

Tam Kernewek

“A bit of Cornish”

CousinJack.org
Facebook.com (Cornish American Heritage Society)

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Cornish American Heritage Society



Saint Piran's Day Cornwall Heritage Trust

Or the Feast of Saint Piran, is the national day of Cornwall, held on 5 March every year. The day is named after one of the patron saints of Cornwall, Saint Piran, who is also the patron saint of tin miners.

St. Piran is known as the merriest, hardest drinking, hardest living holy man Cornwall ever knew. He is also the patron saint of tanners, and his feast day used to be kept as a holiday in the parishes of Perranzabuloe (Piran in the Sands), St. Agnes and St. Day, and others where tin mining has always been the main occupation.

Piran was an Irishman, so legend goes; when still a young man he rose to favour as priest and counsellor to King **Aengus of Munster. Aengus had seven harpers who could sing sweetly and play like angels, but one dark winter's day they were all drowned in a storm whilst crossing a treacherous bog; all that was left was their harps, which Aengus hung on the trees beside the swamp so that the winds played sad tunes on them.**

But Piran worked a great miracle: he prayed for three days and nights without ceasing, and brought back to life those harpers, though they had lain in the mud and ooze of the bog for more than a month.

For several years Piran advised King Aengus and heard him confess his sins; then the King grew tired of his wife, Queen Aisnin, and coveted a lady of the Court who was younger and more beautiful. Aengus wished to put away Queen Aisnin and marry the other; and Piran saw it was his duty to forbid this.

But the King would not listen to Piran's warnings; so the holy man preached against the King before all the Court. At this Aengus became so angered against Piran that he condemned him to be bound to a millstone and thrown off the highest cliff in Munster.

On a cold winter's day the deed was done: the saint was bound to the heavy granite stone and thrown over. But all the watchers were astounded to see, when the stone hit the sea far below, that Piran's bounds were loosed and the stone itself actually floated.

It sailed with him on it far away from Ireland, amid the waves and storms of the Celtic Sea; Piran had no control over the floating stone, but when at last the voyage was over and it rolled ashore on the north coast of Cornwall, he realised what God was planning for him to do.

So he began again, teaching the Gospel to the Cornish people, who until then had worshipped their own Celtic gods of the sun and rain, and followed their Druids. He laboured to build himself a little church, which to this day **still exists near Perranporth: St. Piran's Oratory, or praying-place, the oldest Christian church in all Britain.**

Continued on page 13

Lewydh Messach (**President's Message**)

I am still catching my breath from the holidays. It is reassuring that yes, the days are getting longer and the worst of winter is over. I enjoy bouncing around on my Wunderground weather app and see how the weather is around the world. It amazes me that the highs in the winter in Cornwall are in the upper 40s or low 50s (around 10°C), when we think it is warm **when it's just above freezing then in Wisconsin! And I believe Penzance is about 500 miles (800 km) farther north.** (Somehow it is just not fair!)

The officers are looking forward to serving you with our new informal governance style. We have already had a couple of great Zoom talks. We are also hoping to have some Zoom meetings which will be more conversations or roundtables than presentations.

In fact, both John Trestrail, our new Membership Officer, and I will be hiking the South West Coast Path (different intervals) **in early May. This is a great time to see the spring flora. He'll be walking from Bude to St. Ives and I'll be walking St. Ives to Falmouth. We're hoping to have a Zoom conversation on March 6 with others in CAHS about hiking in Cornwall.** It will be an opportunity for people to hear about our plans and how they might go about doing the same, or for them to share their past adventures. A nice conversation.

Then don't forget Ron James talk: "A quick look at Cornish folklore (and why it is the best in Britain)" on April 9, 2022— 2pm EDT via Zoom. This will be highlighted later in this issue. Notice there has been a change in time from the original posting. We are hoping a later time will attract more people.

Some other things in the works:

- We know we need to bring the website up to date. That is a priority.
- Please make sure you have reregistered as a Kowetha (friend of CAHS). At present we are just shy of 100 members. This will make our changeover from formal to informal governance more concrete to serve you better.
- **Do you have something Cornish you'd like to share with everyone? Please make sure you send articles and stories to: cousinjack.newsletter@gmail.com.** Our Editor, Carolyn, always welcomes materials for the newsletter.
- **One of John Trestrail's goals is to make our CAHS Kowetha more of a community. He has developed a survey to see what interests are in our group, and then perhaps find a way to connect people. Hiking, cooking, vacationing, books... Perhaps we can build Zoom talks around these. Keep your eyes open for his email. (On page 19 John has compiled the interests of former and current members prior to going informal).**

It is amazing that St. Piran's day is almost here again!

Hope you are staying warm and healthy.

Dhywgh hwi yn lel

Sincerely yours,

Tom Rusch



(Correspondence from Societies
and Cousin Jack Website)

St. Piran's Day celebrations are abounding in March. The Pacific Northwest Cornish Society will celebrate in two different locations: Puyallup Washington and Portland Oregon. They are hoping to be in person but are running a zoom meeting concurrently.

Gage McKinney was their fall speaker and he talked on **'AFTER 40 YEARS, HAVE WE SAVED CORNISH CULTURE?'**, which was our Gathering's speech last year. We are hoping that this will spur folks in our societies to be thinking of the future and how we can keep Cornish Culture alive in the United States and Canada.

Pacific Northwest Cornish Society newsletter

Christchurch, New Zealand Cornish Society celebrated Christmas with a party which had festive songs and music. Everyone joined in with well known carols. They then had a narrated pantomime of Snow White as it was acted out by members of the committee. Santa delivered presents for everyone. They ended with a festive afternoon tea.

New Zealand Cornish Association newsletter

The Cornish Association of New South Wales

will have a Membership meeting prior to their St. Piran's Day Get Together celebration. They will also be celebrating their 47th year anniversary. They will have a door prize and a talk on the Cornish and Mining in NSW. There will also be a quiz, sales table, time to chat and renewal of memberships—

Editor: Whew what a lot in one afternoon. Sounds like fun to me!

Their 29th Australian Celtic Festival will be in Glen Innes, NSW. It is the year of Cornwall, Brittany and Wales so will be special this year for us. The Cornish will be out enmass. The 24th Cornish stone ceremony is on Sunday, 1 May. This is the 30th year since the inauguration of the Standing Stones in February, 1992.

To learn more about the festival you can click on <http://www.australiancelticfestival.com/>



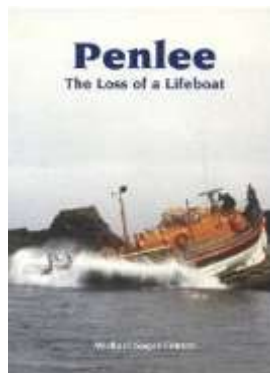
Kresen Kernow is looking forward to March 5th and St Piran's Day. Artist Abigail Reynolds has been commissioned to create an artwork to go in the large library window at Kresen Kernow which will be unveiled on the day, and there will be a range of other activities going on too. The artwork will celebrate the temporary homecoming of six significant Cornish language manuscripts in the last year, and will remind us of connections to the past, to home, to language and our environment.

Reminder: they can be found on Facebook, Twitter and Instagram to be kept up-to-date, as well as

KresenKernow.org

Into the Night—The Story of the Penlee Lifeboat

London Cornish Association enjoyed a Live Streaming performance of **'Into the Night' in December. It was presented** by the Original Theatre, Bury St. Edmunds, Suffolk.



The story of the Penlee Lifeboat by Frazer Flintham, was based on the **book 'Penlee: The Loss of a Lifeboat'** by Michael Sager-Fenton.

To obtain the book see Amazon.com or AbeBooks.com

See the story on page18

RootsTech
March 3-5, 2022

[RootsTech 2016 | Paula Madison \(Keynote\) - YouTube](https://www.youtube.com/watch?v=...)

