Winnipeg on October 27. After being in Montreal, they rushed back to Winnipeg to be at their son's wedding.

The couple lived in Montreal, however when Graham was married in 1943 in Toronto, Margaret attended and her residence is shown as Ottawa. At some point later they moved to Brockville and continued to live there all their lives.

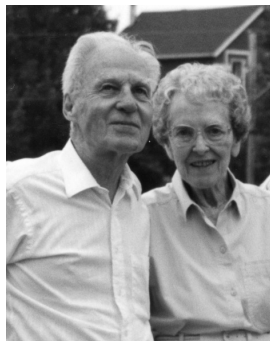
They had two daughters; Beth and Lynn. When we lived in Ottawa we visited periodically. On the next page is a picture from one of those early visits when the children were young. This picture is obviously at Christmas and circa 1953. That is Beth, Lynn and Fred in the front row with Margaret, George, Olive and Sadie in the back. Presumably Bert took the picture. I don't know where my brothers were that they missed out on the picture.



34

If I remember correctly Bert worked for Phillips in Brockville. I do not have any information on his career or death. I am sure a search of Brockville newspapers would provide the necessary information and obituary.

Here is a picture of Marg and Bert in later life. This picture was taken at my parent's 50th wedding anniversary in 1989.



Here is the announcement of Margaret's death;

GALLIMORE, Margaret - Passed away peacefully at her home with her family by her side on Sunday, February 22, 2009. Beloved

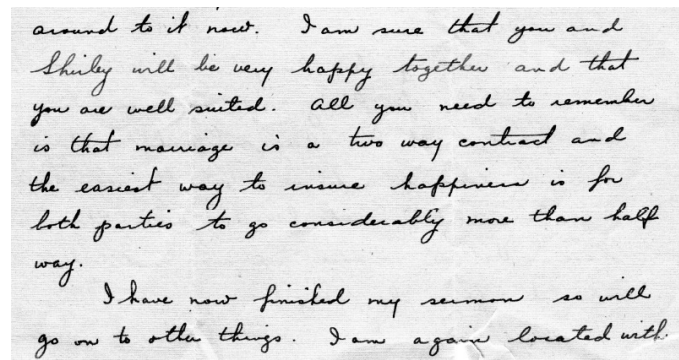
wife of the late Bert Gallimore and cherished mother of Lynn Gallimore and Beth Belanger (Richard). Loving grandmother of Robert, Bryan and Stephen. Dear sister of Olive Marion Shaw. Predeceased by two brothers. A private family graveside service was held at Oakland Cemetery.

35

James Graham Pincock

While given the name James Graham, he was known always as Graham. One of his mother's sisters was named Jessie Graham Stothart. It is presumed this is the source of the name as it is not one that was used in the Pincock family. However I have not discovered the origin of the name. He was born November 16, 1919 in Winnipeg. Presumably he went to the same schools as George and certainly graduated from Gordon Bell High School.

He studied at the University of Manitoba Medical School and graduated in 1943. I have a letter written to him in March 1943 from his brother George congratulating him on his engagement to Shirley. (I remember that crisp, clear handwriting so well!) His older brother even gives him some marital advice; from someone who has been married less than three years;



around to it next. I am sure that you and Shirley will be very happy together and that you are well suited. All you need to remember is that marriage is a two way contract and the easiest way to insure happiness is for both parties to go considerably more than half way. I have now finished my sermon so will go on to other things. I am again located with

After graduation, he volunteered for the Royal Canadian Air Force as a medical officer. He married Shirley Gordon in 1943 in Toronto. Shirley Jane Gordon was born on September 2, 1922 to William Norman Gordon (always known as Norman) and Mary Cecilia Bonar (always known as Molly or just Grandma Gordon to the youngsters). Graham and Shirley met at Winnitoba when she was 7 years old and he was 10. This was another of the Winnitoba romances which resulted in marriage.

The Winnipeg Evening Tribune, September 9, 1943 (Page 9)

**Shirley Jane Gordon
And James G. Pincock
Married In Toronto**

The chancel of Metropolitan church, Toronto, was the scene of a wedding, Sept. 4 at 4 o'clock, when Shirley Jane, only daughter of Mr. and Mrs. Norman Gordon, of Winnipeg, became the bride of Flying Officer James Graham Pincock, youngest son of Dr. J. C. Pincock and the late Mrs. Pincock, of Winnipeg. Dr. Peter Bryce conducted the ceremony. The bride was given in marriage by her cousin, Mr. J. B. Robertson, of Toronto, and was attended by Mrs. G. H. Gallimore, of Ottawa. F/O. William Sinclair, of Winnipeg, was best man.

The bride wore a frock of Alice blue crepe with bracelet sleeves and gathered skirt. Her corsage was of Joanna Hill roses.

A reception and dinner were held at the Alexandra Palace.

Manitoba.ca - <http://manitoba.ca>

The young couple lived briefly in Montreal and then Graham was moved to Calgary. Their first children, twins Margaret Lynn and Helen Shirley were born in Calgary on September 29, 1944. I do not have all the details of Graham's war service, but the family first moved to Regina and then

Winnipeg where a third daughter, Mary Olive was born February 4, 1946.

At some point in 1946, Graham left the Air Force and set up a family medical practice in the town of Oak River, Manitoba. This is a small farming community north west of Brandon. Their first son, James Gordon (always called Gord) was born in the Hamiota hospital on November 18, 1948. The family left Oak River in 1949 and moved to Winnipeg. Graham then was employed at the Deer Lodge Hospital, which was a veterans' facility. Initially the family lived for a few months at 443 Dominion while a new house was being built for them at 501 Churchill Drive, to which they moved in September 1949. Graham and Shirley would live in this house for over 50 years. Here is a picture of the house as it exists today;



37

The year 1950 brought one of the worst floods to the area and the family had to be evacuated from their new home. I presume there was significant damage to the house as I was told that all the furniture was moved to the second floor and the floodwaters were part way up the main floor. At this time, their son Donald Graham was born, the fifth and last child of Shirley and Graham, on May 7, 1950. On the next page is a picture of the family in the early days which based on the children, I would say is circa 1954;



Graham & Shirley with Family ³⁸

Graham stayed at Deer Lodge Hospital until 1967 and left there as head of Geriatric Medicine. He then took a position as Assistant to the President of the newly created University of Winnipeg. The former United College, which had previously associated with the University of Manitoba, received its own university charter. United College had been created in 1938 by the combination of the Presbyterian Manitoba College and the Methodist Wesley College.³⁹ (You may recall that Wesley College was where George and Sadie met.) Graham retired in 1981 and left the University as Vice President, Planning and Development.

One of Graham's hobbies was curling and for many years he curled at the old Strathcona Curling Club. This was a famous Winnipeg club which produced many Manitoba champions and Canadian Brier champions. As a bit of an aside, this is where I learned to curl. Initially, I joined the junior curling program when I was in high school, but then curled with Graham's team in the Mens' League while at university. It was Graham who suggested I look up the Granite Curling Club when I moved to Ottawa as he had acquaintances who curled

there. Shirley was also an avid curler and was on a very competitive team for many years.

I cannot leave this section without coming back to the summers at Winnitoba. When the last day of school ended, Shirley would pack up the children and take everyone to Winnitoba for the summer and not return until Labour Day. Graham would arrive on Friday night on the Camper Special with the week's groceries and return to Winnipeg on Sunday night or Monday if it was a holiday. Of course he had a few weeks of summer holidays which he would spend at the lake as well. Grandpa Pincock (James Clayton) would also be there all summer.



Graham & Shirley - 50th Anniversary - 1993⁴⁰

Graham died August 27, 2003 surrounded by his children and grand children a few days shy of their 60th wedding anniversary. His ashes were spread at his and the family's favourite locations at Winnitoba.

Shirley celebrated her 90th birthday in 2012 with a large family party attended by almost all of the 17 grand children, 35 great grand children and many nieces, nephews and friends.

Olive Marion Pincock

Olive Marion was born July 31, 1926. In the process of writing this section I had a long conversation with my Aunt Olive and this section is based mostly on that information.⁴¹

Here is a picture of Olive and big brother, Graham with their grandmother.



Olive Marion with Grandmother⁴²

At the age of 2, Olive was diagnosed with pneumonia. In those days there were not the drugs and antibiotics to treat such a disease. As a result, she underwent major surgery to drain her lungs. It was also later determined that she probably suffered from asthma. As a result she always had problems breathing and her parents ensured she had a very protected childhood.



Olive Pincock⁴³

She attended the neighbourhood schools; Wolseley, Laura Secord and Gordon Bell before graduating in 1943.

As previously noted, her mother died in November, 1942. Surely this was a major event in Olive's life and even today admits she probably had the maturity of a 12 year old to try to deal with this event.

From her earliest memories, Winnitoba was the place she most enjoyed. It was more agreeable for her health due to the fresh air and probably not as much pollen and plants like ragweed. In addition she liked Winnitoba as she actually thought she would rather be a boy. She much preferred the out door life of canoeing and hiking rather than the traditional girl activities.

After graduating from high school, Olive headed off to the University of Manitoba, enrolled in Science; as Olive told me; "I took science because everyone else did and I was good in math." She did well at university and graduated in 1947.

She then decided to go to Teachers' College. Given her father's position she did not want to become a teacher in Winnipeg; so headed off to Toronto. This was a great decision as it gave her freedom and independence. While Olive did well in the course, the practice teaching sessions convinced her teaching was not her vocation. She was teaching high school students, many of whom were almost as old as she was, and she had difficulty with classroom management. Nevertheless, she completed the course and obtained a temporary teacher's certificate which would be useful in the future.

After this setback, it was at this point she took up her music studies in earnest, playing the cello. She studied at the Royal Conservatory of Music. In order to make some money during this period, she had temporary jobs including chemistry lab demonstrator. Then in 1950 she obtained an initial job as a receptionist at the CBC. This was an exciting time at the CBC as television was just starting and the radio programs included live performances of plays and music. As a result, many actors and musicians were always around and it was a very dynamic period for a struggling musician.

Olive lived in several apartments during this period including one in a big house in Rosedale.

It was here that she met Michael Shaw in 1957. He had emigrated from England about 1956 and was living in a nearby apartment. [*Research Passenger Lists*] Mike was a distributor/salesman for a variety of product lines, mostly giftware and houseware.

Here is a picture of Olive as an adult. I am not sure of the date of this photo.



Olive Pincock⁴⁴

Olive married Michael Loveridge Shaw May 23, 1958 in Toronto. Michael was the son of Thomas Shaw and Margaret Anne Lees. He was born November 27, 1928 in Birkenhead, Cheshire. Birkenhead is across the Mersey from Liverpool. They were married in a civil ceremony attended by Olive's father and her sister Margaret with daughter Lynn.

About this time, the Halifax Symphony was looking for musicians and they offered Olive \$60/week for a 20 week season. Olive asked for \$70, which was agreed to! She did that for a few seasons.

Olive and Mike had three daughters; the first two; Patricia Margaret (Patty) born June 11, 1960 and Marion Leslie born October 13, 1961 were born in Toronto. After Patty was born, the family lived in an apartment in a big house on the southwest corner of Beech and Pine Avenues in the Beach area.

In 1964, the family moved to Halifax as Mike had an opportunity to manage a sales district in Nova Scotia. Their third daughter, Beverley Michele was born here on August 25,

1965. Mike and Olive bought a house in Dartmouth in 1966 and lived there for more than 25 years.

Regrettably, Mike died February 22, 1993. He was diagnosed the previous September with a blood/bone marrow disease. Various treatments were tried, but proved unsuccessful.

Olive continues to live in Halifax teaching music at the Maritime Conservatory of the Performing Arts. In her own words;

“I prefer teaching school age students from 7 up. My aim is to give them a solid basis, physically and musically, so that they can enjoy playing the cello throughout their lives, whether as amateur music lovers or professionals.”⁴⁵

I should add that Olive has always been supportive of this project and I have learned extensive and valuable information from her. Many of the pictures that come from the Pincock Family Archive, have been preserved by Olive and scanned into electronic versions.

8. Conclusion

This story started with James Pincock (1849 – 1933) and through many pages has identified his ancestors, his marriage to Margaret Anne Rooney and the resulting descendants. All nine children of this couple have been identified and documented to a greater or lesser extent. Of the seven grandchildren, I have provided more information on my Father than the other grandchildren, but in all cases I have identified the great grandchildren.

With the information available here, others can pursue the details of the many more descendants that have been born

from these grandchildren. At my last count, which I am sure is missing some descendants there were 109 descendants of James and his wife Margaret Rooney. All those descendants were born in Canada, with a few exceptions. This is of course counting Newfoundland as part of Canada, although it was not so until 1949. At present there are relatives in Nova Scotia, New Brunswick, Ontario, Manitoba, Saskatchewan, Alberta, British Columbia and the United States. There may be others in other parts of the world either permanently or temporarily of which I am not aware. While not all these descendants have the name Pincock, they can easily trace their ancestry back to this couple. We can certainly say that the family tree of James and Margaret has firmly rooted in Canada and is certainly not in danger of withering and dying out any time soon.

There is of course no end to this story. More generations have been born which are not described in this book. More generations will come in the future which we can only hope will succeed in their dreams and aspirations. It is impossible to know how much of the character and genetic traits of these ancestors have been passed on to each of us. Nevertheless, if there are ever doubts of your heritage and the character of your ancestors, it is hoped a reading of this history will provide you with an historical perspective.

We may have strayed from the Methodist teachings that inspired this couple to take on the challenges of the Newfoundland outposts. I am nevertheless convinced that these ancestors and their children have passed on to all of us the basic principles of community and service to others. At the same time, James Pincock and Margaret Anne Rooney have passed on to you the desire for adventure, the will to persevere and the satisfaction of success. My wish is that you remember these ancestors and use them as an incentive in achieving your goals.

My final hope is that someone will take this information, improve and expand it and ultimately document the current generations and the future generations to come.

With any family history there are always two possible paths to take.

The first is to continue to identify and document future generations. In the old days this task was often maintained through such documents as a Family Bible. However, in today's era, it is possible to continue this documentation through web sites or other electronic software. However, with the ever increasing need for security and privacy, care should be taken to preserve these records in a confidential manner. Hopefully there are, one or more, descendants who develop an interest in family history and continue to keep track and document the growing generations of the Pincock name. Even if your surname is not Pincock, you will have a link back to the charts and people in this book.

The second path entails more research to find the origins of the Pincocks prior to James Pincock (1753?-1825). I have traced the ancestors back to this individual, but have come to a dead end there. I have not been able to find a birth or baptism record for this individual and therefore cannot identify his parents.

From my research, I am aware that there have been other attempts to document the Pincock name back to generations prior to 1753. However, I have found no credible documentation that "proves" who these ancestors might have been. We do know that the Pincock name did exist in Lancashire and around Euxton as early as 1600s and presumably even before then, but the link to these ancient people is unknown.

Hopefully more information will become available in the future that confirms this link. It is highly probable that some documents in some archive in England will be revealed one day that documents this link.

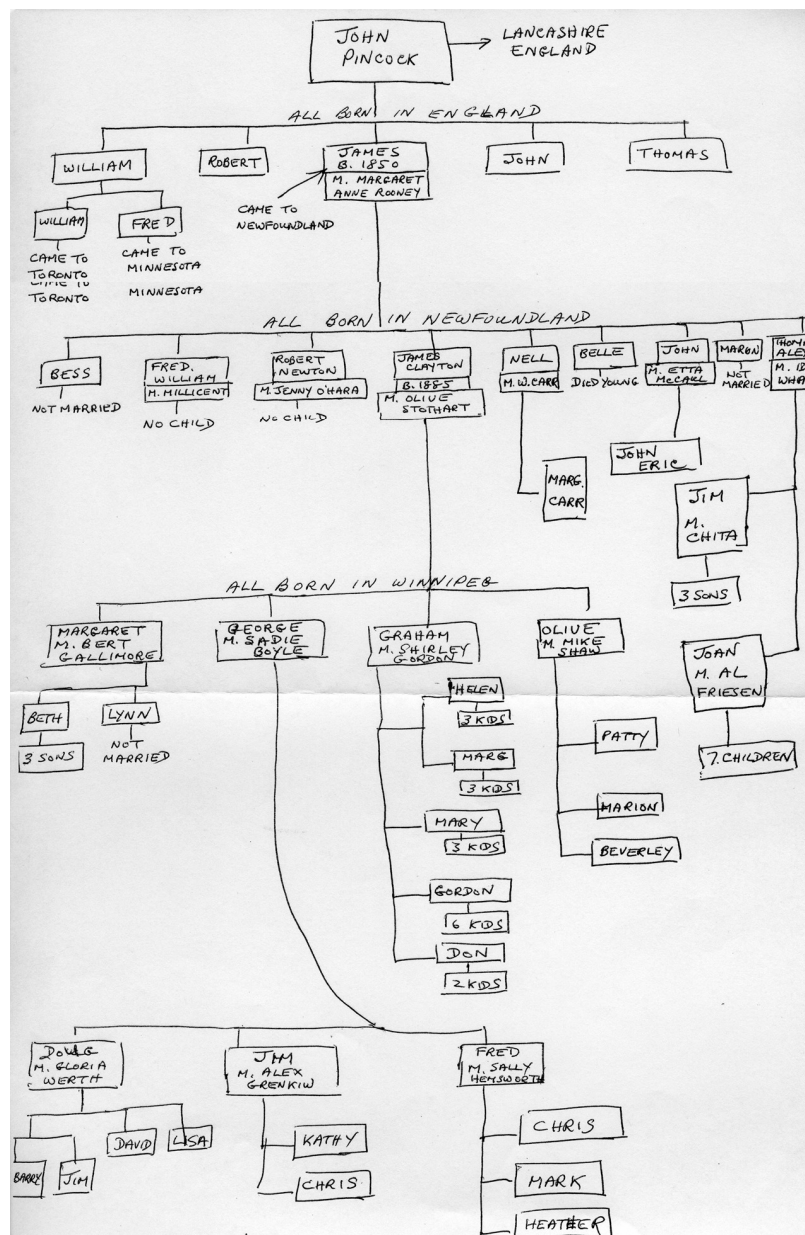
With these concluding remarks I pass the challenge onto others to pursue the documentation of the family history. The following quote is taken totally out of its original context, but these two lines are always a message to the next generation in any context;

