

Pacific Northwest CORNISH Society

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Nadelik looan na looan blethen noweth (MERRY CHRISTMAS in Cornish)

Cornish Home at Christmas

The 'Twelve Days of Christmas' was a phrase which meant much to the Cornish in the past. If it were possible for them to come to life again, they would find in our modern Christmas but a faint echo of the mirth and joy with which they celebrated this period of the year. Nowhere in the pages of Dickens himself will a more satisfying picture be found of Christmas cheer than that given by Bottrell of the way in which this day was formerly kept by the Lovell family at their old mansion of Trewoofe (Trove), near Penzance.

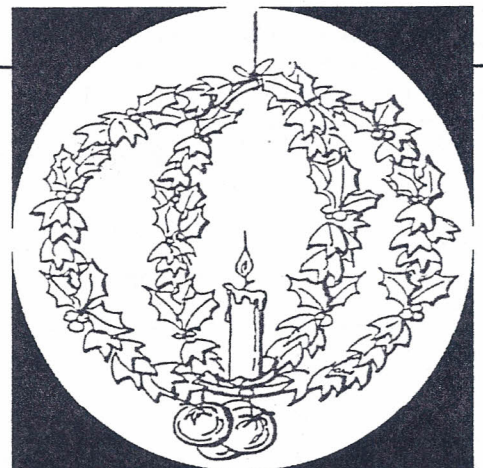
"Long before daylight on the Christmas morning the women of the household were up and busy with the preparation of the pies, meat, game, and poultry, and all the roasting, boiling, and baking which had to be done in readiness for the feast. Before the break of dawn, too, the men themselves had left the hall, and the valleys and hills resounded to the winding of the bugle horn which roused the neighbouring villages to join in the hunting and hare-tracing over the newly-fallen snow. As soon as the men were gone, the great open fireplace in the hall was filled from end to end with logs of oak, ash, and elm, and sweet-smelling bog-turf laid between. Before this great fire were placed the spits on which were roasted the huge joints of meats, whilst woodcock, snipe, plover, teal and other game were cooked in the dripping-pans beneath. Meantime, the kitchen chimney and oven were taken up with pies of every sort, pigeon, poultry, giblet, rabbit, hare, mullet, bass, veal, besides those of parsley and sweet herbs. In addition to all these were puddings, pasties, cakes, and other knick-knacks designed to tempt the more

delicate appetites. About midday the squire, with some of the elderly hunters and the ladies who had been up on the hills to see the chase, would return home; the table was then laid, and from that time till long after dark company after company kept coming in laden with the game and 'hungry as hounds'.

"Splendid indeed the old house must have looked at such times with its branches of holly, box, and bay; garlands of ivy on window and wall; and the great burnished candlesticks standing on the table between steaming bowls and tankards, piles of apples roasted and raw, and the heaps of sweet cakes. Long after the weary attendants had retired to bed and the ladies themselves had tucked up their fine dresses and fallen with right good will to the task of serving, the feasting continued. At length the company, weary of 'eating the good things to save them', fell to dancing to tunes beaten out on pewter and brass pans, and the strains of the 'crowd' (tambourine). Daylight had often come before the party at last broke up amidst cheers for the squire, the draining of stirrup cups, and voices bidding a 'Merry Christmas and a Happy New Year to one and all,' William Bottrell

When open chimneys were universal in farmhouses the Christmas stock, mock, or block (the log), on which a rude figure of a man had been chalked, was kindled with great ceremony; in some parts with a piece of charred wood that had been saved from the last year's "block". A log in Cornwall is almost always called a "block". "Throw a block on the fire." Candles painted by some member of the family were often lighted at the same time. Miss M. A. Courtney

The Cornishman of to-day has lost or neglected much that he should have treasured as his birthright, were his ancestors to return once more to their beloved land they would still find even in the dying embers of a modern Cornish Christmas other features besides the carols to remind them of the past. Among these should be mentioned the picturesque custom of hanging up the Christmas bush'. The latter when properly constructed, consists of two little wooden hoops fastened one into the other at right angles, the framework thus formed being decorated with evergreens, furze blossom, apples, oranges, etc. This pleasing form of decoration, which is known in some districts as the 'kissing bush', is usually suspended in the front window of the house, and when illuminated at night by a lighted candle set inside it, has a peculiarly festive appearance. Considering how easily and cheaply the bush can be made, it is regrettable that this old British form of decoration should have been so widely supplanted by its German counterpart — the Christmas tree. A.K. Hamilton Jenkins "Cornwall and its People" Pub.1934



PACIFIC NORTHWEST CORNISH SOCIETY MEMBERS PAGE

The President's Corner, By Dick Colenso

It's the season for a series of holidays. Thanksgiving, Christmas, and New Years will all happen within about six weeks. Because of the confusion over what to make of this array of pluralistically valued days for recognition and the "politically correct" attempts to make them all win-win, we have moved from simple celebration over specifics to complex substitutions that fool nobody.

