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CORNISH SOCIETY

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St. Piran's Day - Cornish Miners' Saint - March 5th

According to *Cornish World*, who so kindly gave me permission to reprint information from their Dec./Jan./Feb. 1998/99 Issue, number 19, page 4,

"Many visitors to Cornwall are disappointed that they are unable to make a pilgrimage to the shrine of our miners' saint and are surprised that it is not preserved for viewing as are so many other original places of Christian worship around the world."

"This is a view held by Eileen Carter of Rose. Eileen has lived close to the three churches of St. Piran virtually all her life and is devoted to the memory of this very important saint. She is a Perranzabuloe Parish Councillor and a member of the local old Cornwall Society. We are very grateful for her research which is the major source of the following article."

Eileen Carter has come across a great deal of information about the ecumenical situation in the first centuries A.D. and the activities of the early Christian Britons. She thinks there should be considerably more research and publicity given to the life of one of Cornwall's most precious saints.

It is believed that Christianity was introduced into Cornwall early in the third century, soon after the Saxons landed in Britain and spread their conquest from east to west. In the middle of the fourth century, Solomon, Duke of Cornwall, openly professed Christianity and, according to Whitaker, the people at the end of the century were 'living happily together in the bonds of Christian unity.' " Myth suggests that St. Piran was cast into the Celtic Sea by Irish chieftains and floated to Cornwall on a millstone. He is attributed with living for 200 years and dying by falling drunkenly down a well. The legend of St. Peranus tells us that Piranus was born in the province of Ostrige in the region of Ossary, Ireland, in 352. Rev. Trelawny Collins states that his father was called Domuel and his mother Wingela. After being baptized and studying the scriptures in Rome he was ordained bishop and sent back to Ireland. Here he very successfully converted the savage people and God is reputed to have worked great miracles by his hands. Seeking retirement from all worldly distractions, he passed over into Cornwall with his mother and Breaca, Simminus, Germochus, Ia (St. Ives) and many others.

At That time Cornwall was, in part, the refuge of the Christian Britons. It appears that he found little rest in his chosen refuge by the well which is named after him. He daily 'refreshed the multitudes' which came to him, exhorting them to turn to God.

He instructed them 'from the abundant stores of a highly cultivated mind in the art and mystery of working and reducing from their oxides the metals which abound in that neighbourhood.' So, it is with good reason that the Cornish miners have always regarded Piranus with peculiar veneration as their tutelary saint and benefactor. Even at this day (1837) his memory is cherished throughout Cornwall, where, on the 5th of March, the 'tinnners keep his feast, and hold a fair on the same day near his church . . . being allowed money to make merry withal in honour of St Piranus. Scholars place his arrival in Cornwall at different times. These discrepancies probably account for the claim that he lived for 200 years. When he was dying, Piran asked that his grave be dug and, when it was completed, climbed down into it and, sitting with his head between his legs, 'meekly surrendered his soul.' This ties in with the myth that he was likely to have fallen into his own grave.



His affectionate flock then erected a church over his grave where they could administer the sacraments and give thanks to the 'flame which Piran had kindled in the hearts of Cornishmen.' From another source, the oratory was said to have been built in the fifth century and its shape and adornment were very similar to those found in Ireland. At that time there were likely to have been many others in the area, as near the oratory there is a large mound. People worshipped for one hundred years and presumably the land was fertile and was certainly an adequate source of water which was to prove a problem centuries later. When the sand blizzards came the land was buried under mountainous shifting dunes. Driven from the original church by the sands, the people built another, better church in the 9th century just across the stream, believing it to be safe in the knowledge that sand will not cross water. An object of continued pilgrimage, this church was much enlarged in the 14th century. Quite unlike anything on the site today, the church had an imposing high tower, which was an important and exciting landmark for approaching pilgrims. This was a busy community surrounded by farming and mining. In 1281 an inventory included:

- A silver chalice of 20 oz.
- A cross of bone and a copper bell of St. Piran
- A silver dish of St. Piran
- A box in which is kept the head of St. Piran, bound with iron and locked
- A box containing a tooth of St. Martin and a tooth of St. Brendanus
- A feretory or hearse, in which is placed the body of St. Piran (for processions)

In 1335 John of Tinmouth wrote, 'the saint rests in Cornwall above the severe sea, 15 miles from Padstow and 25 from Mousehole.' This surely delineates the route of the pilgrims.