*“To you from failing hands we throw
The torch; be yours to hold it high.”¹*

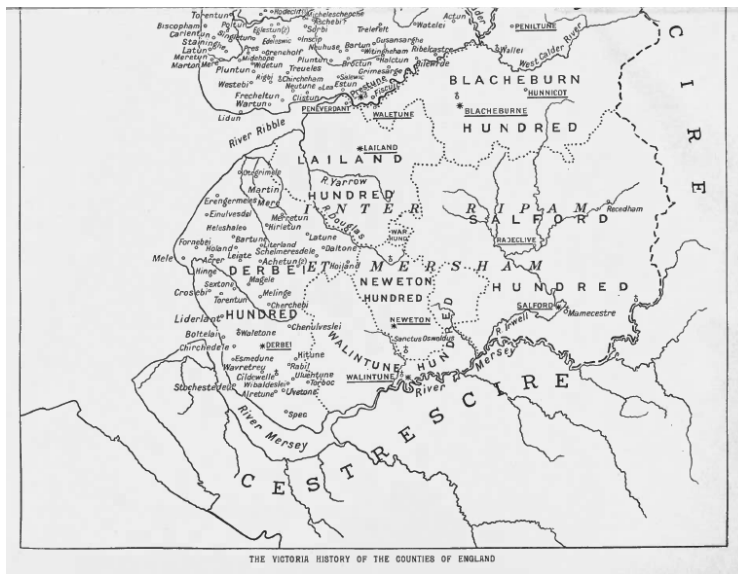
Annexes

The Pincock Ancestry

Annex 1 - Original Family Chart

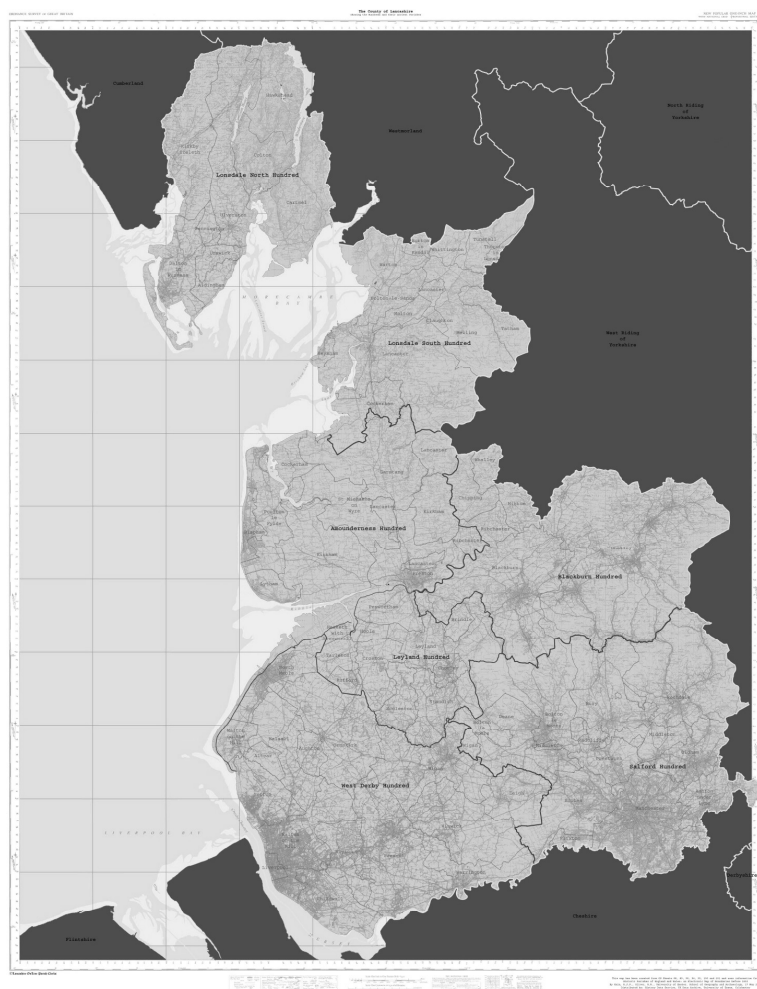


Domesday Book South Lancashire

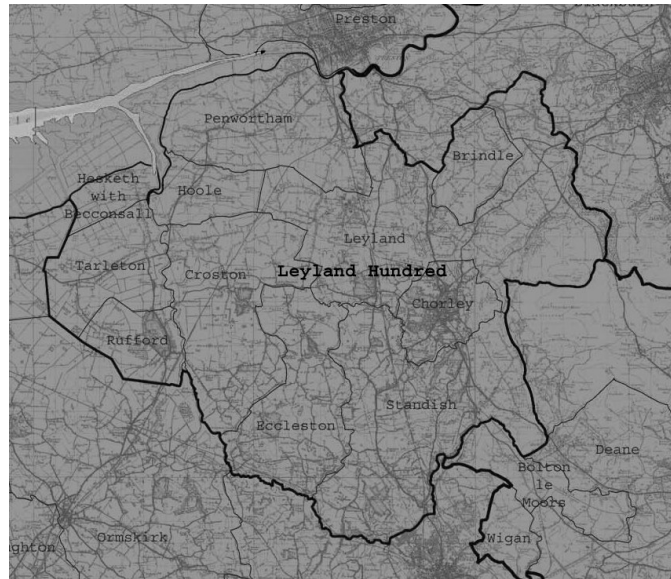


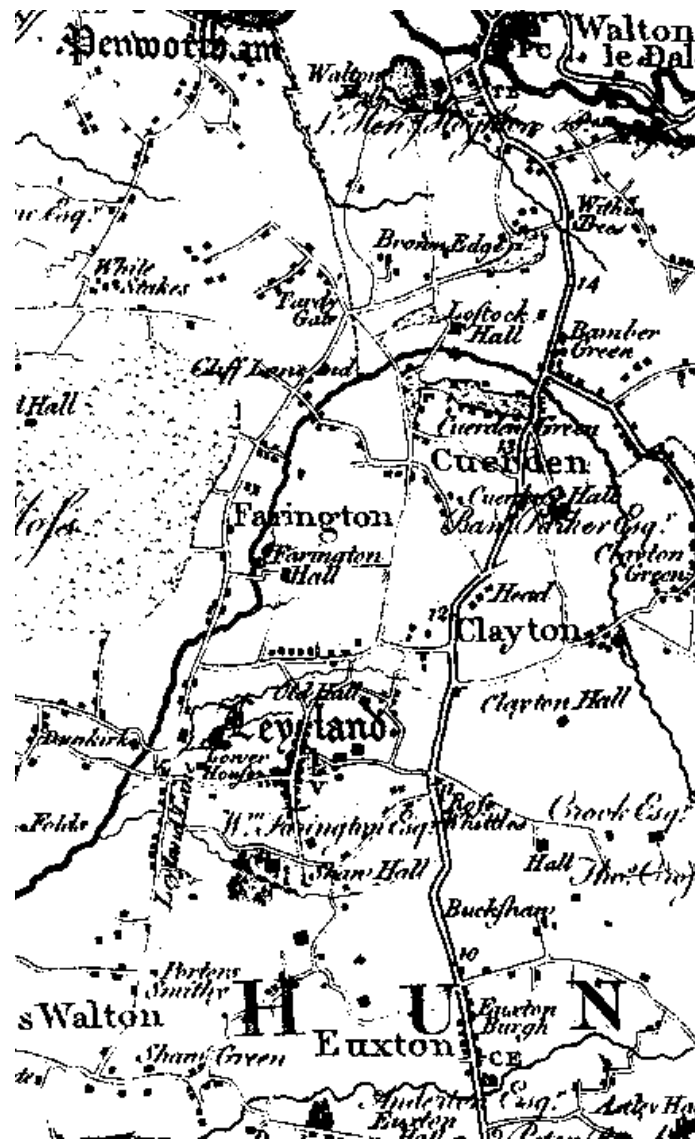
Lancashire – Hundreds and Parishes

The black lines show the boundaries of the original ‘Hundreds’, while the lighter brown lines show the parish boundaries circa 1850.



Leyland Hundred with Parishes





Leyland and area – 1829



Leyland and Area - 1842

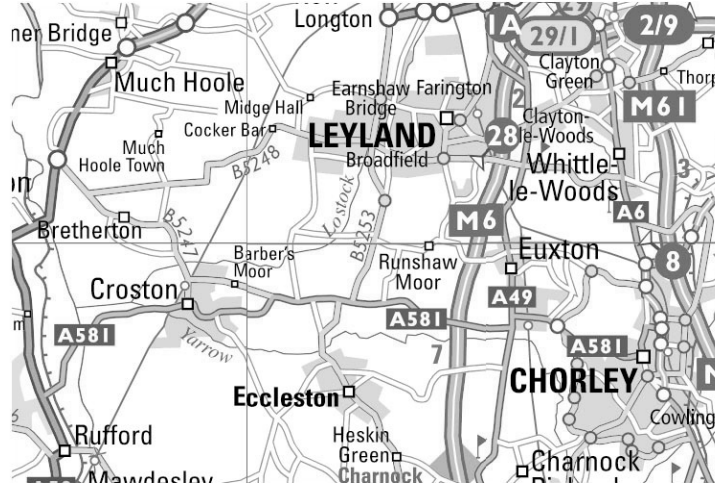
This map shows the relationship of Leyland, Clayton-le-Woods and Farington (spelled with two r's on this map!). It also shows Clayton Hall.



6

Leyland – 2012

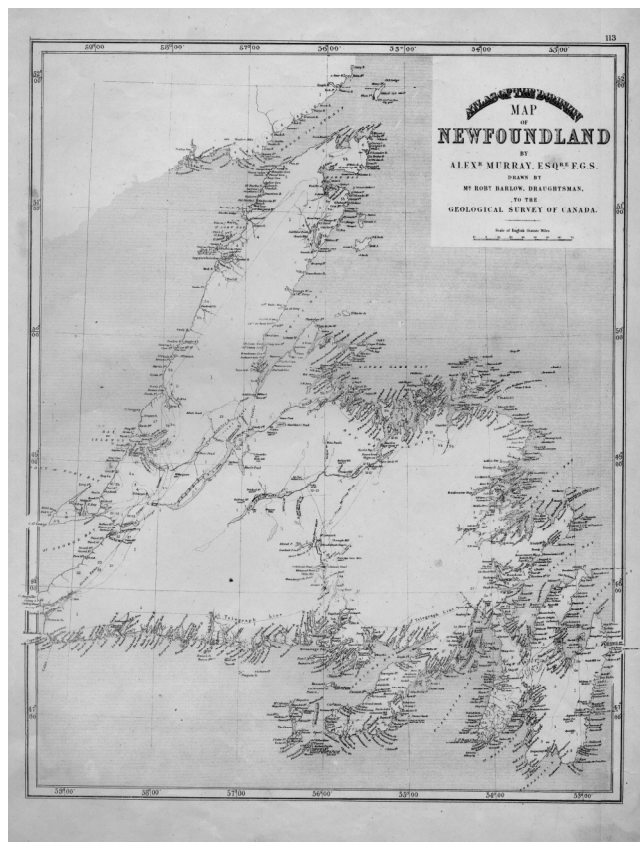
Current map shows M6 Highway. The train line is the solid line crossing M6 just below interchange #28. This map also shows the relative positions of Clayton-le-woods, Euxton, Croston, Bretherton and Much Hoole.



7

The distances are not great as the whole map is about 10kms square.

Newfoundland - 1875



8

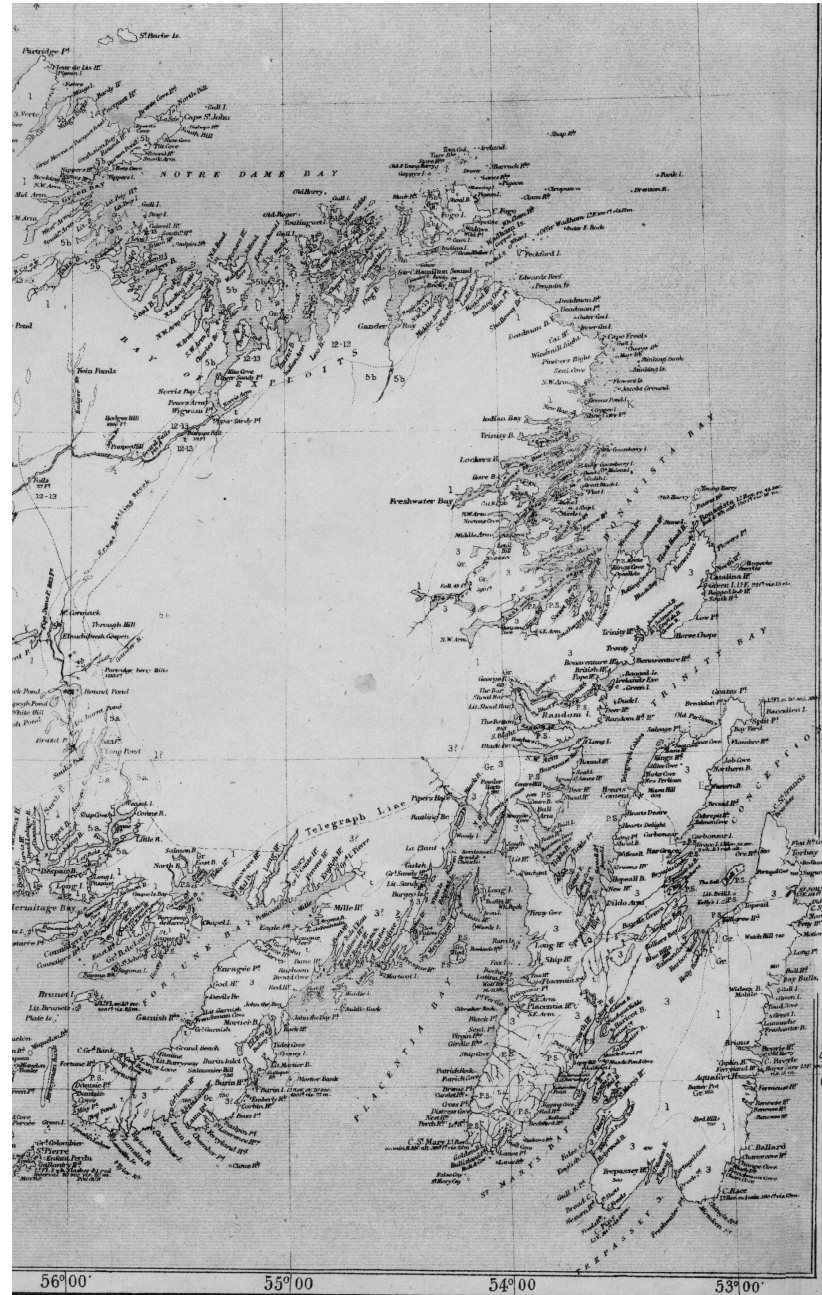
Showing location of communities

A – Little Bay Islands ** B – Bonne Bay C – Petites
D – Morton's Harbour**
E – Western Bay* F – Cupids* G – Heart's Content*
H – Bonavista I – Shoal Harbour*
J – Harbour Grace* K – Greenspond L – Carbonear*
M - Fortune

*See inset #1 for location

** See Inset #2 for location

Newfoundland – 1875 Detail



Annex 3 – Population

PARISH	Area— Acres	1801	1811	1821	1831	1841	1851	1861	1871	1881	1891	1901
<i>Leyland Hundred—</i>												
Brindle I.	3,106	1,272	1,425	1,574	1,558	1,401	1,110	1,504	1,329	1,173	1,106	1,016
Clowley *	3,614	4,516	5,183	7,315	9,383	13,139	12,684	14,043	16,264	19,478	23,067	26,112
Croston I.	10,758	2,756	3,370	3,730	3,869	3,073	4,031	4,843	3,785	4,002	4,524	4,717
Bigham Town- ship	929	372	242	234	255	306	270	277	264	280	339	311
Britherton Town- ship†	2,428	667	663	748	828	833	818	775	682	707	782	809
Croston Township	2,347	915	1,211	1,367	1,808	1,446	1,509	1,700	1,578	1,787	2,034	2,102
Mawdesley Township*	2,847	659	744	833	886	887	887	912	886	928	956	969
Ulverston Walton Township	2,107	453	529	537	501	477	556	488	474	585	490	521
Eccleston I.— Eccleston Township	8,412	2,133	2,401	2,801	3,063	3,110	3,115	3,406	3,091	3,331	3,537	4,756
Hesketh Township	1,342	249	309	274	324	359	358	439	335	383	404	637
Farbold Township	1,107	255	348	339	383	418	473	474	477	523	598	579
Wrightington Township	3,017	1,140	1,268	1,463	1,801	1,777	1,813	1,818	1,825	1,820	1,850	1,869
Hesketh with Bec- conall I.	3,662	353	347	476	593	553	602	804	799	863	933	901
Hooke I.— Hooke, Little Township	2,913	596	714	860	914	989	977	1,132	1,097	1,021	1,048	1,135
Hooke, Much Township	1,256	379	225	216	189	204	202	424	453	440	487	507
Penwortham I.— Penwortham Township	1,757	417	519	644	745	785	775	708	644	581	567	624
Howick Township	10,817	2,099	3,710	4,554	4,679	5,493	5,722	5,488	5,305	5,553	5,645	6,796
Howick Township	1,002	382	487	532	612	1,719	1,332	1,797	1,787	2,317	2,154	2,008
Hutton Township	745	112	123	136	132	125	116	93	80	62	101	101
Leighton Chap. Penwortham Township	2,607	482	507	672	715	668	600	461	335	289	374	418
Leighton Chap. Penwortham Township	3,385	804	1,260	1,781	1,744	1,779	1,687	1,637	1,168	1,448	1,338	1,707
Penwortham Township	2,270	1,649	1,643	1,669	1,416	1,372	1,487	1,606	1,378	1,642	1,684	2,235
Leyland I.— Clayton Woods Township	10,366	8,159	10,000	12,059	13,951	14,032	15,710	13,684	12,713	14,116	15,994	17,080
Clayton Woods Township	1,431	705	720	801	828	795	747	703	607	582	642	1,002
Cuerden Township	805	619	673	669	682	673	621	606	647	673	666	401
Foston Chap. I. Hessey Chap. Hessey Chap.† Leyland Township	2,932	831	1,152	1,260	1,581	1,562	1,523	1,191	1,162	1,167	1,167	1,322
Wheeler Township	1,608	341	419	520	683	486	468	306	300	353	407	543
Whittle Woods Township	2,312	1,201	1,689	2,111	2,128	1,705	1,378	1,207	966	871	928	940
Widnell Township†	3,725	2,088	2,648	3,723	3,604	3,669	3,677	3,725	3,829	4,061	4,072	6,265
Whittle Woods Township	1,606	523	554	1,186	1,619	1,331	1,041	1,260	1,471	1,570	1,538	1,825
Whittle Woods Township	1,367	1,319	1,699	2,093	2,015	2,298	2,310	2,751	1,805	1,937	3,120	2,323
Widnell Township†	5,820	751	1,043	1,146	1,281	1,705	1,998	2,089	1,986	2,106	2,779	3,229
Rufford I.	1,320	853	993	1,073	869	866	861	865	819	905	816	782
Standish I.— Aldington Township	15,377	5,289	6,218	7,616	7,719	8,686	8,594	10,410	12,382	13,525	16,090	18,766
Aldington Township	1,682	679	640	1,043	1,082	1,130	1,090	1,375	2,006	2,268	4,100	4,523
Anderton Township	1,230	304	408	422	343	339	284	243	202	317	454	319
Charcock Township	1,246	187	668	794	753	784	872	899	780	685	648	682
Richard Township	2,332	822	927	1,017	908	1,031	1,107	1,230	1,484	1,820	2,024	2,940
Cappul Chap. I. Ditchley Township	1,017	263	306	372	213	371	324	341	325	323	269	282

* Clowley.—The increase in 1841 is partly due to the presence of labourers temporarily employed on the Bolton and Preston Railway.
* Huddersley includes the area and the population, 1871–1901, of Holland Meadow, formerly reputed Extra Parochial, but never separately shown.

Annex 4 – United Kingdom Census Images 1841 - 1901

1841 Census¹

William Snow	58	William Snow	2
Mary D.	30		2
William D.	24	Susannah	2
John D.	15	John	2
Elizabeth D.	13		2
Arch D.	12		2
Mary D.	6		2
James Edge	22		2
Margaret Walling	25		2
Arch D.	2		2

The following note is taken from another web site and explains a discrepancy in the ages of some of the people;

(<http://www.findmypast.co.uk/search/census/1841/person>). Thus the ages for William, Mary, William and John are understated. The ages of the younger children are accurate. Their correct ages, and information on their baptism, are provided in Chapter 5.

“In the 1841 Census a policy of rounding down ages was in place. As such, people aged:

15-19 were recorded as 15

20-24 were recorded as 20

25-29 were recorded as 25...and so on.”

