



Legend: St. Piran lit a fire on his black hearthstone, which was evidently a slab of tin-bearing ore. The heat caused smelting to take place and tin rose to the top in the form of a white cross (thus the image on the flag).



ST PIRAN'S DAY
MARCH 5TH



St. Piran - Sen piran

No one can state for sure who St Piran was, we can only sift for clues in documents written many years after his time. In the past many writers have stated with confidence the facts of his ancestry. The Trust will not do this as our reasoning is that you should look at the clues and decide for yourself. Surely this is the magic of St Piran.

We believe St Piran was born in Ireland. This decision is based on the ties with St Kieran of Saighir. This saint was born and raised on the island of Cape Clear off County Cork, by his father Lughaidh and mother Liedania. After studying scriptures in Rome he returned to Ireland and was made a bishop at his monastic settlement Saighir Kieran in County Ossary. There is no reference to his death and there is no shrine to his honour yet he is one of the twelve most revered saints in the Irish calendar.

At this time St Piran lands on Perran beach and builds the tiny oratory. There is no written word attributing his pedigree. He and his followers build the oratory in the Irish style with the heads of a man, a woman and a beast around the arched doorway. The priest's house is built inside the graveyard as in the Irish style.

It is interesting that the three communities mentioned celebrate March 5th as their Saints day thus mak-

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Here are some interesting facts about St. Piran and St Piran's Day:

- In 2006 Cornish MP Dan Rogerson asked the government to make the 5th of March a public holiday in Cornwall to recognise celebrations for St Piran's Day and more recently there has been a petition for the holiday. Some council workers in Bodmin were granted the holiday in 2006.
- The day following the St Piran's Day was known by many as 'Mazey Day', a term which has now been adopted by the revived Golowan festival in Penzance

PNCS NEXT MEETING

Don't forget to put March 3rd on your new 2007 Calendar for our meeting in Puyallup which is coming up fast.

Pacific Northwest Cornish Society is meeting on Saturday, March 3rd, for St Piran's Day. The meeting starts at 12:00 noon at *First Presbyterian Church 412 W. Pioneer, Puyallup, WA.*

In celebration of St. Piran's Day, I plan on telling the story of St. Piran and what the Cornish flag represents. Dot Hosking Huntley, is bringing small Pasties to share and Carole Lower is going to talk to us about the China Clay industry of Cornwall.

Margaret Porter, Dot and I plan on attending the Cornish Gathering in Calumet and Hancock, Michigan in July 2007 and we will share with you our plans, we are hoping other people will consider going with us. We will be taking our banner and the PNCS sign to have on display and for use in the Flag Celebration. We are looking forward to the trip. Please join us.

As Margaret and I are first cousins we have in common a Great Grandfather who immigrated to Hancock in 1900 with his wife Bessie, three boys and a girl who were born in Cornwall and later the girls born in Michigan. The house that *Grandpa Joseph Hosking and Bessie Roscorla Hosking* built is still there on 3rd St. It is easy to imagine them there in 1900 and it looks like it could still be standing in another 100 years.

We would really enjoy seeing you at the meeting and I hope that I have made a convincing argument for attending. Please come and share your family story with us.

Your Cornish Cousin and Friend, Alene Reaugh

Please check out the website if you have access to a computer.

<http://www.nwcornishsociety.org/>

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ing a strong Kieran-Piran connection.

The trail continues with the clues from the old church of St Piran. An inventory taken in 1281 by the canons of Exeter, record a bone of St Brendon and a bone of St Martin both associates of St Kieran. The churches of Exeter and Kilkenny Ireland, who held the monasteries of St Piran and St Kieran respectively, regularly exchanged Deans and Bishops.

One thing is certain, the suggestion that St Piran is St Kieran of Clonmacnoise does not stand as this saint it is recorded to have died at the age of 32 and is buried at his monastery.

Many people have claimed many things but nothing is sure, we can only ponder on who was St Piran, where he came from, how he arrived on our shores. One thing is sure. St Piran lives on in the hearts and minds of the Cornish people here in Cornwall and around the world.

