



**CORNISH ASSOCIATION  
OF  
VICTORIA, INC.**

**NEWSLETTER  
No. 134**

**AUGUST 2020**

Corporation Reg. No. A0008264A

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**PRESIDENT'S  
MESSAGE**

'Dydh da' ('G'day'),



I hope this Newsletter finds you well.

This is our August CAV Newsletter for 2020, yet we haven't met together since February!

As we all know we are now in 'lockdown' once again here in Melbourne and we are doing our best to cope with life under restrictions put in place to help slow the spread of the coronavirus (COVID-19).

I think that 'social distancing' will be with us for some time.

As I write this it has just been announced that people living in metropolitan Melbourne and Mitchell Shire will now be required to wear face masks outside their home, to protect against the coronavirus. Life certainly is different now – everywhere.

I would like to hear from CAV members about how you are coping with life at the moment. We will all have different stories. My cousin Jess, who lives in Penzance, goes bike riding in her area each day for exercise during lockdown.

She sent me a lovely little video recently on her phone of a rainbow over St Michael's Mount taken from the beach at Marazion one morning.

I couldn't believe that there were no tourists there; in fact no one could be seen at all!

After a successful trial of 'Zoom' meetings with small groups of CAV members, I have decided to attempt a meeting of the full CAV Committee via the 'Zoom' platform.

We need to discuss our plans to hold a CAV Annual General Meeting later in 2020 with the help of 'Zoom' and the use of proxies.

Some friends and former colleagues have advised me that other similarly incorporated organizations like ours in Victoria are using this approach.

Given the 40-minute time limit ('Zoom' is free for the first 40 minutes), we might have to limit those who, like me, tend to be verbose.

Now you're smiling aren't you? For us there are some issues surrounding this and how it might work in practice.

As a result I believe it may require us to re-visit our procedures before our next AGM in 2021.

Of course we have plenty of time to review these if we need to.

What we need to focus on now and I'm sure you are all very aware already, is that 2020 is a very different year.

Like all organizations like ours we have to be pragmatic about what we can achieve and be prepared to take on new ways of doing things.

I believe that this will be the new 'normal'.

We know that the COVID-19 restrictions currently in place prevent us meeting face to face. I believe that unless miracles occur we will not be able to meet face to face either as a Committee or as a wider group for the rest of 2020.

I think I can see nods of agreement out there.

There will be more information coming about the proposed AGM and this will be the subject of a separate mailout.

We will keep you informed as soon as we are able.

It may well be that if our

## Annual General Meeting 2020

An extension of time for us to hold our 2020 AGM was lodged with Consumer Affairs Victoria at the end of March and this now needs to happen before the end of October.

Due to COVID 19 restrictions and our inability to meet in person, this meeting may be held electronically.

There will be a separate communication to all members concerning the AGM either by email or mail.

## Pastoral Care

If you know of someone who is unwell, celebrating a special birthday or just needs a cheery greeting, please let Evelyn Jones know the details so she can be in touch.

Evelyn's details are:

Ph: 03 9725 0286

[ejo65074@bigpond.net.au](mailto:ejo65074@bigpond.net.au)

## Renewal of Fees

Payment methods:

Direct deposit to:

The Cornish Association of Victoria Inc

Bank: Westpac

BSB: 033 065

Account name:

Cornish Association of Victoria Inc

Account No: 176278

Remember to include your membership number and surname as a reference.

Please advise the Treasurer of the date and amount paid by email to [rodphil@optusnet.com.au](mailto:rodphil@optusnet.com.au)

Cheque or money order made payable to The Cornish Association of Victoria Inc sent to the Treasurer,

Mr Rod Phillips

5 Virginia St

Mount Waverley 3149

## CAV NEWSLETTER

The CAV Newsletter is published in February, May, August & November and distributed via email and in some cases by mail.

If you have an email address, please consider having your newsletter emailed.

For distribution contact The Secretary.

Deadline for contributions for the next issue:

**Saturday 18th October 2020**

Articles for inclusion are welcome at any time but **must be received by the deadline date.**

Please use plain text font size 12, without formatting.

Photos and tables should be included separately - not as part of a document.

Acknowledgment of source is required.

The email address for the CAV Newsletter -

[robyncoates@hotmail.com](mailto:robyncoates@hotmail.com)

Please mark - Article for CAV Newsletter.

Contributed by Derek Trewarne

## ODD SPOT

Sick of people ignoring social-distancing guidelines, the landlord of the Star Inn in the Cornish seaside village of St Just put up a polite notice on the bar. And rigged up a working electric fence in front of it. Johnny McFadden said the fence had shocked locals into behaving. "People were not following social-distancing and doing as they pleased but now they take heed of the guidance," he said. "It's for everybody's benefit."

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### Fees:

#### Membership:

Single: \$40.00

Family: \$60.00

Life Single: \$400.00

Life Family: \$600.00

online meeting 'in the cloud' proves to be successful that we might take out a 'Zoom' subscription for around \$20 a month for 12 months.

If we do this it will give us additional communication tools compared with the basic 'free' model.

I am personally in favour of this, as it will mean we can meet longer than an hour, will allow us to vote and communicate better. We could even have presentations given in webinar mode, if we wanted to, and also allow sub-groups such as our branches to meet using this platform.

I have a friend who belongs to an Association like ours who told me he attends a monthly webinar on 'Zoom'.

They have webinars for up to 100 people where someone gives a presentation via video or PowerPoint and the audience listens and asks questions via chat along the way.

I read in the Toronto Cornish Association's recent Newsletter that they held a successful meeting of 33 members of their Association using 'Zoom'. Sounds like the way to go.

Depending on what occurs in the next six months we could look at this if it's workable for us.

I understand it depends on how people are with new technology but the Cornish are very resilient!

'Zoom' will not be for everyone and I understand that. However, like the AFL, the Cornish will find a way!

I'm so very pleased to report that Beryl Curnow is now making a complete recovery at home after being rushed to hospital as a result of complications with her recent pacemaker procedure.

Many CAV members rallied around Beryl and Ted (and family) and kept us informed along the way.

Beryl participated in our recent 'Zoom' trial and I must say she looked very well indeed!

We all look forward to seeing her when we are finally able to meet together.

Since our last Newsletter Lyn and I have become the proud grandparents of Owen Ronald Peak born prematurely on June 13th.