In 1433 the items of the above inventory were still there and Sir John Arundell of Trerice left 40 shillings for a silver casket to contain the head of St. Piran.

In 1559 Nicholas Roscarrick tells of this relic 'being carried up and down the country.' In this case 'country' is Cornwall.

By the early 17th century the work of the tanners had diverted the course of the river, and in 1617, according to the manor court rolls of Tywarnhayle, four dwellings and twenty acres in Trevithick village were 'wasted by sand.'

In 1755 Dr Borlace records 'the Church of Piran Sans, anciently situated farther to west, now swallowed up by sand. The present church in no danger, the sands being spread about it.'

The Parishioners knew that time was running out and they had again to build a church away from the menacing dunes. . . .



The site chosen was some miles away at Penhallow in the middle of the parish. They were determined not to leave much of their precious church to the mercy of the sand and so took a great deal of it with them. Windows, doors, pillars, the roof, and the tower were dismantled, leaving a sad ruin in place of the elegant church where the parishioners had worshipped for hundreds of years. An empty shell with a stump for a tower was all that remained. The tower of the new church is not as high as the previous one. The third church was consecrated in 1805, leaving the storms to have their evil way with the original buildings and the burial ground. In 1820 Gilbert wrote of the oratory, '[There were] thousands of teeth and bones lying in regular order,' and in 1835 the fourteen-year-old Caroline Fox records the curious church in the dunes of Perranzabuloe, where "we found a great quantity of human bones and skulls." Trelawny Collins recorded in 1838 that 'the ground around the church is now covered with human bones which from time to time have been uncovered by the wind and lie bleaching in the sand.' Protective iron railings were erected around the site but in 1910 it was decided to be excavated fully and build a protective cover over the oratory. A skull with skin attached was found 3mm below the surface, enclosed in five flat stones. Could this have been the head of St. Piran, buried for safe-keeping during the plunder of the monasteries? Three skeletons were also found under the floor with their heads between their legs. Just outside the door, were the skeletons of a mother and her baby. The skeletons were locked in a shed but it was plundered and the skeletons taken. The oratory was about to go through the worse period of its history. Blundering workmen, excavation carried out without regards to the ancient site and its sacred contents, and the building of an ugly concrete cover were to raise the indignation of many people at the time. No drainage was incorporated into the site so the rain water from the roof and natural seepage from the well had

Water and vandalism caused a great deal of damage and, as there was no money to install drainage or secure the building, it was decided in 1980 to cover it again with sand in order to protect it. Pilgrims to St. Piran's oratory, Cornwall's earliest place of Christian worship, only find a grass-covered sand dune. Officially, it is covered to protect it 'for the future.' Eileen Carter and her friends believe that this is the 'future' for which Cornwall has waited so long. Patron saints are important in every country and St. Piran is certainly cherished by the people of Cornwall. With the remarkable increase in cultural tourism in recent years there are opportunities for the ancient oratory to become the object of dedicated pilgrimage. Whilst most plans have already been made for the millennium celebration, few seem to reflect whose birthday is being celebrated. In Brittany the authorities have a millennium project dedicated to refurbishing, as necessary, the roofs of all the churches.

The recently formed International St. Piran Committee Organisation (ISPOC), with members throughout the world (see below), is dedicated to raising international awareness of St. Piran and his flag by including the date of his feast day in calendars and almanacs everywhere. They have also given great support to the initial moves of Eileen Carter and the Perranzabuloe Parish Council to commission a feasibility study into the possibility of reopening and carefully restoring the oratory.

The first Celtic cathedral in Britain, Landaff in Wales, has recently received a Lottery Heritage grant of £375,000 for renovation work.

Contacts: Mrs Eileen Carter, Tewennow, Rose, Perranporth, Cornwall TR4 9PG.

SPDC. Mrs Jean Timmermeister, 1301 S Third Ave #21-A, Sequim, WA 98382-3964, U S America.

Iona Abbey

Certain similarities exist between the churches of St. Piran and the ancient medieval Benedictine foundation of Iona off the coast of Scotland. Iona is one of the smaller islands surrounding the famous Island of Mull. It is closely associated with the very first comings of Christianity to Scotland. Years ago it was a roofless ruin. Since then it has been restored and improved. It now welcomes up to 50 guests a week plus thousands of pilgrims a day during the summer months.