One thing - among many - that I do not know about my Cornish forefathers is how they celebrated. Before anyone points it out, I know only the American ones dealt with Thanksgiving. My point, however, deals with the great changes from the appreciation of simple things to the complicated efforts in our nation to deal primarily with the American Indian and the non-Christian - both involved in the first celebrations - without sacrificing the day off and the huge commercial values each presents.

My people were poor as probably were the vast majority of Cornish families, emigrant or not. They also probably made every effort to make these special days. Family times: though many immigrants had significant members back in the homeland. Gift giving: simple things that told a story from the heart without the need to impress or outdo another. Spiritual remembrance: God and material possessions, God and solutions that can't be self-designed, God and the future that He knows and we don't. I believe, from the things I hear, read, and remember, our Cornish families were fierce practitioners of holiday celebrations. In fact, some of the celebratory events beyond these three that remain in Cornwall are very zealously and jealously protected so that they do not get changed into something that they were never intended to be.

So, what is it about the Cornish that makes them want family and community events that have deep and ancient meaning? These are times and events that bring back treasured memories of days that the passing of time has moved us on from but still retain meaning that is crucial to remembering who we are and remaining are part of that past. Is it really any different today? Can we afford as Cornish to lose the meanings of these coming holidays any less than those of the old country? Part of our Cornish experience, I submit, is to keep with the old meanings of the next six weeks and not just chart our genealogies. Our forefathers would be honored to see us retain these meanings and in the future our nation might come to understand that Cornish people left in their passing another wonderful gift, greater than mining skills and pasties.

PNC'S FIRST LIFETIME MEMBER

Beatrice Raber is our first lifetime membership. As stated in our bylaws *Lifetime Membership: An individual who has been a member for at least one (1) year may elect to become a life member by a one-time payment of dues equal to fifteen (15) times the current annual dues.*



PASSING OF A CHARTERMEMBER

Sadie Ernestine Uglow, retired director of the Tacoma Public Library's Handforth Gallery and a longtime volunteer at the Tacoma Art Museum, died Saturday, Oct. 9, 2004, at the age of 91.

She was born Dec. 16, 1912 to Ernest and Florence Rosevear Uglow, who had immigrated from Cornwall to Canada earlier that year. She maintained her Cornish connections to the end, exchanging e-mail with cousins in England, attending two Rosevear family gatherings in Cornwall and regularly attending meetings of the Pacific Northwest Cornish Society, of which she was a charter member.

Miss Uglow was a graduate of the University of California at Berkeley, and held positions in libraries in California before joining the Tacoma library in 1960. She retired in 1977 but remained active in her field as a volunteer in the TAM library until she was well into her 80s.

In 1948 she moved to Australia to work for the United States Air Force in Sydney, and in 1950 she traveled through the Suez Canal to take a job in England, where she worked until 1954. Upon her return to California, she took a position as librarian for the Ralph M. Parsons Company in Pasadena. She moved to Puyallup in 1960 to be near her only sister, Wilmot Wolford, who died in 2002, and her nieces and nephew.

During her years in the Northwest, she was active in The Mountaineers, League of Women Voters, American Association of University Women, Altrusa, Needle Arts Guild, Lace Club and several book clubs, including one at Merrill Gardens Puyallup, where she moved in January 1997.

Miss Uglow was called Tia by her nieces, Ann Wolford Holiday of West Seattle and Mary Sisson of Vancouver, Wash.; her nephew, Doug Wolford of Puyallup; and great-nieces Rosalie Wolford of Puyallup, Laura Wolford of Hollywood, Calif., Carrie Sisson of Barre, Vt., and Sunny Sisson of Poulsbo; her great-nephew, Kirk Sisson of Sacramento, Calif., and his children Danielle Nicole and Ryan Kirk, all of whom survive.

A memorial service was held at 2 p.m. Saturday, October 16, at Merrill Gardens, 123 Fourth Ave. N.W., Puyallup. Bob Bruce sang "The White Rose." Memorials may be made to the Cystic Fibrosis Foundation or the Tacoma Art Museum.

THE ROSEVEARE FAMILY REUNION

When Bob Bruce asked if I'd tell about the genealogy I've done, I had to tell him I hadn't done any. Bob Roseveare did it all. I have his books, and if they were more legible, I'd have a lot more surnames listed by my name in the membership roster.

Let me tell you about my cousin Bob, the English schoolmaster who started tracing the family tree and ended up throwing a party for 600 cousins. Two parties. The 1985 Rosevear Family Gathering was so successful he did it again in October 1990, bigger and even better. My parents were there, and my brother and sister, and aunt Sadie, who we lost just three weeks ago.

The name can be spelled at least three different ways. Any way it's spelled, it's shared by only about 2,000 people in the world, by Bob's reckoning. I trust his reckoning. He was a mathematics teacher, and it takes a mathematician's mind to organize a family tree and gathering — he called it "Homecoming" -- the way he did. Home is Cornwall, and as we all know, we often have to tell people where Cornwall is, and no, we did not have game hens for dinner. I describe it as the last part of England one would see sailing down the English Channel toward America, Canada, South Africa, Australia or New Zealand.