All are well now and babies born during the restrictions will no doubt be known in the future as 'coronial' babies.

Finally I can report that the 'Agan Kernow Project' is still bubbling along and I have received almost, but not quite enough stories about Cornish ancestors and/or trips to Cornwall from our Victorian members.

However I have a few contributions now from NSW, SA and Queensland as well as stories from our Cornish cousins in Toronto in Canada and elsewhere in the Cornish diaspora.

My aim is to have the project published as a truly international selection of 'Cousin Jack and Jill' stories.

It's still very much a work in progress so keep your stories coming.

Well that's all from your President's desk. I hope that as soon as we are able, that the CAV can meet again. In the meantime stay safe and well.

'Oll an gwella' (All the best)

Ken Peak  
President

## thanks

I would like to thank the many members of Cornish Groups from across the Association in Victoria, South Australia, Florida and Cornwall for the many cards, emails, phone calls, prayers and food during my recent sudden and unexpected heart surgery. I thank God for the miracle of life.

I felt very supported and I thank you for your friendship and care that was such an encouragement to me, Ted and the family.

Sincerely Beryl Curnow.

## congratulations

Congratulations to Ruth Eddy-Forster and Shirley Lindsay, long time members of our Geelong branch, who have been awarded Complimentary Life Memberships. Under our Rules these Memberships are made to



members who have attained 90 years of age and have been members for over 10 years in recognition of their continued support and contribution to the Association.

Presentations are usually made at an appropriate meeting but under current conditions can't be done. Certificates with covering letters have been sent to both ladies.

Hopefully the award can be celebrated at a later date.

## new members

Welcome back to Gordon Hoskin, Marcus Curnow and Beverley Wood who have re-joined the CAV after a few years' absence.

## Agan Kernow Project Report

As you read in my President's report the 'Agan Kernow Project' is going well. Thank you to all those members who have responded to date. Your stories and memories related to our beloved Cornwall have been gratefully received and they are quite diverse, but also very interesting.

I am excited about the prospect of a very readable publication. Not only have I had contributions from Victorian CAV members but folk from other states as well.

I've also had an historian at Melbourne University, Roland Wettenall, provide a story about his great, great grandparents, Robert and Mary Wettenhall who migrated to Tasmania in 1835. So far I have had submissions from South Australia, New South Wales and Queensland.

I received a cassette tape (remember them?) from Lilian James OAM in Moonta, South Australia. I had the tape digitised and it was a recording from Cornish Radio! Lilian was interviewed on Cornish Radio in the Cornish language when she visited Cornwall in 1988. Lilian is of course a Language Bard of the Gorsedh Kernow and a regular at 'Kernewek Lowender'.

When she returned to Australia she wrote a letter to John King, the radio presenter. He took the liberty of reading her beautiful letter on radio on 'Kroeder Kroghen' in 1988. He sent Lilian a cassette tape of her letter read on radio. In his letter John told Lilian that one of his regular listeners told him she couldn't stop the tears while she listened to it. I must say that Lilian's letter brought back many lovely memories of Cornwall for me. In the background as John read her letter was Dvorak's New World Symphony (Going Home) a much-loved anthem also sung by Cornish choirs. It was inspirational indeed.

Here's a snippet from her beautiful letter:  
*"Everything we saw was a highlight. St Michael's Mount, Land's End, Zennor, Poldhu and every place has a particular memory for us, something very special that we shared with our friends in Cornwall. We saw the beauty of the River Fowey and we walked along its banks enjoying the peace and solitude among the trees and watching Golitha Falls as they cascaded in fairy lights among the rocks."*

Yes, this brought back special memories of the River Fowey for me and probably for many of you. I

think that Lilian's letter will be the opening story of the 'Agan Kernow' book.

I wrote to many international Cornish Associations as well, including those in Canada, the United States and New Zealand.

I have also made contact with the London Cornish Association with its affiliate in Bournemouth. Did you know there is a Cornish Association in Mexico? Well there is but they have not yet responded to my email.

To date I have had a number of submissions from the Toronto Cornish Association who had a meeting of 33 participants using 'Zoom'.

Their stories are very interesting. They even sent me a copy of a book they published some years ago containing a number of interesting stories.

They are very much looking forward to our proposed publication and it was good to correspond with them.

I have recently urged the New Zealanders and the Americans not to be left out of an international publication that reflects the Cornish diaspora.

So folks it's not too late to contribute. Applications won't close until the end of 2020, so you still have time. Your stories don't even have to be typed – just send me what you have and I will gladly edit them. Stories can be short, they can be funny but best of all they should be told from the heart. We all have funny stories or perhaps not so funny stories from holidays in Cornwall. Then there are the vignettes of our ancestors coming out from Cornwall to Australia. These stories should not be lost; they should be written down on behalf of the 'Cousin Jacks and Jennys' who literally helped forge our nation.

Even if you don't think it's interesting we are sure that there will be many who will be fascinated by your stories.

I have developed a series of questions to help you make a start. These questions have been posted on our CAV website.

Go here for details:

<http://www.cornishvic.org.au/agan.html>

Send you stories marked with 'Agan Kernow Project' to:

Ken Peak

President, Cornish Association of Victoria

15 Shorthorn Crescent, DOREEN, 3754

Phone: 0400 309 469

Email: pkicons29@bigpond.com



## WITH THANKS TO PRINCE ALFRED

In the last issue of the CAV newsletter I asked for help in finding a named photo of my great grand father, James Eddy.

James emigrated from St Just in Penwith with his mother Florence, stepfather, John Ford, his sister Susannah and step siblings Charles and Ellen.

In December 1853 the family arrived in Victoria aboard the *Bermondsey*.

After arriving in Ballarat James worked in mining as he had done back in Cornwall.

He became more involved in the 1860s and at the time of his marriage in 1864 ( to Mary Jane Lovell) he owned the Independent Quartz Mining Company at Black Hill.

In the 1860s James was a member of the Ballarat Mining Board and also an elected councillor of Ballarat East Borough Council, as well as other community organisations.

Early this year, I searched for a named photo of James, and eventually contacted several second and third cousins seeking their assistance.

So many photos and documents came out of the woodwork. It was wonderful. Between us we had many photos of men-all un-named.

Then a cousin in Armidale, NSW, had a brainwave - he searched several Ballarat websites for a photo of the Ballarat East Borough Council, Eureka.