Responsibility for the abbey remains with the Cathedral Trustees and their business subsidiary, Iona Abbey Ltd.

ISPOC

The original group consists of **Judy Locy**, North American rep for **Cornish World** magazine; **Jean Timmermeister**, president of the **Pacific Northwest Cornish Society**; **Marcia Rothman**, newsletter editor and webmaster of the **PNCS**; **Robert Chappell** of **Wisconsin**; **Blanche Charles** of **New Zealand**; and **Julie Wheeler**, Australian rep of *Cornish World*. Their efforts are gaining support over the world with many individuals and societies on their mailing list who feel this is an ideal project to support. If you would like to be included, contact **Judy Locy** at <cwjudylocy@msn.com> or **Jean Timmermeister** at <Ljrt@tenforward.com>, web page: www2.whidbey.net/kenow/pncs.html

The ISPOC encourages you to copy this article and submit it to your news media and also to mark **March 5th, St. Piran's Day, on YOUR calendar.**

Cornish World

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CORNISH DIALECT

Art-aAre you?
 Balk. Bulking..... A fisherman's term
 used in pilchard curing
 dry.....the house where miners change their
 clothes
 Fuzzy-pig..... The hedgehog
 Gad..... A miner's pick. Mining tool
 Hell. Ell..... Helling stone. A slate stone
 for roofing
 Johnny-comr-fortnight.....A traveling
 draper
 Karn, Carn.....Hard rocky ground
 Manshons. Manshuns.....Small loaves
 baked without tins
 Tetty ground.....Potato patch
 Tetty-rattle..... Cornish stew
 Wheal.....A mine

Chough project could mean bird flies back to its traditional home

A Westcountry newspaper reported that the extinct crow-like bird found on Cornwall's crest, the Chough, has a chance of returning to Cornwall. An environmental project is going on in Wales to protect 800 hectares. If successful, this could mean the Chough will return to Cornwall on its own. A grant from several sources will partly be spent on reintroducing traditional grazing and protecting rare moor grasses, butterflies, and the skylark. They will be getting the land in a region that is inviting to the Chough. "If the birds were to be artificially reintroduced into the region," said one authority, "we would have to decide if the habitat is right. But if the population in Wales is built up and they come back here on their own, then we know the habitat is right and then they could recolonise here naturally." The article talked about how the Chough came to be extinct: "The diet of the chough is quite particular, as it eats mostly invertebrates from short cropped turf, and one reason it became extinct in Cornwall is its cliff-top habitats were lost as fewer animals were grazing on the land." I am sure the Cornish will feel proud to see the bird back in Cornwall, and not just on the crest.

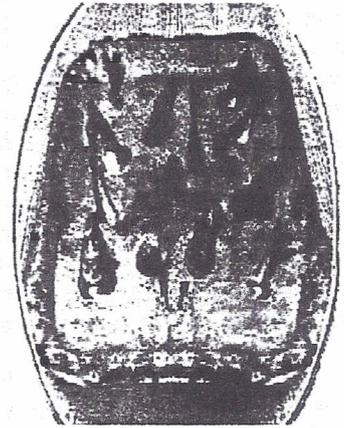


STAR-GAZY PIE

Mevagissey's past breathes picchards

The pilchards heads are left on the fish, hanging outside the pie, 'gazing' at the stars. Make slits in pastry, making heads of fish poke through.

- 4 pilchards, herring or mackerel**
- juice and rind of 1 lemon**
- 2 sliced hard-boiled eggs**
- 6 oz. flaky pastry**
- 1 tablespoon chopped parsley**
- 1 chopped Spanish onion**
- 4 tablespoons fine breadcrumbs**
- 1 rasher of bacon**
- freshly ground sea salt and pepper**
- 1/4 pint white wine**



Clean and gut the fish and leave the heads on. Soak the breadcrumbs in milk to make them swell. Stuff each fish with the breadcrumbs, swelled lemon peel, half the onion, lemon juice, and the parsley. Fold and place in a pie dish, with the heads hanging over the edge. Cover with the chopped eggs and bacon, the seasoning and the rest of the onion and lemon juice, then pour over the quarter pint of white wine. Roll the pastry out to size and cover, leaving the fish heads outside. Bake at 425° for 20 min., then for a further 10 min. at 180°. Yummy!