Roseveres sailed to all those lands, and their descendants came "home" for the two gatherings. For the second, Bob planned three days of sightseeing, including flights over Rosevear Rock, in the Scilly Isles, photo stops at places named Rosevear and lunch in the Methodist church in Luxuyian, home of many Rosevears years ago. The tiny social hall overflowed into the sanctuary, where an impromptu hymn sing united us all, even cousin-in-law Marty Krell, a Jewish doctor from Beverly Hills.

We're not a fancy family. Bob knows of only one Rosevear who was knighted — his father — and he'd turned up only one who went to Australia "at Her Majesty's pleasure." The rest were farmers, ship's chandlers, preachers, teachers, seamen, miners and such.

My great-grandfather, John Rosevear, worked for a time on the railroad in California, then returned to Par, on the English Channel, where he was a ship's chandler. Fifteen of his descendants took a side trip to Par in 1990. We heard stories from two who'd grown up there in the 1920s. They recalled dancing on the bottom of the four-masted schooner that wrecked nearby and being enlisted as extras when a film crew came to town.

The main event took place in the recreation center of a caravan (RV) park in Newquay, a resort and surfing town on Cornwall's north coast. Of the 600 who signed up, 130 were from overseas, the rest from Cornwall and England — separate entities, as we all know.

It was Bob's day. His wiry salt-and-pepper hair waving in all directions, he stood on stage like a schoolmaster, making announcements and welcoming us.

He had us call out "Great" 12 times then add "Grandfather." That, give or take a few "greats," would be John Rosevear, the first recorded Rosevear, the one from whom all of us are descended.

On three walls of one of the meeting rooms were the 150 pages of a family tree, about 100 names to a page,

totalling, by Bob's reckoning, 15,000 Rosevears since 1500. The family divides logically (to a mathematician) into seven branches. Bob gave the branches color codes, subdivided by numbers. We were L-10s, from Page 10 of the Luxuyian (yellow) branch.

Each of us at the Homecoming had a number. When more than 600 people register for an event and 15 of them are named John and 10 Don or Donald and seven Robert, and most have the same last name, you can't just ask for Mr. Rosevear.

The 130 overseas relatives had gotten to know each other on the chartered buses that brought us from London on Tuesday, on the three days of tours, and over breakfast and dinner in the old Victorian hotel where we all stayed. We met the English and Cornish relatives on Saturday at the caravan park and crowded into Truro Cathedral for a special service Sunday afternoon.

There we dedicated a boss for the ceiling of the St. Mary's Aisle, based on the family crest devised for the 1985 gathering. For 1990, we became the first Cornish family to register a family tartan, although there's been a tartan for all of Cornwall for years.

Cousin Francis Dennis from New Zealand wrote an anthem for the occasion. A 20-cousin choir sang it at our list dinner together. My sister sang the solo part. I cried. This was a joyous family gathering without the expense of a wedding or the sadness of a funeral.

It was a time when cousins met cousins they'd never seen before and found family resemblances. Two sisters from Australia took pictures of my sister and me because we looked like their aunt. On one day five people told my father he looked like their grandfathers. Only thing was, this reunion was for my mother's side of the family.
Ann Holiday

PNCS FALL 2004 MEETING

The fall meeting of PNCS was held Saturday, October 30, at First Presbyterian Church in Puyallup, WA. The members present were Bob and Shirley Bruce of Puyallup; Jean Timmermeiser of Sequim; Arlene Reaugh of Portland; Margaret Porter, McKenna; Fran Anderson of Olympia; Jackie Colenso-Smith of Puyallup; Jim and Karen Sindberg of Vancouver; Louise and Dick Colenso; Doug and Vicki Wolford of Puyallup; Evangeline E. "Van" Anderson, of Bellevue; and Ann Wolford Holiday of West Seattle. There were also new visitors, Anne Dalton, of Port Angeles, Betty and Walt Novatney of Fife. Anne Dalton said she had visited Cornwall for the first time a year ago September. The group enjoyed lunch and a program of members' discoveries of their Cornish heritage and genealogy. There was talk of PNCS obtaining a banner suitable for carrying in parades, and the PNCS store which has lots of books, as well as other merchandise from Cornwall. PNCS also has a wealth of brochures that have been collected by members traveling in Cornwall for the use by others planning trips to Cornwall. Members were reminded to submit things of interest to the PNCS newsletter including requests for genealogical information. The group noted the passing of charter member Sadie Uglow, who died October 9, 2004. The next PNCS annual meeting will be in Olympia, Saturday, March 5, to celebrate St. Piran's Day.

CORNISH CULTURE

Cornish at Home continued from newsletter 6-4

The Gentry of Cornwall were not notably wealthy and did not include any noblemen of first rank. The principal families, such as the Vyvians of Trelowarren, the illustrious Grenvilles of Stowe, the Godolphins, Trevelyans, Bassets, Rashleighs, Treffrys, the Trevanions of Caerhays and the staunchly Roman Catholic Arundells of Trefice had been mainly for the defeated King during the Great Civil War a century and a half earlier, and their estates and fortunes had diminished in consequence. Duchy tenants or no, about an equal number of Cornish gentry had supported Parliament, and in the long run, the war cost them dear to, despite generous compensations for their allegiance. Among the Parliamentarians were the Boscawens of Tregothman (Lord Falmouth's family), the Robartes of Lanhydrock, Eliots of St. Germans, and the St Aubyns of Clowance, the latter acquiring as reward, for instance, St Michael's Mount from the Bassets. When later the King was restored to the throne the Royalists were rewarded in turn and many titles as well as offices of importance were distributed amongst them at this time.