And he found one.

There was James, and this photo matched one held by a member of the family.

This photo was taken in December 1867, at the request of Prince Alfred, second son of Queen Victoria during his four day visit to Ballarat. Excitement had built amongst the citizens of Ballarat since September.

It was decided to build a permanent building where all of the various dinners, balls and other festivities could be held.

This hall, the Alfred Hall, was built over the Yarrowee Creek, the boundary between East and West Ballarat.

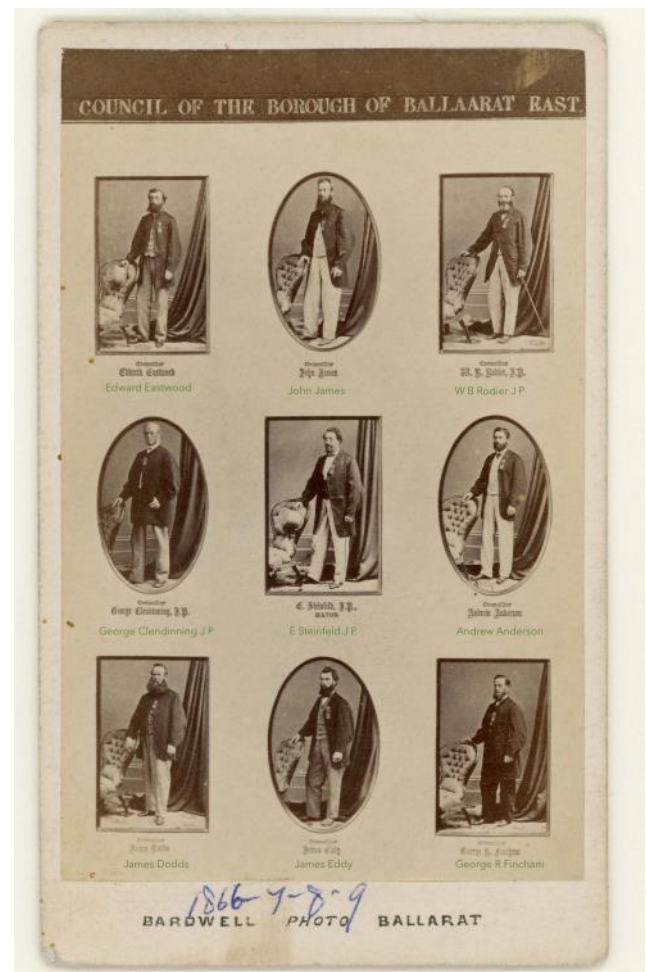
Prince Alfred requested *“that portraits of members of the Reception Committee might be given to him as a remembrance of his visit to the district, and Mr Bardwell, of the Royal studio, Sturt Street has taken portraits of all the committee.*

*The portraits are full length , in carte de visite size, each borough Councillor wearing his ribbon and crown and every member signing his own carte.*

*An album, upon which will probably be placed the arms of both boroughs, will receive the portraits, and will be sent to his Royal Highness forthwith.*

*We believe that the Prince made a similar request to the Royal Reception Commission in Melbourne. Mr Bardwell has presented to his Royal Highness a handsome large album, containing the following photographs - View of Ballarat from the Black Hill; Ballarat from the Benevolent Asylum; Ballarat from the Eastern Fire Brigade Tower; the hospital; the Benevolent asylum; the centre of Sturt Street; the Band of Hope Company's works, No 2; the Prince of Wales works, Nos. 1 and 3; the Albion Company's work; the Lal Lal Falls; the hon T. Learmonth's Ercildoun; Mr T Bath's house, Ceres, Learmonth; Craigs Royal Hotel; the Alfred Hall (interior); a large Australian gumtree; the carriage built by McCartney and Co and presented by the borough councils to the Prince; the hon Mr Learmonth's prize sheep and the Eastern Town Hall. The views and portraits are excellent specimens of photography, and will give the English friends of the Royal Duke a new notion alike of our progress in art and in the realisation of the wealth –producing resources by which the colony, and this district pre-eminently, are distinguished.”*

Trove The Ballarat Star, Wednesday 25 December 1867. Page 2. News and Notes.



Ballarat Historical Society Collection Object ID 183.81a



Carte de Visite-James Hicks Eddy  
in possession of his great granddaughter  
Heather Reed

The visit to Ballarat was part of the Prince's five months tour of Australia.

However it almost ended in disaster when in March an attempted assassination in Sydney was undertaken by a former Ballarat citizen, Henry James O'Farrell. This news was treated with disgust and horror in Ballarat.

So eventually, after almost 200 emails were shared by cousins, we had at last, found a named photo of our ancestor, James Hicks Eddy.  
Thank you Prince Alfred.

More can be read of this Royal visit in *Lucky City* by Weston Bate

Di Christensen

### A COVID 19 ACTIVITY

Recently I was chatting to my elderly aunt and she was relating stories to me of her and my mother's childhood.

Stories that I hadn't heard before but filled in parts of my maternal Palmer family history.

I asked her had she written these down anywhere and she said she hadn't which I said was most unfortunate as they would be lost.

She then asked me had I written down my own family history moments - well, I had to admit that I hadn't.

Lo and behold the next day, I read where someone was asking for questions which they could use to ask family members to record their histories and suggesting that not only should we all be asking our elderly relatives but we should be recording our own stories as we aren't now as young as we think.

Here is what was suggested for asking your relatives and to record yourself.

By answering the questions you will leave for your family a snippet of your life.

What is your full name?

Why did your parents select this name for you?

Did you have a nickname?

Do/did you have siblings?

What are/were their names.

When and where were you born?

How did your family come to live there?

Were there other family members in the area?

Who?

Describe the personalities of your family members.

Are there any physical characteristics that run in your family?

Who was the oldest relative you remember as a child?

What do you remember about them?

What do you know about your family surname?

Is there a naming tradition in your family, such as always giving the firstborn son the name of his paternal grandfather?

What stories have come down to you about your parents? Grandparents? More distant ancestors?

Are there any stories about famous or infamous relatives in your family?

What was the house (apartment, farm, etc.) like?

How many rooms? Bathrooms? Did it have electricity? Indoor plumbing? Telephones?

Were there any special items in the house that you remember?

What is your earliest childhood memory?

What kind of games did you play growing up?

