

ST. PIRAN'S DAY



Walk out among the sandhills
to that ancient secret place
where no sound of the busy world
can ever penetrate.

Hear only the whisper of the wind in the grass
or the hum of a passing bee.
And overhead in the summer sky
the endless song of the lark.

Time now to think, and to know yourself
While the past is close at hand
And then you will find a quiet content
For this is Piran's land. By Alice Bizley

St. Piran (born c. 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.

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 Llancarfon where he would have met St. Finian. Piran's mother being of Irish blood, the two presumably got on well and returned together to Ireland where Finian 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 Scattery Island. He finally founded his own community at Clonmacnoise, "Ireland's

(Continued on page 2)

NEXT PNCS MEETING, ST PIRAN'S DAY, MARCH 5, 2005

On March 5, 2005, we will meet in Chehalis at the Westminster Pres. Church to celebrate St Pirans day. We will meet at 11 a.m. until 2 p.m. Bring your favorite Cornish dish to share. Program will be led by Yowann Byghan, our illustrious Bard!

Westminster Presbyterian Church
349 Market Blvd. - Chehalis

Directions to the church: exit I-5 at Raymond exit. Go east to Market Blvd., then left to Westminster Pres. Church

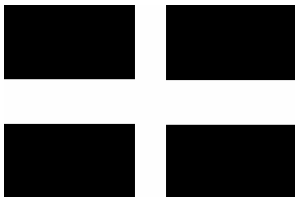
The President's Corner, By Dick Colenso

About a year ago I was interested in Cornish recipes and you helped me collect maybe a dozen of them. Some came with stories of how Gram. or GrGram. made the particular dish "her way." As I reviewed each one I also noticed that some were modernized. Once again my mind went to the great similarities as well as the great differences between their day and my day. Call it culture if you want but that word is one of the many now so overused in American speech that I'd love to find another. In my 8-year old dictionary I had to read down to the 4th, 5th, & 6th meanings, past "*artistic and intellectual pursuits and products*" and beyond "*a quality of enlightenment and refinement....*" step over "*development or improvement of the mind...*" to even get to the contemporary street meanings. Thankfully the good stuff came before growing microorganisms and tissues and tilling the soil.

Well, back to the Cornish recipes. Recently Louise and I sat at the table looking them over. You know: Pasties (multiple variations); Saffron Cake or buns; Scones; Hevva Cake; Cheese Pudding; Suet-Steamed Pudding; and Marrow Ginger to name a few. It became evident quickly that these were the foods of hard working people who were not wealthy. But they were foods that would "stick to your ribs" and last a long time. They were also foods for a certain lifestyle. Certainly not my lifestyle in 2005!!! But Louise did make some – with the modernizations included!

The ingredients were sometimes strange for our diet: marrow and suet. Other ingredients were downright dangerous: cup of lard, half-pound of butter, half-cup of sugar, plenty of eggs, and butcher shop animal fat! Some were expensive: saffron. Then there was the funny (to us): "the riper the marrow the better the ginger."

It was another way of life. If it's "culture" (definitions four, five, or six) it's not just quaint. It is different for lots of reasons, many of which cannot be replicated in our day. The active life of walking, hard physical working, limited knowledge of health-related research, using what you had because the grocery store didn't or you could not afford it, etc. Oh yes, the modernizations: drop the lard; margarine for butter; artificial or yokeless eggs; sugar substitute; one-percent milk; light salt; and on. You get my point. Life (culture) has changed and although we will live longer and be healthier it just doesn't taste the same! But I love to peek back into the ancestral days in Cornwall and get to know my folks a bit better. I believe I'm better because of the understanding I derive.



St Piran (Continued from page 1)

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 Perran-Zabuloe (St. Piran-in-the-Sands), 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.

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 tippie 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 Perran-Uthno and Perran-Arworthal, 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 Trézélidé, 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 Perran-Zabulo was built to house them.

ST. PIRAN'S DAY CARD

Inserted in the this issue on page 7 is a St. Piran's Day Card for you to use to help promote St. Piran's Day. Fold the card in half and in half again, slip into an envelope and send it to your friends.

