

Pacific Northwest
CORNISH
Society

Volume 9 Number 1

WINTER 2006



Our fall meeting at Clark County Genealogical Society in Vancouver

NADELIK LOWEN HA BLYDHEN NOWYDH DA

(MERRY CHRISTMAS AND HAPPY NEW YEAR)

UPDATE FROM YOUR PRESIDENT

Our fall meeting was held at Clark County Genealogical Society in Vancouver. They have a very nice meeting room set up in a classroom setting with a viewing screen and black-board. The room is decorated with handmade quilts from the CCG Society members. We were invited to use the library while visiting. We have scheduled our October 20th 2007 meeting at the same location.

It was a very good meeting attended by many of the Southern Washington and Oregon members. I think Mary Sisson put it best when she said: *"I will be there -- how could I miss when it's in my city? I'll try to spread the word among Cornish folk here in Vancouver. If anyone needs toys, come visit Kazoodles 575 W. 8th St., just a few miles from the meeting place."* Sharon Loomis a member from Camas joined us and I met her for the first time.

We also attracted some new people to include Nancy Clark from the Bend area, Fran's cousin Susan Ternyey from Vancouver and Bonnie's Cousin Carole Lower of Portland, who we have seen at other meetings. Carole is planning to give us a talk about the China Clay Industry in Cornwall at a future meeting. Dot also brought her sister Bonnie Hosking Peters from Lakeside, Oregon. We hope that they will all come again.

Dot and I presented a slide show and talked about our trips to Cornwall. And of course the pot luck was delicious as usual in spite of the fact that the room does not have a kitchen.

We discussed an email that I received from John Welham, WELHAM@Camborne-comm-coll.cornwall.sch.uk a history instructor at the Camborne Community College. This is what he said: *"I teach in Camborne, Cornwall and have groups of eleven year old students exploring their Cornish roots and the fate of Cornish emigrants to the USA over a hundred years ago. They are fascinated by the possibility of getting into e-mail contact with Cornish communities around the world."*

I forwarded the information and emails from the students and some of our members will be exchanging emails with them. I encourage everyone to seek out Cornish people in our own areas. I would like to see the younger people learn of their heritage while they are still young enough to ask questions and have people who can answer them. If anyone knows of a school class that might be interested in this type of exchange, let me know and I will help any way I can.

We are looking for ideas and volunteers for presentations at future meetings. If you have an idea and or are interested in making a presentation, please contact Bill Marshall VP, 40ford@lewiscounty.com or myself Alene Reaugh softwalk2@yahoo.com.

(Continued on page 3)

It was an enjoyable day, seeing everyone again. Our next meeting is set for March 3, 2007 at the Presbyterian Church in Puyallup, Washington.

As you browse the website, please check out the Cornish Country Store for new items and check the Surname list for accuracy of names and places and update us on your email address. The PNCS Lending Library is ready online and at the meetings. The library has proved to be quite popular at the meetings. Please remember that if you have checked something out at one meeting to return it at the next or make arrangements for returning it so others can take advantage of all that is available.

I am looking forward to seeing many past members as well as some new people at the March 3rd 2007 meeting.

As always, my email door is always open,

Alene Reaugh, President

Controversy & John William Colenso (1814-1883)

By Richard William Colenso

Sitting in a Church History class in 1953, the first of the semester, I answered, "present" as my name was called by the professor and perked up my ears at her response, "well, that's an interesting name in Church History." Although I knew there was John William, the Bishop of Natal, South Africa, I didn't know anything about the several international controversies that set apart this Cornish Great Great Uncle. As the years passed my "discovery" of interesting information keeps my antenna alert to this day.

In 1989 Cornishman A.L. Rowse, a writer of some renown in Cornish matters, published the book, The Controversial Colensos, with Cornish Publications of Redruth, Cornwall. In it he compares and contrasts Bishop John with his cousin, William Colenso (1811-1899) who lived out his controversial adult life as a quasi missionary, Maori lexicographer, teacher, politician, and naturalist in New Zealand.

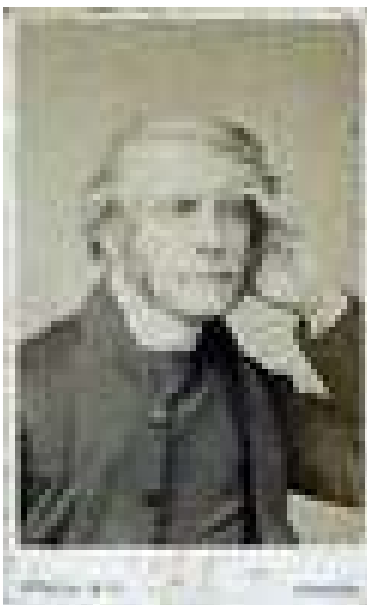
So much for background. It's not my purpose to retell either story or repeat the premise of the A.L. Rowse book but to draw together our Cornish connection in the story of the great old Christian Hymn, The Church's One Foundation (1866) and Bishop John. I'm not proud that the controversy formed around a relative and personally reject his view, but I do find it interesting and a part of a Cornish heritage. According to Rowse, Colenso *"...was not an upper-class man. Moreover, he was not even English, and had not the English gift for humbug: he was a Cornish Celt, with the disadvantages (and advantages) of the Celtic temperament."* We understand that temperament, don't we!