A preview of what RootsTech is about and there are many breakout sessions offered all for FREE

Take advantage and join the meeting!



Correspondence con't:

National Archives Curator's Tour of the 1920's
Beyond the Roar

Meet the curators behind their current exhibition that documents the decade of change, crisis and defiance and to ask questions.

ZOOM

Tour is on 11 March at 14:00 GMT
which would be 9 am EST

Register here:

[Online curator tour | The 1920s: Beyond the Roar Tickets, Multiple Dates | Eventbrite](#)

Keweenaw Kernewek

The group met last night (Thursday, Feb. 10) at the Michigan House in Calumet. Despite a winter weather advisory, 19 people attended the meeting. (Cousin Jacks and Jennies are tough!).

We enjoyed welcoming two new members and seeing old friends. It was good to work on plans for 2022, including collecting memorabilia from the 30 years of the organization's existence, ideas for upcoming programs, and meeting structures.

Officers and Board members for the coming year include: President, Jean Ellis; Vice-President, Lynda Kellow; Secretary-Treasurer, Steve Kellow (kudos to him for being willing to take on 2 jobs!); Trustees, Mark Hosken, Jan Medlyn, Marge Olson. Bob Wareham, Past President will also be part of the Board.

After dinner, we learned a little about the history of Kernewek, the language of Cornwall, and tried out a few phrases.

The next meeting will be on March 10. It will concentrate on collecting and collating information about and artifacts from the beginning of Keweenaw Kernewek and all the activities since then. Watch for an announcement of where we will meet and try to join us!

October 13, 2022, they will hold their celebration!



They have planned out their year with talks on spring flowers, a possible Tea at Central, participating in Pasty fest?, watching the Gorsedh Kernow, and a Christmas Tea and potluck.

Editor: Looks like they have a pretty full calendar—wish I was living in the UP.

Post on Cornish American Heritage Society facebook page and email from Jean Ellis

Attending Society Meetings as a Guest

We sent an email out to the Cornish societies in North America and have had a great positive response to allow **us to be guests at other society's meeting via zoom.**

Watch for news of meetings and other events coming up.



Posted by Frank Williams-Dreams of Cornwall on CAHS Facebook page



1921 UK Census

The National Archives has announced that the 1921 Census for England and Wales was published online by Findmypast on 6 January 2022.

Taken between two world wars, during a period of economic turmoil and at a time when women had just won the right to vote, the 1921 Census provides some fascinating insights about society and how it has evolved over the past 100 years. It is also the most revealing record set up to that time—it was the first census to recognize divorce, and capture employment details. For the first time we see all the family secrets and surprises that this interwar census brings.

In preparation for the online publication, a team of hundreds of Findmypast conservators, technicians and transcribers have worked for almost three years to complete the invaluable task of getting the census ready. It is the largest project ever completed by The National Archives and Findmypast, consisting of more than 30,000 bound volumes of original documents stored on 1.6 linear kilometres of shelving.

You can find out more about what to expect from the 1921 Census of England and Wales by visiting:
www.findmypast.co.uk/1921-census.

'The 1921 Census offers us a glimpse into the lives of individuals and communities between the wars, recovering from a great influenza pandemic, and embarking on a new era where everyday rights and roles were changing. What makes the 1921 Census even more vital is that it will be the last census release for England and Wales for 30 years, with the 1931 Census lost in a fire and the 1941 Census never taken,' said Neil Curtis, The National Archives.
Tamsin Todd, CEO of Findmypast said: **'I am incredibly proud of our Findmypast team who have worked with passion and dedication for thousands of hours to conserve, scan, and transcribe 38 million historical records from 30,000 volumes of delicate original documents.'**

NOTE: There is a fee for every record and also a fee for original record images. Pro subscribers to Findmypast will have a 10% discount for 1921 records.



Cornish Story Live

If you missed the Cornish Smuggling session you can see and hear it here:

[Cornish Smuggling - Dr Jo Esra - Cornish Story Live October 2021 - YouTube](#)

The group is in the process of mapping all Methodist chapels and open-air locations and is involving several different groups including Cornish Story, the Federation of Old Cornwall Societies and the Methodist Church. Their website has a list, photos, map, and brief history of each one—it is not complete as yet but many are recorded.

Under the Global Kernow section there is a nice history of Central, Michigan written by David Oates about visiting the Keweenaw in 2001 and 2007 with the Holman-Climax Male Choir and the Gathering of Cornish Cousins. He does us fine—all of us with descendants from the UP.

The site has other categories including, articles, films, projects, books and events. Check it out, there should be something that interests you.

<http://cornishstory.com>

New Year Customs

by Nick Bartle, secretary and treasurer
New Zealand Cornish Association

In my collection of Cornish Magazines, the January 1960 issue has an article on Cornish New Year Customs. Many of them are familiar and one or two I still practice.

The first is a strong Celtic tradition and is well known as first-footing in Scotland and works on the basis that something should come into the house before anything leaves as a sign of continuing good fortune. The first person to cross the threshold of a house in the New Year should be a dark-haired man carrying symbols of good fortune – coal for warmth, money for wealth, cake for food. On a similar note **but with a more Cornish flavour, is the tradition of 'sanding the step'. The main doorstep is swept clean of 'fleas' and a line of beach sand is sprinkled on the doorstep.** The first person to cross that line is an indicator of the luck the household will receive in the coming year. Placing a piece of coal or a coin on the doorstep is also seen as being lucky.



Correspondence con't:

I had not heard of Watch Night services where people await the New Year in church, but John Wesley reported in his journal that he officiated at the first such service at St Ives in 1790.

St Ives was also the centre for Guise Dancing, a rather more pagan custom than a Methodist church service. Participants completely disguise themselves (hence the term **'guise')** and **entertain people through music, dance, drama and games.** Guise dancers go from house to house, pub to pub, or process through streets and lanes bringing merriment during the twelve days of Christmas.

The twelfth day (5 January) is important in Cornish customs. All Christmas decorations should be taken down by the end of the day but on no account should any holly, mistletoe or other evergreens be burnt in a fire. I am not usually superstitious, but this is one tradition I am always careful to follow. In some areas, the Monday after the twelfth day was known as Plough Monday and marked the end of New Year festivities. It was celebrated as a holiday for farm workers who would drag a plough from door-to-door collecting **'plough money'** that they would use for refreshments at the local pub.

'Cornwall for Ever!', the book released to mark the millennium, records **St. Tibb's Eve as a New Year notion but it is one I had not heard of.** The minute between 11:59 pm on **New Year's Eve and midnight is known as "St. Tibb's Eve"** and is supposed to be a hidden day of magical celebration. The fact that one minute is not a full day has developed into a turn of phrase meaning that, if something is due to **take place on St. Tibb's Eve, it will never happen.**

NOTE: **If you haven't found Cornish Story as yet, you will not like to miss the stories about Cornwall or the projects they are working on.** Easy to find online and easy to sign up for the webinars. Check out [Institute of Cornish Studies on Facebook.com](https://www.facebook.com/instituteofcornishstudies) or go to Cornishstory.com website.

Virtual Genealogical Association

Yes, entirely online with webinars, handouts, facebook groups, **'Ask Me' sessions, hang out sessions in your membership area,** and book clubs. \$20 yearly dues. Check out

[Virtual Genealogical Association – VGA – Any time. Any place. Any device. \(virtualgenealogy.org\)](http://VirtualGenealogicalAssociation-VGA-AnytimeAnyplaceAnydevice.virtualgenealogy.org)

Cute story about getting old or already old

Three sisters, aged 92, 94 and 96 live together in a house near Trebarwith.