My a gews hep let, my a gan a goll
 War ow fossow los ydhyow gwer a dyf
 Lun a wakter of, ynnof lyes toll
 Genef bryny du powes where a gyf

I talk without hindrance, I sing of a loss,
 On my grey walls green ivy grows
 I'm full of emptiness, in me many holes
 Crows find their bitter rest in me

Credits to Dave Annear



The Cornish Language - *An Yeth Kernewek*



A bit of history . . . In 1685, Mr. William Hals, Gentleman, began to make a parochial History of Cornwall and he wrote:

collections for

Doctor John Moorman, vicar of this Church, was the first minister in all Cornwall that said or taught the Lord's Prayer, the Ten Commandments, and the Creed in the English tongue in 1529; for then by proclamation were called in all the books of the Latin service for churches; and the Bishops commanded in their several dioceses that forthwith should be warned, all prebendaries of their cathedral churches, all parsons, vicars, curates, and churchwardens of every parish within their dioceses, to bring in and deliver up particularly.

On 25 February 1529, Dr. Moorman, who held the rectory of the Holy Trinity, Exeter, which he resigned on being appointed to this Menheniot living, is said to have been the first who, in these parts, taught and catechised his parishioners in the English language, the ancient Cornish having been previously used. He died circa 1554. Prior to the days of Dr. Moorman, who introduced the English Liturgy into this church, the Cornish language was used in all the churches of the county.

Whitaker states, "*The English Liturgy, was not desired by the Cornish, but forced upon them by the tyranny of England, at a time when the English language was yet unknown in Cornwall. This act of tyranny was at once gross barbarity to the Cornish people, and a death blow to the Cornish language.*"

—Ron Lake, Polruan-by-Fowey, Cornwall.



Trelawny

A good sword and a trusty hand!

A merry heart and true!
King James's men shall understand
What Cornish lads can do!

And have they fixed the where and when?
And shall Trelawny die?
Here's twenty thousand Cornish men
Will know the reason why!

Chorus:
*And shall Trelawny live?
And shall Trelawny die?
Here's twenty thousand
Cornish men
Will know the reason why!*

Out spake their Captain
brave and bold:
A merry wight was he:
'If London Tower were
Michael's hold,
We'd set Trelawny free!

'We'll cross the Tamar, land to land:
The Severn is no stay:
With "one and all," and hand in hand;
And who shall bid us nay?

Chorus

'And when we come to London Wall,
A pleasant sight to view,
Come forth! come forth! ye cowards all:
Here's men as good as you.

'Trelawny he's in keep and hold;
Trelawny he may die:
But twenty thousand Cornish bold
Will know the reason why!

Chorus

The Cornish Language by Dave Annear Greetings and Phrases

Dydh da!.....Hello! (lit. "Good day")
Fatla genes?....How are you? (lit. "How goes it with you")
Yn poynt da, meur ras.Very well, thank you:
Ha genes jy?..... And you? (lit. "And with you")
Pyth yw dha hanow?..... What is your name?
Peder ov, ha ty?..... I'm Peter, and you?
Jori yw ow hanow vy. My name is George.

An Gannas

Dyllys yw An Gannas hwath gans Kowethas an Yeth Kernewek. Res yw dhis skrifva dhe:
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Family History Society, 5 Victoria Square, Truro TR1
2RS UK

Hours open:

Monday - 10:00 to 16:00

Tuesday - Closed

Wednesday to Saturday - 11:00 to
15:00

Wednesday evenings - by appoint-
ment

Please telephone 01872 264044
Overseas +44 1872 264044
or e-mail Book-
ings@cfhs.demon.co.uk

UK Registration Information

The GRO Index (formerly St. Catherine's House Index) on
microfiche. This is an index to Births, Marriages and
Deaths covering the period 1837 to 1992.