Borrowed from The St Piran Trust web site <http://www.st-piran.com/main.htm> _ *The St Piran Trust is a non-profit-making charitable Trust which is committed to the development, protection and good administration of the historic sites on Gear Sands connected with St Piran. The Trust will promote awareness of the cultural, educational, historic and scientific significance of those sites for Cornwall and for Europe.*

St. Piran, Abbot of Lanpiran (Born c.AD 480) (*Welsh: Perran; Latin: Piranus; English: Piran*)

St. Piran is the most popular of the Patron Saints of Cornwall (the others being St. Michael and [St. Petroc](#)). His family origins are obscure, but the tradition that he came from Ireland is extremely strong. Misguided medieval hagiographers identified him with St. Ciaran of Saighir. Though the two names are arguably the same, an identification with St. Ciaran of Clonmacnoise, whose father is said to have come from Cornwall, is much more likely. Piran's father and mother are both given Irish ancestries. However, his father's name, Domuel, is certainly British and he was probably Prince [Dywel](#) ap [Erbin](#) of the Royal House of Dumnonia.

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Piran spent his younger days in South Wales, where he founded a church in Caer-Teim (Cardiff). He probably received his religious schooling at the monastery of **St. Cadog** in Llancafion where he would have met St. Finnian. Piran's mother being of Irish blood, the two presumably got on well and returned together to Ireland where Finnian founded some six monasteries, including his most famous one at Clonard (Meath). Piran-Ciaran lived here before moving on to live with St. Enda on Aran Island and then St. Senan on Scatterly Island. He finally founded his own community at Clonmacnoise, "Ireland's University".

Cornish legend tells how, in old age, Piran was captured by the local pagan Irish. Jealous of his miraculous healing powers, they tied a millstone around his neck and threw him off a cliff and into the sea during an horrendous storm. As Piran hit the water, the storm abated and the millstone bobbed to the surface as though it were made of cork! With his new-found raft, Piran set sail for his homeland of Cornwall. He landed at Perran Beach, to which he gave his name, and built himself a small oratory on Penhale Sands at Perranporth, where he performed many miracles for the local people. It was excavated from the dunes during the 19th century, but has recently been reburied for its own protection. He was eventually joined by others seeking solitude and so established the Abbey of Lanpiran.

Piran's rise to be Cornwall's Patron stems from his popularity with the Cornish tin-miners. It is said that Piran himself first discovered tin in Cornwall (or rediscovered what the Romans knew well) when he used a large black Cornish rock to build himself a fireplace. He was amazed to find that, as the flames grew hotter, a trickle of pure white metal began to ooze from the stone. He shared this knowledge with the local people and thus provided the Cornish with a lucrative living. The locals were so delighted that they held a sumptuous feast in Piran's honour where the wine ran like water. Piran was fond of the odd tittle and he is still remembered today in the Cornish phrase "As drunk as a Perraner". The trickling white metal upon its black background, however, remains his most enduring memorial as the White Cross of St. Piran on the Cornish National flag.

Piran founded churches at Perranuthno and Perranarworthal, and a chapel at Tintagel. His holy-well, the "Venton-Barren" was at Probus. He probably also made trips to Brittany where he became an associate of St. Cai. Here, Piran is remembered at Trézévidé, St. Peran, Loperan and Saint-Perran. Arthurian tradition, expounded by Geoffrey of Monmouth, says that he became chaplain to the great King Arthur and was made Archbishop of Ebrauc (York) after St. Samson was exiled by Saxon invasions. If so, it seems unlikely that he ever properly took up his Archiepiscopal See. Traditionally, Piran died at his little hermitage on 5th March though, as this is St. Ciaran of Saighir's Day, his true feast day may have been the 18th November as found in the Launceston Church Calendar. His relics were a great draw to pilgrims but, due to inundation by the sand, they were eventually moved inland to where the Parish Church of Perranzabuloe (St. Piran-in-the-Sands) was built to house them.

Borrowed from - <http://www.earlybritishkingdoms.com/bios/pirandm.html>

ANNOUNCEMENT :

Andy and Julie Davidson's daughter Laura (pheon@hevanet.com) wrote: I am sorry to tell you that my parents have passed away - Mom died December 12, of lung cancer, and Dad died December 21, in a car accident.

Email from another member:

Hi, Alene~~

I was absolutely stunned when I read your message. What tragic news! I know first-hand how difficult it is to lose a parent just before the holidays (my own father died Dec 12th, two days after my 7th birthday in 1955 ~ and for many years December brought back all the sadness.....), but to lose both parents so close together is impossible to comprehend.