One night the 96- year-old draws a bath. She puts her foot in and pauses. She yells to the other sisters, "Were I getting in or out of the baths, me lover?"



www.netclipart.com

The 94-year-old hollers back, "I don't know. I'll come up and see." She starts up the stair but then she pauses, "Were I going upstairs or down, me lover?"

The 92-year-old, sitting at the kitchen table having tea, is listening to her sisters. She shakes her head and says, "I hope I never gets that forgetful, knock on wood." She raps loudly on the oak table.

Then she shouts upstairs, "I'll come up and help the pair of you as soon as I see who's at the door."

Editor: Sound familiar??



Here is one of Bert Biscoe's poems

Sit back and listen to the engaging **sound of Bert's voice** as he relates his thoughts about the war memorial at Kenwyn, in Truro.

<http://cornishstory.com/2022/01/01/war-memorial-at-kenwyn-a-poem-written-and-spoken-by-bert-biscoe/>

Cornish Story email



Thanks to the California Cornish Cousins

Correspondence con't:

In days of Yore .. Past times of the TCA

In Toronto in 1907, the temperance movement was in full spring. A headline in the Toronto Star read **“Good Templers, Englishmen and Orangemen at Service”**. The article describes how a thousand members of the Sons of England and kindred organizations assembled for the temperance rally. Included in these kindred organizations were the Lancashire, Yorkshire, Bristol, Cornish, Devonian and Nottingham Societies.

The Toronto Cornish Association had been re-established in 1904, and by 1907 had grown to 200 members. While planning their annual picnic in Barrie, they also took care of members needs. Edward Chapman had sadly died of typhoid at the age of 23, just one year after arriving from Cornwall. His funeral notice stated that it was to be attended by the Toronto Cornish choir and he was to be buried in Prospect Cemetery in a plot registered to the President of **the Cornish Association. A fine example of our motto “One and All”**.

On enquiries with Prospect Cemetery, it seems that **“associations had purchased graves in advance to be used by their members. The members will pay the group back for the use of the grave”**. In Edward's case, it seems that the purchase of the plot was a one-off action by the Cornish Association in support of his widow and new baby.

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## Cornish Association of Local Historians

Marion, president of TCA recommends individuals join the CALH. (Membership: £ 15 single) Their main focus is the organized outings to Cornish sites of historic importance, and an annual conference. Check out the website: or google [cornwalllocalhistorians.co.uk](http://cornwalllocalhistorians.co.uk). Benefits of membership: Extensive Journal in colour, Newsletter 3 times a year, Zoom AGM on March 6 with a local speaker and possibly more zoom events later in the year.

## Current Project of CALH

Cornish stone stiles are individual, unique and recorded nowhere. They are asking folks to record and photograph their local stiles and submit them so they can create a Cornwall-wide Stone Stile Survey.

TCA Register

## St. Piran's Day in Minneapolis

David Downing in Minneapolis organized a take out pasty **informal get together at Land's End Pasty Company** in Dinkytown.

Due to covid concerns he did not feel that meeting at **Merlin's Rest as before was a viable option. Next year....**

We are all doing our best!

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## How to Make a Podcast

Some podcasts are complicated with a number of different voices and production techniques. But more often than not, they are just two people talking about something that fascinates them.

In our **“How To” guides for podcasting we will break it down** into four, easy to follow video guides to help you get started on your podcast journey.

[How To Make A Podcast - Cornwall Museums Partnership](#)

*Cornwall Museums Partnership*

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The Bournemouth Cornish Association celebrated a landmark birthday in October.

Their press release reported the great event as follows:

## Cornish Exiles Score a Century

The Bournemouth Cornish Association celebrated 100 years since their formation in 1921, with a Centenary Dinner at the Mayfair Hotel, on Saturday 16th October. Forty members and guests attended, including representatives from other Cornish Associations, including London, Midlands, the West Country and the Bournemouth Caledonian Society.

After an excellent dinner and the usual toasts, the Chairman of the London Cornish Association Carol Goodwin, gave a very informative and amusing speech on the merits of Cornwall. In response the president of the Bournemouth Cornish Association, Bob Cooper, thanked Carol and invited her to cut the Centenary cake which had been especially made by a long-standing member, Anne Parsons. → 7

**Correspondence con't:**



The Bournemouth Cornish Association owes its origins in 1921 to Richard Quick, a Cornishman. In September 1921 he came to Bournemouth as the first Curator of the new Russell Cotes Art Gallery and Museum and wherever he went he soon discovered and met with Cornish folk. As a result, he decided that he would found a group of like-minded people to draw Cornish folk and their friends together in the Bournemouth area and in the surrounding districts so that there is no need for any Cornish man or Cornish woman in the area to be lonely or to be without the comradeship of Cornish people. New members are still always very welcome.

*London Cornish Association newsletter*

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### Lanyon Quoit

Lanyon Quoit lies in West Penwith between Madron and Morvah. The name Penwith is derived from the Cornish words pen and wydh, which mean "headland" and "at the end" respectively which accurately describes the geographic region at the extreme south-west tip of Great Britain. The area was one of Cornwall's six administrative districts until they were abolished in 2009.

Lanyon Quoit is possibly the best known and most photographed of the many Neolithic stone structures around Cornwall. These structures range from large-scale quoits to wide circles of standing stones to small groups or even single upright stones. The Neolithic period spanned from 3,500 to 2,500 BC meaning that they were built at around the same time as Stonehenge in England and pre-date the pyramids of Egypt and metal tools.

The original purpose of quoits is uncertain. The most obvious explanation and easiest to envisage is that the massive stones formed the internal chamber of a burial mound, tumulus or barrow. Such tombs are known as dolmens and their function mirrors that of the pyramids.



Other theories are varied and suggestions are that quoits were never completely covered, that they were ceremonial **sites aligned with cardinal points and the imposing 'tabletop'** may have been used for ritual offerings or may even have held corpses to be eaten by carrion birds. Bones have been found near and around quoits but not so much inside them. Small stone burial chambers, known as cists, with long-stones lie about 100 yards north-west of Lanyon Quoit and there is evidence that there were once a few neighbouring barrows reinforcing that the quoit itself was not used for burial but had a more central ceremonial focus.

Ironically, given its popularity, Lanyon Quoit is not authentically Neolithic. The quoit that stood on the site collapsed, possibly after a lightning strike, during a thunder storm in 1815. Its weakness was attributed to damage by treasure hunters and soil erosion. It originally had four upright stones and stood tall enough for a person on horseback to ride under. One of the uprights was broken and only the remaining three were squared off to make the structure more stable but lower when it was re-erected in 1824. The capstone weighs over 13 tonnes and measures 2.7m by 5.2m.

Under the authority of Captain Giddy of the Royal Navy, the equipment used to put the Lanyon Quoit capstone back in place had previously been used to replace the Logan Rock at nearby Treen.

In 1952 the then owner of the land around Lanyon Quoit, Edward Bolitho from Tregwainton, donated the plot of land with the monument to the National Trust. It remains under NT care.

*New Zealand Cornish Association newsletter*





## Cornwall's Oldest Tree Spans Centuries of History

CornwallLive.com

6 Dec 2020 by Greg Martin



**Cornwall's oldest tree has** stood on the edge of Bodmin Moor for 1,000 years, living **through much of the county's** recorded history. Rooted in the heart of Darley Ford, a hamlet on the edge of Bodmin Moor, south of Launceston, stands the Darley Oak.

In a county not blessed with ancient trees, this penduculate oak (*quercus robur*) is in an age group all by itself. Believed to be around 1,000 years old, there is a generation gap of at least several centuries between the Darley Oak and the second oldest tree in Cornwall.

**Over that millennium, this tree has seen much of Cornwall's** recorded history. In its surrounding fields it has seen houses build and a community born. Myths, superstitions and folklore have been hung on its branches. It has been nurtured, climbed, partied in, damaged, supported, sketched, measured, photographed, honoured and hugged many times. If this old tree could speak, it would have many stories to tell.