Census Information

1851 Census - East Cornwall index

1851 Census - Full census for Cornwall on microfiche

1861 Census - Full census for Cornwall on microfiche

1871 Census - Full census for Cornwall on microfiche - In-
dex on computer

1881 Census - Index to Cornwall and all other counties in
England and Wales on microfiche.

1891 Census - Full census for Cornwall on microfiche

International Genealogical Index (IGI)

1988 Edition - Most of the world

1992 Edition - Cornwall and Devon

Marriages

Boyd 1582-1812 (does not cover all parishes in Cornwall)

Phillimore (does not cover all parishes in Cornwall)

CFHS Index 1813-1837

Phillimore and the CFHS 1813-1837 indexes are almost com-
pletely indexed on a single computer database

Monumental Inscriptions (MI's)

Many burial grounds have been indexed by the CFHS and are
available to be searched by

Burials 1813-1837

About 160 parishes have been indexed by the CFHS and are
available to be searched by

Various

Parish register transcripts (does not cover all parishes in
Cornwall)

Overseas records

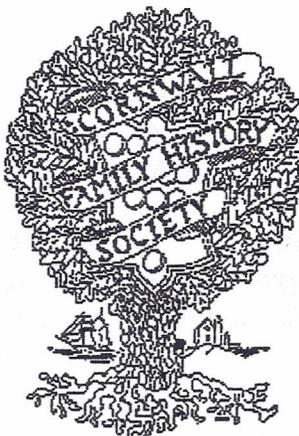
Family Pedigrees

Parish Histories

Apprenticeship records (does not cover all parishes in Corn-
wall)

Photographs

Other Family History Society Journals



The Cornwall Family History Society Electronic

Members (CFHSEM) home
page

[http://www.talijen.com/cfhs/
cfhs.html](http://www.talijen.com/cfhs/cfhs.html)

Family History Fair at Falmouth, Cornwall

Cornwall Family History Society's Second Bi-Annual Fair,
Princess Pavilion, Falmouth, Cornwall, Saturday and Sunday
29th and 30th May 1999 A two-day event with everything for
the family historian . . . and more!! For information, please
contact:

Treve Crago, Cornwall Family History Society, 5 Victoria
Square, Truro TR1 2RS UK

Telephone 01872 264044 or email

TreveCrago@cfhs.demon.co.uk

New Census Project

The Society is starting to transcribe and enter data for other
Census years for Cornwall. In particular they are concentrat-
ing on 1841.

If you wish to help with this project or know more about it,
please e-mail the society at the address below.

**Please note that these new projects are in their infancy
with very, very few parishes even transcribed yet. Please
do not e-mail the Society asking for information from the
new indexes at this stage; they will inform everyone when
this is possible.**

E-mail offers of help or enquiries about how you can help to
Projects@cfhs.demon.co.uk

Come celebrate St. Piran's Day

on March 6th for a PNCS meeting at the American Legion Hall at 1240 Sheridan Road, Bremerton, from 1p.m. to 3p.m.

Directions:

From North of Bremerton: Go south on State Hwy 3; Take access ramp and turn left on Kitsap Way
Turn left on 9th St; Turn left on Callow Ave N
Turn right on 11th St; Turn left on Warren Ave;
Turn right on Sheridan Road;
End at 1240 Sheridan Road, Bremerton, WA

From South of Bremerton: Take Hwy 5 to Tacoma; Take access ramp to State Hwy 16; Go north on WA-16; Go north on WA-3; Drive for 2.0 miles (~2 minutes); Continue on State Hwy 304; Drive for 0.8 miles (~5 blocks); Straight on Cambrian Ave S Drive for 0.6 miles (~6 blocks); Turn right on 1st St; Drive for 0.4 miles (~8 blocks); Turn left on Naval Ave; Drive for 0.1 miles; Turn right on Burwell St; Drive for 0.6 miles (~6 blocks); Turn left on Warren Ave; Turn right on Sheridan Road

QUERIES and MEMBER'S INTERESTS

Please send me your queries to put in the next newsletter
Marcia Rothman PO 43, Langley, WA, 98260 USA
or E-MAIL roots@whidbey.com

Pacific Northwest Cornish Society Web Page

<http://www2.whidbey.net/kernow/pnccs/pnccs.html>

Join Us
July 28-Aug. 1, 1999
in the
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of Pennsylvania
for
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of
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Cousins

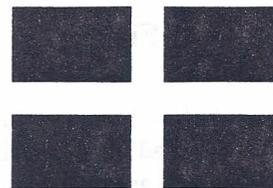
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The Slate Belt Region includes the towns of
Chapmans, Wind Gap,
Pen Argyl, Bangor, Roseto, East Bangor,
Mt. Bethel, and Portland

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CORNISH
ANCESTORS
Cornish Research
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by Graham Gape
graham@planet13.co.uk

Please contact:
Graham D. Gape
Crown Mines
St. Dennis
St. Austell, Cornwall
PL268DL



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c/o Cornish Home Centre
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United Kingdom

Membership:

£3 (individual); £5 (family)

(Please send in UK pounds sterling)

Overseas members welcome!