Perhaps PNCS can make some sort of memorial to this couple (something more than just a meeting dedicated to their honor). Perhaps plant a tree somewhere significant to the family, or dedicate your library collection to the memory of them? Something along that line? Being way down here in Southern California, I did not know them, but I'd be pleased to contribute to the cause.

Judy Berg (#55)

far from 'ome

Immigrant Experiences on the Keweenaw Peninsula - The 14th Gathering of Cornish Cousins

July 25 to 29, 2007

Michigan's Upper Peninsula in Calumet and Central Mine Location

Sponsored by:

Central Mine Methodist Church Board

[Cornish American Heritage Society](#)

[Keweenaw County Historical Society](#)

[Keweenaw Kernewek, the Cornish Connection of the Copper Country](#)

with assistance from

[Keweenaw National Historical Park](#)

[MainStreet Calumet](#)

If there is anyone interested in making this a group trip, please contact me at softwalk2@yahoo.com Alene Reaugh, President

PNCS



Ruddle farm

JACOB HANCOCK YEOMAN OF RUDDLE

My ancestral grandfather, Jacob Hancock, owned a small farm called ‘Ruddle’ in the small hamlet of Rudlemoor, which is located just north of St Austell on road A391 before Carthew. Jacob was baptized in the parish of St Austell on December 20, 1767 to William and Joan Hancock. Jacob married Florence Hooper and they had six children; Jacob, William, Elizabeth, Thomas, Mary and Jane. Jacob died April 20 1834 at age 66.

During Jacob’s life John Wesley brought Methodism to the Cornish and thousands heard him preach in the open air at Gwennap Pit. This was the time of the industrial revolution; many canals, bridges and roads were being built, steam engines and locomotives were being invented, and the blackness of the night ended with the invention of gas lamps. The Cornish language was still being spoken very sparsely in certain parts of Cornwall (mostly in the eastern southern part). Jacob was ten years old when Dolly Pentreath, often considered to be the last speaker of Cornish, died in 1777. The Cornish language was total removed by the Education Act of 1870, which made the teaching of English compulsory in all schools. In 1789 the outbreak of the French Revolution caused bread riots in Truro leaving the tanners nearly starved. In 1792 a Launceston man is deported on the first Australian convict ship. Many of our cousins live in Australia because of these deportations.

On June 11, 1797 at the parish church of St Austell, Jacob Hancock married our ancestral grandmother, Florence Hooper. Florence was the daughter of John Hooper and Florence Hancock, and was baptized May 30, 1777 in St Austell. I have not found the connection between Jacob Hancock and Florence Hancock but I would almost bet they were some degree of cousins.

Jacob’s horse was called “Bowlen” and on market day Bowlen and Jacob brought his farm goods to market. Farmers sold their goods in the streets of St Austell in front of the parish church until 1791 when the town built a covered building called the St Austell “Market”.



St Austell

As a farmer Jacob did not live to an old age like farmers typically did. Many farmers worked part time in the mines to make money during the winter months. Jacob most likely worked in the mines leading to his early death. 4

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Jacob left his last will and testament as follows:

Last Will & Testament of Jacob Hancock of Riddle, St Austell Dated April 6, 1834.

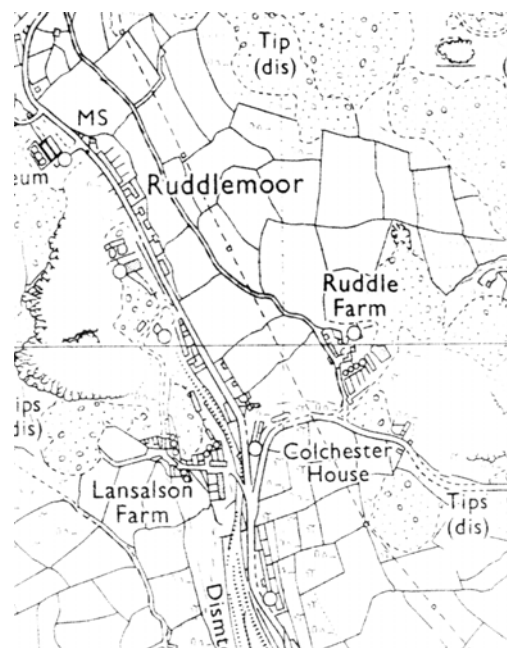
I Jacob Hancock do honestly testify that after my decease that Edward Hooper of Cantacara and Wm Hancock my son shall be Guardians of my property and that as soon as it will be convenient that they shall sell the said property and that they shall pay my son Thomas 30 pound and the horse called Bowlen and pay my daughter Jane 5 pound and the rest of my children 2 pound each and that the said Ed Hooper and Wm Hancock shall put the remainder of the money in a bank from which bank shall be drawn 5 shillings per week for my wife Florence Hancock and after her decease the money that is left shall be equably divided between all my children.