What was your favourite toy and why?

What was your favourite thing to do for fun (sport, go to the beach, etc.)?

Did you have family chores?

What were they?

Which was your least favourite?

Did you receive pocket money? How much?

Did you save your money or spend it?

What was school like for you as a child?

What were your best and worst subjects?

Where did you attend school? What school activities and sports did you participate in?

Who were your friends when you were growing up?

Do you remember any fads from your youth?

Popular hairstyles? Clothes?

Who were your childhood heroes?

What were your favourite songs and music genres?

Did you have any pets?

If so, what kind and what were their names?

What was your religion growing up?

What church, if any, did you attend?

What world events had the most impact on you when you were a child?

Did any of them personally affect your family?

Describe a typical family dinner.

Did you all eat together as a family?

Who did the cooking?

What were your favorite foods?

How were holidays (birthdays, Christmas, etc.) celebrated in your family?

Did your family have special traditions?

How is the world today different from what it was like when you were a child?

Have any recipes been passed down to you from family members?

Are there any special heirlooms, photos, Bibles, or other memorabilia that have been passed down in your family?

If you married, what was the full name of your spouse?

Their Siblings? Parents?

When and how did you meet your spouse?

What did you do on dates?

What was it like when you proposed (or were proposed to)?

Where and when did it happen? How did you feel?

Where and when did you get married?

What memory stands out the most from your wedding day?

How would you describe your spouse?

What do (did) you admire most about them?

If you had a child/children, how did you find out you were going to be a parent for the first time?

Why did you choose your children's names?

What was your proudest moment as a parent?

What did your family enjoy doing together?

What was your profession and how did you choose it?

If you could have had any other profession, what would it have been?

Why wasn't this your first choice?

Of all the things you learned from your parents, what do you feel was the most valuable?

What accomplishments are you most proud of?

What is the one thing you most want people to remember about you?

## Congratulations

Congratulations to our friend Liz Coole from SA who has been awarded the Paul Smales Award for 2020, for outstanding contribution to Cornwall by someone not resident in Cornwall.

Liz, Bardic name Myrgh Moonta (daughter of Moonta) was initiated as a Bard of Gorsedh Kernow in 2011, having worked as a volunteer for the National Trust branch at Moonta, *Australia's Little Cornwall* in South Australia for 13 years.



She has written four books on the history of Moonta, designed displays at Moonta Mines Museum, securing grants for the Museum and for Moonta Cemetery, and has led guided tours of both locations.

She has served as research officer for Family History at Moonta and for the past 13 years has been Chairperson of the Yorke Peninsula Branch of the Cornish Association of South Australia. Liz is also a member of the Kernewek Lowender Cornish festival organising committee, of which she has recently been appointed Heritage Officer.

The London Cornish Association and its affiliated associations set up the Pewas Map Trevethan (Paul Smales Award) in memory of Paul Smales who died on 1 September 1990. He is remembered for his contribution to the London Cornish Association where he was a Council member from 1984 and served as Chairman from 1987 to 1989. He also founded a number of organisations within Cornwall, including the Cornish Music Guild and the Cornish Literary Guild and was involved in setting up many Cornish connections worldwide.

## Bendigo Snippets

### Edward W. T. Ellis

Edward W. T. Ellis was the son of Edward W. T. Ellis and Frances Jane nee Tonkin. His father was known as Ned. It seems that both father and son were strong in faith.

Some interesting articles show of their fervour and in the junior Edward's case, it even spilled over to his business and his life.

**Story of Ned** - a big Cornish Miner who was a keen participant in a Methodist Revival service held by Rev. Matthew Burnett in the Eaglehawk Wesleyan Methodist Church.

(Information taken from pages 49 and 53. Taken from Mining, Ministry and Miracles by Brendon Marshall).

Once Burnett conducted a midday service at Eaglehawk which was attended by Ned Ellis, a big Cornish miner with a reputation for giant strength. Ned pressed forward among the penitents and knelt down with them at the communion rail, heartbroken, crying with all his might, "God be merciful to me a sinner!"

Then, Burnett, who was watching the developments, asked the people who were near the man to clear away and give him room.

"We are going to have a scene," he said.

By this time Ned's whole frame was trembling convulsively, his features were working, and his muscles seemed to be tying themselves in knots. His big hands grasped the communion rail and shook it.

Suddenly he leapt to his feet, bringing a section of the rail with him.

He brandished it aloft and shouted,

"I've a got it! I've a got it! Glory be to God! Glory be to God! I've a got it!"

He was "shouting happy" and his shouts woke up the whole neighbourhood.

After Ned Ellis experienced his dramatic 'communion rail conversion', he began to influence his former mates in the ways of God.

For instead of joining with them in promoting fights and getting drunk on the Sabbath, as he had in the past, he returned to the 'old grog-shanties' and pleaded with them to change their ways.

The Spectator wrote of his experience: "*Some of them were educated men, and would argue with him for the fun of it. He was not good at argument, and could not always find a ready answer to them on their own lines. But when this was the case he would drop down on his knees in their midst, and with the tears rolling down his cheeks, he would lay*

*the matter before the Lord in a way that took hold of them by the heart. Those clever fellows could beat him in a controversy of words, but they were nowhere when he got to his knees*".

Ned's loving and persevering work not only led to the conversion of mates but also resulted in two of the illicit 'grog-shops' closing down.

Edward Junior found the same enthusiasm when advertising his business.

Bendigo Advertiser – 28th September 1894.

*Cheap Meat. The problem solved.*

*Buy for Cash and save money.*

*E. W. T. Ellis respectfully informs the inhabitants of Bendigo and District that he has commenced a Cash Butchering Business on the corner of Short and High Streets, and trusts by keeping only the choicest meats, strict attention to business, and selling at reasonable rates, to merit a share of your patronage. Lowest prices. Strictly cash. Orders left at shop promptly attended to. Carts run to all parts of the town.*

Bendigo Advertiser – 18th April 1895. Page 4 – Advertising.

"ELLIS, THOU ART THE MAN!"

(Extract from the "Chronicles of Bendigo.")

'Now about this time it came to pass that the people hungered after the flesh of many animals.

But there were diverse men, slayers of meat, in the city who took counsel together and said,

"Of our flocks, and our herds we will not kill, neither will we sell, except that we grow rich on the spoils."

