



UPCOMING EVENTS

Peterborough Historical Society Monthly Meeting

Tuesday, November 20:
Don Willcock,
"Peterborough
Remembers Her Fallen:
The Citizens' War
Memorial."

Hutchison House Events

Heritage Luncheons
November 7

Christmas Market
Saturday, November 24

Charles Dickens'
"A Christmas Carol"
in the
Keeping Room
Saturday, December 8

Dylan Thomas
recording of
"A Child's
Christmas in Wales"
and
"The Gift of the Magi"
Sunday, December 9

IMPORTANT REMINDER: PETERBOROUGH HISTORICAL SOCIETY MONTHLY MEETINGS. The monthly meetings and lectures are on the **third Tuesday of the month: September, October, November, January, February, March and May at 7:30 p.m., Lion's Community Centre, 347 Burnham Street.** Note that we are returning to the Lion's Centre for the 2018-2019 season.

**"PETERBOROUGH REMEMBERS HER FALLEN:
THE CITIZENS' WAR MEMORIAL"**
Tuesday, 20 November 2018,
Lion's Community Centre, 347 Burnham Street,
7:30 p.m.

The Peterborough Historical Society monthly meeting in November marks the centenary of the Armistice ending the First World War in November 1918. The Cenotaph in Confederation Park across from City Hall has an illustrious history: it was designed by the same Canadian sculptor and architect, Walter Seymour Allward, who designed the magnificent Vimy War Memorial near Arras, France. Remembrance Day 2018 marks the 90th anniversary of the Citizens' War Memorial: it was first used on 11 November 1928 in a ceremony marking the decade of peace after the Armistice. Using archival materials and images, **Don Willcock**, local historian and Past President of the Peterborough Historical Society, will relate the story of Peterborough's "Citizens' War Memorial." All welcome.



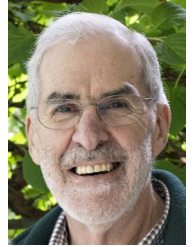
War Memorial plaque commemorates
chivalry not tragedy

War Memorial by Walter Seymour
Allward, Confederation Park



From the President ...

Dale Standen



The increasing complexity of our society has been accompanied, understandably, by increased regulation. It is tempting to imagine a simpler time long ago, less vexed by what may appear to be petty or needless rules. However, there is much in the by-laws of a century or more ago to suggest that the idea of an unencumbered past is illusory.

A Peterborough by-law of 1879, "...to provide for the better government of the Town of Peterborough, and for the preservation of order..." outlined many restrictions on behavior in public places and for public safety. Many prohibitions are not surprising, such as those that forbade smoking in stables and carpentry shops, required twice-annual chimney cleaning (more frequently in manufactories), and compelled citizens to assist in fire-fighting. There was to be no destruction of trees on public property. We may understand noise restrictions that forbade "Charivaris or other disturbances," including fireworks within the town. Rules of the road reflected the horse-and-buggy era: speed limits (no galloping or "immoderate rate"); no driverless horses or carriages (all unattended horses were to be secured); reduced speed at intersections; and, at least two bells on the harness or sleigh. Reckless practices were definitely out: no training or breaking of horses on town streets. Parking was obviously an issue, limited to the time taken to do one's business, and not allowed in front of any other property. Parking or driving on the sidewalks was illegal. The Blue Laws, of course, banned prostitution, gambling and drunk or disorderly conduct. Victorian prudery (still with us) banned "bathing in an exposed situation, in daylight in the said town."

The sanitation movement is reflected in the requirement "That no person shall cast or throw or cause to be cast or thrown, on any street, road, lane or highway, in the said town any dirt, filth, carcasses (sic) of animals or rubbish; and no person shall commit any nuisance in any such place." Nuisance was a euphemism for sewage and in this context meant urination or defecation.

Those who pine for a supposedly less restrictive past may wish to ponder the rules for pedestrians. "Any person or persons in meeting and passing another and others shall pass on the right, and any person or persons overtaking another or others and passing must pass on the left, and any person or persons wilfully (sic) offending against this provision, whereby any confusion or disturbance is occasioned, shall be liable to the penalty hereinafter provided.... Three or more persons shall not stand in a group or near to each other on any street or sidewalk in such a manner, to obstruct a free passage for foot passengers after a request to move on..." (by an authorized city official).

The maximum penalty for any of the above violations was \$50, a considerable sum in 1879.