Most of these families, landed and titled gentry of no great wealth by national standards, survived to form the nucleus of Cornwall's eighteenth and nineteenth century aristocracy. During this period the fortunate among them recouped some of their wealth as a result of being mineral lords, especially during the great era of Cornish copper production: Lord de Dunstanville, of the Basset family, controlled the great Cook's Kitchen and Dolcoath mines, for instance, while Lord Falmouth owned many rich ones in the parishes of Gwennap and Chacewater. Those who held mineral rights in areas bearing tin or, later, china-clay also were fortunate; these included Lord Falmouth once again, as well as Lord Camelford of Boconnoc—whose forebears joined the Cornish gentry by purchasing the house with the famous Pitt diamond— and the Hawkings of Trewinnard. Some of their numbers thrived also as a result of interests in the promotions of ports and railways to serve the mines; the Bassets, for example, built Portreath, while one of the Treffrys developed Newquay and Par. In addition a number of the 'nouveaux riches' emerged, the new gentry of the nineteenth century, people who rose quickly to pre-eminence as a result of their enterprise— or sometimes their lack of scruples— in the mining field, such as the Lemons of Carclew, near Truro, and the Williams family of Scorrier.

Continued in the next newsletter

Star Gazy Pie Recipe

Ingredients: Pastry, 5 or 6 cornish pilchards, 2 or 3 boiled eggs (sliced). **Seasoning.** Parsley.
Method: Prepare Pastry. Put fish whole, but cleaned in a pie dish. Add sliced eggs and seasoning. Lay pastry over, pushing pilchards heads through. Cook in hot oven until golden brown. Place sprig of parsley in each fishes mouth. Serve piping hot.

THE CORNISH CHRISTMAS TABLE

CORNISH MEAD: The old method of making mead, or metheglin, in West Cornwall was to put four pounds of honey to one gallon of water; boil it one hour, skim it well, then add one ounce of hops to every gallon, and boil it half-an-hour longer, and let it stand till next day. Put it into your cask or bottles. To every gallon add a gill of brandy; stop it lightly till the fermentation is over; then stop it very loose. Keep it one year before you tap. More recently the old ladies who were noted for making good mead (or sweet-drink as they call it), boiled the combs from which the honey had been drained until all the honey that remained was extracted. They then strained it, and added as much more honey as made the drink strong enough to float an egg. To every gallon they added one ounce of cloves; the same of allspice; half-an-ounce of coriander; the same weight of caraway-seed. Sometimes cinnamon and mace were used instead of the seeds. Others, who preferred the flavour and perfume of aromatic plants, boiled in the water, before they added the honey, the tops of sweet-briar, flowers of thyme, rosemary, sweet marjoram, or any other sweet herbs they liked; then finished as above. All, or any, of the flavouring ingredients WILLIAM BOTTRELL

TRURO MARKET: Our meat market on Saturday last did not present so fine an appearance, as it is usual on Christmas occasions. The general character of the beef, though good, being far from what is usually dominated prime. The poultry market was however, well supplied, the Geese especially being numerous and fine; but in consequence of the smallness of the room, the heat occasioned by the dense crowd was so great that the fat on some of them was literally melting and the inconvenience to both buyers and sellers was almost insufferable. WEST BRITON NEWSPAPER DEC. 28TH 1837

In some parts of the country it is customary for each household to make a batch of currant cakes on Christmas-eve. These cakes are made in the ordinary manner, coloured with saffron, as is the custom in these parts. On this occasion the peculiarity of the cakes is, that a small portion of the dough in the centre of each top is pulled up and made into a form which resembles a very small cake on the top of a large one, and this centre-piece is usually called "the Christmas". Each person in the house has his or her especial cake, and every person ought to take a small piece of every other person's cake. Similar cakes are also bestowed on the hangers-on of the establishment, such as laundresses, seamstresses, charwomen, &c.; and even some people who are in the receipt of weekly charity call, as a matter of course, for their Christmas cakes. The cakes must not be cut until Christmas-day, it being probably "unlucky to eat them sooner" The materials to make these and nearly all the cakes at this season were at one time given by the grocers to their principal customers. - GEO. C. BOASE, NOTES AND QUERIES, 5TH SERIES, DEC. 21ST, 1878.

TURKEYS: On Monday about 300 Turkeys were brought to the Redruth Railway Station. Each bird was weighed and ticketed at the Market Place which attracted a great crowd. The birds were in fine condition. WEST BRITON NEWSPAPER DEC. 24TH 1877.