And by common consent they rejoiceth together over the gains of the market.

When the multitude heard this they waxed wrath exceedingly, as there was a dearth of gold and silver in the land.

But one surnamed ELLIS, the RECONSTRUCTIONIST, who was also a slayer of beasts and whose heart was with the people said, "This thing shall not be. My flocks and my herds will I slay, and distribute to the people, and their gain shall be my gain. Even so shall it be."

And he did accordingly. And of the flesh of the bullock, and of the sheep, and of the swine gave he to the people in exchange for a little silver and copper. And the multitude rejoiceth greatly and shouted, "Long live ELLIS, the People's Butcher," and they crowded his place of business from the rising of the sun until the going down of the same.

Now when the other slayers of cattle heard this, they saw the error of their ways, and reconstruction fell upon them, and they did likewise.

But, the people said, "he who assisted us in the days



of our adversity, shall we leave him in the hour of our prosperity?

No! Not much!

ELLIS is the man for our money.” E. W. T. ELLIS.

Corner of High and Short Streets.

Opposite Shadbolt’s Stables.

Bendigo Independent – 2nd May 1895. Page 3 – Advertising.

MY BUTCHER.

Who is the man that in spite of all,  
Cheapened meat’s prices for great and small,  
Demolished the trade’s high price wall?  
Who? Ellis!

Who was the man first to the fore,  
Benefited alike both rich and poor,  
By selling at prices unknown before?  
Why Ellis!

Who is the man that holds the sway,  
In the butchering trade of the city today,  
Others must follow his lines to make it pay?  
That’s Ellis!

Who is the man at whose shop so neat,  
(Through winter’s cold and summer’s heat),  
The supply is unlimited of the choicest meat?  
Who? Ellis!

Who is the man that caused the public to learn,  
Small though the profits yet quick the return,  
Was beneficial alike both to consumer and firm?  
Why Ellis!

Mark well the man, mark well his name,  
Ellis, the butcher, of High Street fame,  
And let not his action be in vain,  
Support Ellis.

E. W. T. Ellis, Corner High and Short Streets.

Edward junior continued with the quirky advertising and the advertisements which continued make for good reading.

In 1907 Edward sold out his business to his son, also Edward W. T. Ellis.  
His business seemingly became insolvent and in 1912 a Trustee was appointed in the Estate of Edward W. T. Ellis Junior, Bendigo.

Unfortunately Edward seemed to unravel as time went on.

An article in the Newcastle Morning Herald and Miners’ Advocate (N.S.W.) on 27th September 1944 (Page 4) gives further details.

**OLD MAN THOUGHT HE WAS A SAINT.**

Melbourne – Tuesday.

Mr Justice McFarlane, in Banco Court, upset the last of several wills made by Edward Woodrow Tregenza Ellis, 82, of Bendigo on the ground that Ellis was suffering from delusional insanity amounting to religious monomania at the time of its execution, believing in the second coming of Christ, and in the doctrine of the ‘rapture of the saints who had been caught up to meet the Lord in mid-air.’ The Judge said Ellis had been a member of several churches, but had left them all to establish one of his own.

He believed he was one of the saints, and was intolerant to the extent that he would not leave his property to his children for worldly uses, but left it to the British and Foreign Bible Society.

From Leanne Lloyd

### **Celebrating St Piran’s Day in Creswick Victoria Australia**

(An article which appeared in the CFHS Magazine and used with the permission of both the author Val Lawrence - our Tour Guide - and the editor, Laurence Smith )

The Ballarat Branch of the Cornish Association of Victoria chose to visit the small township of Creswick as part of their celebration of the acknowledgment of this ancient Celtic Saint; but why this choice?

History records that this small town was founded by some ‘warm hearted Cornish Methodists’ in the early days of the gold rush. In August 1851, just a month after the Colony of Victoria became a separate entity from New South Wales, the finding of gold was credited to have been at Clunes, just 19 km to the north of Creswick. Suddenly what had been a pastoral area became the Mecca of a gold-seeking frenzy.

By 1852, it was necessary to appoint a Gold Commissioner at Creswick’s Creek, (its original title) and Lieutenant Brackenbury arrived to maintain law and order. To the north of the centre of today’s town is an area on the Creek known as Red Streak. Here, they built their first chapel on what is now as Johns’ Road.

Here, those first fossickers had a very successful

mining venture—the Red Streak Mine. Among them was a family of Williams, men from Tavistock, Devon. Their father John was Cornish born; his sons Henry, Joseph and Colin were deeply involved in the successful enterprise.

Henry Nankervis, who had built a crude dwelling in Victoria Street and was ordered to remove it by the government surveyor to make way for a road, was one of those Methodist founding fathers. Another of these was Benjamin White from Camborne, who, in 1847, had arrived in South Australia with his wife Sarah (nee Bailey) and two infant daughters to work in the copper mines. He instead came east, in 1854, when gold was the lure.

These men were all familiar with the dangers of underground mining; it is no surprise to find some of them lost their lives in the pursuit of the precious metal.

In 1868, Richard Pengelly, aged 37, and his partner James Mann, aged 42, both of Union Hill, were working in a mine, but failed to appear for their crib break.

Their fellow miners went in search of them and found that they had struck a cap-piece, bringing the earth down on them.

They had been dead for two hours.

They were first cousins and had married two sisters—each family had four children.

Of course the community rallied around the families and raised money to support the widows. That is what mining communities did to support their fellow workers.

There were no government pensions back then.

But the worst gold disaster in Australia was yet to come, and happened not far from that fateful event in 1868, on Monday 12th December 1882.

There is a considerable underground water table in the area which caused the closure of The Australasian No. 1 mine.

About half a mile further north, a second venture - the Australasian mine no. 2 - was working well, but someone made a mistake in the calculations and it was on the early morning shift, on Monday 11th December 1882, that two miners broke through into the old working of the Australasian no. 1 and the water gushed in to the tunnel of the no.2 Mine. The men ran to warn their colleagues, but the force and volume of the water was so great.

Some 30 men were working underground that night. Most of them had to seek refuge in the jump-ups. They clung to the airpipes as the water rose.

Desperate measures were put in place.

The pumps never stopped working, as loyal mates did their best to rescue their pals. News of the disaster brought the community to the site, to wait anxiously for news of their loved ones.