MEMBERSHIP RENEWED?

If you have renewed your PHS membership for 2019, THANK YOU! If not, please complete and return the enclosed membership form. Memberships are the life blood of the Society that support the informative monthly *Bulletin*, the speaker series, the publication of an annual historical booklet, and other initiatives that preserve and celebrate the region's history.

October 2018 PHS Public Meeting A History of Typhus and Terror

With the memory of the SARS outbreak and the fear it caused still fresh in peoples' minds, Professor Kevin Siena's lecture to the October meeting of the Peterborough Historical Society was a timely reminder that there is a long history of infectious diseases and public apprehension. Professor Siena's talk, "A History of Typhus and Terror," explored the impact of typhus and how the medical profession in the seventeenth and eighteenth centuries understood the nature of the disease and how doctors tried to treat it.

Citing numerous references from medical texts of the period, Siena demonstrated that the disease was perceived as being primarily attributed to the poor and literally "great unwashed." Doctors knew that typhus or the pestilential fever existed but only in a mild form. However, the lower orders, because of their poor diet, unsanitary living conditions and inadequate personal hygiene, were more susceptible to the disease. Once the fever entered these "corrupt and diseased bodies," it transformed into a more serious ailment. He concluded that this linking of typhus to perceptions of class persisted well into the late eighteenth century and indeed, into

the early 1900s. Ironically, the suggested cure by the medical profession was not to ameliorate the conditions of the poor that made them susceptible to the fever but rather to try to isolate them so that the contagion would not spread to the healthier middle and upper classes. This proved problematic as was demonstrated when prisoners confined to the crowded and unsanitary Newgate Prison were brought to court; they brought the disease with them and infected the judicial officials. Siena cited examples where judges, lawyers and other court officials contracted typhus and died. This, in part, led to the campaign championed by John Howard who didn't object to entering prisons to examine living conditions, despite the risk, to improve prison design and treatment of convicts. Others took up the campaign for better living and working conditions to address concerns over the health and wellbeing of the working classes.

Don Wilcock, past PHS president, presented Professor Siena with a token of appreciation for this stimulating talk.

Dennis Carter-Edwards



Dale Standen and Kevin Siena

Hutchison House Report

Gale Fewings



By the time members of the Society receive this newsletter we will already have entered the month of November, a month that is often characterized as dark and gloomy, with gusty winds and frosty nights.

In the Gaelic culture, the end of October marked the end of the harvest season and November 1st was often recognized as the Celtic New Year. The ancient pagans would take stock of supplies and slaughter livestock for winter stores. The Gaels believed that on All Hallows Eve (Halloween) - October 31st - the division between the world of the living and dead was blurred and that spirits of dead and inhabitants of the underworld were able to walk freely on earth. It was believed necessary to dress as a spirit or other worldly creature when venturing outdoors in order to blend in.

Halloween originated as *Oiche Shamhna* or *Samhain Night* (pronounced "sow-ain"). Pre-Christian Celts celebrated an autumn festival Samhain "End of Summer" with large communal bonfires. In Celtic times, the spirits were believed to be those of loved ones and not scary, but through time, came to be considered scary and associated with superstition. Samhain traditions didn't end in most of Scotland until 1924. Halloween marked the going down of the sun on the 'light half of the year' and the beginning of the winter season or dark half. At no point in Celtic or early Christian beliefs was Samhain connected with the devil or devil worship.

Pope Gregory IV standardized All Saints Day on November 1st in 835 AD. All Saints Day began at sunset and thereby coincided with Samhain. In 1000 AD, the church declared November 3rd All Souls Day, a day to honor the dead; it was celebrated in a similar manner to Samhain with bonfires, parades, and costumes. The three days together are called *Hallowmas*.

Each year we strive to share some of the traditions of the seasons with the younger generation. Our "Haunted Halloween for Kids" at the end of the October always promises to be a popular event. All of the staff and volunteers look forward to seeing the children in their costumes and sometimes we even take the opportunity to teach them something along the way.

Please mark your calendars for our annual Volunteers' Christmas Market on Saturday, November 24th, from 10:00 a.m. to 12:30 p.m.

Last month we included an order form for Empire cheese. The deadline for cheese orders is Thursday, November 15th. If you didn't receive an order form and you are interested in purchasing cheese, just call the museum office and we'll be happy to fill out your order over the phone. Cheese orders will be available for pickup at our sale at the end of November.