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At the plentiful supper always provided on this night,* egg-hot, or eggy-hot, was the principal drink. It was made with eggs, hot beer, sugar, and rum, and was poured from one jug into another until it became quite white and covered with froth. A sweet gible pie was one of the standing dishes at a Christmas dinner - a kind of mince-pie, into which the giblets of a goose, boiled and finely chopped, were put instead of beef. Cornwall is noted for its pies, that are eaten on all occasions; some of them are curious mixtures, such as squab-pie, which is made with layers of well-seasoned fat mutton and apples, with onions and raisins. Mackerel pie: the ingredients of this are mackerel and parsley stewed in milk, then covered with a paste and baked. When brought to table a hole is cut in the paste, and a basin of clotted cream thrown in. Muggetty pie, made from sheep's entrails (muggets), parsley, and cream. There is a local saying that "The devil is afraid to come into Cornwall for fear of being baked in a pie." MISS M. A. COURTNEY

*A very general meal for poor people in some parts of the county on Christmas-eve was pilchards and unpeeled potatoes boiled together in one "crock". MISS M. A. COURTNEY

Cornwall Lunatic Asylum: The patients of the CLM were regaled on Christmas Day with an abundance of roast Geese and Pork, Plum Pudding Etc. WEST BRITON NEWSPAPER 1876.

All Christmas cakes must be eaten by the night of Twelfth-tide, as it is unlucky to have any left, and all decorations must be taken down on the next day, because for every forgotten leaf of evergreen a ghost will be seen in the house in the course of the ensuing year. The latter superstition does not prevail, however, in all parts of Cornwall, as in some districts a small branch is kept to scare away evil spirits. MISS M. A. COURTNEY

FOWEY: Seasonable Benevolence - The poor residing in the parishes adjacent to Menabilly received on Christmas Eve, the usual supply of beef and bread for their Christmas dinners. Every poor person received one shilling each. WEST BRITON NEWSPAPER DEC. 27TH 1877.

The inmates of the workhouse, 192 in number had their usual treat of roast beef and plum pudding for dinner on Christmas day; also currant cake and sugar and tea for supper. Those inmates who liked had beer with their dinner (children excepted), those who did not care for beer had either tea or cocoa; this is a new feature, henceforth those who did not care for beer had nothing. WEST BRITON NEWSPAPER DEC. 28TH 1876.

On Christmas Eve the mayor of Liskeard (Mr W Polkinghorne) gave a tea in the town hall to 200 poor people in the town. The volunteer band was present and rendered festive music. CORNISH TIMES DECEMBER 1883

CORNISH GENEALOGY

Thomas Sturtridge of Penhale



Thomas Sturtridge, father of Eliza Sturtridge Hancock, was the son of John Sturtridge and Jennifer Pascoe. Thomas was christened in Luxulyan, Cornwall on 25 June 1811. The early Sturtridges were farmers from Luxulyan. The family moved to Penhale Farm in 1825. Thomas Sturtridge married Susanna Tretheway on 25 April 1835 in St Austell. Thomas and Susanna had what I can figure thirteen children; Christina, Eliza, Isabella, Elijah, David, Ellen, Hannah, Amelia, James, Richard, Thomas, Frederick and Phillip. Thomas was a farmer and a tin miner.

Thomas died in 1887 at age 76

Susan Tretheway, daughter of Phillip Tretheway and Grace Varcoe, was christened in St Stephen in Brannel on 26 December 1813. The surname Tretheway is a very old Cornish name dating back before the 17th century.

Susan Sturtridge died on March 18, 1885 in Penhale, St Austell. Thomas followed his wife in death two years later on 21 August 1887 in Carthew, St Austell. He was age 76

Thomas Sturtridge and Susanna Tretheway's children:

1. **Christina Sturtridge** was born about 1836 in Penhale, St Austell.
2. **Eliza Sturtridge** was christened on 11 June 1838 in Yondertown, St Austell, married Thomas Hancock, son of Thomas Hancock and Ann Nicholls. She died on 6 April 1880 in Treverbyn, St Austell.
3. **Isabella Sturtridge** was born on 14 June 1840 at St Austell, and died about 1873. She married Joseph Constantine, son of William Constantine, 17 Aug 1864 at St Austell, and they had two sons, Joe Constantine and William Henry Constantine.
4. **Elijah Leige Sturtridge** was born circa 1842.
5. **David Sturtridge** was born in 1843 at Penhale, St Austell and died at Cape Town, South Africa.
6. **Ellen Sturtridge** was born circa 1844, may have died as a baby.
7. **Hannah Moriah Sturtridge**, known as Anna was born in 1847 at Penhale, St Austell. After her sister, Isabelle, died Anna married her sister's widower, Joseph Constantine at Blue Cannon, Dutch Flats, California about 1877. Anna and Joseph had three children; Anna Laura Constantine, Amelia Millie Constantine and James Henry Constantine. At some point Joseph and Anna went back to Cornwall and returned to the states February 26 1883. They arrived in New York on the ship City of Chester with children Minnie age 3, Laura age 3 and James H. an infant. Bessie Commons age 23, future wife of Thomas Sturtridge traveled with them. Anna witnessed to the marriage of her nephew Thomas Hancock and Kate Allen, 1885 in Butte, Montana. Anna died in Butte, Montana 1906.
8. **Amelia Sturtridge** was born in 1849 at Penhale, St Austell and died 1878 in Truro.
9. **James Sturtridge** was christened in 1845 in Penhale, St Austell.
10. **Richard Sturtridge** was born in 1852 and died 1873 St Austell.
11. **Thomas Sturtridge** was christened on 5 August 1855 in Penhale, St Austell, Cornwall. Thomas was on the ship City of Richmond with his brother Philip and arrived in New York 21 Aug 1886. Thomas married

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PC/TLC

Lately I've heard numerous complaints that emails are not getting through. People say their emails are being blocked by the Internet Service Providers (ISP) or by the spam blocker programs they have on their PCs. They say the cure for spam has become as bad as the spam itself.