"The late, great Brenda Wooton—bless her!"

Wonderful singer and a lovely person. LPs included "Boy Jan" with Richard Gendall (he of Modern Cornish), and "Starry Gazey Pie" and "No Song to Sing," both with Robert Bartlett Gwavas Lake, with an MV Choir. The CD is, perhaps, the only one available, but you might be lucky enough to find the LPs in a second-hand shop. You could try contacting Bob Brimley, Brio Music Ltd., Cot Valley Lodge, Cot Valley, St. Just, Penzance, Cornwall (from the Cornish newsgroup soc.culture.cornish)

Some helpful Cornish Internet Web Page Addresses

Cornish American Heritage Society (CAHS)
<http://www.kernow.com/~cahs/>

Cornwall Family History Society (CFHS)
<http://www.cfhs.demon.co.uk/Society/>

Cornwall Record Office (CRO)
<http://www.cornwall-online.co.uk/cw/cro.htm>

The Royal Institution of Cornwall (RIC)
<http://www.cornwall-online.co.uk/ric/>

Cornish Studies Library (CSL)
<http://www.chycor.co.uk/general/red-lib/index.htm>

The Cousin Finder

Isn't the Internet wonderful? I just found a whole new branch of my family. My dad's uncle, William P. **Tregarthen**, was reputed to be a gunrunner for Pancho Villa in the early 1900's down in Arizona. He was in his early twenties at the time, and then he disappeared. None of the family heard from him for years. They thought he must have gotten caught, shot, or somehow died. Then in the 1940's, he showed up in California, where the family was all living at the time. At this time he was in his sixties, and told of his adventures, but as far as the living relatives know, he never mentioned a family. He evidently was running from the law (rumored to have killed a man in Arizona) and went to live in Niagara Falls, New York. He married, had a family and had a roofing business. He was going by the name of William Patrick Kelly in New York, but upon returning to California, he resumed his **Tregarthen** name.

Now, 50 years since he passed away in 1949, I get an email from a Dennis Kelly, who JUST found out, when visiting his father in November, that his grandfather's name was not Kelly, but **Tregarthen**. This was the first he had heard about it! His father died shortly after this visit. Dennis's son Todd was cruising the Internet and came upon my website, which has my family tree on it, and seeing all the **Tregarthens**, he decided to write. We put stories together, and made a definite match. His great grandfather and my great uncle were one and the same! And I found out that he had 3 children in NY. All are deceased now, but have descendants. I've since been in contact with several of Todd's six siblings and his mother and father. They are all very excited to have found a whole new and huge family of **Tregarthens**! This is what the Internet can do that probably wouldn't have been possible otherwise! An amazing cousin-finder!

Joan **Tregarthen** Huston, Washington, USA
jhuston@sincom.com

The Write Attitude

by Ron Lake of Polruan, Cornwall. April 1998

"What have I to do with London? I shall live and die here in Cornwall," Daphne du Maurier declared to her diary in the du Maurier home of 'Ferry-side' on the banks of the river Fowey at Bodinick in 1929. "What's the use of being clever and witty? It's a heart that is the needful thing," she added. "P.S. I wish I was a really good writer."

She was 22, and this young woman went on to fulfill both ambitions during her long and productive life. Already halfway through her first novel (*The*

Loving Spirit) published in 1931 and based on the story of four generations of a Polruan family history.

The author was born the second of three daughters into an artistic family in London on May 13, 1907. Her father was the actor-manager Sir Gerald du Maurier and her grandfather, George du Maurier, was a distinguished novelist and *Punch* artist. George du Maurier started late in life to write novels and produced his first best-seller, *Trilby*, at the age of 58.

There had also been a scandal in the family's history with her great-great grandmother, Mary Ann Clark, having been the mistress of the Duke of York in the late 19th century.

Du Maurier later wrote of her childhood that she "was brought up and educated at home, with my two sisters, and had six months in Paris when I was 18. I read extensively in French and English and started composing poems and writing short stories during adolescence."