Witness the Signature of Jacob Hancock; Wm Luetta, John Sandy Lobb,
Jacob Hancock Jun, Wm Hancock

According to Jacob's last will and testament Riddle was sold and moneys were disturbed according to his wishes. Florence moved to Cocksbarrow by 1841 and lived under the care of her daughter Mary and son-in-law Thomas Truscott as shown in the 1841 Census of Cocksbarrow, St Austell (Ages are rounded in the adults in the 1841 census)

Thomas Truscott, age 35, Laborer, born in Cornwall
Mary Truscott, age 30, born in Cornwall
Thomas Truscott, age 8, born in Cornwall
Elizabeth Truscott, age 6, born in Cornwall
Mary Truscott, age 3, born in Cornwall
William Truscott, age 6m, born in Cornwall
Florence Hancock, age 70, born in Cornwall

The loss of Florence's husband would have been very difficult as it would have been for any women in those days, but life continued to be even more difficult for Florence. By 1852 Florence lost three of her children; Thomas, William, and Mary. She lost them one at a time, year after year, one after another, how tiring it must have been for Florence in the end. Mary died shortly after the census of 1851 and Florence passed away sometime after Mary.



1851 Census of Cocksbarrow, St Austell

Thomas Truscott head of house, age 47, occupation Clay Laborer born in St Stephens
Mary Truscott, wife, age 40, born in St Austell
Thomas Truscott, son, age 17, born in St Austell
Elizabeth Truscott, daughter, age 15, born in St Austell
William Truscott, son, age 10, born in St Austell
John Truscott, son, age 8, born in St Austell
James Truscott, son, age 6, born in St Austell
Alexander Truscott, son, age 4, born in St Austell
Samuel Truscott, son, age 1, born in St Austell

Florence Hancock, mother-in-law, widow, age 61 (should be age 77)

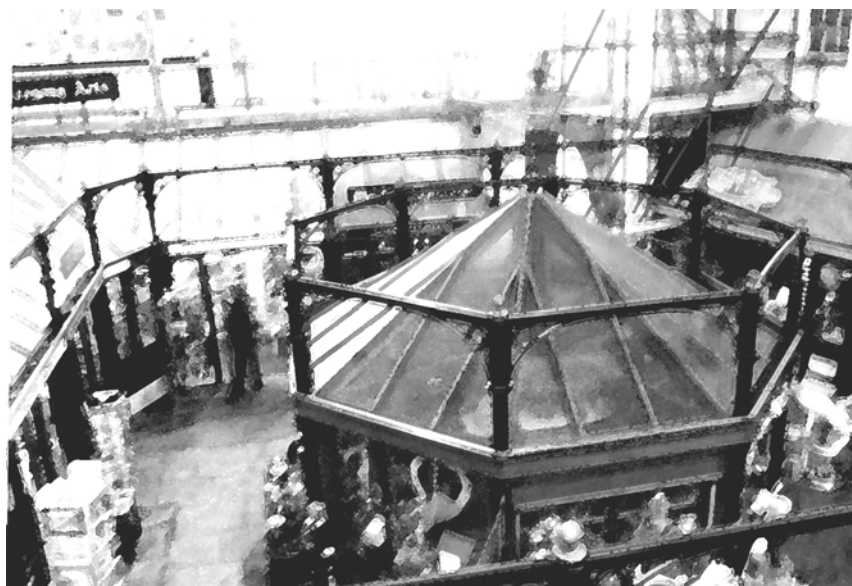
The children of Jacob Hancock and Florence Hooper are as listed:

1. Jacob Hancock Junior
2. William Hancock was baptized January 11, 1802 in St Austell. He married Susannah Snell on 29 March 1823 in St Austell, and died on 9 November 1844 at Fatwork, St Austell, at age 42.
3. Elizabeth Hancock was baptized October 12, 1806 in St Austell.