The Pincock Ancestry

1851 Census

[illegible]

Detail

Ward Moe	Head	Mar	66	Farmer of Do Do	Do Brickston
John Do	Son	Do	67	Farmer's Son	Do Minerva
John Pinck	Miner	Mar	28	Head from Weaver Cotton	Do Expton
John Do	Daughter	Mar	28	House Keeper	Do Leopold
Melissa In	Wife	Do	4	Grand Son	Do Do
Robert Do	Do	Do	8	Do Do	Do Clinton
James Do	Do	Do	1	Do Do	Do Do
Do Do	Do	Do	60	Miner's Son	Do Schuylers

1861 Census

Page 4

The undermentioned Houses are situate within the boundaries of the

Parish (or Township) of		Municipal Borough of		Municipal Ward of		Parliamentary Borough of		County of		Municipal District of		Municipal District of							
No. of House		House No.		Name and Surname of each Person		Relation to Head of Family		Condition		Age of Years		Rank, Profession, or Occupation		Where Born		When Married		When Died	
14	1	14	1	John Pinner	Head	Mar	37	Crane	London					London					
				John	Go	Wife	37		London					London					
				John	Go	son	11	Scholar	London					London					
				James	Go	son	6		London					London					
				William	Go	son	4		London					London					
15	1	15	1	John Pinner	Head	Mar	37	Crane	London					London					
				John	Go	Wife	37		London					London					
				William	Go	son	11	Crane	London					London					
				Robert	Go	son	12	Scholar	London					London					
				James	Go	son	11		London					London					
				John	Go	son	5		London					London					
				John A. Go	son		6		London					London					
				John	Go	son	5		London					London					
16	1	16	1	John Pinner	Head	Mar	37	Crane	London					London					
				John	Go	Wife	37		London					London					
				William	Go	son	11	Crane	London					London					
				Robert	Go	son	12	Scholar	London					London					
				James	Go	son	11		London					London					
				John	Go	son	5		London					London					
				John A. Go	son		6		London					London					
				John	Go	son	5		London					London					
17	1	17	1	William Knight	Head	Mar	60	As. Lk.	London					London					
				Thomas Knight	Head	Mar	33	As. Lk.	London					London					
18	1	18	1	John Pinner	Head	Mar	37	Crane	London					London					
				John	Go	Wife	37		London					London					
				William	Go	son	11	Crane	London					London					
				Robert	Go	son	12	Scholar	London					London					
				James	Go	son	11		London					London					
				John	Go	son	5		London					London					
				John A. Go	son		6		London					London					
				John	Go	son	5		London					London					
				John A. Go	son		6		London					London					
				John	Go	son	5		London					London					
				John A. Go	son		6		London					London					
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				John A. Go	son		6		London					London					
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				John A. Go	son		6		London					London					
				John	Go	son	5		London					London					
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				John	Go	son	5		London					London					
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				John A. Go	son		6		London					London					
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				John A. Go	son		6		London					London					
				John	Go	son	5		London					London					
				John A. Go	son		6		London					London					
				John	Go	son	5		London	</									

Detail

1	John Pinner	Head	Mar	37	Crane	London
	John	Go	Wife	37		London
	William	Go	son	11	Crane	London
	Robert	Go	son	12	Scholar	London
	James	Go	son	11		London
	John	Go	son	5		London
	John A. Go	son	6			London
	John	Go	son	5		London

The Pincock Ancestry

1871 Census

The undermentioned Houses are situate within the Boundaries of the											
Parish or Township of		Name of Householder		Name of Family		Sex		Age		Occupation	
of		of		of		of		of		of	
Surrey		Surrey		Surrey		Surrey		Surrey		Surrey	
No. of		Name of		Name of		Sex		Age		Occupation	
Houses		of		of		of		of		of	
155	4 Spring Garden	1	John Pincock	Head	Mar.	29		Wife	Mar.	27	
			Ann	Wife	Mar.	24					
			Robert	Son	Mar.	21					
			James	Son	Mar.	19					
			John	Son	Mar.	17					
			Mary Ann	Daughter	Mar.	16					
			Ellen	Daughter	Mar.	14					
156	26 Do	1	Mary Rose	Head	Mar.	27		Wife	Mar.	24	
			Ann	Wife	Mar.	21					
			James	Son	Mar.	19					
			John	Son	Mar.	17					
			Mary Ann	Daughter	Mar.	16					
			Ellen	Daughter	Mar.	14					
157			John Highman	Head	Mar.	29		Wife	Mar.	27	
			James	Son	Mar.	21					
			John	Son	Mar.	19					
			Ellen	Daughter	Mar.	17					
			Mary Ann	Daughter	Mar.	16					
			Ellen	Daughter	Mar.	14					
158	21 Do	1	John Willard	Head	Mar.	29		Wife	Mar.	27	
			Mary Ann	Daughter	Mar.	16					
			Mary Ann	Daughter	Mar.	14					
			John	Son	Mar.	12					
			Mary Ann	Daughter	Mar.	10					
			John	Son	Mar.	8					
159	22 Do	1	William Jansen	Head	Mar.	29		Wife	Mar.	27	
			Ann	Wife	Mar.	24					
			John	Son	Mar.	21					
			John	Son	Mar.	19					
			Mary Ann	Daughter	Mar.	17					
			John	Son	Mar.	15					
			Mary Ann	Daughter	Mar.	13					
			John	Son	Mar.	11					
			Mary Ann	Daughter	Mar.	9					
			John	Son	Mar.	7					
			Mary Ann	Daughter	Mar.	5					
			John	Son	Mar.	3					
			Mary Ann	Daughter	Mar.	1					
			John	Son	Mar.	1					
			Mary Ann	Daughter	Mar.	1					
			John	Son	Mar.	1					
			Mary Ann	Daughter	Mar.	1					
			John	Son	Mar.	1					
			Mary Ann	Daughter	Mar.	1					
			John	Son	Mar.	1					
			Mary Ann	Daughter	Mar.	1					
			John	Son	Mar.	1					
			Mary Ann	Daughter	Mar.	1					
			John	Son	Mar.	1					
			Mary Ann	Daughter	Mar.	1					
			John	Son	Mar.	1					
			Mary Ann	Daughter	Mar.	1					
			John	Son	Mar.	1					
			Mary Ann	Daughter	Mar.	1					
			John	Son	Mar.	1					
			Mary Ann	Daughter	Mar.	1					
			John	Son	Mar.	1					
			Mary Ann	Daughter	Mar.	1					
			John	Son	Mar.	1					
			Mary Ann	Daughter	Mar.	1					
			John	Son	Mar.	1					
			Mary Ann	Daughter	Mar.	1					
			John	Son	Mar.	1					
			Mary Ann	Daughter	Mar.	1					
			John	Son	Mar.	1					
			Mary Ann	Daughter	Mar.	1					
			John	Son	Mar.	1					
			Mary Ann	Daughter	Mar.	1					
			John	Son	Mar.	1					
			Mary Ann	Daughter	Mar.	1					
			John	Son	Mar.	1					
			Mary Ann	Daughter	Mar.	1					
			John	Son	Mar.	1					
			Mary Ann	Daughter	Mar.	1					
			John	Son	Mar.	1					
			Mary Ann	Daughter	Mar.	1					
			John	Son	Mar.	1					
			Mary Ann	Daughter	Mar.	1					
			John	Son	Mar.	1					
			Mary Ann	Daughter	Mar.	1					
			John	Son	Mar.	1					
			Mary Ann	Daughter	Mar.	1					
			John	Son	Mar.	1					
			Mary Ann	Daughter	Mar.	1					
			John	Son	Mar.	1					
			Mary Ann	Daughter	Mar.	1					
			John	Son	Mar.	1					
			Mary Ann	Daughter	Mar.	1					
			John	Son	Mar.	1					
			Mary Ann	Daughter	Mar.	1					
			John	Son	Mar.	1					
			Mary Ann	Daughter	Mar.	1					
			John	Son	Mar.	1					
			Mary Ann	Daughter	Mar.	1					
			John	Son	Mar.	1					
			Mary Ann	Daughter	Mar.	1					
			John	Son	Mar.	1					
			Mary Ann	Daughter	Mar.	1					
			John	Son	Mar.	1					
			Mary Ann	Daughter	Mar.	1					
			John	Son	Mar.	1					
			Mary Ann	Daughter	Mar.	1					
			John	Son	Mar.	1					
			Mary Ann	Daughter	Mar.	1					
			John	Son	Mar.	1					
			Mary Ann	Daughter	Mar.	1					
			John	Son	Mar.	1					
			Mary Ann	Daughter	Mar.	1					
			John	Son	Mar.	1					
			Mary Ann	Daughter	Mar.	1					
			John	Son	Mar.	1					
			Mary Ann	Daughter	Mar.	1					
			John	Son	Mar.	1					
			Mary Ann	Daughter	Mar.	1					
			John	Son	Mar.	1					
			Mary Ann	Daughter	Mar.	1					
			John	Son	Mar.	1					
			Mary Ann	Daughter	Mar.	1					
			John	Son	Mar.	1					
			Mary Ann	Daughter	Mar.	1					
			John	Son	Mar.	1					
			Mary Ann	Daughter	Mar.	1					
			John	Son	Mar.	1					
			Mary Ann	Daughter	Mar.	1					
			John	Son	Mar.	1					
			Mary Ann	Daughter	Mar.	1					
			John	Son	Mar.	1					
			Mary Ann	Daughter	Mar.	1					
			John	Son	Mar.	1					
			Mary Ann	Daughter	Mar.	1					
			John	Son	Mar.	1					
			Mary Ann	Daughter	Mar.	1					
			John	Son	Mar.	1					
			Mary Ann	Daughter	Mar.	1					
			John	Son	Mar.	1					
			Mary Ann	Daughter	Mar.	1					
			John	Son	Mar.	1					
			Mary Ann	Daughter	Mar.	1					
			John	Son	Mar.	1					
			Mary Ann	Daughter	Mar.	1					
			John	Son	Mar.	1					
			Mary Ann	Daughter	Mar.	1					
			John	Son	Mar.	1					
			Mary Ann	Daughter	Mar.	1					
			John	Son	Mar.	1					
			Mary Ann	Daughter	Mar.	1					
			John	Son	Mar.	1					
			Mary Ann	Daughter	Mar.	1					
			John	Son	Mar.	1					
			Mary Ann	Daughter	Mar.	1					
			John	Son	Mar.	1					
			Mary Ann	Daughter	Mar.	1					
			John	Son	Mar.	1					
			Mary Ann	Daughter	Mar.	1					
			John	Son	Mar.	1					
			Mary Ann	Daughter	Mar.	1					

1881 Census

The undermentioned Houses are situated within the Boundaries of the									
Municipal Ward of		Parliamentary Borough of		Urban Sanitary District of		Rural Sanitary District of		Municipal Ward of	
St. James		St. James		St. James		St. James		St. James	
No. of House	NAME, STREET, &c., and No. or NAME of HOUSE	NAME and Surname of each Person	RELATION to Head of Family	AGE in Years	SEX	Rank, Profession, or OCCUPATION	WHERE BORN	REMARKS	REMARKS
20	11 Spring Garden	Walter B. B.	Head	67	M	Scholar	Leicester Langton		
21	19	John P. B.	Wife	67	F		do		
22	20	Mary A. B.	Head	67	M	Cotton Cloth Maker	do		
23	21	William C. B.	Wife	67	F		do		
24	22	William C. B.	Head	67	M	Cotton Weaver	do		
25	23	William C. B.	Wife	67	F		do		
26	24	William C. B.	Head	67	M	Cotton Weaver	do		
27	25	William C. B.	Wife	67	F		do		
28	26	William C. B.	Head	67	M	Cotton Weaver	do		
29	27	William C. B.	Wife	67	F		do		
30	28	William C. B.	Head	67	M	Cotton Weaver	do		
31	29	William C. B.	Wife	67	F		do		
32	30	William C. B.	Head	67	M	Cotton Weaver	do		
33	31	William C. B.	Wife	67	F		do		
34	32	William C. B.	Head	67	M	Cotton Weaver	do		
35	33	William C. B.	Wife	67	F		do		
36	34	William C. B.	Head	67	M	Cotton Weaver	do		
37	35	William C. B.	Wife	67	F		do		
38	36	William C. B.	Head	67	M	Cotton Weaver	do		
39	37	William C. B.	Wife	67	F		do		
40	38	William C. B.	Head	67	M	Cotton Weaver	do		
41	39	William C. B.	Wife	67	F		do		
42	40	William C. B.	Head	67	M	Cotton Weaver	do		
43	41	William C. B.	Wife	67	F		do		
44	42	William C. B.	Head	67	M	Cotton Weaver	do		
45	43	William C. B.	Wife	67	F		do		
46	44	William C. B.	Head	67	M	Cotton Weaver	do		
47	45	William C. B.	Wife	67	F		do		
48	46	William C. B.	Head	67	M	Cotton Weaver	do		
49	47	William C. B.	Wife	67	F		do		
50	48	William C. B.	Head	67	M	Cotton Weaver	do		
51	49	William C. B.	Wife	67	F		do		
52	50	William C. B.	Head	67	M	Cotton Weaver	do		
53	51	William C. B.	Wife	67	F		do		
54	52	William C. B.	Head	67	M	Cotton Weaver	do		
55	53	William C. B.	Wife	67	F		do		
56	54	William C. B.	Head	67	M	Cotton Weaver	do		
57	55	William C. B.	Wife	67	F		do		
58	56	William C. B.	Head	67	M	Cotton Weaver	do		
59	57	William C. B.	Wife	67	F		do		
60	58	William C. B.	Head	67	M	Cotton Weaver	do		
61	59	William C. B.	Wife	67	F		do		
62	60	William C. B.	Head	67	M	Cotton Weaver	do		
63	61	William C. B.	Wife	67	F		do		
64	62	William C. B.	Head	67	M	Cotton Weaver	do		
65	63	William C. B.	Wife	67	F		do		
66	64	William C. B.	Head	67	M	Cotton Weaver	do		
67	65	William C. B.	Wife	67	F		do		
68	66	William C. B.	Head	67	M	Cotton Weaver	do		
69	67	William C. B.	Wife	67	F		do		
70	68	William C. B.	Head	67	M	Cotton Weaver	do		
71	69	William C. B.	Wife	67	F		do		
72	70	William C. B.	Head	67	M	Cotton Weaver	do		
73	71	William C. B.	Wife	67	F		do		
74	72	William C. B.	Head	67	M	Cotton Weaver	do		
75	73	William C. B.	Wife	67	F		do		
76	74	William C. B.	Head	67	M	Cotton Weaver	do		
77	75	William C. B.	Wife	67	F		do		
78	76	William C. B.	Head	67	M	Cotton Weaver	do		
79	77	William C. B.	Wife	67	F		do		
80	78	William C. B.	Head	67	M	Cotton Weaver	do		
81	79	William C. B.	Wife	67	F		do		
82	80	William C. B.	Head	67	M	Cotton Weaver	do		
83	81	William C. B.	Wife	67	F		do		
84	82	William C. B.	Head	67	M	Cotton Weaver	do		
85	83	William C. B.	Wife	67	F		do		
86	84	William C. B.	Head	67	M	Cotton Weaver	do		
87	85	William C. B.	Wife	67	F		do		
88	86	William C. B.	Head	67	M	Cotton Weaver	do		
89	87	William C. B.	Wife	67	F		do		
90	88	William C. B.	Head	67	M	Cotton Weaver	do		
91	89	William C. B.	Wife	67	F		do		
92	90	William C. B.	Head	67	M	Cotton Weaver	do		
93	91	William C. B.	Wife	67	F		do		
94	92	William C. B.	Head	67	M	Cotton Weaver	do		
95	93	William C. B.	Wife	67	F		do		
96	94	William C. B.	Head	67	M	Cotton Weaver	do		
97	95	William C. B.	Wife	67	F		do		
98	96	William C. B.	Head	67	M	Cotton Weaver	do		
99	97	William C. B.	Wife	67	F		do		
100	98	William C. B.	Head	67	M	Cotton Weaver	do		
101	99	William C. B.	Wife	67	F		do		
102	100	William C. B.	Head	67	M	Cotton Weaver	do		
103	101	William C. B.	Wife	67	F		do		
104	102	William C. B.	Head	67	M	Cotton Weaver	do		
105	103	William C. B.	Wife	67	F		do		
106	104	William C. B.	Head	67	M	Cotton Weaver	do		
107	105	William C. B.	Wife	67	F		do		
108	106	William C. B.	Head	67	M	Cotton Weaver	do		
109	107	William C. B.	Wife	67	F		do		
110	108	William C. B.	Head	67	M	Cotton Weaver	do		
111	109	William C. B.	Wife	67	F		do		
112	110	William C. B.	Head	67	M	Cotton Weaver	do		
113	111	William C. B.	Wife	67	F		do		
114	112	William C. B.	Head	67	M	Cotton Weaver	do		
115	113	William C. B.	Wife	67	F		do		
116	114	William C. B.	Head	67	M	Cotton Weaver	do		
117	115	William C. B.	Wife	67	F		do		
118	116	William C. B.	Head	67	M	Cotton Weaver	do		
119	117	William C. B.	Wife	67	F		do		
120	118	William C. B.	Head	67	M	Cotton Weaver	do		
121	119	William C. B.	Wife	67	F		do		
122	120	William C. B.	Head	67	M	Cotton Weaver	do		
123	121	William C. B.	Wife	67	F		do		
124	122	William C. B.	Head	67	M	Cotton Weaver	do		
125	123	William C. B.	Wife	67	F		do		
126	124	William C. B.	Head	67	M	Cotton Weaver	do		
127	125	William C. B.	Wife	67	F		do		
128	126	William C. B.	Head	67	M	Cotton Weaver	do		
129	127	William C. B.	Wife	67	F		do		
130	128	William C. B.	Head	67	M	Cotton Weaver	do		
131	129	William C. B.	Wife	67	F		do		
132	130	William C. B.	Head	67	M	Cotton Weaver	do		
133	131	William C. B.	Wife	67	F		do		
134	132	William C. B.	Head	67	M	Cotton Weaver	do		
135	133	William C. B.	Wife	67	F		do		
136	134	William C. B.	Head	67	M	Cotton Weaver	do		
137	135	William C. B.	Wife	67	F		do		
138	136	William C. B.	Head	67	M	Cotton Weaver	do		
139	137	William C. B.	Wife	67	F		do		
140	138	William C. B.	Head	67	M	Cotton Weaver	do		
141	139	William C. B.	Wife	67	F		do		
142	140	William C. B.	Head	67	M	Cotton Weaver	do		
143	141	William C. B.	Wife	67	F		do		
144	142	William C. B.	Head	67	M	Cotton Weaver	do		
145	143	William C. B.	Wife	67	F		do		
146	144	William C. B.	Head	67	M	Cotton Weaver	do		
147	145	William C. B.	Wife	67	F		do		
148	146	William C. B.	Head	67	M	Cotton Weaver	do		
149	147	William C. B.	Wife	67	F		do		
150	148	William C. B.	Head	67	M	Cotton Weaver	do		
151	149	William C. B.	Wife	67	F		do		
152	150	William C. B.	Head	67	M	Cotton Weaver	do		
153	151	William C. B.	Wife	67	F		do		
154	152	William C. B.	Head	67	M	Cotton Weaver	do		
155	153	William C. B.	Wife	67	F		do		
156	154	William C. B.	Head	67	M	Cotton Weaver	do		
157	155	William C. B.	Wife	67	F		do		
158	156	William C. B.	Head	67	M	Cotton Weaver	do		
159	157	William C. B.	Wife	67	F		do		
160	158	William C. B.	Head	67	M	Cotton Weaver	do		
161	159	William C. B.	Wife	67	F		do		
162	160	William C. B.	Head	67	M	Cotton Weaver	do		
163	161	William C. B.	Wife	67	F		do		
164	162	William C. B.	Head	67	M	Cotton Weaver	do		
165	163	William C. B.	Wife	67	F		do		
166	164	William C. B.	Head	67	M	Cotton Weaver	do		
167	165	William C. B.	Wife	67	F		do		
168	166	William C. B.	Head	67	M	Cotton Weaver	do		
169	167	William C. B.	Wife	67	F		do		
170	168	William C. B.	Head	67	M	Cotton Weaver	do		
171	169	William C. B.	Wife	67	F		do		
172	170	William C. B.	Head	67	M	Cotton Weaver	do		
173	171	William C. B.	Wife	67	F		do		
174	172	William C. B.	Head	67	M	Cotton Weaver	do		
175	173	William C. B.	Wife	67	F		do		
176	174	William C. B.	Head	67	M	Cotton Weaver	do		
177	175	William C. B.	Wife	67	F		do		
178	176	William C. B.	Head	67	M	Cotton Weaver	do		
179	177	William C. B.	Wife	67	F		do		
180	178	William C. B.	Head	67	M	Cotton Weaver	do		
181	179	William C. B.	Wife	67	F		do		
182	180	William C. B.	Head	67	M	Cotton Weaver	do		
183	181	William C. B.	Wife	67	F		do		
184	182	William C. B.	Head	67	M	Cotton Weaver	do		
185	183	William C. B.	Wife	67	F		do		
186	184	William C. B.	Head	67	M	Cotton Weaver	do		
187	185	William C. B.	Wife	67	F		do		
188	186	William C. B.	Head	67	M	Cotton Weaver	do		
189	187	William C. B.	Wife	67	F		do		
190	188	William C. B.	Head	67	M	Cotton Weaver	do		
191	189	William C. B.	Wife	67	F		do		
192	190	William C. B.	Head	67	M	Cotton Weaver	do		
193	191	William C. B.	Wife	67	F		do		
194	192	William C. B.	Head	67	M	Cotton Weaver	do		
195	193	William C. B.	Wife	67	F		do		
196	194	William C. B.	Head	67	M	Cotton Weaver	do		
197	195	William C. B.	Wife	67	F		do		
198	196	William C. B.	Head	67	M	Cotton Weaver			