Meanwhile her family found a holiday home in Cornwall and Du Maurier particularly loved the harbour town of Fowey.

One of *The Loving Spirit's* biggest fans was a young officer in the Grenadier Guards. In April 1932, Frederick Browning was on leave sailing in Cornwall and he wrote to the author saying he would like to meet her. She saw him first through binoculars as he sailed past her home and remarked to her sister Angela, "I am going to marry that man."

The couple married 12 weeks later in the 14th century church of Lanteglos in Polruan and eventually went on to have three children.

Du Maurier's love of Cornwall never abated. Once while exploring the coastline she discovered an old manor house, Menabilly. The writer became infatuated with this 16th-century building.

Several years later when she was a popular author, du Maurier and her family rented Menabilly. They were to remain there for 26 years, during which time she restored and renovated the mansion.

To pay for such a lifestyle, du Maurier wrote prodigiously. In the space of 50 years she wrote numerous short stories, plays, novels and biographies.

Many of her works were adopted for cinema. She produced 34 books in the fifty years. She once said, "I am not a prolific writer like some people, I've only written about one book every two years, which isn't all that much compared with other people." Agatha Christie, she pointed out, went on producing detective novels well into her eighties.

Du Maurier had a pragmatic approach towards her art and insisted she wrote only for financial independence. She never redrafted her work and appeared to lose interest in them when they were finished. The writer once said of her many books: "I never think about them. They are printed and published, and I am pleased if I get a good review; but if I don't—too bad."

continued on page 9.....

She was also modest about her literary aims, saying: "I never analyse my books and I never think why I've written them until someone asks me."

Her most famous novel, *Rebecca* (1938), was based around Menabilly, which was renamed Manderlay in the book. The novel is written in the first person, with a curious twist. From the first to last page the main character is never given a name aside from Mrs. de Winter. Not surprisingly, it resulted in a mountain of letters to the author asking for de Winter's first name. In her characteristically understated way, du Maurier simply described *Rebecca* as a "study in jealousy." It was in this novel that she included her boat-builder, George Tabbs, of Polruan, who was cast as the boat-builder who gave evidence of finding damage to the inside of the boat's planking in the *Rebecca* inquest at Truro.

Du Maurier was first and foremost a storyteller, and she has told tales from her imagination, from recorded history and from her own family's rich store of legends. She always insisted that she was never a romantic novelist, with the possibility of *Frenchman's Creek* being an exception.

And it would seem she would not let the facts get in the way of a good story. For instance she was once inspired to write a novel after riding across Bodmin moor and having afternoon tea at an establishment called Jamaica Inn.

Jamaica Inn was published in 1936 and was also made into a film by Alfred Hitchcock. The book and film were filled with cut-throat smugglers, noblemen and damsels in distress.

But the real Jamaica Inn had been a temperance house and had never had alcohol on its premises until the American troops arrived in October 1943 and commandeered it as their HQ. The troops scattered over desolate moors under canvases and Nissan huts. Also, its very isolation and distance from the coast would have made it an illogical centre for smugglers.

Daphne du Maurier's husband, Lieutenant-General Sir Frederick Browning, died in 1965. His frail and reclusive widow was heart-broken when the lease on Menabilly was not renewed. She was allowed by the owners to move to the gatehouse of the estate, Kilmarth, where she remained for the rest of her life.

Her book, *Vanishing Cornwall* (1967), is the writer's tribute to her beloved County. In 1981 she said, "I must confess that my enthusiasm for wandering has vanished, like much of the Cornwall that I knew." She was made a Dame of the British Empire in 1969. The great storyteller died in her sleep, aged 81, on April 19th, 1989.

jottings from jean.....

"Hello" to all my fellow Cornishmen in this year 1999! We look forward to the special celebration of St. Piran's Day which our Pacific Northwest Cornish Society will observe (albeit one day late) on Saturday 6th March so we can tell more folks of the area about OUR own patron saint. Over time, virtually everyone seems to know (and even celebrate when not Irish) St Patrick's Day on the 17th March with its wearing of the green plus all the rest of it.