In the decade before 1860 there was much writing about the Bible, especially in Germany. Out of that search for a more humanistic interpretation came a new school of Biblical thought called "Higher Criticism." In this view God had to fit into man's sense of logic, science, and morality or the conclusion was that the Bible, not human wisdom was wrong.

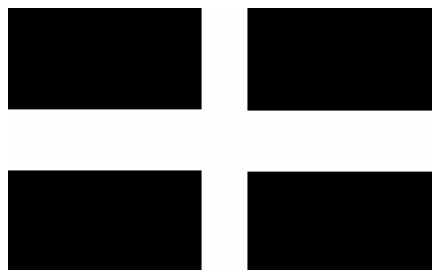
Colenso learned German, studied the new views, and began the intellectual struggle with the issues. As a Bishop, he had both a sense of responsibility toward his flock and an authority beyond his personage. As he made his "discoveries" he began to write. In the course of time he produced books that, among other things, rejected Moses as the author of the first five books of the Bible, rejected many of the miracles recorded in it, rejected its Divine Inspiration, and finally rejected the claims of Jesus that he was God.

These writings of Bishop John caused a great stir in the Christian world. Church leaders lined up on both sides of the debate, especially within the Church of England. In England the furor reached its height in 1862-3 when he went to England for the publishing of his volumes. By 1864-5 it had become a major upset to his life and ministry in South Africa. His right to the office of bishop was challenged and his family was persecuted. The bishop of Cape Town, South Africa, Bishop Gray, supported by 40 other bishops, deposed Colenso, the Anglican Church excommunicated him and found him guilty of heresy. A battle ensued, as Colenso refused to submit. A court confirmed his deposition but Colenso appealed to a secular court, the Judicial Committee of the Privy Council and he was reinstated. This created a schism between the South African Anglican (Anglo-Catholic) Church and The Church of England (Protestant) in South Africa that lasted until Colenso's death. In fact, it still exists to this day.

As the sides lined up for and against the views represented by the Bishop among them appeared that of Christian Hymn writer, Samuel J. Stone. This Anglican Pastor, a supporter of Bishop Gray's deposition, ministering among the poor of London was deeply disturbed by the debate. As a defense he wrote a collection of twelve creedal hymns that were based on the Apostle's Creed. His purpose was to instruct his people in the truth and to combat the liberal attacks on the Bible. Stone knew that the foundation of the church must be the Lordship of Christ and not the opinions of the people. His hymn, "The Church's One Foundation" was in direct response to the debate and referenced the controversy between Colenso and Gray in stanza 3, "*Though there be those that hate her, and false sons in her pale*" and stanza 4, "*With a scornful wonder, men see her sore oppressed, by schisms rent asunder by heresies distressed.*" Originally this hymn had 7 stanzas.



Bishop John William Colenso, not a miner, fisherman, or farmer was nevertheless an emigrant as so many Cornish were. He became educated, a mathematician, a clergyman, a religious, social and political reformer and to this day an honored man among the native Zulu people. He was born in St Austell, Cornwall and died in Durban, South Africa.



A CORNISH HOME AT CHRISTMAS
Compiled from the morrab library archives
by George Pritchard

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 fire-place 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,'"

Three Kingdon Brothers

They say it's an old story, usually not true, of three brothers immigrating to America. In my family it is a true story. In 1832 two brothers, Samuel and Jabez Kingdon, came from Tywardreath, Cornwall, to Mount Holly, NJ. They sailed from Plymouth 4 April, arriving at Quebec City, Lower Canada, 20 May. They entered the US at Whitehall on 24 May 1832 (just 100 years before I was born!) Two years later their older brother James Kingdon, also of Tywardreath, sailed from Liverpool in August, arriving in New York 1 October 1834 on the ship Rhode Island, and joining his brothers in Mount Holly. All three brothers applied for citizenship in 1833 and 1834, Jabez and James becoming citizens in 1838 and 1845. Samuel had moved out of state so probably completed his citizenship in Ohio or Indiana.

All three brothers married while in Mount Holly. Jabez married Naomi T Carr 23 Nov 1837, Samuel married Elmira Wonderlin in Feb 1838, and James married Adaline Bates 7 June 1838. James and Jabez were shoemakers and Samuel was a carpenter. Jabez remained in Mount Holly.