4. **Thomas Hancock** was baptized June 4, 1809 in St Austell. He married Ann Nichols on 4 October 1834 in St Austell. (My ancestral line - His children immigrated to the U.S. and Canada)
5. Mary Hancock was baptized November 3, 1811 in St Austell. She married Thomas Truscott, son of Thomas Truscott and Alice Cunday, on 14 July 1832 at St Stephen in Brannel, Cornwall. She died in July 1852 at Cocksbarrow, St Austell, at age 40 and was buried on 31 July 1852 at St Austell Parish Church.
6. Jane Hancock was baptized on the 17 September 1815 in St Austell. She married Alexander Truscott, son of Thomas Truscott and Alice Cunday, on 4 October 1834 at St Austell.



The St Austell Market located on Market and Church Street across from the Parish of St Austell.



The Market House was founded under the St Austell Market House Act of Parliament 1842. The construction of the building is most interesting. The granite was obtained from local quarries and most of the cutting and shaping was done on site by skilled stonemasons. The vaulted ceiling, the largest freestanding ceiling in Europe, with massive granite pillars in the entrance hall, is worthy of close inspection. The stone stairways on either side of the Market Hall lead to the first floor with a cast iron balustrade set in granite blocks to form a gallery.

PISKEYS

The following is by Elizabeth Yates who found additional stories collected by Enis Tregarthen in the 1940 book *Piskey Folk*:

Where the westernmost corner of England dips off to the sea is a land so different that it is called "the land outside England." Only the width of the Tamar river separates Cornwall from other English counties, but more than the flowing of water lies between. Cornwall's history goes far, far back, and, as it is held to in legends and stories, words and customs, the past lives on with almost as much reality as the present.

Cornwall is a land of rugged cliffs against which the Atlantic rolls, of sandy coves and little villages, of bare, windy moors, tin mines, white pyramidal heaps where the china clay is dug, and a race of people who share an enchanted quality with their land. From Tintagel in the north, where the old door opening onto the ruins of King Arthur's castle opens onto a world of romance, to the salty fishing towns in the south, the land between lies under an age-old charm: go through the little door, turn the pages of your fairy-tale book and--almost anything may happen.

Here, in this sunset land, the Arthurian legends grew and flourished. Here one may look across the sea to where the lost land of Lyonesse lies sunk beneath the waves and on soft nights hear bells ringing under the water or see the twist of a mermaid's tail. To this cragged coast the Celtic saints came to implant Christianity, sailing over from Ireland on a leaf or a millstone or in a bowl, building their churches and leading their lives of mingled fantasy and faith. Earlier still are tales of the Phoenicians coming here for tin, of merchants from Gaul; and earlier than that are the Druids and the little ancient men who first inhabited the land.

They have all left their marks: in the strange cairns upon the hilltops, the hut circles, and old stones with their dark memories of pagan priests and mystic rites; in holy wells and Celtic crosses and churches worn gray with years but stalwart and beautiful; and they are all linked together in the tales one generation has left another.

Cornwall's own particular fairy folk are the Piskeys, and legends about them are as plentiful as sea shells. Living in the cliffs or on the moors, they were known to lead a prankish, but often useful, existence, al-

ways exceedingly merry. Some believe that they were once related to a pygmy race of Neolithic times; others hold to an earlier notion that they were Druids who resisted Christianity, and the more they resisted the smaller they grew. It was always thought they had lived before and not good enough for heaven or bad enough for hell" remained on the earth.... Yes, Cornwall is a land where almost anything may happen, where legends brood and the past is hugged closely like a cloak.

In one of Enys Tregarthen's notebooks is a quaint explanation of the Piskeys.

"According to an old legend," she writes, "the Almighty went to call on Adam and Eve one day after they had been driven out of the Garden of Eden. When He arrived, Mother Eve was washing her children. She had not washed them all, for she had so many, and so she brought to the Lord only those that she had washed.

"Have you no other children?' the Lord God asked.

"No,' answered Eve, for she was ashamed to present to Him her little unwashed children and had hidden them.

"The Lord God was angry and said, 'What man hides from God, God will hide from man.'

"It came to pass as the Lord God had said, and all the unwashed children of the first mother became invisible. They went away into the hills, woods, forests, and lonely places of the earth and there took up their abode. They have remained invisible to the eye of man ever since, save to the few who have the faculty of seeing them or to those to whom they reveal themselves.