1891 Census

Detail

		Mary	No	dead	s		Richard Clot Jackson		No	Sutton
		John Pearce	dec	W					No	Leland
		Rose	No	wife	W				No	Plattsboro
		Ellen	No	Raise	s		Cotton Weaver	X	No	Boston
					m		Amos Cook at Chatham Hill	X		

1901 Census

[illegible]

Detail

19 Stanfield Rd	1	Mary & Nelson	aw	19	131	Cotton Weaver	Worker	St. Wilmington
		Eliza Pinecock	head	S	45	Dressmaker	Am. Agent Arkon	St. Clayton & Wood
(Spring Green)		Janet Wilson	Boarder	S	46	Pick and cotton weaver	Worker	St. Portland

Annex 5 – Baptism Records - St Andrews Church, Leyland

Baptisms: 20 Dec 1846 St Andrew, Leyland, Lancashire,
England

William Pincock - Son of John Pincock & Ann

Abode: Leyland

Occupation: Weaver

Baptised by: I. Durrant

Register: Baptisms 1837 - 1854, Page 235, Entry 1879

1

Baptisms: 27 Aug 1848 St Andrew, Leyland, Lancashire,
England

Robert Pincock - Son of John Pincock & Ann

Abode: Clayton le woods

Occupation: Weaver

Baptised by: I. Durrant

Register: Baptisms 1837 - 1854, Page 274, Entry 2192

Baptisms: 13 Jan 1850 St Andrew, Leyland, Lancashire,
England

James Pincock - Son of John Pincock & Ann

Abode: Clayton le woods

Occupation: Weaver

Baptised by: I. Durrant

Register: Baptisms 1837 - 1854, Page 304, Entry 2429

Baptisms: 19 Oct 1851 St Andrew, Leyland, Lancashire,
England

John Pincock - Son of John Pincock & Ann

Abode: Clayton

Occupation: Weaver

Baptised by: J. Fisher Off.Minister

Register: Baptisms 1837 - 1854, Page 346, Entry 2762

The Pincock Ancestry

Baptisms: 3 Sep 1854 St Andrew, Leyland, Lancashire, England
Mary Ann Pincock - Daughter of John Pincock & Ann
Abode: Clayton le Woods
Occupation: Weaver
Baptised by: Peter Fox Curate
Register: Baptisms 1854 - 1874, Page 12, Entry 89

Baptisms: Apr 27 1856 St Andrew, Leyland, Lancashire,
England
Ellen Pincock - Daughter of John Pincock & Ann
Abode: Clayton le Woods
Occupation: Weaver
Baptised by: Peter Fox
Register: Baptisms 1854 - 1874, Page 45, Entry 355

Baptism: 5 Mar 1865 St Andrew, Leyland, Lancashire, England
Thomas Pincock - Son of John Pincock & Ann
Abode: Clayton-le-Woods
Occupation: Labourer
Baptised by: T. Rigbye Baldwin Vicar
Register: Baptisms 1854 - 1875, Page 208, Entry 1662
Source: LDS Film 93954

Also found this burial

Burial: 26 Feb 1868 St Andrew, Leyland, Lancashire, England
Thomas Pincock -
Age: 3
Abode: Farington
Buried by: Kinton Jacques Curate
Register: Burials 1854 - 1878, Page 213, Entry 1698
Source: LDS Film 1470827

Annex 6 – Family Charts¹

James Pincock 1753-1825

1-James Pincock

born: Abt 1753

chr:

died: 1825, Euxton

buried: 30 Jan 1825, St Andrew Church, Leyland, England

+Margaret Lang

born: Cuerden

chr: 14 Sep 1760, St Andrew Church, Leyland, England

marr: 27 Dec 1781, St Andrew Church, Leyland, England

died: Euxton

buried: 21 Feb 1786, St Andrew Church, Leyland, England

2-Rachel Pincock

born:

chr: 13 Jan 1782, St Andrew Church, Leyland, England

died:

buried:

2-William Pincock

born: Euxton, Lancashire

chr: 9 Nov 1783, St Andrew Church, Leyland, England

died: Abt Feb 1864, Leyland, England

buried:

See next page for marriage to Ellen Woods

	<p>+Ellen Woods born: Abt 1748 chr: marr: 28 Jul 1786, St. Andrew Church, Leyland, England died: 1830, Euxton buried: 5 Sep 1830, St. Andrew Church, Leyland, England</p>
	<p>2-Elizabeth Pincock born: 1787, Euxton chr: 24 Jun 1787, St. Andrew Church, Leyland, England died: buried:</p>
	<p>2-Laurence Pincock born: 12 May 1789, Euxton chr: 14 Jun 1789, St. Andrew Church, Leyland, England died: buried:</p>
	<p>2-John Pincock born: 13 Nov 1791, Euxton chr: 20 Nov 1791, Euxton Parish Church, Lancashire died: 1 Oct 1845, Nauvoo, Hancock, Illinois buried: 3 Oct 1845, Nauvoo, Hancock, Illinois</p>
	<p>2-Margaret Pincock born: 13 Apr 1794, Euxton chr: 20 Apr 1794, Euxton Parish Church, Lancashire died: buried:</p>

There are possibly more children from this marriage, but various records disagree on the number and names.

William Pincock 1783-1864

1-William Pincock

born: Euxton, Lancashire
chr: 9 Nov 1783, St Andrew Church, Leyland, England
died: Abt Feb 1864, Leyland, England
buried:

+Sarah Swift

born:
chr: 18 Jul 1789, Doughts Chapel, Eccleston, Lancashire
mar: 29 Sep 1806, St Andrew Church, Leyland, England
died: Leyland, England
buried: 25 Jan 1819, Euxton Parish Church, Lancashire

2-James Pincock

born: Eccleston
chr: 10 May 1807, St Andrew Church, Leyland, England
died:
buried:

2-Alice Pincock

born: Euxton
chr: 26 Jul 1812, St Andrew Church, Leyland, England
died:
buried:

2-Margaret Pincock

born: Leyland, England
chr: 4 Sep 1814, St Andrew Church, Leyland, England
died:
buried:

2-William Pincock

born: 1 Nov 1816, Leyland, England
chr: 22 Dec 1816, St Mary the Virgin, Eccleston, Lancashire
died:
buried:

See next page for marriage to Mary Edge

	<p>+Mary Edge (see William Pincock on page 1)</p> <p>born: Abt 1791, Bolton</p> <p>chr:</p> <p>mar: 20 Oct 1819, St Laurence, Chorley, Lancashire</p> <p>died: Abt Feb 1863, Leyland, England</p> <p>buried:</p>
	<p>2-John Pincock</p> <p>born: Abt 1820</p> <p>chr: 14 Jan 1821, St Andrew Church, Leyland, England</p> <p>died: 21 Feb 1821, Elston Parish Church, Lancashire</p> <p>buried:</p>
	<p>2-John Pincock</p> <p>born: 1822, Elston, Lancashire</p> <p>chr: 14 Jun 1822, St Andrew Church, Leyland, England</p> <p>died: Mar 1895, Farington, Lancashire</p> <p>buried: 25 Mar 1895, St Andrew Church, Leyland, England</p>
	<p>2-Elizabeth Pincock</p> <p>born: 1827, Elston</p> <p>chr: 25 Dec 1827, St Andrew Church, Leyland, England</p> <p>died:</p> <p>buried:</p>
	<p>2-Mary Pincock</p> <p>born:</p> <p>chr: 1 Feb 1835, St Andrew Church, Leyland, England</p> <p>died:</p> <p>buried:</p>

John Pincock 1822-1895

John Pincock

born: 1822, Euxton, Lancashire

died: Abt February 1895, Farington?, Lancashire

+Ann Moss

born: Abt 1823, Leyland, Lancashire, England

marr: October 2, 1845, St Andrew Church, Leyland, England

died: Abt November 1900, Farington?, Lancashire

William Pincock

born: December ?, 1846, Leyland, England

died: January 13, 1914, Leeds, Yorkshire

Robert Pincock

born: August ?, 1848, Clayton-le-Woods, Leyland, England

died: Abt May 1916, Wolverhampton, Staffordshire

James Pincock

born: December 1, 1849, Clayton-le-Woods, Leyland, England

died: August 28, 1933, Winnipeg, MB

John Pincock

born: October ?, 1851, Clayton-le-Woods, Leyland, England

died: February 26, 1933, Bristol, Gloucestershire

Mary Ann Pincock

born: August ?, 1854, Clayton-le-Woods, Leyland, England

died: Abt March 1898, Leeds, Yorkshire

Ellen Pincock

born: April ?, 1856, Clayton-le-Woods, Leyland, England

died: June 5, 1920, Leyland, England

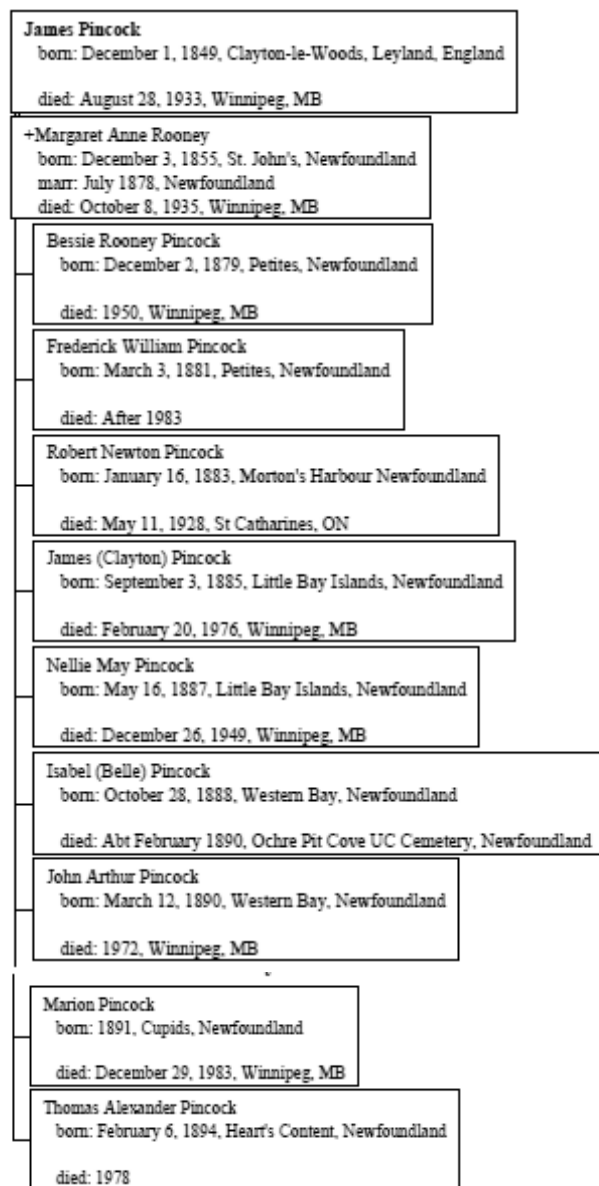
Thomas Pincock

born: February ?, 1865, (Leyland, England)

died: Abt March 1868, Farington?, Lancashire

The Pincock Ancestry

James Pincock 1849 – 1933



Annex 7 – Donations from Canada - Cotton Famine¹

<i>Canada—</i>		AMERICA, NORTH.		
Montreal	.	.	.	7,032 15 2
Toronto	.	.	.	5,229 16 6
Quebec	.	.	.	2,622 12 10
Almonte	.	.	.	97 18 0
Ancaster	.	.	.	153 6 0
Belville	.	.	.	140 3 0
Beckwith	.	.	.	81 9 0
Barrie	.	.	.	50 7 2
Beverley	.	.	.	144 19 6
Blanchard	.	.	.	13 0 9
Bowmanville	.	.	.	68 17 5
Brentford	.	.	.	20 5 5
Brockville	.	.	.	129 7 8
Buffalo and Lake Huron Railway	.	.	.	161 17 8
Carleton	.	.	.	199 11 2
Cavan	.	.	.	29 0 0
Coburg	.	.	.	326 4 9
Cornwall	.	.	.	118 18 9
				<hr/>
				16,620 10 9

The Pincock Ancestry

<i>Canada (continued)—</i>	<i>Brought forward</i>	<i>£</i>	<i>s.</i>	<i>d.</i>	<i>£</i>	<i>s.</i>	<i>d.</i>
		160,055	1	2			
Dundas		139	2	10			
Elgin		470	0	0			
Eramosa		55	3	2			
Garafrana		20	9	0			
Goderich		217	2	4			
Guelph		251	17	7			
Haldinand		312	13	6			
Hamilton		1,071	0	0			
Hay and Huron		5	18	2			
Kincardine		30	10	10			
Kingston		557	7	3			
Lambton		214	1	7			
Lancaster		20	9	3			
Leeds and Grenville		81	1	7			
Nassau		46	0	0			
Newcastle		24	11	5			
Norfolk		202	16	0			
Oakville		25	0	0			
Ottawa		300	0	0			
Owen Sound		83	4	0			
Peterborough		498	12	6			
Pictou		100	0	0			
Prescott		10	0	0			
Prince Edward's County		200	0	0			
Port Hope		141	0	0			
Puislinch		103	13	0			
Reach		32	18	8			
St. Catharines		133	17	4			
Sarnia		76	5	7			
Seymour		6	0	0			
Sherlock		83	18	1			
Simcoe		523	12	3			
Smith's Falls		56	1	7			
Tilsonburg		11	0	10			
Waterloo and Woolwich		94	13	9			
Welland		30	6	0			
West Iona		21	6	1			
West Oxford		24	3	0			
Whitby		94	10	2			
Woodstock		204	17	3			
<i>Columbia, British—</i>							
Victoria		1,174	15	1			
Panama		76	7	3			
<i>New Brunswick</i>		101	0	5			
<i>Newfoundland</i>		13	7	6			
		<hr/>			7,940	14	10
<i>Novs Scotia</i>		51	5	0			
<i>Prince Edward's Island</i>		365	0	5			
		<hr/>			416	5	5

Annex 8 – Newfoundland
Missionary Tour – February
1887¹

**A Missionary Meeting Tour in
Green Bay.**

In spite of the bad times it was duly announced that the Missionary Meetings would be held in the three missions at the head of this bay—Little Bay Islands, Little Bay, and Nigger's Harbour; and being anxious to view the neighborhood and the people, I joined the company. There were three clergymen: Rev. J. Parnock, Rev. H. Abernethy and Rev. J. Manning.

The journey commenced at Little Bay Island. I was surprised to find there such a prosperous community. The houses, roads, wharves, vessels, Orange Hall, School House and large Church, all showed, not only signs of industry, but spoke loudly of advancement. Every stranger must be convinced that the people living there are not only determined to get a living but that they should in order to enjoy it when obtained. The old fashioned houses, small, dingy and uncomfortable are fast being exchanged for buildings which please the eye and in which health and comfort may be secured. The clergy left on Feb. 8., took a boat for two miles, freezing hard, and then walked eight miles to Boat Harbour. This is almost a new settlement, it being composed only about eight years and it contains now only a dozen families. Hall's Bay is a magnificent sweep of water and the shores are being inhabited slowly. The Mill Island is rather desolate this year, but it is supposed that in the summer it will be all alive, for it is believed Mr. Curtis will saw one million feet of lumber this year, and that some special grant has been given him to a most extensive district, so that the timber may be insured for the mill. The lumber men are now far in the country with houses preparing for the Spring. At the mouth of the brook, trout are plentiful. I cut through the ice and in an hour caught 32. Rabbits and partridges are very common. Foxes are plentiful; a very valuable one has been captured at the head of the bay. Mr. Thistle's abingie and saw mill, Boat Harbour, will be going day and night in the spring. I also tasted some smoked herring which had been cured there. A smoke house has been built in Hall's Bay and it is likely the owner will soon have a good trade. Plenty of herring are caught in the winter in the Bay. Two and a half miles above Boat Harbour is a settlement from the French Shore—50 people—and in other parts of Green Bay many of these immigrants are found settling. Every day the clerical company travelled, deepening cold wind and snow.

We visited Robert's Arm where a fine School House is erected and two schooners are being built. Pelly's Island, where I was surprised to see such a fine tramway and buildings; eighteen men are employed there and everything seems to be working very satisfactorily. Mr. F. Bortess and Mr. Chambers have the oversight of the work during the winter. Tray Town and Dark Tickle's meeting was characteristic of the place. The people were enthusiastic and liberal. After a long walk, we reached Ward's Harbour and Lushes Bight. In the former place Lobster Factory is being erected which is to be worked this year by a local company. The day following we arrived at Sunday Cove Island where Mr. Wellman has his fine garden and cattle. I was pleased to find in all these places a School House, and that since last I visited these parts I saw improvement in every direction. Schools are gradually but slowly elevating the people. The bad times being taken into consideration, the collection for Little Bay Islands was very good. But getting money was not the sole aim of these wandering clergy. The meetings gave much instruction to the people broadened their minds and created within them a catholic spirit, so that they were taught to love those whom they had not seen and to do good to all men.

We then crossed Hall's Bay, but space will not permit me to tell of sandy falls, torn garments, frost-burnt faces, or sinking in the snow and other trials which the party encountered in their daily travels. At length Little Bay was reached. The same day a grand concert was given on behalf of the Church of England parsonage. It was a great success. The hospital has been converted into a fine Hall through the activity of Rev. Father Flynn. There one of his schools is conducted and temperance and other meetings are being held there. The Missionary Meeting was a success. Mr. J. J. Duder, L.P., took the chair. Several other meetings were held in small places, viz., Wild Bight which has been greatly afflicted with measles, every house being visited, and Mr. R. Colbourne lost his son to them, aged twenty. Three Arms has a flourishing School of thirty children. Harry's Harbour and Jackson's Cove were also appealed to for their few dollars to the noble work. The party crossed the Bay after dark and arrived safely at the promising Harbour, North West Arm. This place has greatly improved. A fine road has been constructed round the Arm, four and a half miles in length, and people are living all along the line. Two large bridges have been built and two School Houses are at the head of the Harbour; a large Methodist Church will soon be erected. North West Arm is a grand harbour and picturesque. A road runs from it to White Bay which is only twenty-one miles and answers well for travellers, mail men and sportmen. Trout are plentiful here and at one pond, through the ice, one of the party caught a salmon and many trout. A grand Temperance Entertainment had been prepared chiefly by Mr. and Mrs. Garland; the house was crowded and we had a most enjoyable evening. A large night school is successfully conducted there for men.

Nippon's Harbor has during the last few years greatly changed. The premises of Watsman & Co., have been enlarged, the roads have been improved, several new houses built, the Telegraph Office is now there and a good building has been erected for the Fishermen's Society, and the Masons. The Methodist Church has been enriched by a fine rostrum, from St. John's, and a chandelier, and the interior has been so tastefully painted and varnished that it is a credit to the Bay. Moreover, owing chiefly to the zeal of the minister a large parsonage has been built. It is a fine house, well designed, and the work in it is thoroughly executed. It will be ready for a mission this summer. A Methodist parsonage will be built also in Little Bay this year. W. Eaton Esq., J. P., who usually takes the chair, has been very successful in rapidly improving. Mr. Balsani took his place.

I was surprised to see the desolation at Berta Cove. Only two families are now living there; the great Churches, empty houses and large tramway, all speak of former hospitality, and now all is going to ruin. The opinion of sagacious and competent judges is that Berta Cove will never again be worked. Tila Cove is in a condition but little better. A few despairing workmen labour there; but since gloomy fears are generally entertained about the future prosperity. The people along that part of the shore seemed very downhearted. Bad times soon lengthen the philosophy and the only thing that caused the eye of the Shoo Cove people to become radiant was when conversing with them about the good prospects of the seal fishery. Last year the three clergy went out hauling but had to slip their seals and run for very life. There was not so much poverty round the Bay as I expected, but many will be pinched before the Spring. Considering the hard times the collection was very good between 250 and 300 dollars. Of many it may be said they gave of their pecuniary; of none they gave of their wealth. Weary, tired and foot sore, these devoted clergy reached home having journeyed about 150 miles over most irregular country.—*Con.*

I wanted to show the original article, however it is difficult to read so I have transcribed the text below to the best of my ability.

The (?) are my insertions in places where I was not sure of the word or words. I hope this does not distract from the description and the accomplishment of such a tour. I could not find all the place names in this article on a current map, but to the best of my ability have charted the course of the trip on the map on the next page.