Before the Normans invaded, and before villages, woods and farmland on the edge of Bodmin Moor were recorded in the Domesday Book, it is claimed that the Darley Oak was mentioned in the year 1030, in documents belonging to the Dingle family, who owned the land for around 800 years. If it was worthy of noting, it would have been a mere sapling at the time.

By the time the tree was 100 years old, it was maturing into an adult tree and producing good crops of acorns. The nearby town of Launceston was also enjoying growth at this time. As the Earldom of Cornwall, its wooden castle on the top of a hill was rebuilt in stone, and commanded views stretching towards the moors and the young, thriving oak.

In 1217, when the Darley Oak was almost 200 years old the Charter of the Forest was drawn up. A companion document to the Magna Carta, it gave the general public the right to freely roam across land that had been claimed as forest (land for hunting) by the Norman kings. Much of Cornwall had been designated as Royal Forest by King John, but after the charter, only a few private hunting

grounds survived. It is in these areas, today where many of **Cornwall's oldest trees have survived.**

By 1350 the tree would have produced hundreds of acorns, but in the land surrounding it, almost half the population was wiped out by the Black Death. Soon after, some locals say that Edward the Black Prince, Duke of Cornwall, once hid inside the hollow Darley Oak to evade capture. Though whether it would have already been hollow at that age is questionable.

On the other side of the moor, Thomas Flamank joined a blacksmith called Michael Joseph in leading the Cornish Rebellion against disproportionate war taxes forced upon the county in 1497, when the Darley Oak was nearing half a century old. By the end of the ensuing battle, around 2,000 Cornishmen lost their lives, including Flamank and Joseph, who became known as An Gof.

Over the next 100 years, Darley Farm, its surrounding out-buildings and threshing house, as we see them today, were built with the already ancient oak as their centrepiece. A wall was built around the tree, enclosing and protecting it within the front garden of the farm.

The Darley family who lived in Darley Ford had left the hamlet by the 1600s, but legend has it that one of the descendants returned as a ghost some years later. Vincent Darley of nearby North Hill, died in 1764, by which point the tree was already one of the oldest trees in Cornwall. Soon after, it was reported that he haunted the road, between Darley Ford and North Hill as an apparition of a black dog. As the ghost stories of the dog called Darley spread it is recorded that residents of the farm went in search of him one dark night. Before long, they saw the big black dog approach them down by the ford, and in fear, the farmer hit **it with a stick, causing the ghost of Darley to let out a 'very real howl'.**

By the beginning of the Victorian era, the Darley Oak was renowned for its great age and size, and much folklore and superstition was now given to the tree. It was claimed to have many healing properties and the ability to grant certain wishes and increase fertility if you passed through the hollow and walked around the girth of the tree on the encircling path. Its acorns were used as amulets by women during pregnancy to bring them good luck. In fact, by this time the girth of the oak was so great and the hollow so wide, that tea parties were even held inside the celebrated tree.

### **Tree con't:**

The earliest documentary reference to the tree is in an **1876 revised edition of 'History of the Parish of Linkinhorne' by W.Harvey, in which Joseph Polsue adds the following note:**

*Darley—in the plaisance of the village stands the great natural curiosity popularly known as the 'Darley Oak.' At the height of about three feet from the ground it measures thirty-six feet in circumference; being hollow, and having convenient openings for ingress and egress, it is capable of housing small pleasure parties, which it often does in the season.'*

The Darley Oak was documented again in 1930 by Edgar Thurston in his book **'British and Foreign Trees and Shrubs in Cornwall'** following his visit to the tree three years earlier. At this time he records a lesser 27 foot circumference measured at five feet. Using this measurement, Tim Kellett from the Cornwall Ancient Tree Forum makes a more moderate evaluation of the oak's age.

*'Some claim it to be a 1000 year old tree. It may be. But to make a more conservative estimate we should take Thurston's measurement, 8.23m, as a minimum girth recorded in 1927, then consider two additional factors. Firstly that it has been recorded as a significant hollow tree for a few centuries before that and would have grown very slowly, and secondly that it stands on very shallow soil above the granite outcrop of Bodmin Moor poor quality ground that would have slowed its growth rate during its whole life. In my view it might reasonable be assumed that this is a tree between 800 and 900 years old.'*

**Darley Farm's current resident, Barbara Hoare, describes** herself as the custodian of the ancient oak in her front garden, rather than its owner. She has lived at the farm for almost 50 years, and her husband had lived there for years before. It was in the late sixties, she says, that her husband saw a huge section of the hollow tree break off one day, as he was driving his tractor up the lane. Again, in the great storm of 1987, the Darley Oak lost a large part of its trunk, reducing its mighty girth to the size that remains today.

Mrs. Hoare has had many visitors come to admire, hug and photograph the Darley Oak, and she was very proud when in 2002, it was recognized as one of the Fifty Great British Trees singled out by the Tree Council to commemorate **Queen Elizabeth II's Golden Jubilee.**

In 2017, Tim Kellett and Barbara Hoare collected acorns →

from the Darley Oak. Many of them were grown to saplings, with the intention to present them to conservation projects **or to community groups.** In keeping with the tree's Royal recognition one of the saplings was presented by Tim, to HRH Prince Charles at the Royal Cornwall Show in 2020.

*Photo from pinterest*

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1950 Census Available on April 1, 2022

When the census is released, the searchable index will be **created with Ancestry's artificial intelligence and handwriting recognition technology.** This index won't be perfect, but will expedite the review by volunteers and be released sooner to make it easier to find your family. Once that is completed, you will be able to go to the genealogical site of your choice such as Ancestry, FamilySearch or MyHeritage **to enter your ancestors' or your name** and find them in the census. In the meantime there is some homework that you can be working on to be ready on April 1. The database should be available to search by name, but if not, it will be by enumeration district (ED).

1. Use the 1940 census to see where they were living 10 years previously.
2. Speak with older relatives.
3. Use information from attached sources in your family records.
4. Use city directories to obtain exact street addresses for each family.
5. Find city directories in public libraries or online at Ancestry.com.

Once you have addresses for your ancestors, you will be extra prepared for finding your ancestors in the 1950 census records. You will be able to narrow down where to look for digital images in the collection if that becomes necessary. Aside from having a searchable index, the collection will be broken down by state, county, city, and enumeration district .

One way to find the exact enumeration district for your ancestors is to go to the [website of Stephen P. Morse and Joel D. Weintraub](#). Here you will be able to select the state, county, city and exact address to see detailed maps that show the 1950 enumeration district numbers for the area where your ancestors lived.

*FamilySearch.org*

Ann Crichton-Harris  
1936-2022



Born in Surrey, UK, and raised in Birmingham, Ann braved her **family's disapproval by leaving home as a teenager to pursue a passion for backstage theatre. She became the UK's first woman electrician, working at the Garrick Theatre in London's West End. This alone earned her a spot on TV's "What's My Line?"** — though the fact that she was also a model and cut quite a glamorous figure no doubt helped. With fifty dollars in her pocket, unemployed and seeking adventure, she bought a one-way ticket to Canada.

Ann eventually settled north of Toronto with her first husband, Stanley Sellen and raised three children (Daniel, Abigail, and Adam). The couple later divorced, and Ann married John Senders, adding his sons Warren and Stefan to the family.

**Ann was at the vanguard of the women's movement in the sixties and seventies and carried a sense of social responsibility to the Roncesvalles/High Park community. She fought to save the Carrville Post Office (her former home in Vaughan) from the wrecking ball and registered her High Park home as a historic landmark. She organized a team of gardeners to beautify Roncesvalles Avenue when the city failed to adequately support the street's small gardens.** In recognition of her activism and ongoing community service, in 2012 she was awarded the Queen Elizabeth II Diamond Jubilee Medal for her **"contributions to Canada."**

An accomplished genealogist and researcher, she wrote two published books on African medical history: *Seventeen Letters from Tatham: a WWI Surgeon in East Africa*, and *Poison in Small Measure: Dr. Christopherson and the Cure for Bilharzia* — researched in Tanzania and Sudan.