A few hear about the Welsh's St David's Day on the 1st of March and many of us notice that Welshmen are often asked to join in Celtic events during the month. **We Cornish, however, are never included in the March Celtic celebrations here in the Northwest but now, in this year of 1999, each member of PNCS is invited to help show the public what Cornwall and Cornishmen are all about! Let's educate and inform the public in 1999 and hope for invitations to take part in Celtic events in 2000!**

As a part of of the International St Piran's Day Celebration Committee, PNCS members Judy Locy (chair), Marcia Rothman and I are pushing for recognition for St Piran by all Cornish groups around the globe. Claudia Tillman designed a St Piran's flag for group use. We will hope for lots of public interest. Let me hear from you what you can do to contribute to help PNCS educate the public about our own patron saint on the afternoon of March 6th. (See instructions to the meeting place elsewhere in the newsletter) Joan Huston will see that we have appropriate background music with her collection of Cornish tapes and CDs; I'll show off my kilt of Cornish Dress Tartan and bring along our PNCS banner. I hope for some live music as promised at our last meeting; we will want to see a good map and, of course, a St. Piran's flag. Is there anyone who can read in dialect? Any other ideas?

Let's make out St Piran's Day celebration something of which PNCS will be most proud! Let's help area folks know there IS a Cornwall and we are available and proud to tell about our beloved Cornwall. Let me hear your ideas.

Jean RICHARDS Timmermeister
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PNCS Minutes for the 9/29/98 meeting

President Jean Timmermeister called the meeting to order at the Cascade Natural Gas Community Meeting Room on Kitsap Way in Bremerton, WA. She welcomed those present and we all introduced ourselves.

Secretary Claudia Tillman read the minutes from the 30 May 1998 meeting that were written by Betty Scott. They were approved as read.

Treasurer Joan Huston reported that as of 25 September 1998 the Society had taken in \$759.34 in dues, donations, and T-shirt sales. Expenditures were \$333.78 that included printing, copying, postage, T-shirts, office supplies, taxes, and meeting expenses. The balance as of 25 September 1998 was \$425.56. Joan also noted that we have a membership of 59, with 52 individual and 7 dual memberships.

Sandra Kent, genealogist, asked the members to give her their genealogies, preferably by email.

Joan Huston give out membership cards to our new members. Anyone who has not received one, should contact her.

Jean Timmermeister announced that Marcie Rothman will not be able to give much time to the newsletter and the web-page for a while. Dr. and Mrs. Lugg offered to help. Ann Holiday offered to be in charge of publicity.

Claudia Tillman reported that T-shirt sales went well with 15 sold at \$10 each with \$3.00 for shipping for those not at the meeting. Sweatshirts can be made for a cost of \$15.00 and it was decided to offer these as well. Production can happen with a minimum order of 10. The Club makes a profit of about \$4.00 for each sold.

Jean discussed when we should have our next meeting

ing. The poor weather in the winter and the travel distance many members would need to go, made it necessary to wait until the weekend closest to St. Piran's Day, 5 March, to hold our meeting. Joan Huston will reserve the room we are now in for that weekend, if possible. Gay Knutson and Doug Wolford offered to plan entertainment for the occasion. We will have another potluck luncheon.

Gay Knutson showed the Cornish Magazine offer for books and for Cornish daffodils.

Dr. and Mrs. Lugg showed their British Heritage magazine that had good Cornish pictures.

We all enjoyed a potluck luncheon. Betty Scott told some old Cornish tales. Gay Knutson sang several old Cornish songs in Cornish and we all tried to sing along.

Respectfully submitted,

Claudia Tillman, Secretary



Happy Birthday Grace!

Grace Tregarthen Graham, one of our Charter Members, just celebrated her 90th birthday! She was born 12 Jan 1909. Her grandfather, William James Tregarthen, immigrated from Cornwall to America in 1873.

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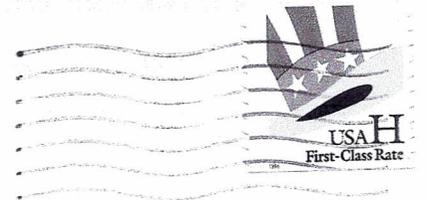
Treasurer & Membership

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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 of dues equal to fifteen (15) times the current annual dues.
Charter Membership: Opportunity ends Dec 31, 1998
Annual dues are payable as of 1 July
Send dues payable to Pacific Northwest Cornish Society
Address: Pacific Northwest Cornish Society
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