A Missionary Meeting Tour in Green Bay

In spite of the bad times it was duly suggested that the Missionary Meetings would be held at the three missions at the head of this bay – Little Bay Islands, Little Bay and Nipper's Harbour; and being anxious to visit the neighbourhood and the people, I joined the company. There were three clergymen, Rev. J. Pincock, Rev H. Abraham and Rev. J. Matling.

The journey commenced at Little Bay Island. I was surprised to find there such a prosperous community. The houses, roads, wharves, vessels, Orange hall, School House and large Church, all showed not only signs of industry, but spoke loudly of advancement. Every stranger must be convinced that the people living there are not only determined to get a living but that they should learn (?) to enjoy it when obtained. The old fashioned houses, small, dingy and comfortless are [in] fact being exchanged for buildings which please the eye and in which health and comfort may be secured. The clergy left on Feb 8, took a boat for two miles, freezing hard and then walked eight miles to Boot Harbour. This is almost a new settlement, it being occupied only about eight years and it contains now only a dozen families. Hall's Bay is a magnificent sweep of water and the shores are being inhabited slowly. The Mill Island is rather desolate this year, but it is supposed that in the summer it will be all alive, for it is believed Mr. Curtiss will saw one million feet of lumber this year and that some special grant has been given to him to a most extensive district, so that the timber may be assured for the mill. The lumber men are now far in the country with booms preparing for the Spring. At the mouth of the brook trout are plentiful. I cut through the ice and in an hour caught 32. Rabbits and partridges are very scarce. Foxes are plentiful; a very valuable one has been captured at the head of the bay. Mr. Thistle's shingle and saw mill, Boot Harbour, will be going day and night on the spring. I also tasted some smoked herring which had been cured there. A smoke house has been built in Half's Bay and it is likely the owner will soon have a good trade. Plenty of herring are caught in the winter in the Bay. Two and half miles above Boot Harbour is a settlement from the

The Pincock Ancestry

French Shores – 50 people – and in other parts of Green Bay many of these immigrants are found settling. Every day the clerical company travelled, despising cold wind and snow.

We visited Robert's Arm where a free School House is erected and two schooners are being built. Pelly's Island, where I was surprised to see such a fine tramway and buildings; eighteen men are employed there and everything seems to be working very satisfactorily. Mr. F. Bertess (?) and Mr. Chambers have the oversight of the work during the winter. Tiny Town and Dark Tickel's (sic) meeting was characteristic of the place. The people were enthusiastic and liberal. After a long walk, we reached Ward's Harbour and Losbee (?) Bight. In the former places Lobster Factory is being erect which is to be worked this year by a local company. The day following we arrived at Sunday Cove Island where Mr. Wellman has his fine garden and cattle. I was pleased to find in all these places a School House and that since last I visited these parts I saw improvement in every direction. Schools are gradually but slowly elevating the people. The bad times being taken into consideration, the collection for Little Bay Islands was very good. But getting money was not the sole aim of these wandering clergy. The meetings gave much instruction to the people, broadened their minds and created within them a catholic spirit, so that they were taught to love those whom they had not seen and to do good to all men.

We then crossed Hall's Bay, but space will not permit me to tell of sundry falls, torn garments, frost burnt faces, or sinking in the (?) and other trials which the party encountered in their daily travels. At length Little Bay was reached. The same day a grand concert was given on behalf of the Church of England parsonage. It was a great success. The hospital has been converted into a fine Hall through the activity of Rev. Father Flynn. There one of his schools is conducted and temperance and other meetings are being held there. The Missionary Meeting was a success – Mr. J. Duder, J. P. took the chair. Several other meetings were held in small places, viz., Wild Bight which has been greatly affected with measles, every house being visited, and Mr. R. Colbourne lost his son in them, aged twenty. Three Arms has a flourishing School of thirty children. Harry's Harbour and Jackson's Cove were also appealed to for their few dollars to the noble work. The party crossed the Bay after dark and arrived safely at the promising Harbour, North West Arm. This place has greatly improved. A fine road has been constructed round the Arm, four and half miles in length and people are living all along the line. Two large bridges have been built and two School Houses are at the head of the Harbour; a large Methodist Church will soon be erected. North West Arm is a grand harbour and picturesque. A road runs from it to White Bay which is only twenty-one miles and answers well for travellers, mail men and sportsmen. Trout are plentiful here and at one pond, through the ice, one of the party caught a salmon and many trout. A grand Temperance Entertainment had been prepared chiefly by Mr. and Mrs. Garland; the house was provided and we had a most enjoyable evening. A large night school is successfully conducted there for men.

Nipper's Harbour has during the last few years greatly changed. The premises of Waterman and Co., have been enlarged, the roads have been improved, several new houses built, the Telegraph Office is now there and a good building has been erected for the Fishermen's Society, and the Masons. The Methodist Church has been enriched by a fine rostrum from St. John's, and a chandelier, and the interior has been as tastefully painted and varnished that is a credit (?) to the Bay. Moreover, owing chiefly to the zeal of the minister a large parsonage has been built. It is a fine house, well designed, and the work in all is thoroughly executed. It will be ready for a residence this Summer. A Methodist parsonage will be built in Little Bay this year. W. Evans (?) Esq. J. P. who initially taken the chair, has taken ?... rapidly improving. Mr. Bates ? took his place.

I was surprised to see the desolation at Bett's Cove. Only two families are now living there; the grand Church, empty houses and large tramway, all spoke of former hospitality, and now all is going to ruin. The opinion ofis that Betts Cove will never again be worked. Tilt Cove is in a condition but little better. A few desponding (?) workmen labour there, but rather gloomy fears are generally entertained about the future prosperity. The people along that part of the shore sound very disheartened. Bad times soon lengthen the physiognomy (sic) and the only thing that caused the eye of the (?) people to become radiant was when conversing with them about the good prospects of the seal fishery. Last year the (?) went out hauling but had to slip their (?) and run for their life. There was not as much poverty round the Bay as I expected, but many will be pinched before the Spring. Considering the hard times the collection was very good between 250 and 300 dollars. Of many it may be said they gave above their penury; of none they gave of their wealth. Weary, tired and foot sore, these durable clergy reached home having journeyed about 150 miles over most irregular country. – Com.

The Pincock Ancestry



1

The line provides an approximate route for the trip involved. It is not clear from the text if most of it was done on foot, but some of the longer trips must have been through open water. It is likely they stopped at other places along the route which are not mentioned.

To give you an idea of scale, the trip from Little Bay Islands to Boot Harbour is about 10 miles.

Annex 9 – James Pincock Biography

I have shown below an official biography. However I also have a brief biography as written by one of his sons. I am sure there are many other references to his father in the journal, but here is the first introduction;

“My father James Pincock was born in Lancashire near Preston and became a lay preacher for the ministry in Leyland, before migrating to Newfoundland as a probationer for the ministry in the Methodist Church. [In] 1878 and married my mother the same year. Father was an Itinerant minister and was stationed in many charges along the coast of Newfoundland from Notre Dame Bay to the Burin Peninsula and Petites on the south coast near Port aux Basque.”¹

PINCOCK, JAMES (1840-1933). Clergyman. Born Yorkshire, England. After serving for several years as a Methodist preacher in England, in 1874, under the sponsorship of Joseph Lawrence, a wealthy Methodist of East Keswick (Yorks.) who made it his special mission to recruit candidates for the ministry in Eastern British America, he was dispatched to Newfoundland. Accepted as a candidate by the Newfoundland Conference, he served his probationship on the Little Bay Islands and the Bay of Islands missions. Ordained in 1876, he subsequently served at Petites, Little Bay Islands (second term), Western Bay, Cupids, Heart's Content, Bonavista, Shoal Harbour, Harbour Grace, Greenspond, Carbonear and

Fortune. He was chairman of the Bonavista district in 1897-98 and president of conference in 1904-05. Retiring in 1917 he moved to Winnipeg to settle near his son, Dr. Clayton Pincock, a noted educator and administrator. James Pincock died in Winnipeg on August 28, 1933. D.W. Johnson ([1925]), Newfoundland Methodist Conference (minutes, 1904-05), *United Church Yearbook* (1934). DAVID G. PITT



Rev. James Pincock

Annex 10 – James Clayton – Mount Allison 1908¹

The next on our list is JAMES CLAYTON PINCOCK, a man of much mind and good training, who came to our halls from the romantic shores of Newfoundland. For two years immediately before his arrival amongst us, he was engaged in the teaching profession and held the Methodist Superior School at Twillingate. He was fully prepared for this work by five year's training at the Methodist College at St. John's, where he came under the direct influence of Professor Holloway. In fact, he was so fully trained that, when he entered Mt. Allison as a Sophomore, the Faculty thought fit to let him off with his classics. During his three years

at Mt. A. he showed himself to be a good student by leading in the majority of his classes. Especially did he shine in mathematics, gaining the Harvey Sheffield Mathematical Scholarship in his Senior year. Life membership in the Alumni Society was also granted him for making the best general average during his course.

It must not be thought, however, that Clayton was a "plugger." Rather, he was an all-round man, taking an active part in the Eurhetorian Society and in the Y. M. C. A. He also spent a great deal of time, in his Senior year, in rushing a girl. It is said that Clayt had rushed many a girl before his coming to Mt. A., but we venture to say, that there was never one to whom he payed such serious attentions as to Cladie. He was not hampered by the restrictions which ordinarily trouble the Mt. A. boy, for she lived in town. Is it any wonder then that that people driving over from Amherst on Sunday evenings should meet such a couple, far away from any human habitation? Certainly not!

Clayton was not an orator. He could, however, write a paper better than most fellows. Dr. Allison evidently thought so, for when he handed him back his Senior oration he said, "Eh yes Pincock! there's eloquence to burn."

Clayt was Editor-in-Chief of THE ARGOSY in his Senior year and also had the honor of being Valedictorian for his class. He is, at present, principal of Dorchester High School with the distant prospect of an advanced course in Math. at Harvard. We hope that the same success which followed him during his undergraduate years at Mt. Allison may continue with him, and that at Harvard, and later, in the wider circle of the world, his name may be as well known as it is in our halls.

Form B-2, 10-10-1964

1. CERTIFY that the following particulars of BIRTHS are a true and accurate copy of the Register of Baptisms in the Parish of St. John's, NEWFOUNDLAND District St. John's for the quarter ending 194

Department of Public Health and Welfare

No.	DATE OF BIRTH Month Day Year	PLACE OF BIRTH	PARENTS NAME (Surname & Father first name)	CHRISTIAN NAME OF CHILD	SEX M. F.	BY WHOM BAPTIZED	DATE OF BAPTISM		Religious Denomination of Child	Father's Occupation	REMARKS
							Month	Day			
1	July 20, 1879	West Point.	Anderson: William & Esther.	Isaac	M.	J. Pincock	Sept 7 - 1879				
2	July 17, 1879	West Point.	Stanley: William & Rachel.	Bessie	F.	"	Oct 11 - 1879				
3	Sept 8, 1879	Grand Point.	Widdow: Robert & Bethanna.	Sarah Jane	F.	"	Oct 12 - 1879				
4	Sept 14, 1879	West Point.	Coxing: Philip & Knight Ann.	Isaac Elphinst.	M.	"	Oct 26 - 1879				
5	Oct 1, 1879	Grand Bay.	Booth: Charles & Susannah.	Eliza Elphinst.	F.	"	Oct 28 - 1879				
6	Sept 29, 1879	Grand Bay.	Stone: William & Charlotte.	John Elphinst.	M.	"	Nov 28 - 1879				
7	Nov 2, 1879	Burges.	Baker: George & Jesse.	Thomas & Robert.	M.	"	Nov 28 - 1879				
8	Nov 14, 1879	Little Bay.	Stacey: Benjamin & Fanny.	Peter Augustus.	M.	"	Nov 1 - 1879				
9	Nov 19, 1879	West Point.	Stavis: Thomas & Elphinst.	George	M.	"	July 18 - 1880.				
10	Dec 6, 1879	West Point.	Anderson: George & Elphinst.	Bessie	F.	"	July 7 - 1880.				
11	Dec 28, 1879	Pittier.	Margot: Philip & Elphinst.	Emma Jane.	F.	"	Feb 17 - 1880.				
12	Jan 24, 1880.	Pittier.	Chisham: Thomas & Martha.	Bessie	F.	J. Pincock	Feb 22 - 1880.				
13	Feb 2, 1880.	Pittier.	Pincock: (No James & Margaret Ann).	Isaac	M.	J. Pincock	Mar 18 - 1880.				
14	Oct 21, 1879	La Plante.	Stewart: William & Sarah.	Isaac	M.	J. Pincock	Apr 1 - 1880.				
15	Nov 16, 1879	Pittier.	White: George & Hannah.	Emus George.	M.	"	Apr 12 - 1880.				
16	Oct 14, 1879	Pittier.	Matthew: Thomas & Elphinst.	Emus Elphinst.	F.	"					

Full Births should be indicated in Birth Date and Death Dates.

Remarks: BIRTHS NOT RECORDED IN THE REGISTER OF BAPTISMS IN THE PARISH OF ST. JOHN'S, NEWFOUNDLAND, DISTRICT OF ST. JOHN'S, FOR THE QUARTER ENDING 194.

Birth/Baptism – Bessie Rooney Pincock¹

Birth/Baptism – Frederick William Pincock

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Form P.H. 100-1004-6

DEPARTMENT OF PUBLIC HEALTH AND WELFARE

ST. JOHN'S, NEWFOUNDLAND

: CERTIFY that the following particulars of BIRTHS are a true and accurate copy of the Register of Births in the Parish of St. John's for the quarter ending March 1901 194

Signature of Registering Officer: _____

No.	DATE OF BIRTH		PLACE OF BIRTH	FATHER'S NAME (Surname, first name, and initials)	CHRISTIAN NAME OF CHILD	SEX M. F.	BY WHOM BAPTIZED	DATE OF BAPTISM		REMARKS
	Month	Day						Month	Day	
1	Nov	23 1899	Andrews Harbor	Horridge: William & Charlotte	Agnes Frances	F	J. Pincock	Dec	17 1899	
2	Oct	30 1899	Petite	Mauger: Thomas & Charlotte	Philip	M	"	Jan	2 1901	
3	Nov	10 1899	Carrie	Stark: William & Charlotte	Silvia Hannah	F	"	Jan	16 1901	
4	Oct	23 1899	Carrie	Bentham: James & Mary Jane	Evangelina Sarah	F	"	Jan	24 1901	
5	Nov	11 1899	West Point	Spence: (James & Elizabeth) James	Frederick William	M	"	Jan	24 1901	
6	Mar	3 1899	West Point	Spence: (James & Margaret) James	Ernest Frederick	M	"	Mar	4 1901	
7	Mar	3 1899	West Point	Spence: (James & Margaret) James	Ernest Frederick	M	J. Pincock	Mar	20 1901	
8	Feb	3 1899	West Point	Spence: (James & Margaret) James	Ernest Frederick	M	"	Mar	20 1901	
9	Mar	3 1899	West Point	Spence: (James & Margaret) James	Ernest Frederick	M	"	Mar	20 1901	
10	Nov	13 1899	Carrie	Spence: (James & Margaret) James	Ernest Frederick	M	"	Mar	20 1901	
11	Oct	2 1900	Carrie	Spence: (James & Margaret) James	Ernest Frederick	M	"	Mar	20 1901	
12	Feb	2 1901	Carrie	Spence: (James & Margaret) James	Ernest Frederick	M	"	Mar	20 1901	
13	Jan	21 1899	Carrie	Spence: (James & Margaret) James	Ernest Frederick	M	"	Mar	20 1901	
14	Jan	21 1899	Carrie	Spence: (James & Margaret) James	Ernest Frederick	M	"	Mar	20 1901	
15	Jan	21 1899	Carrie	Spence: (James & Margaret) James	Ernest Frederick	M	"	Mar	20 1901	
16	Feb	26 1899	Carrie	Spence: (James & Margaret) James	Ernest Frederick	M	"	Mar	20 1901	

Continued on page 12

Form P.S. 100-106-4-1

DEPARTMENT OF PUBLIC HEALTH AND WELFARE
ST. JOHN'S NEWFOUNDLAND

I CERTIFY that the following particulars of BIRTHS are a true and accurate copy of the Register of Births in the Parish of St. John's District St. John's for the quarter ending Dec. 15, 1914 1914

Signature of Registering Officer: [Signature]

No.	DATE OF BIRTH		PLACE OF BIRTH	FATHER'S NAME (Surname and full name)	CHRISTIAN NAME OF CHILD	SEX M. F.	BY WHOM BAPTIZED	DATE OF BAPTISM		Parish or District	Remarks
	Month	Day						Month	Day		
157	Dec.	3, 1913	St. John's	George, Mary & Mark	George	M.	J. Pincock	Dec.	12	St. John's	
158	Dec.	3, 1913	St. John's	George, Mary & Mark	George	M.	"	Dec.	12	St. John's	
159	Dec.	3, 1913	St. John's	George, Mary & Mark	George	M.	"	Dec.	12	St. John's	
160	Dec.	3, 1913	St. John's	George, Mary & Mark	George	M.	"	Dec.	12	St. John's	
161	Dec.	3, 1913	St. John's	George, Mary & Mark	George	M.	"	Dec.	12	St. John's	
162	Dec.	3, 1913	St. John's	George, Mary & Mark	George	M.	"	Dec.	12	St. John's	
163	Dec.	3, 1913	St. John's	George, Mary & Mark	George	M.	"	Dec.	12	St. John's	
164	Dec.	3, 1913	St. John's	George, Mary & Mark	George	M.	"	Dec.	12	St. John's	
165	Dec.	3, 1913	St. John's	George, Mary & Mark	George	M.	"	Dec.	12	St. John's	
166	Dec.	3, 1913	St. John's	George, Mary & Mark	George	M.	"	Dec.	12	St. John's	
167	Dec.	3, 1913	St. John's	George, Mary & Mark	George	M.	"	Dec.	12	St. John's	
168	Dec.	3, 1913	St. John's	George, Mary & Mark	George	M.	"	Dec.	12	St. John's	
169	Dec.	3, 1913	St. John's	George, Mary & Mark	George	M.	"	Dec.	12	St. John's	
170	Dec.	3, 1913	St. John's	George, Mary & Mark	George	M.	"	Dec.	12	St. John's	
171	Dec.	3, 1913	St. John's	George, Mary & Mark	George	M.	"	Dec.	12	St. John's	
172	Dec.	3, 1913	St. John's	George, Mary & Mark	George	M.	"	Dec.	12	St. John's	
173	Dec.	3, 1913	St. John's	George, Mary & Mark	George	M.	"	Dec.	12	St. John's	
174	Dec.	3, 1913	St. John's	George, Mary & Mark	George	M.	"	Dec.	12	St. John's	
175	Dec.	3, 1913	St. John's	George, Mary & Mark	George	M.	"	Dec.	12	St. John's	
176	Dec.	3, 1913	St. John's	George, Mary & Mark	George	M.	"	Dec.	12	St. John's	
177	Dec.	3, 1913	St. John's	George, Mary & Mark	George	M.	"	Dec.	12	St. John's	
178	Dec.	3, 1913	St. John's	George, Mary & Mark	George	M.	"	Dec.	12	St. John's	
179	Dec.	3, 1913	St. John's	George, Mary & Mark	George	M.	"	Dec.	12	St. John's	
180	Dec.	3, 1913	St. John's	George, Mary & Mark	George	M.	"	Dec.	12	St. John's	
181	Dec.	3, 1913	St. John's	George, Mary & Mark	George	M.	"	Dec.	12	St. John's	
182	Dec.	3, 1913	St. John's	George, Mary & Mark	George	M.	"	Dec.	12	St. John's	
183	Dec.	3, 1913	St. John's	George, Mary & Mark	George	M.	"	Dec.	12	St. John's	
184	Dec.	3, 1913	St. John's	George, Mary & Mark	George	M.	"	Dec.	12	St. John's	
185	Dec.	3, 1913	St. John's	George, Mary & Mark	George	M.	"	Dec.	12	St. John's	
186	Dec.	3, 1913	St. John's	George, Mary & Mark	George	M.	"	Dec.	12	St. John's	
187	Dec.	3, 1913	St. John's	George, Mary & Mark	George	M.	"	Dec.	12	St. John's	
188	Dec.	3, 1913	St. John's	George, Mary & Mark	George	M.	"	Dec.	12	St. John's	
189	Dec.	3, 1913	St. John's	George, Mary & Mark	George	M.	"	Dec.	12	St. John's	
190	Dec.	3, 1913	St. John's	George, Mary & Mark	George	M.	"	Dec.	12	St. John's	
191	Dec.	3, 1913	St. John's	George, Mary & Mark	George	M.	"	Dec.	12	St. John's	
192	Dec.	3, 1913	St. John's	George, Mary & Mark	George	M.	"	Dec.	12	St. John's	
193	Dec.	3, 1913	St. John's	George, Mary & Mark	George	M.	"	Dec.	12	St. John's	
194	Dec.	3, 1913	St. John's	George, Mary & Mark	George	M.	"	Dec.	12	St. John's	
195	Dec.	3, 1913	St. John's	George, Mary & Mark	George	M.	"	Dec.	12	St. John's	
196	Dec.	3, 1913	St. John's	George, Mary & Mark	George	M.	"	Dec.	12	St. John's	
197	Dec.	3, 1913	St. John's	George, Mary & Mark	George	M.	"	Dec.	12	St. John's	
198	Dec.	3, 1913	St. John's	George, Mary & Mark	George	M.	"	Dec.	12	St. John's	
199	Dec.	3, 1913	St. John's	George, Mary & Mark	George	M.	"	Dec.	12	St. John's	
200	Dec.	3, 1913	St. John's	George, Mary & Mark	George	M.	"	Dec.	12	St. John's	

Small Births Abroad is included in both Birth and Death Returns.