**Ann could, and would, talk to anyone. Ann's 47-year marriage to her second husband, John, was a long and happy one, filled with intellectual curiosity, travel and adventure. Ann died in Toronto surrounded by family. Ann was a long time member and 3 times president of the Toronto Cornish Association.**

*Email from Marion Stephens*

There and Back Again Part 1  
By Johnny Trestrail, CAHS Membership Chair

My friend JoJo is a short, stocky guy with a long beard; frankly, he looks a lot like Gimli the Dwarf from the Lord of the Rings movies. He has a large tattoo of a helmeted skeletal demon across his back, and he plays lead guitar in a Doom Metal band called [Dayglo Mourning](#). He comes from a coal mining family in West Virginia and is a former US Marine. He also loves Poldark....



Imagine my surprise when he told me that he loves the Poldark series on BBC and would like to see the cliffs of the Cornish coast for himself. I've known JoJo for years. We are in a rock band called [The SleazeStaxx](#) together, both play ice hockey, and get together almost every week to play boardgames (Settlers of Catan; Pandemic); I never suspected that he might also be interested in Cornwall. But one evening we were smoking cigars and drinking whiskey around a firepit and I shared with him my life goal to hike the entire Cornish section of the Southwest Coast Path. He **thought about it for a minute and then said he'd like to join me.**

Fast-forward to today (February 2022) and we are less than three months out from the first stage of this grand adventure. **We will be hiking from Bude to St Ives in early May. That's** something like 108 miles over ten days. Are we up to the physical demands of this? We have no idea but will find out soon.

**I'm telling you about this for a few reasons. First, if you happen to be walking along the cliffs of North Cornwall and see the bodies of two fat, middle-aged guys on the rocks below in early May, please call my wife (Kathleen Trestrail of Atlanta, GA). Second, I'm planning to keep a journal along the way so that I can better share our experiences with you when we get back home; so let this be Part 1 of that story. Finally, if you happen to be in northern Cornwall while we are on our adventure, come find us and say "hello"; despite our appearances we are pretty friendly guy**



### Hiking con't:

Ping me at [johnnyfoos@gmail.com](mailto:johnnyfoos@gmail.com) if you want to try to meet up.

### Here's our itinerary:

| Start             | End               | Day   | Date   | Hotel                                 |
|-------------------|-------------------|-------|--------|---------------------------------------|
| London            | Bude              | Mon   | 2-May  | <a href="#">Sunrise Guest House</a>   |
| Bude              | Crackington Haven | Tues  | 3-May  | <a href="#">The Coombe Barton Inn</a> |
| Crackington Haven | Tintagel          | Wed   | 4-May  | <a href="#">The Cornishman Inn</a>    |
| Tintagel          | Port Isaac        | Thur  | 5-May  | <a href="#">The Slipway</a>           |
| Port Isaac        | Padstow           | Fri   | 6-May  | <a href="#">The Farmer's Arms Inn</a> |
| Padstow           | Porthcothan       | Sat   | 7-May  | <a href="#">The Farmer's Arms Inn</a> |
| Porthcothan       | Newquay           | Sun   | 8-May  | <a href="#">Griffin Inn</a>           |
| Newquay           | Newquay           | Mon   | 9-May  | <a href="#">Griffin Inn</a>           |
| Newquay           | Perranporth       | Tues  | 10-May | <a href="#">Seiners Arms</a>          |
| Perranporth       | Portreath         | Wed   | 11-May | <a href="#">Cliff House</a>           |
| Portreath         | St Ives           | Thurs | 12-May | <a href="#">Pedn Olva</a>             |
| St Ives           | London            | Fri   | 13-May |                                       |

*Wish us luck!*

*Wish them luck at the zoom meeting on page 14*

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### Recent Toronto Cornish Association Activities

TCA member, Scott Baker recently established A Cornish Genealogy Group. The aim of the group is to gather and share helpful tools and resources for both beginner and experienced researchers to build on and continue their family tree work. Cornish Hollow, near Coburg in Ontario was settled by many Cornish. Scott and others are pulling together many of the stories of these early settlers. It is hoped **to build on these and address "the why" so many Cornish settled in the area as part of Cobourg's Centennial celebration in a few years.**

Both members and non-members of the TCA are invited to check out the Links and Resources of their website -

[www.torontocornishassociation.org](http://www.torontocornishassociation.org)

The website has been updated with additional family history links in the hope of providing easy access to researchers.

Cornish Ancestors Facebook Group  
Posted by John Evans

Regular users of this group will know that I have posted before about the availability of Cornish Wills and Administration documents – those where Probate or Administration was granted between 1600 and 1857. They are all at Kresen Kernow in Redruth. The good news is that they have all been photographed by the LDS, and the better news is that they are available to view, free of charge, on the FamilySearch website.

Two years ago I put together a document which helped to locate those wills, but it was not entirely user-friendly, since it required referring to separate lists in different locations. I have therefore tried to improve that first attempt, by downloading the entire Kresen Kernow catalogue of wills, and then sorting them into alphabetical order.

I have then added the LDS film number on which each document can be found, with a range of images, and the CRO references covered by that range. The explanatory text, and the index itself, are both on the OPC website, **under the 'Resources' tab –**

<https://www.opc-cornwall.org/Structure/resources.php>.

**If you scroll down to the heading 'Useful Information' the last 2 entries are 'Locating Cornish wills' (the explanatory text) and 'will index'.**

Please **don't** try to download the index – it is 1555 pages long and contains over 68,000 entries, and it is copyright! I hope that the explanatory text will adequately explain how to find one of the documents, but if anyone has any suggestions for improvement, please either message me or email me (my email address can be found on the OPC website). Happy hunting!

*We all Thank John for his hard work to make our work easier.*

*Thank you also to Wesley Johnston for calling it to my attention!*

**Kernow bys Vyken  
Cornwall forever**

The Cornish Diaspora  
By Philip Payton

Philip has pursued a project for over 40 years, starting with his University of Adelaide PhD, *The Cornish in South Australia* in 1978, and also his first book, *Pictorial History of Australia's Little Cornwall*. Since then he has published extensively on the Cornish diaspora, much of the research done under the auspices of the Institute of Cornish Studies, initially as Director and now as Emeritus Professor. Lately he has been able to further his research at Flinders University in Adelaide, Australia as a supervisor of several post-graduate students.

In 2019 Wakefield Press in Adelaide published his *One and All: Labor and Radical Tradition in South Australia*, commissioned by the Don Dunstan Foundation. This book argued that the origins and characteristics of the Labor movement in South Australia, including the Labor Party, were significantly different to those in other parts of Australia and that this distinctive history was in large part attributable to the Methodist-dominated trade unions that emerged in the **state's Cornish copper mining communities. A little known fact is that a Cornish miner, John Verran, born in Gwennap, headed the world's first majority Labor government when he became Premier of South Australia in 1910.**

**The chapter on 'The Cornish Diaspora' in Donald MacRaid et al—editors, *British and Irish Diasporas: Societies, Cultures and Ideologies*, placed the diaspora in its comparative context and he also contributed a joint chapter on "The Welsh Diaspora" to the collection. Chapters about "The Cornish in Western Australia" and 'Bal-maidens and Cousin Jenny; The Paradox of Women in Australia's Historic mining Communities' were included in *Australia and Empire: Immigrants in a Globalized World*, edited by Andekos Varnava and Philip Payton.**

Two other of Philip's works have been revisited, revised and updated which are *The Cornish Overseas: A History of Cornwall's 'Great Emigration*, which has been able to take account of work completed over the last couple of decades, much of which was associated with the Institute of Cornish Studies. His new edition of his *Pictorial History of Australia's Cornwall* has a few corrections and he is surprised at how his data has stood up after forty years.