Spam blockers and ISPs often think they know what is best for us. They censor us. But they are not perfect and may block emails I do not want to lose.

I told my ISP to not block anything. I don't use spam blockers. So what do I do to keep from going nuts over all the junk mail and spam that comes my way? I take it all in, the good, the bad, and the ugly, and then filter it.

In my email program I build folders. Then I program my email program to put each email in its specific folder. For example emails from PNCS members now go into my PNCS folder automatically. That leaves mostly spam and junk in my Inbox. When I find a new email in my Inbox that I want to keep, I program it to go into a folder. By I am keeping my email program folders up-to-date, my Inbox will contain mostly junk and spam. I can easily delete them.

Be careful about opening emails. Don't open any email that you don't know the sender. I am very cautious about large files, even when I know the sender. They may contain viruses. I update my anti-virus program EVERYDAY.

As for ad and spy-ware, I have 2 programs that I run on a weekly basis. I run one one week and the other the next. I always update them just before checking my system with them. It takes only a minute or two to update my virus and spy-ware programs. Jim Sindberg sindbergj@pobox.com

Robert M. Lugg, M.D. (October 7, 1924- November 3, 2004).

Dr. Robert Lugg was born in Michigan and raised in Canada. At 18 he enlisted in the Navy and won a Silver Star and a Purple Heart for his bravery. He was a pediatrician for many years in Michigan and Germany. After his retirement, Bob and his wife moved to Silverdale, Wa in 1991 to be near their daughter Lois. A memorial service with military honors was held November 11, 2004 at the Silverdale United Methodist Church. Both Robert and his daughter Lois, are long standing members of the Pacific Northwest Cornish Society. He was proud to be Cornish and will be missed.



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Bessie Commons and had three children; May, Thomas and Susie. Bessie passed away in Butte, Montana about 1892 during a typhoid fever epidemic. Thomas then married Millie Holman about 1895, and she was known as Minnie. Thomas died December 24, 1934 in Butte, Montana and Minnie died 27 Nov 1949 in Montana.

12 Frederick Sturtridge was born abt 1858 in St Austell. He married a woman named Tillie. He died in Vancouver, B.C. in the 1940's

13. Phillip Sturtridge was christened on 14 February 1861 in Penhale, St Austell. He came to America in 1886 and died on 3 April 1889 in Butte, Montana, at the age of 28. During my visit to Cornwall I spent a day in the library in Redruth looking at films of old newspapers. I came across the following obituary of Phillip Sturtridge son of Thomas published in the St Austell newspaper...

Fatal Accident to a St Austell Man in America

Phillip Sturtridge, formerly of Penhale Farm, Carthew, was recently killed by falling from a ladder to the depth of about one hundred feet in a mineshaft in Montana, USA. He left home about three years ago. The Sturtridge family came to Penhale Farm in 1825. THE BUTTE MINING JOURNAL of April 10th just to hand from Butte City, Montana, contains the following— In Memoriam ' Phillip Sturtridge who met with such a frightful and sudden death a week ago was not an ordinary man in any sense of the word, and his good deeds and examples will long endure. He was born at St Austell, Cornwall, England, February 14, 1862 in the old farmhouse that had been occupied by members of his family for many years and was the youngest of the present generation of Sturtridges. Being of delicate health he received the closest and tenderest care of his old mother and the instructions of a religious father whose training left its mark upon him until death ended his life. He was always of a religious and devout turn of mind and during his boyhood days was never so happy as when attending Sunday school or participating in divine worship. As he advanced in years his fervour grew upon him and he took a prominent part in all matters pertaining to religion and taught a class in the same Sunday school which he attended in his childhood days. Afterwards he was enrolled as a member of the Bible Christian church, Providence chapel, which was erected the same year that he was born. By his unflinching devotion and unswerving Christian spirit he attracted the attention of the elders of the church who asked and advised him to join the ministry. This he probably would have done had he not concluded to come to America with his brother Thomas, who was then in 1886 visiting the family having gone there from Montana, where he had spent several years. Upon his arrival in this country he never deviated from the path of his youth and continued the same humble Christian and staunch believer he had always been. He attended Sunday school regularly at Centerville and worshipped at the Mountain View Methodist Episcopal church. His memory will long be cherished by his friends and his loss mourned by his relatives. His was a pure and noble life, and he is now above with Him, watching for the day when those whom he loved shall also share in the blessings of a bountiful Father and for ever inhabit the home of the blessed'. Compiled by Marcie Rothman

To be continued in the next issue

CORNISH COUNTRY STORE IS OPEN.