Registering Officers are particularly requested to have Returns and on the last day of each Month and on the last day of each Quarter to be forwarded to the Registrar General, St. John's, Newfoundland.

Birth/Baptism – Robert Newton Pincock³

Form P.H. 105 (10/64) St. John's Newfoundland

DEPARTMENT OF PUBLIC HEALTH AND WELFARE

ST. JOHN'S NEWFOUNDLAND

I CERTIFY that the following particulars of BIRTHS are a true and accurate copy of the Register of Baptisms in the Parish of Little Bay Islands District St. John's for the quarter ending 1910

Robert B. Evans
Signature of Registering Officer.

No.	DATE OF BIRTH Month Day Year	PLACE OF BIRTH	PARENTS NAME (Surname of Father first name)	CHRISTIAN NAME OF CHILD	SEX M. F.	BY WHOM BAPTIZED	DATE OF BAPTISM Month Day	Religion, Denom., and name of Church	Father's Occupation
1	Aug. 2 1885	Little Bay Islands	Sutton, William & Louisa Ann	Helvie Alice	F	J. Pincock	Aug. 9/85	Methodist	Tradesman
2	Aug. 25 1885	Little Bay Islands	Messell, George & Margaret	William John	M	.	Aug. 24/85	.	.
3	Aug. 2 1885	Roberts Ann	Anthony, John & Phoebe	George Stanley	M	.	Sept. 14/85	.	.
4	Aug. 6 1885	Roberts Ann	Anthony, Jessie & Ellen	Emilie Mary	F	.	Sept. 14/85	.	.
5	July 8 1885	Little Bay Islands	Mitchell, George & Louisa	Marie	F	.	Oct. 3/85	.	.
6	Sept. 25 1884	Trillick	Wright, Philip & Hannah	Phoebe	F	.	Oct. 14/85	.	.
7	July 3 1885	Little Bay Islands	Campbell, Isaac & Jennie Louisa	Emilie Rose	F	.	Oct. 19/85	.	.
8	Aug. 4 1885	Roberts Ann	Adams, Samuel & Miriam	Jessie Beatrice	F	.	Oct. 23/85	.	.
9	Oct. 10 1885	St. John's Ann	Lock, Charles & Lucy	Maria Elizabeth	F	.	Oct. 29/85	.	.
10	Sept. 1 1885	Little Bay Islands	Morgan, William Elizabeth	Marie Ann	F	.	Nov. 3/85	.	.
11	Sept. 3 1885	Little Bay Islands	Pincock, James & Margaret	James Clayton	M	H. Hopson	Nov. 12/85	.	.
12	Nov. 11 1885	Little Bay Islands	Randall, James & Elizabeth	Elmer	M	J. Pincock	Nov. 19/85	.	.
13	July 31 1885	Little Bay Islands	Barford, John & Jane	James Edmund	M	.	Nov. 23/85	.	.
14	Nov. 11 1885	Little Bay Islands	Johnson, James & Harriet	Elizabeth	F	.	Dec. 5/85	.	.
15	Nov. 23 1885	Wards etc.	Richard, George & Amelia	Robert	M	.	Dec. 14/85	.	.
16	Feb. 20 1885	St. John's Ann	St. John, Henry & Emily	John	M	.	Dec. 14/85	.	.

Full Births should be included in both Birth and Death Returns.

Registering Officers are particularly requested to have Returns sent on the last day of each Month and not include in any Return births occurring in any portion of the following Month.

Births which may have been omitted in any previous Month should be added in this Return.

Birth/Baptism – James Clayton Pincock4

Form P.H. 108-10M-6-1-1
2

DEPARTMENT OF PUBLIC HEALTH AND WELFARE
ST. JOHN'S, NEWFOUNDLAND

I CERTIFY that the following particulars of BIRTHS are a true and accurate copy of the Register of Baptisms in the Parish of Little Bay Islands, District St. John's Bay, for the quarter ending 1910.

Thos. B. B. B.
Registrar of Baptisms

No.	DATE OF BIRTH		PLACE OF BIRTH	PARENT'S NAME (Surname of Father first, please)	CHRISTIAN NAME OF CHILD	SEX M. F.	BY WHOM BAPTIZED	DATE OF BAPTISM		Religious Denomination of Child	Father's Occupation
	Month	Day						Month	Day		
1	Aug.	2, 1885	Little Bay Islands	Sater, William & Louisa Ann	Hester, Alice	F	J. Pincock	Aug.	4/10	Methodist	Industrious
2	Aug.	25, 1885	Little Bay Islands	Muswell, George & Margaret	William John	M	.	Aug.	24/10	.	.
3	Aug.	2, 1885	Little Bay Islands	Anthony, John & Alice	Joseph Steacy	M	.	Sept.	12/10	.	.
4	May	6, 1885	Roberts Ann	Anthony, George & Ellen	Emilie Mary	F	.	Sept.	14/10	.	.
5	July	5, 1885	Little Bay Islands	Mitchell, George & Dorcas	Theresa	F	.	Oct.	3/10	.	.
6	Sept.	25, 1884	Triston	Hughes, Philip & Hannah	Phile	F	.	Oct.	14/10	.	.
7	July	3, 1885	Little Bay Islands	Campbell, Susan & Louisa Louisa	Emeline Rose	F	.	Oct.	14/10	.	.
8	Aug.	4, 1885	Roberts Ann	Leah, Samuel & William	Jessie Beatrice	F	.	Oct.	28/10	.	.
9	Oct.	10, 1885	St. John's Bay	Lock, Charles & Lucy	Maria Elizabeth	F	.	Oct.	28/10	.	.
10	Sept.	1, 1885	St. John's Bay	Morgan, William Elizabeth	Beatrice Ann	F	.	Nov.	2/10	.	.
11	Sept.	3, 1885	Little Bay Islands	Pincock, James & Margaret	James Clayton	M	H. Hooper	Nov.	14/10	.	.
12	Nov.	11, 1885	Little Bay Islands	Russell, James & Elizabeth	Rose	M	J. Pincock	Nov.	14/10	.	.
13	July	31, 1885	Little Bay Islands	Barford, John & Jane	James Edmund	M	.	Nov.	23/10	.	.
14	Nov.	11, 1885	St. John's Bay	Johnson, James & Harriet	Elizabeth	F	.	Dec.	5/10	.	.
15	Nov.	25, 1885	Wardens Bay	Richardson, George & Amelia	Richard	M	.	Dec.	14/10	.	.
16	Feb.	20, 1885	St. John's Bay	St. John, Henry & Emily	John	M	.	Dec.	14/10	.	.

Register of Baptisms in the Parish of St. John's Bay, Newfoundland, for the quarter ending 1910. Baptisms not recorded in this register are not included in any return made. Baptisms not recorded in any return made are not included in any return made. Baptisms not recorded in any return made are not included in any return made.

Birth/Baptism – Nellie May Pincock⁵

Form F-21, 10-15-1964

DEPARTMENT OF PUBLIC HEALTH AND WELFARE

ST. JOHN'S NEWFOUNDLAND

I CERTIFY that the following particulars of BIRTHS are a true and accurate copy of the Register of Births in the Parish of Western Bay for the quarter ending March 31, 1954

District Bay of Islands

Signature of Registrar Stephen Pincock

No.	DATE OF BIRTH		PLACE OF BIRTH	FATHER'S NAME (Surname of Father first name)	CHRISTIAN NAME OF CHILD	SEX M. F.	BY WHOM BAPTIZED	DATE OF BAPTISM		Religious Denomination of Child	Father's Occupation	REMARKS
	Month	Day						Month	Day			
1	Nov	22, 1888	Western Bay	Isabel, Michael & Caroline	Isabel Lydia	F	J. Pincock	Feb	14, 1899	C. C.		
2	Oct	28	"	Pincock, James & Margaret Ann	Isabel	F	J. Pincock	"	11, "	"		
3	July	7	"	Pincock, John & Eliza Ann	John	M	"	"	12, "	"		
4	July	13	"	Pincock, Alexander & Rebecca	Isabel	F	"	"	14, "	"		
5	Nov	22	"	Pincock, James & Mary Jane	Isabel	F	"	"	17, "	"		
6	Nov	22	"	Pincock, James & Mary Jane	Isabel	F	"	"	17, "	"		
7	Jan	22, 1889	"	Pincock, James & Mary Jane	Isabel	F	"	"	27, "	"		
8	Aug	17, 1888	"	Pincock, James & Mary Jane	Isabel	F	"	"	27, "	"		
9	Aug	29	"	Pincock, James & Mary Jane	Isabel	F	"	"	27, "	"		
10	Nov	11	"	Pincock, James & Mary Jane	Isabel	F	"	"	27, "	"		
11	Aug	17	"	Pincock, James & Mary Jane	Isabel	F	"	"	27, "	"		
12	Feb	6, 1889	"	Pincock, James & Mary Jane	Isabel	F	"	"	27, "	"		
13	Nov	1	"	Pincock, James & Mary Jane	Isabel	F	"	"	27, "	"		
14	Sept	20, 1888	"	Pincock, James & Mary Jane	Isabel	F	"	"	27, "	"		
15	Sept	20, 1888	"	Pincock, James & Mary Jane	Isabel	F	"	"	27, "	"		
16	Sept	7	"	Pincock, James & Mary Jane	Isabel	F	"	"	27, "	"		

Births should be included in both Birth and Death Returns.

Birth/Baptism – Isabel Pincock⁶

Form P.H. 100-108-4-10-20

DEPARTMENT OF PUBLIC HEALTH AND WELFARE

ST. JOHN'S, NEW BRUNSWICK

1. CERTIFY that the following particulars of BIRTHS are a true and accurate copy of the Register of Births in the Parish of St. John's for the quarter ending March 31, 1900

104

No.	DATE OF BIRTH		PLACE OF BIRTH	NAMES OF PARENTS (Surname of Father first, Name)	SEX M. F.	BY WHOM BAPTIZED	DATE OF BAPTISM		Religious Denomination of Child	Father's Occupation	REMARKS
	Month	Day					Month	Day			
1	Oct	20, 1899	Western Bay	Gunnery, William & Elizabeth	M.	J. J. J. J.	Jan	24, 1899	M. C.		
2	Oct	18	"	Evans, Henry & Mary	F.	"	Jan	30, "	"		
3	Oct	10	"	Walter, James & Anne	F.	"	Feb	14, "	"		
4	Jan	16, 1899	"	Walter, John & Elizabeth	M.	"	Feb	2, "	"		
5	Jan	24, 1899	Ocheget Cove	Walter, James & Anne	M.	"	Feb	7, "	"		
6	Jan	12, 1899	Western Bay	Walter, James & Anne	M.	"	Feb	15, "	"		
7	Jan	13, 1899	Bradley Cove	Walter, James & Anne	M.	"	Feb	15, "	"		
8	Jan	12	Western Bay	Walter, James & Anne	M.	"	Feb	15, "	"		
9	Jan	4	Bradley Cove	Walter, James & Anne	M.	"	Feb	15, "	"		
10	Jan	23	"	Walter, James & Anne	M.	"	Feb	15, "	"		
11	Jan	8	Western Bay	Walter, James & Anne	M.	"	Feb	15, "	"		
12	Jan	4, 1899	"	Walter, James & Anne	M.	"	Feb	15, "	"		
13	Jan	3	Western Bay	Walter, James & Anne	M.	"	Feb	15, "	"		
14	Jan	24	Ocheget Cove	Walter, James & Anne	M.	"	Feb	15, "	"		
15	Jan	24	Ocheget Cove	Walter, James & Anne	M.	"	Feb	15, "	"		
16	Jan	8	Western Bay	Walter, James & Anne	M.	"	Feb	15, "	"		

Baptismal Names are particularly requested to have names and on the day of each month and not later than the 10th day of the following month.

Birth/Baptism – John Arthur Pincock⁷

DISTRICT OF Port de France									
RETURN OF BIRTH FOR									
1891	2	3	4	5	6	7	8	9	10
1	1	1	1	1	1	1	1	1	1
2	1	1	1	1	1	1	1	1	1
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100	1	1	1	1	1	1	1	1	1

Birth/Baptism – Marion Pincock⁸

Detail – Line 23

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25	1	1	1	1	1	1	1	1	1
26	1	1	1	1	1	1	1	1	1
27	1	1	1	1	1	1	1	1	1
28	1	1	1	1	1	1	1	1	1

The Pincock Ancestry

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District *Trinity*

RETURN OF BIRTHS for

No.	Date of Birth.	Place of Birth.	Parents' Names.	Father's Occupation.	Mother's Occupation.	Date of Baptism.	By whom Baptized.	Place.	Age.	Date of Baptism.	Baptizing Office.	Remarks.

Birth/Baptism – Thomas Alexander Pincock⁹

Detail – Line 35

28	May	1	do	James	Agnes	Mary	do	C33691
29	May	15	do	Philip	do	Mary	Mrs. do	C33692
30	May	25	Blair Lion	James	Bridget	Phillips	Richard	C33693
31	May	15	Waldhouse	John	Elizabeth	Stephen	Frederic	C33694
32	May	15	Randall	Edmund	do	Reiff	Frederick Charles	C33695
33	May	16	Little Hart	Thomas	Elizabeth	Walter	John	C33696
34	May	26	Marshall Bay Road	Thomas	do	James	do	C33697
35	February	6	Marble Content	James	do	Marjaret Ann	Frederick do do do do do do	C33698
36	March	19	Green Hill	William	Barclay	William	John	C33699
37	May	24	do	James	William	Carl	do	C33700
38	April	8	High do	Walter	do	Thomas	do	C33701
39	February	23	Engle's Harbour	Alexander	do	Henry	do	C33702
40	May	19	Salem Cove West	John	do	Amelia	Harriet	C33703

[illegible]

Annex 12 – J. C. Pincock Dorchester Tribute

Mr. J. C. Pincock
Principal of the Dorchester Superior School.

Dear Sir:-

The school year of 1909 and 1910 has now come to a close. Teachers and pupils who together have striven to attain success in their respective work, are now about to separate. Before we do so, however, kindly permit us, the scholars in general of the Dorchester Superior School, and we, in particular your pupils, to give an appreciation of you as our principal and teacher.

Your predecessor, Mr. Fenwick, set a high standard for this school. You, we believe, have never let this standard fall, and even raised it to a higher degree. Never before have the people of this town evinced as deep an interest as they do at present in this school. Your untiring zeal gave birth to the "Patriot" of which we are proud and which we think compares favorably with any magazine of its kind. In whatever work you had to do you have always manifested a thoroughness which was apparent to us all. Not content to confine yourselves wholly to our educational welfare, you have also devoted much of your time in beautifying our school grounds and in increasing the means whereby we can enjoy ourselves while on them.

We have all learned with regret that this year probably marks the close of your stay with us. We hope that this may not prove true; but should it prove true, you may be assured that you will always possess the best wishes of Dorchester pupils and their parents, for your success wherever you may be.

Now Sir, before we part, permit us to present you with this token as a feeble appreciation of our admiration and esteem for you. And once more to assure you that our heartiest wish is that for the future your laurels may be many and your troubles few.

DEATHS

**JAMES CLAYTON
PINCOCK**

On February 20, 1976 at St. Boniface Hospital, Dr. James Clayton Pincock of 500 Centennial St., died in his 91st year.

He was predeceased by his devoted wife, Olive, in 1942. He is survived by one brother, Dr. T. Alex and one sister, Marion, both of Winnipeg; by two sons, George L. of Toronto, and Dr. J. Graham of Winnipeg; by two daughters, Margaret Gallimore of Brockville Ont., and Olive Shaw of Dartmouth N.S.; and by 13 grandchildren and 15 great-grandchildren.

The funeral service will be held at the Leatherdale-Gardiner Chapel, conducted by Rev. F. McNally on Tuesday, February 24, at 2:15 p.m. Interment will be in Elmwood Cemetery.

The pallbearers will be Gordon Muirhead, Murray McPherson, Bob Gordon, Fletcher Baragar, Gordon Pincock and Don Pincock.

Born in Little Bay Islands in 1885, he grew up in Newfoundland, graduating from St. John's Methodist College in 1902. He attended Mount Allison University in Sackville, N.B. receiving his B.A. in 1908 and M.A. in 1909. He taught school at Dorchester and Moncton, before arrival in Winnipeg in 1912 to become a mathematics teacher in the Winnipeg Collegiate. His 38 years service in the Winnipeg schools included these positions: teacher in high school, 1912-19; secretary to the Superintendent, 1919-21; Assistant Superintendent, 1921-35; Superintendent, 1935-50. He retired in 1950. He received an L.L.D. degree from Mt. Allison in 1935. At the time of his death he was an Hon. Member of the University Club, the Manitoba Educational Assn., the Winnipeg Schoolmaster's Club, the Canadian Mental Health Assn., the Canadian Educational Assn. He was also a Past-President of the Winnipeg Canadian Club and of the Maritime Association, a life elder of Westworth and Greenwood United Churches, and an active co-founder of the latter church. He was an able teacher and administrator, well-trained and experienced in classroom and office, and held in the high esteem and affectionate regard of the staff.

Leatherdale-Gardiner Funeral Chapel, 232 Kennedy St. in care of arrangements. Phone 942-5494.

PINCOCK, George Leyland — 84, of Halifax, passed away June 16, 2000. Born in Winnipeg, the son of the late Clayton and Olive (Stoddard) Pincock, he graduated with B.Sc. (Gold Medal) and M.Sc. degrees in Physics from the University of Manitoba, followed by a second M. Sc. from the School of Meteorology at the University of Toronto. He met his future wife, Sadie Boyle, while instructing a physics laboratory at Wellesley College, Winnipeg. Their first posting in the Canadian Meteorological Service (now part of Environment Canada) was to Victoria, followed by Vancouver, Ottawa, Metz (France), Ottawa again, Winnipeg and finally Toronto. He retired in 1978 from a senior position at the Director General level after a successful career of nearly 40 years. In 1973, they bought a summer home on the Moira River outside Tweed, Ontario. After his retirement, they moved there permanently and became active members of the community. In 1995, they moved to Halifax to be near family. George is survived by his wife, Sadie; his three sons and their wives, Douglas and Marilyn, James and Alexandra, all of Halifax; Fred and Sally, Brampton; brother, Graham, Winnipeg; sisters, Margaret Gallimore, Brockville; Olive Shaw, Halifax; nine Pincock grandchildren, (Barry, James, David, Lisa, Katherine, Christine, Christopher, Mark and Heather), and eleven great-grandchildren. A memorial service was held in Halifax on June 23, 2000. Donations may be made to the charity of your choice. Correspondence to Sadie Pincock, c/o J. A. Pincock, 26 Noble Court, Hubley, Nova Scotia, B3Z 1A7.

The Pincock Ancestry
Annex 15 – Sadie Boyle Lives Lived

There was an obituary placed in the Tweed Newspaper and this article was published later.

ail, Wednesday, January 27, 2010

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 ve.