*Institute of Cornish Studies*

*Adapted by editor*

**St Piran con't:**

Piran loved a good story, and unlike many saints who lived only on bread and water, he enjoyed a good feast with the best wine; he always joined in the celebrations of his flock, whether it was a wedding, a parish holiday, a wrestling tournament or a funeral wake. One story told of him is that a rough local chieftain stole a young nun from a convent which Piran had care of, and wanted to keep her to marry her. But she was bound by her vows to the convent; the nuns were very distressed to lose their sister and St. Piran had to try to get her back. He managed it, but only by performing another miracle: the chief would not let her go, he said, unless he were woken up the next morning by a cuckoo calling. It was November time, cold and dreary; but Piran prayed all night, and the next morning, sure enough, a **cuckoo appeared on the barn roof of the chief's house and called loud enough to wake the dead.** So the nun was returned, none the worse for her experience.

Piran was very popular among his people, and he became even more so after discovering how to smelt tin. One frosty night he built in his seashore cave a larger fire than usual: and as he was sitting before it mediating, a big black rock he had brought home for a hearth-stone suddenly began to melt down in the great heat, and soon a stream of silver metal ran out from it. He called the people round to see it; and it seemed to them another miracle, to see the bright metal coming from the black ore. Soon the miners of the parishes round about were digging and smelting tin, and selling it to merchants from all over Europe.

**So Piran became the Tinner's Saint, and that is why the flag of Cornwall is known as the Cross of St. Piran: a white cross on a black ground, symbolising the light of God in a dark world, and also the white tin metal against the black rock.**

For a YouTube version of 'A Tale of St. Piran'

<https://youtu.be/H5hoihQAg8Q11>



Zoom

The Cornish American Heritage Society Invites You to:  
A Walk Around the Peninsula

Sunday, March 6, 2022., 11:00 AM Pacific, 12 noon Mountain, 01:00 PM Central Time, and 02:00 PM Eastern Time

The South West Coast Path is England's longest established footpath and is a National Trail. It stretches for 630 miles, running from Minehead in Somerset, along the coasts of Devon and Cornwall, to Poole Harbour in Dorset. It is an opportunity to experience not only Cornwall's sea, sky, and nature, but also to live Cornish hospitality and culture.

**Two of CAHS's officers happen to be taking a hike at the same time, but not together.** Johnny Trestrail will be starting at the northern end of the trail, from Bude to St. Ives, while Tom Rusch will walk from St. Ives to Falmouth. Both treks are a little more than 100 miles. They will go in early May.

Participate in their conversation about the future adventure: their plans, preparations, and expectations.

To register click on:

<https://forms.gle/UfaL3Cum7MJPyhth7>

Also see page 11

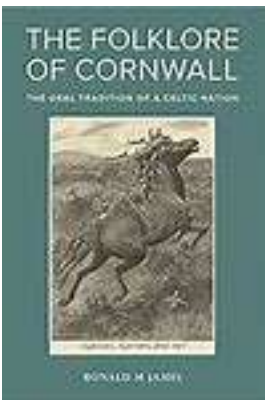


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Zoom

Ron James "A quick look at Cornish folklore (and why it is the best in Britain)"

Saturday, April 9, 2022, 11:00 AM Pacific, 12 noon Mountain, 01:00 PM Central Time, and 02:00 PM Eastern Time

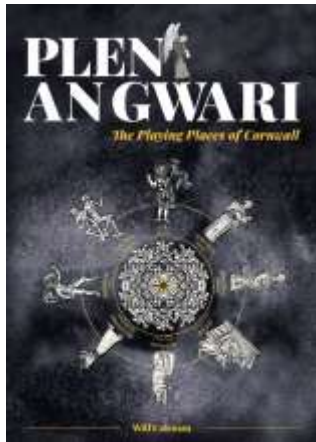


Ronald M. "Ron" James is a professional historian and folklorist who taught both subjects at the university level and had state and national appointments until his retirement in 2012. Among his dozen books is *The Folklore of Cornwall: The Oral Tradition of a Celtic Nation* (Exeter, 2018), a finalist for the prestigious Katharine Briggs Award of the Folklore Society. His talk will look at how Cornwall's folklore stands out and why all Cornish should be proud of that legacy. Ron will explore how the remarkable collectors of Cornish folklore stood above many of their contemporaries, leaving works that far exceed what is available in most other places in Britain. In addition, the talented droll tellers of Cornwall created a body of oral tradition unlike what can be found elsewhere, a body of folklore adapted to the sea and the mines and everything that defines what it is to be Cornish.

Since the release of his book, Ron has published several more articles on the subject and is now working on a sequel volume: he will disclose some newly emerging insights not to be found in his book.

To register click on:

<https://forms.gle/Zav8sMfKwGPU14LC9>



## Plen an Gwari: The Playing Places of Cornwall (2nd edition)

A beautiful illustrated book written by Will Coleman, opening up the undiscovered treasures of medieval Cornish theatre culture.

### **'Devils and Devices to delight as well the Eye as the Ear'**

A throng of people thousands strong, surrounded by magnificent pavilions, performers, animals, guns and fireworks; the theatre culture of medieval Cornwall would have delivered an epic, immersive experience.

£20.00 from [Golden Tree](#)

*In Search of Cornwall* is the fourth volume in the third series of *Cornish Studies* and intended as the catalyst for a new collection of thematic volumes that will develop both the series and the discipline over the next few years.

The launch of this edited collection of papers demonstrates that a desire on the part of researchers to investigate the story of Cornwall still appeals in the present day. It is edited by Garry Tregidga, Co-Director of the Institute of Cornish Studies, and brings together the work of established and emerging scholars who explore a wide variety of topics such as emigration, folklore, heritage, literature, politics and sport. There is an impressive list of fourteen contributors: Mike Bender, Bernard Deacon, Richard Harris, Cheryl Hayden, Victoria Jenner, Ronald James, Rosanna Keane, Charlotte MacKenzie, Brendan McMahon, Rebecca Orchard, Phillip Payton, Garry Tregidga, Mike Tripp and Derek Williams.



**Bob Keys, Film and Folklore Director of Cornish Story, concludes that 'The fourth volume of the current series of Cornish Studies raises the most pertinent of questions for all those proud of Cornish heritage and concerned about the future of Kernow in a world of global corporate capitalism. Is there a danger that 'Brand Cornwall' will refer in the future to nothing more than an empty advertising slogan? The essays here suggest not and testify to the vibrant and thought provoking research of a new generation of scholars building on that earlier legacy of Phillip Payton, Charles Thomas and even beyond to A.L.Rowse, Charles Henderson and the original pioneers of the Old Cornwall societies'.**

*In Search of Cornwall* was published in December 2021 to mark the fiftieth anniversary of the launch of the Institute of Cornish Studies. The chapters suggest that the multi-disciplinary nature of Cornish Studies is still to the fore in line with advances in the discipline during the 1990s. Other concerns outlined in the introduction include the need for the Institute to embrace democratic scholarship, encourage generational continuity to provide opportunities for younger scholars and recognise the role of 'post-academic' writers in the arts, humanities and social sciences. By this process of academic renewal Cornish Studies will continue to be a dynamic field in the years ahead. Published in 2021 by Cornish Story in association with the Institute of Cornish Studies ISBN 978-1-9161022-2-4