"These unwashed children of Eve are the fairies and are known throughout the world by different names.

"In Cornwall they are generally called Piskeys, but they have many other names too. Some call them the Small People; others the Dinky Men and Women or the Dinkies; some speak of them as the Little Invisibles. There are many kinds of Piskeys, such as the nightriders or the tiny people who ride horses and colts and even dogs by night; and the knockers or little miners who work and play down in the old mines. There are Spriggans, too, bad Piskeys with whom no one wants to have anything to do.

"These little invisible folk have their dwelling places on the wild downs and moors, by the side of streams, bogs, and marshes; on the great granite-piled hills; on the commons and cliffs and even down by the sea. They live in tribes or clans, each clan having peculiar qualities or characteristics, and though they show a common origin they differ considerably from one another." The old Cornish people still tell tales of Piskey, and through the years the stories have sometimes changed a bit, giving rise to different versions, sometimes lost a bit here or there. They might have been lost altogether but for the efforts of a few writers eager to perpetuate them.

Enys Tregarthen collected and wrote down many of the legends. Some were published in little books that are loved by story tellers and valued by students of folklore, and, though these books have long been out of print, many a library still treasures them upon its shelves. Now a whole new group of her stories has come to light, equally worthy of preservation.

Many years ago, Enys Tregarthen lived in the shipping town of Padstow on the north coast of Cornwall. The "little cripple" the country folk call her still, since most of her life was spent as an invalid. She loved Cornwall, and she loved the Cornish legends, and she did not want them to be lost, so she began writing them down--those she had been told as a child, and those she had heard from the old people whose memories seemed to go back to the beginning of time.

Whenever she learned of someone who had seen the Piskeys, she would ask that person to come and tell her about them. Sometimes it was a family story she would be told, like those of Jan Pendogget and Josey Tregaskis, similar to many another tale told in all parts of the country; sometimes it was a legend, hanging to the past by a frail, thin thread of memory, like the story of Bucca Boo.

A few of the tales have been folklore for ages, told in many versions all over Cornwall; others are peculiar to some spot, like The Piskey Warriors which was related by one of the natives of the Goss Moor who said she had both seen and heard the Piskeys. An old woman of ninety-four, named Rebekah French, who had often heard the story when a little girl, told of Alsey Trenowth and her broken promise, and, though she was never able to locate the exact spot where it had happened, she described it as an outlandish place on the moor.

An ancient dame of Davidstow was the very woman who was too curious, for it was in her own cottage that she had looked through the keyhole and seen the Piskeys cleaning her room and keeping it like a new pin. On the moors of the St. Columb district the legend of The Boy Who Played with the Piskeys was current. It was told to Enys Tregarthen by an old woman who said she put it as it was told her many years ago by a very old woman.

One day last summer when my husband, William McGreal, and I were in Cornwall, we called upon a relative of Enys Tregarthen's. We told her of our love for the old tales and of our wondering if there could be others. It was a gray day; a rain-laden mist was sweeping in from the sea, and the wind was howling down the chimney. We had tea by the fire, a great steaming pot of it, some saffron buns, and "thunder and lightning"--that very special dish which is bread and Cornish cream and treacle on it. Then we were taken up to Enys Tregarthen's old room, one window of which looked out across the wide Camel river to the St. Minver-sand hills, the other to the rocky tors of Bodmin Moor.

A little trunk was pulled into the center of the room and opened before us. In it were scrapbooks, letters, and--more stories! They were bound in brown paper and neatly tied together, and all were written in Enys Tregarthen's careful hand. The paper had yellowed, in places the ink had faded and was not easy to read. There was a thick old smell of dust and all the years between, but the stories were fresh and glowing, filled with Cornwall. And while the wind blew and the rain swept against the windows, we sat on the floor and read the stories.

Here they are--legends and tales of Cornish folk and Cornish fairies on hill and moor and seacoast; and with them photographs of those very hills and moors and coasts. We put them both in your hands now.

Elizabeth Yates. Meadowlands Hancock, N. H. March, 1940

Enis Tregarthen; Elizabeth Yates, Editors, *Piskey Folk*, pages 5-11.

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 [ww.nwcornish.org](http://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, as of today, March 2004, in cardboard boxes at the home of one of our founding members, Joan Tregarthen Huston. 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 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.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 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*