LIVES LIVED

submissions:
 lives@globeandmail.com



**SADIE McELVENNA
 PINCOCK**

*Mother, grandmother, community
 builder, adventurer. Born
 Oct. 23, 1918, in Winnipeg.
 Died Oct. 18, 2009, in Halifax
 of natural causes, aged 90.*

Sadie Pincock was the youngest daughter of working-class Irish immigrants Joe and Agnes Boyle. Although times were tough during the Depression, Sadie told stories of trips to the beach, tennis matches and speed skating. She made light of such stories as her mother going to the grocery store to buy cracked eggs – but not too cracked – to save money.

Sadie's real adventures started in 1936 at Wesley College, where she met George Pincock, a physics laboratory instructor and her future husband. George earned his master's degree from the University of Toronto and became a meteorologist with the federal government in Vancouver. These must have been difficult years for Sadie, a vivacious young woman whose husband-to-be was away, but she never told stories of loneliness or hardship during that time.

George and Sadie married in Winnipeg in 1939. Their honeymoon included one of the first flights of Trans-Canada Air Lines from Winnipeg to Vancouver.

Travel and world experiences were ever-present in Sadie's life. Adventures included moving a family of three small boys from Vancouver to Ottawa by train, and three years living in Metz, France, where Sadie learned to speak French. Every holiday was used to its fullest to visit all the major sites of Europe. Later in life, George and Sadie visited China, Russia, Australia and South America.

Home, wherever that was at the time, was Sadie's pride and joy. While her priority was raising three sons – Doug, Jim and Fred – there was always time to be involved in the community. Sadie helped out at school and as a Girl Guides leader, and was a strong church supporter.

After George retired in 1976, he and Sadie moved from Toronto into a small house with a garden on the Moira River near Tweed, Ont. They continued travelling and became involved in the community, their church and curling. Sadie was always collecting stray cats and dogs.

As each of her sons was married, Sadie became a close confidant and friend to her daughters-in-law. Sadie and George welcomed each of their nine grandchildren for visits. While Sadie loved them all, she cherished her four granddaughters – the daughters she never had.

In 1995, Sadie and George moved to Halifax. They celebrated their 60th anniversary in 1999. George died in 2000.

In the last several years of her life, Sadie suffered from increasing dementia. While her body and heart were strong to the end, she lived in a world of lost memories. She died peacefully, with all her family members knowing that she had lived a full and adventurous life, and that she had contributed immeasurably to their well-being and success.

» Fred Pincock is Sadie's son.

globeandmail.com/facts

Visit our website for submission guidelines for Lives Lived.

End Notes

Chapter 1 (pp 1 – 8)

- ¹ Pincock, George; hand drawn chart. See Annex 1
- ² Pincock, Thomas Alexander; *MY - JOURNAL 1894-1973*
- ³ 1851 Census, See Annex 4 for copy
- ⁴ 1861 Census, See Annex 4 for copy
- ⁵ <http://www.lan-opc.org.uk/indexp.html>
- ⁶ 1871 Census, See Annex 4 for copy
- ⁷ Old Occupation Names; web site; <http://rmhh.co.uk/occup/index.html> . Last accessed March 8, 2013.
- ⁸ <http://www.leylandhistoricalsociety.co.uk/>
- ⁹ Pincock, Thomas Alexander; *MY - JOURNAL 1894-1973*
- ¹⁰ Pincock Family Archives. There are a number of photographs that are labelled as coming from this archive. The originals of these are held in various collections; William James Pincock, Olive Pincock Shaw and Douglas George Pincock and myself. I have digital copies of all these pictures.

Chapter 2 (pp 9 – 44)

- ¹ *History, Topography and Directory of Mid-Lancashire*, 1854, p 108
- ² Lancashire County Council, *Lancashire Character Assessment*, 2000 p 19
- ³ Farrer, William; *The Victorian History of the County of Lancaster*, Vol VI; 1906
- ⁴ Clarke, Stephen Reynolds; *The New Lancashire Gazetteer*; 1830 p 88
- ⁵ Clarke, Stephen Reynolds; *The New Lancashire Gazetteer*; 1830 p 89
- ⁶ Farrer, William; *The Victoria History of the County of Lancaster* Vol. VI; 1906
- ⁷ Clarke, Stephen Reynolds; *The New Lancashire Gazetteer*; 1830
- ⁸ Farrer, William; *The Victoria History of the County of Lancaster*, Vol. VI; 1906
- ⁹ *The Parliamentary Gazetteer of England and Wales*, Vol 1. 1851. While this Gazetteer was published in 1851 it only contains statistics from the 1831 census, with an Appendix with details of 1841 census.
- ¹⁰ Leyland Historical Society; <http://www.houghton59.fsnet.co.uk/fest%2001.htm>
- ¹¹ Farrer, William; *The Victoria History of the County of Lancaster* Vol. VI; 1906
- ¹² Clarke, Stephen Reynolds; *The New Lancashire Gazetteer*; 1830
- ¹³ *New and Comprehensive Gazetteer of England*, 1836
- ¹⁴ Farrer, William; *The Victoria History of the County of Lancaster* Vol. VI; 1906
- ¹⁵ Farrer, William; *The Victoria History of the County of Lancaster* Vol. VI; 1906
- ¹⁶ Web site; *Lancashire On Line Parish Clerks*; <http://www.lan-opc.org.uk/Leyland/standrew/index.html> . Last accessed October, 2014
- ¹⁷ Farrer, William; *The Victoria History of the County of Lancaster* Vol. II; 1906
- ¹⁸ White, Walter Stuart (Rev.); *The Register Book of Christenings, Weddings and Burials within the Parish of Leyland: 1653 to 1710*. The original registers were published in a book in 1891.
- ¹⁹ White, Walter Stuart (Rev.); *The Register Book of Christenings, Weddings and Burials within the Parish of Leyland: 1653 to 1710*, 1891.
- ²⁰ Euxton Parish Records, *Births 1812*, p 37 If you have difficulty reading the text here is a transcription;
“Abstract of Thurstan Pincock’s Will proved in the court of Exeter the 12th of February 1727. I Thurston Pincock of Euxton in the county of Lancaster Gent. Do

make this my last Will and Testament in manner form following. First I give and devise to my Brother Thomas Pincock of Euxton aforesaid Gent: & his heirs all that my part or share of a certain close of parcel of land called highfield lying in Euxton aforesaid containing two acres or thereabouts & also all that my parcel of waste ground in a certain land in Euxton aforesaid called old lane ~~both which~~ both which I purchased of Richard Tasker of Walton in le Dale in the said County yeoman William Tasker of Walton aforesaid & John Whiteley of Worden in the said County yeoman Upon Trust never the less that he & his heirs shall out of the yearly profits thereof pay the sum of twenty shillings a year forever unto the poor inhabitants of Euxton aforesaid. at the feast of the Nativity of our Saviour in every year after me decease and also upon this further trust that he and his heirs shall out of the yearly profits of the said land likewise pay to the Curate of the Chapel of Euxton aforesaid for the time being the like sum of twenty shillings a year so long as the said Chapel shall continue and remain under the Episcopal Government.

²¹ Farrer, William; *The Victoria History of the County of Lancaster* Vol. II; 1906 p 383

²² Kydd, Samuel; *History of the Factory Movement; Vol 1*; 1857, pp 7-8 This book was originally published anonymously with the author's name 'Alfred'.

²³ Lancashire County Council; *Leyland Historic Town Assessment Report* , 2006 pp14-15

²⁴ Lancashire County Council; *Leyland Historic Town Assessment Report* , 2006, p 15

²⁵ Lancashire County Council; *Leyland Historic Town Assessment Report* , 2006 p 2

²⁶ Watts, John; *The Facts of the Cotton Famine*; 1866, p 61

²⁷ Lancashire County Council; *Leyland Historic Town Assessment Report* , 2006 p 15

²⁸ http://www.cleo.net.uk/followtheyarn/timeline/events_1853.html ; last accessed February, 2014

²⁹ Watts, John; *The Facts of the Cotton Famine*; 1866, p 65

³⁰ Watts, John; *The Facts of the Cotton Famine*; 1866, p 99

³¹ Arnold, Sir R. Arthur; *The History of the Cotton Famine*; 1864, p. 11

³² Arnold, Sir R. Arthur; *The History of the Cotton Famine*; 1864, p. 11

³³ England and Wales 1861 Census, *Population Tables*, pp 627 – 633; web site <http://www.histpop.org/ohpr/servlet/Show?page=Home> Last access August 2014

³⁴ The changes in the Poor Laws were generated by what was then called the Speenhamland system. For a more in depth discussion of this system and its impacts see Hammond, J. L. and Hammond, Barbara; *The Village Labourer, 1760 – 1832*, 1920

³⁵ <http://www.workhouses.org.uk/>

³⁶ Watts, John; *The Facts of the Cotton Famine*; 1866,p 113

³⁷ Lancashire County Council; *Leyland Historic Town Assessment Report* , 2006 p 15

³⁸ Watts, John; *The Facts of the Cotton Famine*; 1866, p 114

³⁹ Watts, John; *The Facts of the Cotton Famine*; 1866, p 370

⁴⁰ Watts, John; *The Facts of the Cotton Famine*; 1866, p 227-228

⁴¹ Lancashire County Council; *Leyland Historic Town Assessment Report* , 2006 p 16

⁴² Kydd, Samuel; *History of the Factory Movement; Vol 1*; 1857, p 10

⁴³ Kydd, Samuel; *History of the Factory Movement; Vol 1*; 1857, p 16

⁴⁴ Kydd, Samuel; *History of the Factory Movement; Vol 1*; 1857, p 12

⁴⁵ Plener, Ernst; *The English Factory Legislation*; 1873, p 2

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- ⁴⁶ Kydd, Samuel; *History of the Factory Movement; Vol I*; 1857, p 22
⁴⁷ Kydd, Samuel; *History of the Factory Movement; Vol I*; 1857, p 85
⁴⁸ Kydd, Samuel; *History of the Factory Movement; Vol II*; 1857, p 65
⁴⁹ Chapman, Sydney J.; *The Lancashire Cotton Industry*; 1904, p 92
⁵⁰ Plener, Ernst; *The English Factory Legislation*; 1873, p 35

Chapter 3 (pp 45 – 84)

- ¹ The Preston Chronicle and Lancashire Advertiser; July 18, 1874 obtained from www.findmypast.co.uk Last accessed December, 2012
- ² Cornish, George Henry; *Cyclopaedia of Methodism in Canada*, Vol. I; 1881
- ³ Church of Later Day Saints; *Newfoundland Methodist parish registers; Little Bay Islands*, October 1, 1874. <https://familysearch.org/search/collection/1793777> Last accessed October 2014
- ⁴ Cornish, George Henry; *Cyclopaedia of Methodism in Canada*, Vol. I; 1881
- ⁵ Twillingate Sun, July 15, 1880 p2
- ⁶ Beardsall, Sandra; *Methodist Practices in Outport Newfoundland*, 1996 p 102; as quoted from the *Methodist Monthly Greeting*, November 1891
- ⁷ Newfoundland Newspaper Transcript, July 6, 1878. This information was provided by Joanne Rooney; however I have not determined the exact name of newspaper or source.
- ⁸ Pincock, Thomas Alexander; *MY - JOURNAL 1894-1973*. I have not discovered her parents or her precise relationship to Captain Bob Bartlett.
- ⁹ Pincock, Thomas Alexander; *MY - JOURNAL 1894-1973*
- ¹⁰ Pincock Family Archives
- ¹¹ Cornish, George Henry; *Cyclopaedia of Methodism in Canada*, Vol. I; 1881
- ¹² Lovell Publishing; *Gazetteer of British North America*; 1874. There are a number of descriptions of communities extracted from this publication. I have not provided a footnote for each one.
- ¹³ "Newfoundland, Vital Statistics, 1753-1893." Images. *FamilySearch*. <http://FamilySearch.org> : accessed 2014. Citing Vital Statistics Division. Provincial Archives, St.John's.
- ¹⁴ Newfoundland Vital Statistics, 1753-1893; both Petites and Moreton's Harbour
- ¹⁵ Twillingate Sun July 21, 1881, p3
- ¹⁶ Twillingate Sun; June 30, 1882
- ¹⁷ Twillingate Sun September 1, 1881 p2
- ¹⁸ Twillingate Sun September 8, 1881 p2
- ¹⁹ Twillingate Sun September 29, 1881 p3
- ²⁰ Twillingate Sun: September 8, 1882, p3
- ²¹ Pincock, Thomas Alexander; *MY - JOURNAL 1894-1973*. I have not discovered the exact date of death. This story must have been passed down as family lore since Thomas was not yet born.
- ²² These glimpses into the personal emotions of Clayton and Margaret are from an interview with Olive Pincock Shaw.
- ²³ Stirling, William Alexander; *An Encouragement to Colonies*; 1624, p. 25. The book is written in old English which I have edited to be more readable. The original is as follows:
The firft houfes for a habitation were built in Cupids
Coue within the Bay of Conception, where people did dwell
for fundry yeeres together, and fome well fatisfied both for

pleasure, and profit, are dwelling there still, finding small difference between the seasons of the year in that Climate, and here.

²⁴ Prowse, D. W.; *A History of the Churches of Newfoundland*, 1895, p 38

²⁵ Sutherland, Alexander; *The Methodist Church and Missions in Canada and Newfoundland*; 1906, p 82

²⁶ Johnson, D. H.; *History of Methodism in Eastern British America*; 1925, p 11

²⁷ Johnson, D. H.; *History of Methodism in Eastern British America*; 1925, p 248

²⁸ Cornish, George Henry; *Cyclopaedia of Methodism in Canada*, Vol. I; 1881

²⁹ Cornish, George Henry; *Cyclopaedia of Methodism in Canada*, Vol. I; 1881 p 522

³⁰ Johnson, D. H.; *History of Methodism in Eastern British America*, 1925 p 249

³¹ Johnson, D. H.; *History of Methodism in Eastern British America*, 1925 p 248

³² Johnson, D. H.; *History of Methodism in Eastern British America*, 1925 p 249

³³ Beardsall, Sandra; *Methodist Practices in Outport Newfoundland*, 1996 p 200

³⁴ Twillingate Sun, June 20, 1885 p 2

³⁵ Beardsall, Sandra; *Methodist Practices in Outport Newfoundland*, 1996 p 145

This quote and the description in the following paragraphs on conversion and back sliding are taken from pages 145 to 154.

³⁶ Most of this information taken from

<http://www.heritage.nf.ca/society/education.html>

³⁷ Cornish, George Henry; *Cyclopaedia of Methodism in Canada* Vol. I, p 522; This information is actually from the 1878 Conference Report

³⁸ Newfoundland; *Year book and Almanac of Newfoundland*, 1919, p 183

³⁹ Cornish, George Henry; *Cyclopaedia of Methodism in Canada* Vol. II, pp 15-42

⁴⁰ St. John's Evening Telegram; March 9, 1906

⁴¹ Johnson, D. H.; *History of Methodism in Eastern British America*; 1925 p 332

⁴² Johnson, D. H.; *History of Methodism in Eastern British America*; 1925 p 317

⁴³ Memorial Univeristy Archives

<http://collections.mun.ca/cdm4/description.php?phpReturn=typeListing.php&id=96>

⁴⁴ Church of Later Day Saints, *Newfoundland Methodist parish registers; Little Bay Islands*. Web site <https://familysearch.org/search/collection/1793777> Last accessed October 2014.

⁴⁵ *Encyclopedia of Newfoundland and Labrador*, 1981 - 1994, Vol. IV p 298. This encyclopedia is available at

http://collections.mun.ca/cdm4/browse.php?CISOROOT=%2Fcms_enl

⁴⁶ Johnson, D. H.; *History of Methodism in Eastern British America*; 1925 p 262

⁴⁷ Johnson, D. H.; *History of Methodism in Eastern British America*; 1925 p 319

⁴⁸ Both pictures taken from

<http://www.library.mun.ca/qeii/cns/photos/geogphotoseries.php>

⁴⁹ The Joseph Laurence Collection, http://www.collectionscanada.gc.ca/eppp-archive/100/200/301/ic/can_digital_collections/nfld/index.html . The first web site provides more information on Joseph Laurence including a biography, while the second web site has a full copy of the book.

<http://collections.mun.ca/cdm4/document.php?CISOROOT=/archives&CISOPTR=474&REC=1> . Both web sites were last accessed in April, 2014.

⁵⁰ Twillingate Sun, February, 1889

⁵¹ Newfoundland; *Year book and Almanac of Newfoundland*, 1890, p 118.

⁵² Newfoundland; *Year book and Almanac of Newfoundland*, 1917, p 170

⁵³ Johnson, D. H.; *History of Methodism in Eastern British America*, 1925, pp 255-58

Regrettably the building which the Pincock family knew; which was built in 1894 was destroyed by fire in 1924 with the loss of invaluable records and furnishings.

⁵⁴ Johnson, D. H.; *History of Methodism in Eastern British America*, 1925 p 290

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- ⁵⁵ Courtesy of William James (Jim) Pincock
⁵⁶ Lench, Charles; *The Story of Methodism in Bonavista*, 1919; p 96
⁵⁷ Newfoundland; *Year book and Almanac of Newfoundland*, 1898, pp 169-70
⁵⁸ Johnson, D. H.; *History of Methodism in Eastern British America*, 1925 p 414
⁵⁹ The Joseph Laurence Collection
⁶⁰ Johnson, D. H.; *History of Methodism in Eastern British America*, 1925 p 300
⁶¹ Johnson, D. H.; *History of Methodism in Eastern British America*, 1925 p 304
⁶² Johnson, D. H.; *History of Methodism in Eastern British America*, 1925 p 277
⁶³ The Joseph Laurence Collection
⁶⁴ Newfoundland, *Year book and Almanac of Newfoundland*, 1905, p 219
⁶⁵ St. John's Evening Telegram, June 25, 1904
⁶⁶ Johnson, D. H.; *History of Methodism in Eastern British America*, 1925 p 275
⁶⁷ *Lancashire Daily Post*; July 14, 1904 found on www.britishnewspaperarchive.co.uk . Last accessed July, 2014
⁶⁸ Newfoundland; *Year book and Almanac of Newfoundland*, 1905, p 136
⁶⁹ Johnson, D. H.; *History of Methodism in Eastern British America*, 1925 p 270
⁷⁰ Newfoundland; *Year book and Almanac of Newfoundland*, 1910, p 264
⁷¹ Newfoundland; *Year book and Almanac of Newfoundland*, 1912, p 161
⁷² Twillingate Sun, January 24, 1914, p 4
⁷³ Pincock Family Archives
⁷⁴ Newfoundland; *Year book and Almanac of Newfoundland*, 1917, pp 289-90
⁷⁵ All this information has been taken from Winnipeg City Directories, 1918 – 1932. Available at <http://peel.library.ualberta.ca/index.html> . Last accessed January 8, 2013
⁷⁶ Interview with Aunt Olive; September 30, 2012
⁷⁷ Extracted from Google Earth
⁷⁸ Pincock Family Archives

Chapter 4 (pp 85 – 106)

- ¹ MY - JOURNAL 1894-1973; Thomas Alexander Pincock
² England & Wales; *National Probate Calendar (Index of Wills and Administrations)*, 1861-1941, www.ancestrylibrary.com 1914, p 401
³ *Yorkshire Evening Post*; February 3, 1914 as found on www.britishnewspaperarchive.co.uk . Last accessed July, 2014
⁴ Pincock; Thomas Alexander; *MY - JOURNAL 1894-1973*
⁵ Wolverhampton Red Book, 1914 p 6
⁶ England & Wales; *National Probate Calendar (Index of Wills and Administrations)*, 1861-1941, www.ancestrylibrary.com 1916, p 475
⁷ *Birmingham Gazette*; May 22, 1916 found on www.britishnewspaperarchive.co.uk . Last accessed July, 2014
⁸ England & Wales; *National Probate Calendar (Index of Wills and Administrations)*, 1861-1941, www.ancestrylibrary.com 1926, p 649
⁹ England & Wales; *National Probate Calendar (Index of Wills and Administrations)*, 1861-1941, www.ancestrylibrary.com 1930, p 667
¹⁰ Google Earth
¹¹ *Bristol Mercury*; June 22, 1898, p5 found on www.findmypast.co.uk . Accessed December, 2012
¹² Pincock; Thomas Alexander; *MY - JOURNAL 1894-1973*
¹³ *Western Daily Press*; Bristol; April 30, 1931, p1 found on www.findmypast.co.uk . Accessed December, 2012

¹⁴ England & Wales; *National Probate Calendar (Index of Wills and Administrations)*, 1861-1941, www.ancestrylibrary.com, 1931, p 724

¹⁵ *Western Daily Press and Bristol Mirror*; February 28, 1933, p1 found on www.findmypast.co.uk . Accessed December 2012

¹⁶ England & Wales; *National Probate Calendar (Index of Wills and Administrations)*, 1861-1941, www.ancestrylibrary.com, 1933, p 754

¹⁷ MY - JOURNAL 1894-1973; Thomas Alexander

¹⁸ England & Wales; *National Probate Calendar (Index of Wills and Administrations)*, 1861-1941, www.ancestrylibrary.com, 1920, p 537

¹⁹ Pincock, Thomas Alexander; *MY - JOURNAL 1894-1973*

²⁰ This is the reference for the death certificate found at www.lancashirebmd.org.uk ; last accessed January 26, 2014;

Lancashire Death indexes for the years: 1868

Surname	Forename(s)	Age	Sub-District	Registers At	Reference
PINCOCK	Thomas	3	Longton	Preston	LONG/8/65

²¹ While I have copies of several directories, the identification of the Refuge Assurance Co Ltd is as follows: William – 1888 Leeds Directory; Robert – 1892 Wolverhampton Directory; John – 1902 Bristol Directory; from <http://www.historicaldirectories.org/hd/>

²² Clegg, C.; *Friend in Deed*, 1958. This book was issued on the centenary of the company originally known as *Refuge Friend in Deed Life Assurance and Sick Fund Friendly Society*.