Bungling at the official level did not help as extra pumps and hoses arrived, but did not fit the equipment already in place.

The foul air in the mine did not give much cause for hope. The men trapped under-ground sang hymns to cheer themselves up.

One scratched a message on his billy can for his family and sweetheart.

Gradually hope died as men slid quietly into the water and drowned.

It was Thursday before a rescue was made successfully, but too late for twenty two of the miners, seven of whom were Cornishmen.

These included:

Nathaniel Trescowthick, aged 45, Camborne;

William Curtis, aged 42, Gwennap;

William Treglowan, aged 37, Marazion;

John Henry Crougey, aged 35, Stithians;

James Mitchell Temby, aged 35, Redruth;

Thomas Penbertha Chegwin, aged 31, Redruth;

Abraham Watt, aged 31, born in South Australia to Cornish parents; and

John Thomas Hodge aged 18 born in Creswick to Cornish parents.

The whole township mourned the loss of these men. A huge collection was taken up to support the widows and they were given sewing machines to help them earn a living.

Seventy years later, the money was used to build a maternity wing onto the hospital.

Our tour visited the site of the disaster, now closed down, with only the mullock heap to mark its presence.

We passed the shop of Anthony Pasco, from St Just in Roseland, which was the longest surviving hardware store in Victoria under the same family; the site of the Williams and Symons hay and corn store.

We drove past the site of the main Wesleyan Chapel where the famous artist family, the Lindsays, had been part of the congregation and were tributes had been preached to honour the death of those early pioneers.

We also visited the pretty little Anglican Church of St John containing memorials to Dr Tremearne who had practised his profession in the town and done much original work on x-rays; the Masonic Lodge, which had helped so many destitute men on the goldfields; drove past the original hospital; passed aged cottages where such people as Keen, Pollard and Ellis, all from St Just in Penwith, had lived and finally, the graves of those lost miners and their many relatives in the cemetery.

Here lay Henry Nankervis, who died aged only 42 in 1869, and six Nankervis babies from Red Streak. Here Benjamin White had become the first sexton, digging the graves of his fellow Cornishmen until his

death at the age of 54 in 1873.

There were many Cornish names— Penrose, Polglase, Trevan, Treeby, Trembath, Treloar, Tregonning, Tregloan, and Treverton amongst them. Even Mrs Sarah White's three sisters—Anne, Mary and Mrs Elizabeth Goldsworthy, who joined her from Camborne in the last years of their lives.

Truly does Creswick have a touch of ancient Cornwall.

It was a day of all things Cornish and full justice was done to it.

Photos from the collection of Arthur & Robyn Coates: plaque at Mine; Avenue of Trees at Mine; sign at Mine and Memorial at Creswick Cemetery





**Thanks to Brian Rollason for this contribution**

A couple of festivals rarely mentioned.

### **Hurling at St Columb**

This takes place on Shrove Tuesday in the village of St Columb. Hurling was once common throughout the county and there are two kinds of hurling, to goal or to country. The game consists of chasing and throwing a small silver ball, often engraved with a Cornish motto. In St Columb there are two sides, the "Townmen" and the "Countrymen" and each have their own goal two miles apart. The silver ball is engraved with the motto "Town and Country do your best- for in this parish I must rest." The aim of the game is either to goal the ball or carry it across the parish boundary. There are no set rules except that you need to control possession. There is much more to this game and would make an interesting talk at a further Meeting, "hyrlan yw geared yi". (In English" hurling is our sport."

**Golowan**, the Feast of St John is celebrated at Penzance on the weekend of the 24th-25th June followed by Mazey Day with a huge parade through the streets.

**A poem** written by my cousin to celebrate **St Piran's Day in Falmouth**

### **Lowen Dydh sen Pyran**

Go fly the Cornish banner,  
Go cool the Cornish beer,  
Put the pasties in the oven,  
For St Piran's day is here.

Smile on all the emmetts,  
Give Devon men a cheer,  
Bless those across the Tamar,  
For St Piran's day is here.

Think of sun on Castle Beach,  
Think of swans on Swanpool mere  
Think of drinking in the Seven Stars,  
For St Piran's day is here,

There's Golowan down in Penrith,  
And Flora day's getting near.  
Think of the 'Obby 'Horse in Padstow,  
For St Piran's day is here.

And when you're stuck in exile,  
Dream of walking down Penmere,  
And going to the Bozzie,  
For St Piran's day is here.

St Piran's day is merry,  
Full of jollity and cheer,  
But be Ye Cornish proudly,  
On EVERY day this year.



**Thanks to Ted Curnow for this contribution.**  
**'Ringing the Anvil' in Cornwall.**

A more detailed version can be found on the CAV Website:

[http://www.cornishvic.org.au/docs/Ringing-the-Anvil-in-Cornwall\\_.pdf](http://www.cornishvic.org.au/docs/Ringing-the-Anvil-in-Cornwall_.pdf)

Introduction to this article.

*During the years 2003-5, I was able to spend two years in Cornwall as a Methodist minister. Based at Hayle, my first twelve months included responsibility for the Methodist church in the village of St Erth. During that time I heard about the local blacksmith and evangelist James Udy, however I recently discovered the 1995 published history of the Udy family, "A Pride of Lions, the story of a Cornish family called Udy," by James S Udy. (1)*

*The story of this ancient Celtic family is interwoven with the O'Bryan family of Luxulyan and my own interest in the Methodist Bible Christian Movement. In understanding the earlier turbulent times in England and Cornwall it has been said, "John Wesley had rekindled the fires of faith which had burned so brightly in Cornwall during the days when saints criss-crossed the County from east to west and from sea to sea."*

*Drawing on the research of James S Udy, this brief summary of relevant sections of the Udy family illustrates how during the revival preaching missions of the 1800s identities and the families were often entwined together.*

*Here we link the Udy family, Jane Udy as a grandmother to William O'Bryan (founder of the Bible Christian movement) to blacksmith-evangelist James Udy who was part of the Udy-Rounsefell connection.*

Rev E.A. (Ted) Curnow

[Intro to Udy-O'Bryan Families and the Bible Christian connection.](#)

Nickles and Thomazine Udy of Luxulyan gave birth to daughter Jane Udy on 8th Oct 1708. Jane then married John Brian in 1730.

The second child of Jane and John was William



Briant born on 14 April 1733. William married Thomazine Lawry in 1772.