NOW IS THE TIME TO PLACE YOUR ORDERS FOR CHRISTMAS.

WE HAVE A GOOD VARIETY OF ITEMS THAT YOUR CORNISH COUSINS WILL LOVE.

ST. PIRAN'S FLAGS

3 sizes

Hand Waving 9 x 6 \$2.50

Hand Waving 12 x 18

\$5.00 St. Piran's Flag 36

X 24 \$11.00

THE PASTY & FED

FITTY BOOKS

By Hettie Merrick

Personally signed for

PNCS members

\$6.50 each

SOUTH CROFTY COLLECTION

In March 1998, the last of the great Cornish Tin Mines fell silent. "A limited stockpile of tin ore was kept aside for the South Crofty Collection from the last consignment produced." This item comes with a Certificate of Authentication.

CORNISH TIN HEART PENDANT

W/A SMALL GARNET

& CUBIC ZIRCONIA

ON A 24" SILVER CHAIN

CORNWALL COFFEE MUGS \$3.50

PNCS BUMPER STICKERS \$1.00

We also have T-Shirts and Sweat-

HANDCRAFTED BRASS CELTIC CROSS MADE IN CORNWALL

BY CORNISH ARTISAN, Joseph Merrick \$15

OUR FUTURE IS HISTORY by John Angarrack

Identity, Law and the Cornish Question.

"John Angarrack's latest investigations uncover a web of state inspired deception intended to gerrymander a nation's constitutional position, denude the status of her people and defraud them out of their social, cultural, economic and political rights. Alarmingly, what sounds like a work of fiction is actually a carefully researched, well argued, fully referenced work of fact. Based on the author's own personal experiences, this follow up to Breaking the Chains is a must for all those who have at some time asked but been unable to answer, the Cornish Question." \$34. (one only)

Please check the website to see pictures of all of these items www.nwcomish.org

You can place an order by emailing me at softwalk2@yahoo.com .

Cornish Christmas Pudding Recipe

Ingredients

0.5lb flour
0.5lb breadcrumbs
1lb suet
1lb brown sugar
0.75lb sultanas
0.5lb raisins
1lb candied peel
1 teacup orange marmalade
0.75lb currants
0.25lb blanched chopped almonds
0.25lb glace cherries
grated rind of 2 lemons
juice of 1 lemon
1tsp mixed spices
1tsp salt
6 large eggs
1 glass of Stout
0.5tsp bicarbonate of soda

Method

Mix all the ingredients together, omitting the stout and bicarbonate of soda. Cover and leave overnight. Next day mix again thoroughly. Put the stout and the bicarbonate of soda into a saucepan and heat until it froths up. Add to the other ingredients to make a stiff mixture. Put into well-greased basins (enough for about three 2-pint pudding basins). Steam for 8 hours and then on Christmas day steam for a further 2 hours. Serve with clotted cream.

A Cornish Mining Timeline

300BC - "The inhabitants of Britain who dwell about the promontory known as Belerion (Kernow) are especially hospitable to strangers and have adopted a civilised manner of life because of their contact with merchants of other peoples. They it is who work the tin, treating the bed which bears it in an ingenious manner....."

936AD - The Cornish expelled from Devon by King Athelstan.

Domesday 1086 - No entry of royal claim to the rivers, foreshore, mines, minerals or stannaries of Cornwall. "*Stannaries*" - the administrative, legal and legislative organisation developed by and for the tin mining community of Cornwall. The exclusion of the Stannaries from the Domesday record indicates that they were not the property of Edward the Confessor (1042-1066) and, consequently, do not fall under the category of Terra Regis. This has been disregarded to assert Crown property or "our royal stannaries".

From 1198 to 1838 the indigenous Cornish were economically recognised as a separate race by being charged the conventional English double tax on foreigners. This institutionalised bias took the form of a double "coinage", a tax on tin production, in Cornwall as compared to the rate levied on the relatively recently arrived English speaking tanners of Devon

A Cornish Lullaby:

*Hush my little uging,
Daddy's gone a-smuggling.
He has gone to Roscoff
in the Mevagissey Maid -
A sloop of ninety tons
With ten brass carriage guns -
To teach the king's ships manners
And respect for honest trade.
Sleep my joy and sorrow,
Daddy'll come tomorrow,
Bringing 'baccy, tea and snuff,
And brandy home from France.
He'll bring the goods ashore
While the old collectors snore,
And the black dragoons gamble
In the dens of Penzance.
Rock-a-bye my honey,
Daddy's making money.
You shall be a gentleman
And sail with privateers,
With a silver cup in sack,
And a blue coat on your back,
And diamonds on your fingerbones,
And gold rings in your ears.
Anon.*

Instructions to make your own Tosh Nadelik (Christmas bush)