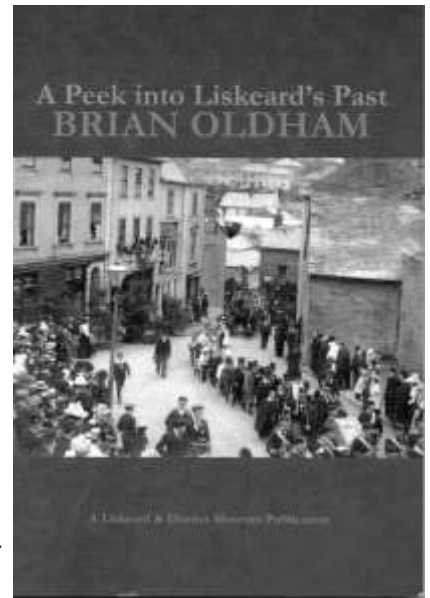
To purchase a copy (£10 plus postage and packing)  
please email [cornishstudies@exeter.ac.uk](mailto:cornishstudies@exeter.ac.uk) or telephone 07714210966

**Taklow a Vern con't:**

## **A Peak into Liskeard's Past** By Brian Oldham

Long before the Cornish Times offices moved into Webb's House on the Parade, the King of Saxony was a guest in what was then Webb's Hotel, the finest establishment in S.E. Cornwall. This was in 1846, but two years earlier 20 year old Selina Collins was deported for 7 years for prostitution, she had 'accosted' Sam Hender from St. Cleer outside Webb's tap-room and stole his watch.

This is a part of one of the forty true stories of the struggles and successes of Liskeard's little known residents, with over eighty images, which feature in a new book published by Liskeard & District Museum.



'A Peek into Liskeard's Past' is a long overdue look at life in our ancient Cornish market town, first recorded in 1,000 AD, which experienced a copper-mining boom in the second half of the 19th century.

The author is Brian Oldham, a volunteer at the Museum, current President of Liskeard Old Cornwall Society and a regular speaker, and walk leader, with many local groups and societies. Heavily involved in Heritage Open Days and the preservation of ancient monuments as an Area Representative for Liskeard Archaeological Society, Brian has been interviewed on a variety of local topics on BBC's Spotlight and Radio Cornwall. In his short time in Liskeard, a mere eleven years, Brian has developed a particular interest in the social side of the town's history, particularly its changing fortunes of the 19th century.

Brian's approach when compiling the 'peeks' has been to take a small 'snippet' of information and develop it further using modern research methods. The 'snippets' are various: the cemetery headstone which tells us that the cause of death was 'by the falling of a block of granite while he superintended the erection of the Town Hall', or the newspaper report concerning the respectable Liberal agent for 'Tommy' Robartes of Lanhydrock, who spent seven days in Bodmin Jail for non-payment of the Education Rate.

Many fine Victorian homes, lived in by very well-off pillars of society, still exist in Liskeard, but life wasn't wonderful for one and all. So as well as the occasional Mayor and Attorney, Brian has written about the pauper in the workhouse, the children working in the mines and living in squalor, the many shopkeepers and the many more servants.

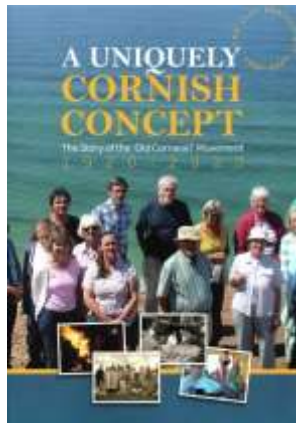
The author, designer and the indexer are all Liskeard residents, making a truly local publication which is sure to appeal to those who have even just a passing interest in social history.

Currently available in The Book Shop on Barras Street  
and the Liskeard & District Museum in Pike Street, or  
online at [www.thebookshopliskeard.com](http://www.thebookshopliskeard.com), the price is £9.99



### Taklow a Vern con't:

A Uniquely Cornish Concept: the story of the Old Cornwall movement 1920-2020



The Federation of Old Cornwall Societies is an umbrella organisation for the 42 Old Cornwall Societies in Cornwall – from the far west in St Just & Pendeen to the southeast in Torpoint, from the north at Bude Stratton to the south at Mullion. The very first Old Cornwall Society was founded in St Ives in 1920. With the centenary year being in 2020, several events were organised to mark such a special time. These had to be cancelled one by one throughout 2020 as the devastation of the coronavirus (Covid-19) pandemic gradually became known. As the world entered the new year of 2021, it became clear that the pandemic would be continuing with variants appearing in different parts of the world. As Federation President I was determined that the centenary year would be marked as much as possible, even though it would be a year late.

The Federation's Publications Sub-Committee had already been working on a centenary book which was finally published in 2021. The title gives a clue to its contents *A Uniquely Cornish Concept: the story of the Old Cornwall movement 1920-2020*. It provides information on work undertaken by societies in practical field work, folk traditions, Cornish language and dialect, Federation publications, and a history of the movement with its aims to preserve, maintain and promote Cornish heritage and culture in all its aspects. The authors Peter Thomas (also Editor), Andrew Langdon and Merv Davey, with contributions from Garry Tregidga, Priscilla Oates, David Stark and Terry Knight are all to be commended on researching and meeting throughout two difficult pandemic years, while Perran Tremewan added much to the **book's layout and design**. The centenary book was finally distributed in September 2021 by a team of volunteers so that each member had a free copy in celebration of the centenary year.

A copy can be purchased via the Federation website:

<https://kernowgoth.org/product/a-uniquely-cornish-concept-the-story-of-the-old-cornwall-movement-1920-2020/>

Karin Easton

### New Year's Resolutions

By Alison DePrey Singleton  
GenealogyGems Digest, Allen County Public Library

As we go into the New Year, many people **make New Year's resolutions.**

These resolutions can range from diet and exercise to relationships to beginning new hobbies. They are personal journeys that people make to improve their lives in the coming year. But why do we do this? Is there a history behind the tradition?

The short answer is yes! People have been making resolutions for centuries.



For instance, the Babylonians began a tradition that was **similar to our New Year's resolutions**. Their new year was celebrated at the first new moon after the vernal equinox and was the time when they made promises to the gods. If they did not fulfill their promises, the gods would not be favorable to them in the coming year.

Later, after Julius Caesar established a new calendar, the Romans also made promises to the deity Janus, for whom January was named, at the first of the year.

Eventually, making resolutions became part of the Christian tradition as well. The first of the year was the day to reflect on mistakes and improvements to be made. In 1740, John Wesley created Covenant Renewal Service, which was **commonly held on New Year's Day or Eve**. The event was a time to pray and make resolutions for the new year, and it is still practiced in many churches.

Today, **New Year's resolutions are mainly secular and rooted** in our desire for self-improvement. It is a tradition of reflection and looking forward to opportunities that many people **eagerly await**. **If you make a New Year's resolution**, hopefully it will be fulfilled. Happy New Year!



Penlee Lifeboat Disaster  
Wikipedia

19 December 1981 The Royal National Lifeboat Institution lifeboat *Solomon Browne*, based at the Penlee Lifeboat Station near Mousehole went to the aid of the vessel *Union Star* after its engines failed in heavy seas. After the lifeboat had rescued four people, both vessels were lost with all hands, sixteen people died, including eight volunteer lifeboatmen.

The MV *Union Star* was launched in Ringkobing Denmark only a few days before being wrecked on the Cornish coast. Registered in Dublin, Ireland it sailed to the Netherlands for a cargo of fertilizer for its maiden voyage to Arklow in Ireland. **It carried a crew of five along with the captain's family** (wife and two stepdaughters) who had been picked up at an unauthorized call at Essex.

**Near the south coast of Cornwall, the new ship's engines failed.** The crew was unable to restart them but did not make a mayday call. A tug, the Noord Holland offered help, but the captain initially refused, and later accepted after consulting the owners. Winds were gusting up to 90 knots (100 mph) hurricane force and waves up to 60 feet high. **The ship was blown across Mount's Bay towards the rocks of Boscawen Cove, near Lamorna.**

The Coastguard at Falmouth summoned a Royal Navy Sea King helicopter but they were unable to winch anyone off the ship as the wind was too violent.