The Christmas Market is a very important fundraiser for the museum and donations are gratefully accepted. We are asking for baked goods such as Christmas cookies, shortbreads, cakes, pies, etc. as well as candy, jams, jellies and preserves, and gift-worthy items for our attic treasures portion of the sale. Please consider making a donation of some kind to help the volunteers make the day a success!

VOLUNTEERS NEEDED

Whether you can offer one day per month or a couple of hours every week, we welcome you aboard. We provide training for all activities.

All heritage organizations and museums depend upon volunteers. Our Society, like others of its size, requires a range of skills and interests: researching, writing, teaching, gardening, cooking, baking, building, woodworking, drawing, designing, acting, accounting, marketing, business managing, administering, organizing, fundraising. Mostly we depend upon active people who just want to do something different and interesting, and join others in contributing to a worthwhile community enterprise. Give us a call and let's talk about your interests.

Peterborough Historical Society: 705-740-2600 Email: info@peterboroughhistoricalsociety.ca

Hutchison House Museum: 705-743-9710 Email: info@hutchisonhouse.ca

For specific volunteering opportunities at Hutchison House Museum, see the notice enclosed with this Bulletin.

Voices from Peterborough's Past - Peterborough Always Had Plenty of Amusements

**JOE PENTLAND'S
CIRCUS!!**
Numbering 150 Men and Horses.

By far the Largest and most Perfect Establishment that will be Exhibited in Canada this Season:


NEWLY Equipped and greatly Augmented for the year 1856, it is believed will be found to present a combination of Novel and Attractive Features, which will more than sustain the high reputation which it has attained in former years. Now, as heretofore, the management will endeavour to deserve success by giving the public a full equivalent for their money, and performing even more than they promise, thinking a well deserved popularity, honestly gained by fair proceedings, much more desirable in the end than any mer extraneous advantage, which may be obtained by resort to clap-trap and humbug. In short, having received the appellation of

The Model Circus of America!

They are resolved to maintain it, by giving Performances which shall it be impossible to excel.

Joe Pentland is Clown!

and his name will be sufficient guarantee that wit without coarseness, fun without vulgarity, and mirth without end will characterise the Comic department of the Exhibition.



JOE PENTLAND'S CIRCUS WILL EXHIBIT AT
PETERBOROUGH,

"Peterborough Always Had Plenty of Amusements," announced a 1929 *Examiner* article by Cathleen McCarthy (writing as "Jeanette").

True enough. An early example of a commercial attraction (with thanks to local historian Ken Brown) is this ad for Joe Pentland's circus, which came to town in mid-September 1856.

It was, the ad claimed with the standard hucksterism of the time, "By far the Largest and most Perfect Establishment that will be Exhibited in Canada this Season." The attractions included the equestrian and gymnast "Hernandez, The Greatest of Living Wonders" and the "daring and spirited" (and youthful) bareback rider Ma'll Elouise. The Nicholas Family, gymnasts who had performed in Paris and London, would "surpass anything of the kind ever witnessed upon this side of the Atlantic."

Travelling circuses were a near-annual event from the second half of the nineteenth century into the twentieth. Peterborough historian F.H. Dobbin relates in *Our Old Home Town* (1943) that "the first circus to put up a show on the town plot" was in 1858 – but the Pentland affair appeared two years before that; and, as Elwood Jones indicates, circuses had also come to town in 1852 (perhaps the first), 1854, and 1855.

The Pentland circus arrived only six years after the 1850 incorporation of the town and the construction of its Town Hall (brick), "Market House," and, notably, its first music hall. In 1850, too, town council had passed a by-law to regulate such commercial events. By 1868 Edmond C. "Penny" Hill had established his own "Hill's Music Hall," seating 700, in the Market Hall building, but the Town Trust commissioners cancelled its lease in 1877 after Hill fell behind in rent. Then came the era of Bradburn's Opera House (established in November 1876), followed by the Grand Opera House (1905), the first shortlived nickelodeon or storefront motion picture theatre (1906–7), and the long-lasting Royal Theatre (1908), with more to follow.

Robert Clarke

Peterborough Review, 28 August 1856



**PETERBOROUGH
HISTORICAL
SOCIETY**

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**Hutchison House PA Day Camp
September 28
Fairy Gardens**



Ellie



Jayden



Jenna