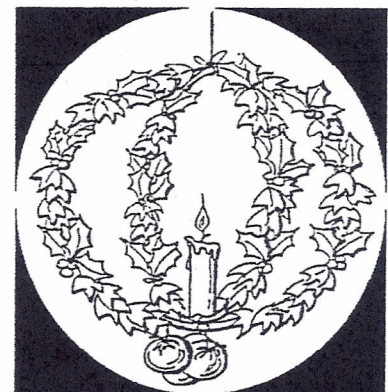
Supplies needed:

Embroidery hoops (any size)
Red ribbon, Holly berries, Flowers, Nuts, Artificial fruit, Etc.
Florist wire and tape
Needle nose pliers or regular pliers
Hot glue gun (optional)
Evergreen garland

Directions:

1. Take apart the hoops, decide if you want to leave them plain or wrap them with tape or you can also spray them with green spray paint if you want.
2. Wrap each hoop with evergreen garland
3. Insert one hoop into the other at right angles.
4. Wire at the top and bottom making a loop at the top for the hanger.
5. You may start attaching ribbons, bows, or any trim you like. You can decorate all four sides and the top and bottom.

Be creative.... (taken from a CAHS handout)



MISSING SWEATSHIRT!

Bob Bruce bought a PNCS Sweatshirt from the Cornish Country Store at the meeting in Puyallup on October 30th. He left it on a table in the Social Hall and someone picked up. It is an XL new sweatshirt and he would like it returned. Please contact him at blbruce21@msn.com or call him at 234-845-6258.

PNCS WEB SITE

<http://www.nwcornishsociety.org/>
Webmaster: Mickey Sieracki
Contact the Society rcolenso@bigfoot.com

PNCS LIBRARY

The PNCS Library exists, as of today, March 2004, in cardboard boxes at the home of one of our founding members, Joan Tregarthen Huston. The PNCS Library will always welcome donated books about the Cornish. If you have a Cornish book you would like to donate to the PNCS library you can bring it to one of the meetings or contact Joan Huston at 360-613-1718 or at joan@tregarthen.com.

HISTORY OF CORNWALL on CD

We have copies of the Parochial History of the County of Cornwall, a four volume set of books with lots and lots of information on old Cornish families. This set of books was donated to us from our Cornish member, Ron Lake, and we had them put on CD, so that all our members could enjoy them! They are available to borrow or purchase. Contact Joan Huston if interested in obtaining a copy! Joan@Tregarthen.com or phone 360-613-1718. Or go to www.archivedbooks.com and check out all their CDs.

PNCS ANNUAL MEETINGS

Members unanimously voted to conduct three meetings each year. The normal schedule will be for a meeting in March (St Piran's Day recognition); July (Annual meeting for election of officers); and October. For planning purposes, the July meeting will normally be at Ft Borst Park and the March and October meetings will be divided between a location in the Olympic Peninsula area for members located in the northwestern parts of the state and the Puyallup-Olympia area for those in the southern locations.

OUR NEWSLETTER DEADLINES

Second week in January
Second week in May
Second week in August
Second week in November

Send articles, pictures, ads, notices, whatever, to:
mjrothman@comcast.net

Or mail to: Marcia Rothman, 5345 April Dr, Langley, WA 98260 Make sure they get to us prior to the above deadlines to be included in the next newsletter.

Pacific Northwest Cornish Society Application for Membership

Name:

Address:

City:

State/Province:

Zip:

Phone:

Email address:

Webpage:

\$10 Individual member \$15 Dual Membership

List Cornish names and areas or Parishes interested in?

Send form filled out to:

Pacific Northwest Cornish Society
4335 NE 69TH AVE. PORTLAND, OR 97218

PNCS Officers

President: Dick Colenso
Canby, OR
(503) 266-4359
rcolenso@bigfoot.com

Treasurer & Membership: Bonnie LaDoe
Portland, OR
(503) 281-0266
bladoe@aol.com

Vice President: Bob Bruce
Puyallup, WA
(253) 845-6258
blbruce21@msn.com

Newsletter: Joan Huston
(360)613-1718
joan@tregarthen.com

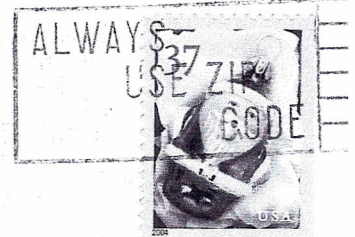
Secretary: Ann Holiday
Seattle WA
(206) 935-0346
aholiday@seanet.com

Marcia Rothman
(360)321-9392
mjrothman@comcast.com

The purpose of this society, organized as a non-profit Corporation, shall be educational. It shall be devoted to furthering Cornish heritage genealogical research in the states of Washington, Oregon, and Idaho.

MEMBERSHIP: Individual Membership: \$10.00
Dual Membership: \$15.00
Lifetime Membership: a one-time payment equal to fifteen (15) times the current annual dues.
Annual dues are payable as of 1 July.
Send dues payable to: Pacific Northwest Cornish Society
Address: Pacific Northwest Cornish Society, 4335 NE 69th Ave. Portland, OR 97218

*Pacific Northwest Cornish Society
10116 Stoli Lane NW
Silverdale, WA 98383-8826*



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