The third child then born to William and Thomazine at Luxulyan was also \*William O'Briant (Re named O'Bryan) on 6 Feb. 1778 who became the founder of the Bible Christian movement and church.

#### An early unfolding story

One day, Jane Brian listened to her son William Briant (b 1733) describe the radical changes noted in some of his friends who had joined a Methodist Class meeting.

William had later gone to St Austell to hear John Wesley and had taken his own little son, also named \*William Briant, grandson to Jane (nee Udy) to the meeting.

Wesley had laid hands on the boys head and had prophetically said, "May he be a blessing to hundreds and thousands."

Young \*William Briant, (Jane's grandson) grew up within Wesleyan Methodism and later, in 1815, broke away to form the Bible Christian Connexion/ Church.

(After 35 years this Bible Christian church claimed 12.4% of the attending people of Cornwall or 6% of the total Cornish population. Later they spread to form churches in the USA, China, Canada, New Zealand, Australia and other places).

#### Later Period / Family Connections.

For a place like Cornwall locked into its Celtic past, the period was marked by a fast changing world with families moving to distant new mining areas around the world.

John Udy had married Mary Rounsefell and they lived at St Issy a few miles from Padstow. (2)

A son James Udy was born on 21 October 1854, amid this new world emerging across Great Britain and the world.

His mother's parents, (James grandparents) Peter and Mary Rounsefell were active Bible Christian local preachers and Class Leaders. (3) and James Udy (grandson to Peter and Mary Rounsefell) became a successful Blacksmith and evangelist while his sister Betsy accompanied Billy Bray on many of his evangelistic tours.

Betsy finally married a Bible Christian minister who went to Australia.

Other grand children to Peter and Mary Rounsefell, Digory and Owen Rounsefell became ministers and John Rounsefell MA, BSc became headmaster of Shebbear College.

#### James Udy: the story of his work and ministry.

James was converted at an early age (4) and following his mother's death he moved to Hayle in West Cornwall and worked in the shoeing shop at Messrs Harvey and Company's Foundry.

He joined the Hayle Foundry Wesleyan Chapel and continued to grow as a Christian.

He left the Foundry and worked at Loggan's Mill and joined the Copperhouse Wesleyan Society.

The class leader was "a very godly man" and like James he was also a blacksmith. James was encouraged to take part in services first at Copperhouse, then at Deveral and later St Erth. Later he was made a class leader and put on the Copperhouse preaching plan as an accredited preacher.

In 1878 James married Katie Harris who came from a strong Wesleyan family and she encouraged James in his preaching missions.

Later James was away from home conducting evangelistic campaigns but Kate continued to stand by her husband.

James rented a shop in Connor Downs, just two miles from Hayle where the smithy work built up. He said, " Before I commence to ring the anvil it is my custom to pray---The work went on very sweet, for I found that prayer was a grand thing to help me to shoe horses and bind wheels. Nothing like prayer! Glory to God for ever and ever." (5)

Later James moved to the village of St Erth and took over the work of an older blacksmith.

St Erth had received its name from an Irishman named Ercus or Erc who lived from AD 424 to 514. He arrived with his two brothers Ia and Uny from Ireland and founded churches in Cornwall Ere at St Erth, Ia at St Ives and Uny at Lelant.



Roman ships came up the river in the fifth century to the point where the ancient bridge spans the Hayle River at St Erth and there are two old Celtic crosses in the village.

There was a splendid Wesleyan chapel, Sunday school and Day Chapel School that opened in 1872 with 70 pupils attending.

By 1910 numbers had risen to 180.

“By 1891 there were 496 people living in St Erth village of whom 370 had been born in the village. This meant that after 50 years of improved transport in Cornwall 74.6 % of the villagers still had not moved away from the place of their birth.”

Another 1,489 people lived in the country section of St Erth Parish. James Udy remained the ‘shoeing smith’ but he became better known in Cornwall as the well-known Cornish Evangelist.”

It has been said ‘the fiery passion of the St Erth village smith burned with an inextinguishable blaze to proclaim the gospel’ so that by the closing decade of the nineteenth century he travelled extensively in Cornwall and beyond to be a successful evangelist.

(6)



St Erth Methodist Church

James was a self-educated man which could have added to his clarity of expression as a preacher. His vocabulary we are told was simple and his style of writing and preaching was expressive, forceful, picturesque, fresh and vivid.

James preaching career began soon after he went to St Erth in 1881. “At that time Rev R P Davey conducted a successful mission in the Wesleyan Chapel extending over 13 weeks to which James gave his full support.”

Later he said, “I worked every night for about 10 weeks until my singing strength was gone - He was only stopped when one day a large piece of iron came down on his big toe and he was forced to bed. The doctor, who came to treat his toe, told him that he was weak because his right lung was affected. However, in two weeks, James was working in his shop again although his voice was too weak to preach.” (7)

James had a good relationship with his sons.

In a letter to Richard in 1899 without punctuation James wrote, “I hope you will live long and live well. Cleave to Jesus and he will cleave to you, you have nothing to fear God bless you more and more do all you can and give all you can to God and your life will be worth living I know you will live, yes live.”

Early in his role as an evangelist he carried a physical handicap.

He wrote, “I dosed myself with cod liver oil for four months and one Sunday afternoon I went a distance of four miles to preach.”

As he climbed a long hill, he felt that the Lord Jesus was speaking the words that he had spoken to his disciples nearly nineteen centuries before. “He that saveth his life shall lose it; but he that loseth his life for my sake shall find it.” (Matt. 19:39) (8)

From this time James gave his life with abandon to preaching in spite of his physical strength.

“I then began to preach in earnest again, and the Lord was with me. Away at night in the winter time holding meetings and souls coming to Jesus---I could not live without seeing the salvation of souls. The dear Lord had to give me a few souls to keep me alive.”

In 1887 James was ill with rheumatic fever. Later he went to a doctor in Hayle who said he must not walk fast again or shoe a kicking horse or preach again.

“The doctor made it clear that without the greatest care James would become a total physical wreck.” (9)



St Erth Blacksmith Shop

February 1891

James felt that ‘weak heart or not’ he had to return to the work of conducting missions.

The first mission was with the Primitive Methodists of St Ives. This lasted two weeks.

Then in March came a three week mission in Padstow.