James and family moved to Waynesville, Ohio, in 1848, remaining there for several years, then moved to a farm near Morrow, Ohio. (Grandma Anderson thought that James might have been a stationmaster on the Underground Railway while living there.) By 1870 James and family were living in Cambridge, Massachusetts, with Matthew Anderson boarding with them. Matthew married James' daughter Mary Roberts Kingdon in 1872, and their second son was my father, Malcolm Campbell Anderson.

Samuel & Elmira moved to Decatur County Indiana, then to Cincinnati, and back to Indiana to be near Elmira's mother. Samuel was widowed when Elmira died of chronic consumption in June of 1864. Samuel and family remained near Milford, Decatur County, Indiana, until they moved to Missouri in 1868. After living in Missouri, Kansas, and Colorado, Samuel came back to Missouri where he began homesteading in Howell County at the age of 78. He died two years later, but the homestead patent was issued to his heirs, by then only two daughters still living. One of those daughters, Adda Elmira Kingdon, had married Horace Sidney Crosby at Georgetown, Colorado, in 1874. Their youngest daughter, Florence Eva (Crosby) Anderson, was my mother.

At the PNCS meeting, my cousin Susan (Shaw) Ternyey attended as my guest. Susan is a granddaughter of my mother's oldest sister, so is a 3rd great granddaughter of Samuel Kingdon of Cornwall. Samuel and his brother James were my great grandfathers.

A bit of background to the story:

James Kingdon married Thomasin Drew in 1797 at Tywardreath, Cornwall. Thomasin was the sister of the noted Methodist theologian and "Cornwall metaphysician", Samuel Drew (1765-1833). James and Thomasin had four sons and two daughters: Mary b. 1800, James (jr.) b. 1803, Joseph b. 1805 (died as a child), Jabez b. 1808, Samuel D. b. 1810, and Thomasin b. 1812. Mary married George Roberts, Thomasin married James Sweet. Thomasin Sweet and two children immigrated to Waynesville, Ohio in 1851, after the death of her husband; Mary Roberts and family came to Dayton, Ohio, in 1851 or 1852.

Fran Anderson
Olympia, WA

A Cornish Miner's Christmas



In East Cornwall, the second Thursday before Christmas was in the late 19th century still kept by the "tinnners" (miners) as a holiday in honour of one of the reputed discoverers of tin. It was known as Picrous-day. In the west of the county Chewidden Thursday (White Thursday), another "tinnners" holiday, was celebrated on the last clear Thursday before Christmas-day. Tradition says it is the anniversary of the day on which "white tin" (smelted tin) was first made or sold in Cornwall.

Miss M. A. Courtney



The last working day before the Christmas holiday the tin miners of Cornwall would make their way into the lowest levels in the mine at around 12 noon. Once they were all gathered a note would be struck and the Cornish carols would begin. Christmas 1974 I was lucky enough to be amongst the miners of South Crofty mine as they gathered in the Cooks shaft pump room on the 340 fathom level. Amongst the miners and other workers, fitters and electricians, were members of different male voice choirs and the sound as it filled the pump room was tremendous and I will certainly never forget it.

George Pritchard



On Christmas-eve in former days, the small people, or the spriggans, would meet at the bottom of the deepest mines and have a midnight mass. Then those who were in the mine would hear voices, melodious beyond all earthly voices singing,

*Now well! now well! the angel did say
To certain poor shepherds in the field who lay
Late in the night, folding their sheep;
A winters night, both cold and deep,
Now well! now well; now well, now well!
Born is the King of Israel*

and the strains of some deep-toned organ would shake the rocks. Of the grandeur of those meetings, old stories could not find words sufficiently sonorous to speak; it was therefore left to the imagination. But this was certain, the temple formed by the fairy bands in which to celebrate the eve of the birth of a Savior, in whose mercy they had all had hope, was of the most magnificent description.

ROBERT HUNT



Another tradition carried on amongst miners was to fasten a large gorse bush at the very top of the hoist. The gorse must be in flower and it was said to bring luck to the mine for the following twelve months.

George Pritchard

October 21st PNCS Meeting in Vancouver



William Carlyon Kessell

By PNCS member Bonnie LaDoe

In about 1864, a young lad of 16 finds himself alone in the huge expanse of land that is the United States of America. His father, who came with him from Cornwall, had been “killed right off the boat” (in a bar room brawl the family lore goes). Young William Carlyon Kessell, born in 1848 in St. Ewe, was left to fend for himself.

Apparently, he tried to join the Union Army and fight in the Civil War, but they didn't seem to want this little Cornishman. So, he packed up, came across the Isthmus of Panama, and landed in California.