²³ www.wikipedia.com ; Access “Refuge Assurance Company” and “Palace Hotel”. Last accessed August, 2014.

Chapter 5 (pp 107 – 126)

¹ St Andrew Church, Marriage Records

² Pincock Family Archives.

³ St Andrew Church, Burial Records

⁴ St Andrew Church, Burial Records

⁵ St Andrew Parish Records, On line Parish Clerks, <http://www.lan-opc.org.uk/indexe.html>

⁶ Clarke, Stephen Reynolds; *The New Lancashire Gazetteer*, 1830; p 50

⁷ St Andrew Parish Records, On line Parish Clerks, <http://www.lan-opc.org.uk/indexe.html>

⁸ St Andrew Parish Records

⁹ <http://www.findmypast.co.uk/search/census/1841/person>

¹⁰ These are the references for the death certificates found at www.lancashirebmd.org.uk ; last accessed January 26, 2014;

Lancashire Death indexes for the years: 1863

Surname	Forename(s)	Age	Sub-District	Registers At	Reference
PINCOCK	Mary	71	Leyland	Preston	LEY/10/29

Lancashire Death indexes for the years: 1864

Surname	Forename(s)	Age	Sub-District	Registers At	Reference
PINCOCK	William	82	Leyland	Preston	LEY/10/69

¹¹ Correspondence received through John Pincock from Cynthia Pincock who married Edward Spencer. See file "Pincock of Heapy John and Betty. This same information is provided in book;

Moss, Verla Pincock; *Pincock History*, 1992, pp 4-5

¹² A full biography and other information on this family is provided in a blog <http://euxtonhome.blogspot.ca/2008/05/john-pincock-and-isabella-douglas.html> ; last accessed December, 2012

Chapter 6 (pp 127 – 178)

¹ Newfoundland, Council of Higher Education; 1898-99 Part I; pp 21-22

² Newfoundland, Council of Higher Education; 1898-99 Part II; pp 31, 38, 47

³ www.measuringworth.com This is a very useful site for calculating the relative values of money in terms of various indeces.

⁴ St. John's Evening Telegram; September 22, 1899

⁵ St. John's Evening Telegram; September 13, 1900

⁶ St. John's Evening Telegram; September 14, 1903

⁷ The Feildian, Oct-Nov, 1903, p 6

⁸ Mount Allison University, *The Argosy*, Vol 35, No. 1, October 1908, p 22

⁹ Ship Manifest, <http://www.collectionscanada.gc.ca/databases/passenger/001045-130-e.html>

¹⁰ <http://www.theshipslist.com/index.html>

¹¹ The Sun, St John, NB, December 27, 1906, p 6

¹² St John's Daily News, June 8, 1907 (report from Harbour Grace dated June 6, 1907) http://nl.canadagenweb.org/dailynews_june1907.htm

¹³ St John's Daily News, June 8, 1907 (report from Harbour Grace dated June 6, 1907)

¹⁴ Mount Allison University Archives, *The Argosy*, 1908, facing p 356

¹⁵ Ship Manifest

¹⁶ Pincock, J. G. Papers; *Student Testimonial*, 1910

¹⁷ Pincock, J. G. Papers; *Marriage Certificate*, 1912

¹⁸ The Winnipeg Evening Tribune, November 19, 1942, p 5

¹⁹ University of New Brunswick Archives. Associate Alumnae only indicates that it was a women's organization; only a few women had been selected for the male dominated alumni association; as a result a women's Associated Alumni organization was created. Also Hansen, Linda Squiers; *Those Certain Women* (1982). The book describes the history of the Associated Alumnae from its inception in 1910 through to 1980/1981. I have an electronic version of this book.

²⁰ University of New Brunswick Archives

²¹ University of New Brunswick Archives

²² Pincock, J.G. *Papers*

²³ Source unknown, copied from Globe and Mail, September 14, 2011

²⁴ Canada; *Census of Prairie Provinces*, 1918, p 119

²⁵ Canada; *Census of Prairie Provinces*, 1918, p 143

²⁶ Canada; *Fifth Census of Canada, 1911, Vol. VI Occupations of the People* 1913, pp 275 - 286

²⁷ Chafe, J. W., *An Apple for the Teacher : a centennial history of the Winnipeg School Division*; 1967, p 103

²⁸ <http://www.mhs.mb.ca/docs/sites/winnipegcollegiateinstitute.shtml>

- ²⁹ Pincock Family Archives
- ³⁰ The first photo is from Pincock Family Archives while the second picture was taken by me in 2012; Pincock, Fred; *Papers*.
- ³¹ Jones, E. W., *Influenza 1918*; p 43
- ³² Chafe, J. W., *Chalk, Sweat and Cheers; a History of the Manitoba Teachers' Society*; 1969, p 28
- ³³ Jones, E. W., *Influenza 1918*; 2007, pp 13, 18
- ³⁴ Interview with Aunt Olive; January 30, 2012
- ³⁵ Masters, D. C., *The Winnipeg General Strike*, 1950
- ³⁶ Two sources have been used which show the divergent views of the local press; Western Labour News; June 23, 1919, p 1 and Winnipeg Telegram Strike Editions; June 23, 1919, pp 1, 5. Copies of these documents are available in my computer files.
- ³⁷ The Canadian Encyclopedia, 1985, p 1954
- ³⁸ Penner, Norman, (Ed.); *Winnipeg 1919, The Strikers' Own History of the Winnipeg General Strike*, 1973; this book is actually a day-to-day description of events written by the organizers of the strike.
- ³⁹ Masters, D. C., *The Winnipeg General Strike*, 1950, p 134
- ⁴⁰ Chafe, J. W., *An Apple for the Teacher : a centennial history of the Winnipeg School Division*, 1967, p 66-67
- ⁴¹ Chafe, J. W., *An Apple for the Teacher : a centennial history of the Winnipeg School Division*, 1967, p 93
- ⁴² Chafe, J. W., *An Apple for the Teacher : a centennial history of the Winnipeg School Division*, 1967, p 95-96
- ⁴³ Chafe, J. W., *Chalk, Sweat and Cheers; a History of the Manitoba Teachers' Society*, 1969, p 96
- ⁴⁴ Pincock Family Archives.
- ⁴⁵ Patterson, D. A. and Crossin, A. L., *Next Stop, Winnitoba – The Story of a Summer Resort*, 1971. I have used this book throughout this part to provide background and specific information on the Pincock activities at Winnitoba.
- ⁴⁶ Family Archives, date unknown, but it has not changed in 75 years
- ⁴⁷ Patterson, D. A. and Crossin, A. L., *Next Stop, Winnitoba – The Story of a Summer Resort*, 1971, p 160. While it was a common belief in Newfoundland at the time that Cabot landed at Bonavista, more modern research disputes this fact. It does not detract from Clayton's opinion that Lake Florence was a 'good vision' on every visit, but especially each year in the spring on the occasion of the first visit.
- ⁴⁸ Pincock Family Archives
- ⁴⁹ Chafe, J. W., *An Apple for the Teacher : a centennial history of the Winnipeg School Division*, 1967, p 138
- ⁵⁰ Pincock, J. G. Papers
- ⁵¹ Mount Allison University Archives; *Mount Allison Record*; Vol. xviii No. 2; Jan-May 1935, p 61
- ⁵² Chafe, J. W., *An Apple for the Teacher : a centennial history of the Winnipeg School Division*, 1967, p 125
- ⁵³ Winnipeg Evening Tribune, February 1, 1940, p 11
- ⁵⁴ Winnipeg Evening Tribune, April 15, 1942, p 3
- ⁵⁵ Winnipeg Evening Tribune, November 19, 1942, p 5
- ⁵⁶ Chafe, J. W., *An Apple for the Teacher : a centennial history of the Winnipeg School Division*, 1967, p 124
- ⁵⁷ <http://www.worldcat.org> . I have copies of all these books in my library, except the 1926 Geometry book.
- ⁵⁸ Pincock, J. G. Papers; *Manitoba Teacher*, September-October 1950 Issue, pp 10-11
- ⁵⁹ New Brunswick Archives, St John Daily News, June 6, 1882

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- ⁶⁰ Interview with Aunt Olive; January 30, 2012. She has a picture of tombstone, presumably somewhere in Chatham
- ⁶¹ Both photographs are from the Pincock Family Archives
- ⁶² Newfoundland, Council of Higher Education; 1898-99 Part II; pp 26, 30
- ⁶³ Interview with Aunt Olive, October 15, 2014
- ⁶⁴ SS Kyle Manifest, May 11, 1917; www.ancestry.ca
- ⁶⁵ Interview with Marg Carr; February 23, 2012
- ⁶⁶ Pincock Family Archives
- ⁶⁷ Mount Allison University Archives, R. C Archibald fonds, 5501/6/1/14, p 66
- ⁶⁸ Pincock Family Archives
- ⁶⁹ Pincock, J. G. Papers
- ⁷⁰ Mount Allison University Archives
- ⁷¹ University of Waterloo Archives; Maines Pincock Family Fonds; as quoted in Newmaster, Sharon; *Trails of Truth; A Feminist Recovery of Life-Writing of Canadian Spiritualist Jenny O'Hara Pincock*; pp26-7
- ⁷² University of Waterloo Archives; Maines Pincock Family Fonds, <http://www.lib.uwaterloo.ca/discipline/SpecColl/archives/mainespincokfamily.html> Web site last accessed April, 2014. I have not researched Iowa records, but it may be possible to find a record of the marriage in that state's records.
- ⁷³ Pincock Family Archives; this is the same picture that was the frontispiece of Pincock, Jenny O'Hara; *The Trails of Truth*; 1930, date of picture unknown
- ⁷⁴ Newmaster, Sharon; *Trails of Truth; A Feminist Recovery of Life-Writing of Canadian Spiritualist Jenny O'Hara Pincock*; 1993; Annex 2
- ⁷⁵ Interview with Marg Carr; February 23, 2012
- ⁷⁶ Pincock Family Archives
- ⁷⁷ Wigney, Edward H.; *Guest of the Kaiser*, 2008; p 33
- ⁷⁸ There are several books which I have found on the Internet Archive (www.archive.org) including O'Brien, Jack; *Into the Jaws of Death*, 1918; MacDonald, Frank Cecil; *The Kaiser's Guest*, 1918; McMullen, Fred and Evans, Jack; *Out of the Jaws of Hunland*, 1918.
- ⁷⁹ Most of this information taken from Walter Carr's Military records; National Library and Archives of Canada; *RG 150, Ministry of the Overseas Military Forces of Canada Fonds, Accession 1992-93/166, box 1516, file "Carr, Walter Edmond", Regimental Number: 424452*
- ⁸⁰ Winnipeg City Directory, 1949; p 483
- ⁸¹ Except for the information from various Winnipeg Directories, this information has been provided by Marg Carr; see Fred Pincock Papers
- ⁸² <http://ngb.chebucto.org/Cemetery/cem-ochre-pit-cv-uc-bdv.shtml>
- ⁸³ St. John's Evening Telegram; September 23, 1905
- ⁸⁴ St. John's Evening Telegram; August 31, 1908
- ⁸⁵ <http://ngb.chebucto.org/Parish/brigus-uc-bap-1888-1902-pdg.shtml>
- ⁸⁶ Mount Allison University Archives. The picture was taken in 1908 and the write up is from The Argosy, Vol XL, No. 1 (October 1913)
- ⁸⁷ Information provided by Marg Carr; see Fred Pincock Papers
- ⁸⁸ St. John's Evening Telegram; September 1, 1911
- ⁸⁹ Most of this information taken from Thomas Alexander Pincock's Military records; National Library and Archives of Canada; *RG 150, Ministry of the Overseas Military Forces of Canada Fonds, Accession 1992-93/166, box 7840, file "Pincock, Thomas Alexander", Regimental Number: 531729*

⁹⁰ Library and Archives of Canada; *War Diaries, 11th Canadian Field Ambulance Unit*; August 1918, p 4

⁹¹ Obituary, Ida Bernice Pincock; date of publication and newspaper unknown; original obtained from Marg Carr; see Fred Pincock Papers

⁹² Kavanagh, Martin; *The Assiniboine basin: A social study of the discovery, exploration and settlement of Manitoba*, 1946, p 251

⁹³ http://www.mhs.mb.ca/docs/people/pincock_ta.shtml ; last accessed October, 2014

⁹⁴ http://www.winnipeg.ca/ppd/cemeteries/Brookside/BrooksidePI_PN.html ; last accessed January 31, 2014

⁹⁵ Pincock, Fred; Photo Archive

Chapter 7 (pp 179 – 222)

¹ Pincock Family Archives; Douglas Pincock has original photographs and the medal as well.

² Pincock George, *Papers*. The information on his education and early career has been taken from his papers, which I have in my possession.

³ Interview with Aunt Olive, date unknown

⁴ Pincock Family Archives

⁵ Patterson, D. A. and Crossin, A. L., *Next Stop, Winnitoba – The Story of a Summer Resort*, 1971, p 145.

⁶ Pincock Family Archives

⁷ Technically the Act was passed by Parliament in 1936, but first flights in 1937. *The Canadian Encyclopedia, Vol. I*; p 31

⁸ Morley, Thomas, *Metmen in Wartime, Meteorology in Canada 1939-1945*, 2001, p 327

⁹ Pincock Sadie, *Papers*; The information on her early childhood and education have been taken from her papers, which I have in my possession.

¹⁰ Pincock Family Archives

¹¹ Google Earth

¹² Pincock, Sadie, *Papers*

¹³ Pincock Family Archives

¹⁴ Pincock Family Archives

¹⁵ Thomas, Morley; *A Brief History of Meteorological Services in Canada Part 1: 1839-1930*; Atmosphere Volume 9 Number 1 1971

¹⁶ Winnipeg Tribune; October 28, 1939; p 11

¹⁷ Pincock, George, *Papers*

¹⁸ Pincock Family Archives

¹⁹ Pincock, Sadie, *Papers*

²⁰ Pincock, George, *Papers*; 1955 application for promotion

²¹ Pincock Family Archives

²² Pincock, Sadie, *Papers*

²³ Pincock, George, *Papers*; 1959 application for promotion

²⁴ Pincock, George, *Papers*; Letter of recommendation from Group Captain Newson; February 5, 1959

²⁵ Google Earth

²⁶ Pincock Family Archives

²⁷ A scanned version of this report is available in Fred Pincock Papers

²⁸ Google Maps

²⁹ Pincock Family Archives. I have original of this photo

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- ³⁰ Pincock Family Archives
³¹ Pincock Family Archives
³² Pincock, Fred Photo Archive
³³ Pincock Family Archives
³⁴ Pincock, JG; *Papers*, Photo Album
³⁵ Brockville Recorder and Times; February 24, 2009. Obituary found on www.yourlifemoments.ca Last accessed January 2013
³⁶ Pincock, JG; *Papers*; Letter from his brother George dated March 18, 1943
³⁷ Google Earth; image capture January, 2013
³⁸ Pincock, JG; *Papers*; Photo Album
³⁹ University of Winnipeg web site, <http://www.uwinnipeg.ca/index/future-about-history> . Last accessed January 14, 2013
⁴⁰ Pincock Family Archives
⁴¹ Pincock, Fred Papers; *Pincock_Olive_Conversation_October_2014*
⁴² Pincock Family Archives
⁴³ Pincock Family Archives
⁴⁴ Pincock Family Archives
⁴⁵ Maritime Centre for the Performing Arts; web site <http://maritimeconservatory.com/Music/Department/category/lower-strings-department> last accessed October, 2014

Chapter 8 (pp 223 – 228)

- ¹ McRae, John, *In Flanders Fields*; first published December 8, 1915 in Punch Magazine

Annexes (pp 229 – 288)

Annex 1

- ¹ Pincock, George, *Papers*

Annex 2

- ¹ Farrer, William; *The Victoria History of Lancaster*, Vol. VI; 1906
² Online Parish Clerks Lancashire; <http://www.lan-opc.org.uk/indexe.html>
³ Online Parish Clerks Lancashire
⁴ Lancashire County Council website
<http://www.lancashire.gov.uk/environment/oldmap/>
⁵ <http://www.lancashire.gov.uk/environment/oldmap/>
⁶ <http://www.lancashire.gov.uk/environment/oldmap/>
⁷ Web site www.streetmap.co.uk
⁸ Memorial University, Digital Archives; <http://collections.mun.ca/index.php>

Annex 3

- ¹ Farrer, William; *The Victoria History of Lancaster*, Vol II; 1906

Annex 4

¹ Website www.ancestry.ca. All census forms were obtained free of charge through public access at Oakville Public Library.

Annex 5

¹ Online Parish Clerks Lancashire; <http://www.lan-opc.org.uk/indexe.html> Records were transcribed from original St. Andrew Church, Leyland records. All records were also verified at Lancashire BMD; <http://www.lancashirebmd.org.uk/index.php>

Annex 6

¹ All Family Charts are from software program and data held in Fred Pincock genealogy files

Annex 7

¹ Watts, John; *The Facts of the Cotton Famine*, 1866, pp 161-168

Annex 8

¹ The map is a composite from the Atlas of Canada web site
<http://atlas.nrcan.gc.ca/site/english/index.html>

Annex 9

¹ Pincock, Thomas Alexander; MY - JOURNAL 1894-1973;
² Encyclopedia of Newfoundland and Labrador; p 302. Digital copy found at Digital Archives Initiative of Memorial University St. John's; website
<http://collections.mun.ca/index.php>

Annex 10

¹ This write up is extracted from the Mount Allison University publication, The Argosy, Volume 35, No. 1 (October, 1908)

Annex 11

¹ Newfoundland Vital Statistics 1753-1893; Petites (Methodist) Parish records, www.familysearch.org
² Newfoundland Vital Statistics 1753-1893; Petites (Methodist) Parish records, www.familysearch.org
³ Newfoundland Vital Statistics 1753-1893, Moreton's Harbour (Methodist) Parish records, www.familysearch.org
⁴ Newfoundland Vital Statistics 1753-1893, Little Bay Islands (Methodist) Parish records, www.familysearch.org
⁵ Newfoundland Vital Statistics 1753-1893, Little Bay Islands (Methodist) Parish records, www.familysearch.org

⁶ Newfoundland Vital Statistics 1753-1893, Western Bay (Methodist) Parish records, www.familysearch.org

⁷ Newfoundland Vital Statistics 1753-1893, Western Bay (Methodist) Parish records, www.familysearch.org

⁸ Newfoundland Vital Records 1840-1949, Page 120, Certificate #644601, www.familysearch.org

⁹ Newfoundland Vital Records, 1840-1949, Page 367, Certificate #633698, www.familysearch.org

Annex 12

¹ Pincock, J. G.; *Genealogy Papers*.

Annex 13

¹ Pincock, Fred; *Genealogy Papers*; first published in the Winnipeg Free Press, February 23, 1976, page 42.

Annex 14

¹ Pincock, Fred; *Genealogy Papers*; first published in the Toronto Globe and Mail, date unknown.

Annex 15

² Pincock, Fred; *Genealogy Papers*; first published in the Toronto Globe and Mail, January 27, 2010