James arranged others to take care of his blacksmith shop during his absence. Driven by a passion typical of many revival preachers James continued his Missions throughout Cornwall from 1891 and in London during 1899.

James Udy died on 5 January 1900 at the age of 45 years. It was estimated that seven to eight hundred people gathered at the St Erth Wesleyan Chapel to thank God for his life.

Under the preaching of this village smith, his son Garrett Udy estimated that at least 4,000 people “were brought to a commitment to the Saviour whom James proclaimed with such Cornish fire.”

Three sons trained for the Wesleyan Methodist ministry.

Joseph George Stuart Udy known as Stuart moved to Australia at the beginning of his ministry in 1910.



Rev. Red Curnow Christmas 2003 at St Erth

*(Rev E.A. (Ted) Curnow having a Cornish heritage spent twelve months as a Methodist minister at the St Erth Church Cornwall.*

*His account of the Methodist Bible Christian church in South Australia is found in ‘Bible Christian Methodists in South Australia 1850-1900, A Biography of Chapels and their people.’ Edwin A Curnow, Uniting Church SA Historical Society. 2015)*

References:

- (1) “A Pride of Lions, the story of a Cornish family called Udy.” (James S Udy M.A. (hons) STB, PhD, Yarraandoo Life Centre, Print. Surrey Beaty and Sons Pty, Ltd). p183
- (2) “A Pride of Lions, the story of a Cornish family called Udy.” p 110 and p174.
- (3) Besides their daughter Mary, this couple had two sons who became Bible Christian ministers.

Benjamin Rounsefell became a missionary to Queensland.

- (4) “The Autobiography of James Udy” p10.
- (5) “A Pride of Lions, the story of a Cornish family called Udy.” p119.
- (6) His son Garrett also trained for Methodist ministry. Richard another son left home to work in London.
- (7) “A Pride of Lions” p125.
- (8) “A Pride of Lions” p125.
- (9) “A Pride of Lions” p126.



### How many of our Victorian ancestors could read or write?

Assessing levels of literacy in the past is no easy task. For a start, it’s likely that while people may not have been able to write, a skill they would rarely require, they could still read.

Nonetheless, the ability to sign one’s name has been taken as a primitive measure of the ability to write.

In the 1840s and 50s one third of men in Cornwall and a half of women signed the marriage register with a mark.

This then declined to around one in six for both genders by the 1880s, with the gap between men and women disappearing.

While the numbers signing with a mark steadily fell, throughout these years they remained higher than the English average although the gap remained fairly constant, both for men and for women, although it was narrower for women after 1865.

Yet, improvements in literacy lagged behind many places in England. In 17 of the 40 English counties in 1845 the level of illiteracy for men was higher than in Cornwall but by 1885 only six English counties were worse. Similarly, in the case of women, ten English counties had higher rates of illiteracy in the 1840s, but only three in 1885. Within Cornwall the registration district (RD) with the highest level of illiteracy in 1856 was Redruth, with St Austell having the second highest. The lowest levels of illiteracy in 1856 were found in Falmouth RD, there being a clear relationship between the inability to sign the marriage register and the number of people employed in mining. By 1871, Redruth was still the district with the highest rate of illiteracy, although agricultural Stratton RD in the far north was the next highest. By that year St Germans RD in the east had the lowest numbers of people signing with a mark.



## The Cornish Chough

The chough is a mysterious bird, in the sense that some of the information on it isn't that reliable. The Daily Telegraph last week reported that there were now 12 breeding pairs of choughs in Cornwall, brought back by what it called 'Operation Chough'. The chough, it went on, had been absent in Cornwall since the 1950s, a date presumably taken from a cursory look at the Cornwall Council website, which claims the chough disappeared in 1952.

It didn't. More reliable sources confirm that the last chough seen alive in Cornwall was near Newquay in 1973.

Operation Chough meanwhile was a project begun in 1987 based at Paradise Park, Hayle, to breed choughs in captivity.

This had succeeded in rearing chough chicks by 2011 but was not the cause of the return of the chough. In fact, choughs returned naturally, four turning up from Ireland in 2001. Three of those liked what they saw and decided to stick around, setting up home on the Lizard.

The Cornwall Chough Project is the scheme led by the RSPB to protect these birds, encourage more and ensure their survival.

The chough is a member of the crow family, but with red legs and a long red beak, the latter used to dig out insects from closely cropped grassland near its nesting sites on the cliffs.



In the 1800s and 1900s farmers moved their grazing animals inland.

This resulted in the loss of the short grass that the choughs needed to get at the insects and the consequent decline in the numbers of the bird.

However, in the 1990s the 'National' Trust in Cornwall had begun working with landowners on the Lizard to encourage the restoration of clifftop grazing. As it admits, this wasn't primarily done to encourage the return of choughs but the wildflowers

and rare plants that also flourish in this habitat.

Anyway, it worked, and the choughs are back. Which is a good thing as it restores a classic Cornish symbol to the land.

As everyone knows, King Arthur on his death in battle was transformed into a chough, 'talons and beaks all red with blood'.

Lines in the Cornish Gorseth ceremony insist that:  
*Still Arthur watches our shore  
In guise of a chough there flown*

So the absence of the chough from 1973 to 2001 might explain a lot.

Back in the 1600s 'Cornish choughs' was a common nickname for the Cornish.

Shakespeare used it several times and it was also used by other playwrights.

At the time the idiomatic meaning of the word 'chough' was 'a rustic, a clown, a boor' and in 1617 a Cornishman named Chough was depicted as an 'ignorant country bumpkin', a tiresome and unimaginative stereotype still much in use 400 years later.

Mark Stoye concludes that the English had adopted the term 'chough' as 'a derogatory nickname for the Cornish people themselves.'

Richard Carew, writing in the 1590s, hadn't helped by describing the Cornish chough as 'ungracious, in filching and hiding of money ... and somewhat dangerous in carrying sticks of fire'.

This reputation for 'filching' money was picked up by Parliamentary pamphleteers in the civil wars and used to accuse the Cornish of being natural plunderers.

In a note to Carew's Survey, added in the 1730s, Thomas Tonkin agreed that the chough was known for 'thievishness' but that it was 'much admired in other countries' and 'often sent as a present', which may well have hastened its decline.

The Arthurian legend assures that one day Arthur will return.

Now that the chough is back it's just a question of time before that happens and all will be proper again.

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