The *Solomon Browne* was put on standby in case the helicopter rescue failed. The lifeboat headed out to the drifting coaster and was able, after several tries, to come alongside the coaster. Four people were able to jump across and the station heard **'we got four off, male and female, there's two left on board, but that was the last heard from either vessel.** The helicopter pilot later reported, **"the greatest act of courage**



ever seen, and am ever likely to see, was the penultimate courage and dedication shown by the Penlee [crew] when it maneuvered back alongside the casualty in over 60 ft breakers and rescued four people shortly after the Penlee had been bashed on top of the casualty's hatch covers. They were truly the bravest eight men I've ever seen, who were also totally dedicated to upholding the highest standards of the RNLI'. **Other lifeboats that were summoned could not withstand the sea to make any headway.**

The *Solomon Browne* was found along the shore and the *Union Star* lay capsized on the rocks, west of the Tater Du Lighthouse. Most of the bodies were found.

The disaster was due to damage to the fuel with sea water, while off a dangerous lee shore, extreme severity of the weather, wind and sea, and the capsize of the vessel shortly after stranding.

*The Solomon Browne* loss was in consequence of the persistent and heroic endeavors by the coxswain and his crew to save the lives of all from the *Union Star*. Such heroism enhances the highest traditions of the Royal National Lifeboat Institution in whose service they gave their lives.

Coxswain Trevelyan Richards was posthumously awarded the RNLI's gold medal, while the remainder of the crew were all posthumously awarded bronze medals. The station itself was awarded a gold medal service plaque.

Two nights before the disaster, Charlie Greenhaugh, crew-member, who in civilian life was the landlord of the Ship Inn **on the quayside in Mousehole, had turned on the village's** Christmas lights. After the storm the lights were left off but three days later his widow Mary asked for them to be repaired and lit again. The village has been lit up each December since then, but on the anniversary of the disaster they are turned off at 8:00 pm for an hour as an act of remembrance.

Within a day of the disaster enough people from Mousehole had volunteered to form a new lifeboat crew. In 1983 a new lifeboat station (still known as 'Penlee') was opened nearby at Newlyn where a faster, larger boat could be kept moored afloat in the harbour.



**Penlee's** *Solomon Browne* lifeboat in 1973

Hello!

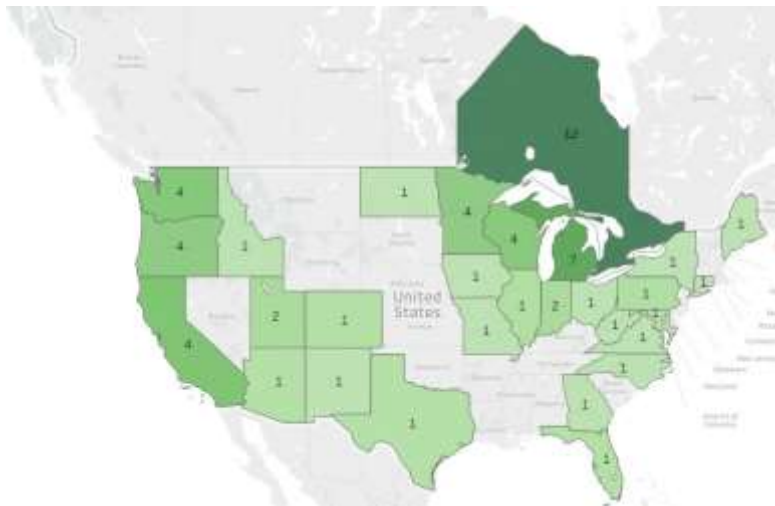
This is Johnny Trestrail, you're friendly, neighborhood CAHS membership chair.

I'm happy to report that we've added over 20 new Kowetha since the last newsletter was published in late November. We now number a bold 97! So tantalizingly close to an even 100....

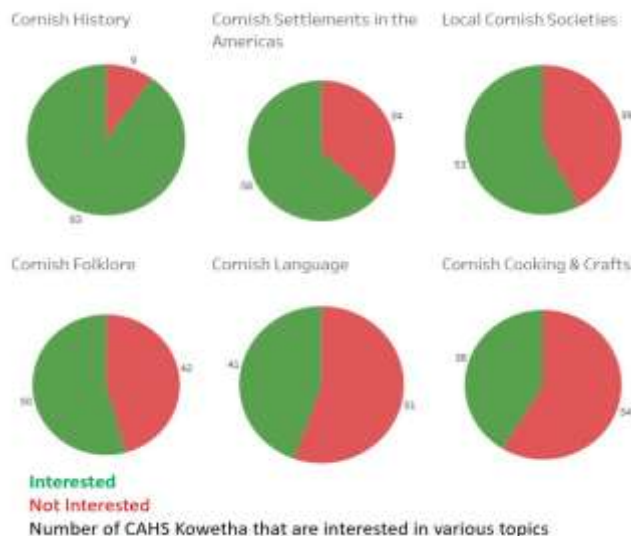
Ask your Cornish family and friends to join our group; the more, the merrier!

Click <https://forms.gle/r3BTE7W3ww4V2h8t9> to register!

Our current membership is strongest in Ontario, the West Coast, and the upper Midwest. There are a bunch of us (like me in Georgia) that are the only CAHS Kowetha in the entire state; how lonely it is. There must be more of us around, surely? **Let's try to find them.**



Most of us are interested in all things Cornish but the heavy area of interest is Cornish History. Who doesn't love hearing about the old-timey days?



Officers of the Cornish American Heritage Society for the years 2021-2023

President—Thomas Rusch, [cousinjack.president@gmail.com](mailto:cousinjack.president@gmail.com)  
Membership—John Trestrails, [cousinjack.membership@gmail.com](mailto:cousinjack.membership@gmail.com)  
Treasurer—Dot Hosking, [cousinjack.treasurer@gmail.com](mailto:cousinjack.treasurer@gmail.com)  
Media Specialist—Christopher Haines, [cousinjack.socialmedia@gmail.com](mailto:cousinjack.socialmedia@gmail.com)  
Newsletter Editor—Carolyn Haines, [cousinjack.newsletter@gmail.com](mailto:cousinjack.newsletter@gmail.com)  
Historian—Thomas Rusch, [cousinjack.president@gmail.com](mailto:cousinjack.president@gmail.com)

Founding President - Paul Liddicoat, 1920-2001 Past President - Carolyn Haines

*Tam Kernewek* is a *digital* newsletter which comes out four times a year. .  
Send articles to be included in newsletter to Carolyn Haines, EMAIL address above.

DEADLINES FOR SUBMISSIONS ARE 15 FEBRUARY, 15 MAY, 15 AUGUST AND 15 NOVEMBER

There are no dues. Anyone with Cornish descendants, live in or have an interest in Cornwall is welcome to join.

To become a Kowetha (*friend*) of CAHS, please fill out the following short form:

<https://forms.gle/r3BTE7W3ww4V2h8t9>

Synsas (Contents)

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RootsTech  
3-5 Mar 2022  
online only  
[RootsTech 2022 Registration Now Open](https://www.familysearch.org/RootsTech2022/RegistrationNowOpen)  
[familysearch.org](https://www.familysearch.org)

A Walk Around the Peninsula  
ZOOM\*  
6 Mar 2022  
2pm EST  
\*(must register to get zoom link)

Cornish Folklore  
ZOOM\*  
9 Apr 2022  
2pm EDT  
\*(must register to get zoom link)

Australian Celtic Festival  
28 Apr— 1 May 2022  
Glen Innes  
Year of Brittany, Cornwall and Wales

Cornish Fest  
September 2022  
Mineral Point, Wisconsin