It was there that he became the leader of a Chinese work gang for the Central Pacific Railroad in Cisco, CA. The Central Pacific was hiring for work on the Transcontinental Railroad working east to meet the Union Pacific.

The Oregonian interviewed William in 1925 to get his opinion on the 1924 silent movie “The Iron Horse” directed by John Ford, about the driving of the golden spike. The article related the following about William: He was foreman of a section gang of 73 Chinamen for about two years working on the Central Pacific east from Colfax. Mr. Kessell took over the gang without knowing that his predecessor was assassinated by the Chinamen in his care. “It was his own fault,” said Kessell. “He had a way of shooting the Chinamen when they didn't do as he wanted them to. And one day they all took after him and he was never seen again”.

At the completion of the Transcontinental Railroad, there was a celebration in Promontory, Utah and a famous photo taken at the driving of the Golden Spike. William is somewhere in that photo. However, exactly which one he is has been lost now. The museum at Promontory does have his name listed as being there, however.



Later, William took up mining in Nevada and Utah. It was in Utah that he met Mary Anne Cole. They were married in 1875 in Brigham City, Utah. Brigham Young had married Mary Anne's parents, Benjamin Howard Cole and Mary Park, in 1851 in Salt Lake City.

William and Mary left Utah and went to Texas to look for a farm. Apparently they didn't find one, and soon left for Kansas in a covered wagon. While in Kansas, they lived in a sod house (which leaked badly according to stories told).

In late 1882, they traveled to Provo City, Utah and stayed the winter with Mary Anne's parents. In the spring of 1883 as soon as the Oregon Trail was passable, they came by covered wagon to Portland and then took a barge to Grays River, Washington Territory. They homesteaded and farmed on land there for 39 years. Before arriving in Washington, four children had been born: William Francis in Utah, and Rosetta Grace, Mary Elizabeth and Ethel Jane in Humboldt, Kansas. Six more children were born after arriving in Grays River: Erna Lovedy, Amelia Frances, Una Eva, Henry Benjamin, Charles Edward and Clara Gertrude.

William became a naturalized U. S. citizen 4 February 1892 in Wahkiakum County, Washington. By 1922, he and his wife had retired to Milwaukie, Oregon where they lived out the rest of their lives.

It is unfortunate that William's Cornish heritage was not passed on to his family. Apparently, the only hint that he was not American bred was his accent, which was referred to as "English", but must have actually been Cornish. The story that he settled in the Grays River Valley because it looked like "home" can certainly be believed. The rolling green hills of Grays River and the nearby Coastline does indeed look much like Cornwall.

Although many of William's photos of folks in Cornwall survive, only two are identified as William's sisters. No stories of his life in Cornwall have been passed down. Perhaps it is because he was so young when he arrived on U.S. soil, but it certainly leaves a void for his descendants.



Kessell family about 1885



Kessell homestead in Grays River,WA

Note: William Carlyon Kessell is the great grandfather of PNCS members Bonnie LaDoe, the granddaughter of Ethel Jane Kessell, and Carole Lower and Mark Upton, the grandchildren of Una Eva Kessell. (These two Kessell girls married Upton brothers, so we are all double cousins!)



CORNISH COUNTRY STORE IS OPEN

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

Please check the website to see pictures of all of these items www.nwcornish.org You can place an order by emailing me at softwalk2@yahoo.com .

PNC'S WEB SITE

<http://www.nwcornishsociety.org/>
Webmaster: Mickey Sieracki
Contact the Society
softwalk2@yahoo.com

PNC'S 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.

PNC'S LIBRARY

The PNC'S Library exists, and is being kept by the President. The PNC'S Library will always welcome donated books about the Cornish. If you have a Cornish book you would like to donate to the PNC'S library you can bring it to one of the meetings or contact Aleen at softwalk2@yahoo.com. The books and tapes are available to all members to be checked out at the meetings or contact Aleen to make other arrangements.

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! Tregarthen@gmail.com or phone 360-613-1718. Or go to www.archivecdbooks.com and check out all their CDs.

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 Tregarthen@gmail.com
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: Alene Reaugh
Portland, OR
(503) 775-9653
softwalk2@yahoo.com

Treasurer & Membership: Dot Huntley
Sutherlin, OR
(541) 459-4596
doty@jeffnet.org

Vice President: Bill Marshall
Onalaska, WA
(360) 978-6151
40ford@lewiscounty.com

Newsletter: Joan Huston
Silverdale, WA
(360)613-1718
Tregarthen@gmail.com

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

Marcia Rothman
Langley, WA
(360)321-9392
mjrothman@comcast.net

Webmaster: Mickey Sieracki
Portland, OR
(503) 283-4149
cmsieracki@msn.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, 486 Plat B Road, Sutherlin, OR 97479-9799

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