Cornish at Home

continued from newsletter 7-1 Winter 2004

The great families of Cornwall a century ago were not absentee landlords, but largely lived on the estates and in many cases, in the manor houses of their forebears. Their time was spent largely within their own bounds, concerning themselves with estate management, shooting or fishing perhaps, and reciprocating each other's hospitality with tea drinking, dining, musical evenings and dancing. Occasionally visits were made to London and the wealthier even wintered abroad. On the whole they were beneficent landlords, showing reasonable interest in their thousands of tenants, farm labourers, tanners, clay workers, longshornmen and the like, lending a sympathetic ear to pleas for rent reduction in distress, distributing beef or blankets at Christmas, turning a blind eye to the need for evictions on the untimely loss of a last life. They became patrons of the arts and sciences in Cornwall, while their ladies devoted themselves to charities; the disbursed monies for a constant procession of good causes and for several benefactory schemes. The Lemons, for instance, built a part of Truro and endeavoured to establish a mining school there, while the Foxes, a Quaker family of Falmouth, did much to promote the welfare of miners. They also sat on innumerable committees, shared among themselves the more exalted offices such as Sheriff, Lord Lieutenant and Lord Warden of the Stannaries; and sent themselves to Parliament, buying seats at Westminster by scandalous means until the practice was put an end to by the Reform Bill of 1832. In short, until more recent times the affairs and fortunes of the county lay very much in their control.

A number of their manor houses can easily be visited or seen and these enable one to envisage the gap existing between rich and poor in the county a century or so ago. There is Arwenack House in Falmouth, formerly in a beautiful little estate, home of the Killigrews who enriched themselves partly by piracy; Trerice, near Newquay, Elizabethan manor of the Arundells, a family now long departed; St Michael's Mount, Godolphin Hall, Lanhydrock, near Lostwithiel, Tehidy, now a hospital; and mediaeval Cotehele of the Edgecombes, in east Cornwall. During the century, which after all was one of prosperity for the rich if not for the poor, several mansions were renovated or rebuilt, Examples are battlemented Tregothnan in its vast estates and deer park, and Treffry's great grey fortress at Fowey. Port Eliot of the Eliots was also reconstructed at this time in the midst of its remarkable landscaped gardens at St. Germans. The Parvenus, too, spent their newly acquired wealth in providing themselves with grand houses in equally choice situations, such as the Doric columned Trelissick on the Fal, or the reconstructed Carclew, Caerhays, and Penrose at Helston.

Although the well-to-do visited London to enjoy a cultural and social life not found in Cornwall, the journey was both uncomfortable and protracted. A very few had their own carriages for such an expedition, like the springless Trewinnard coach which has survived the years and it now in the County Museum at Truro. Otherwise it was possible to hire a post-chaise, although a gentleman traveling alone usually found horseback more acceptable over short distances. It was not until the turn of the century that a number of turnpikes were built in Cornwall, the county lagging badly behind the rest of the country as far as ways and means of transport were concerned. Only four existed at this time, all centered on Truro and running thence to Torpoint, Launceston, Falmouth and Penzance. Apart from the latter, these were mainly constructed to carry mails to London from the packet port of Falmouth. All side roads were no more than tracks, in summer rutted and potholed, and in winter an impassable quagmire of puddles and knee-deep in mud. Through these the poor had to struggle when about their daily business, together with the pack animals which were commonly used until the end of the eighteenth century for most transport. Little wonder that the lives of the working poor were closely circumscribed, although there are one or two of their kind on record as having walked to London.

As far as public transport was concerned, various alternatives presented themselves. There were stage-waggons, cumbersome vehicles drawn by teams of strong horses which took about three weeks to reach London. These covered waggons carried all bulky or heavy goods, among which the traveller had to find a seat as well as to spread his coat or blanket on which to sleep at night. The prospect of such a journey, jolted and jarred for days on end, must have been daunting in the extreme and more so when one considers the possibilities of being in close confinement with unsavory characters. There was no reason why these might not include criminals en route for Launceston gaol, the treadmills at Bodmin or Penzance or the prison hulks at Plymouth.

Better in all these respects were the stage-coaches introduced at the beginning of the nineteenth century. Initially these took about a week to reach the capital but speeds improved under the pressure of competitions from the mail-coach service, commenced about the same time. The first of them later ran from Falmouth over Bodmin Moor to Launceston and Exeter, stopping frequently to change horses. These stages included such celebrated inns as the Norway between Truro and Falmouth, the Indian Queen on Goss Moor, and Jamaica Inn on Bodmin Moor. How many times must children of the labouring poor, perhaps busy in the wintry pools of stream works on Goss Moor, have felt their envious hearts beat faster as the mail-coach thundered by to Roche, blood horses at full gallop, horn echoing to the distant hills, gay livery a streak of colour across their dreary day.

Continued in the next newsletter

Taken from Old Cornwall Life in Cornwall About a Century Ago by S. Daniell

Thomas Sturtridge of Penhale

Continued from the Winter 2004 issue

Thomas Sturtridge and Susanna Tretheway children and grandchildren:

1. **Christina Sturtridge** was born about 1836 in Penhale, St Austell.
2. **Eliza Sturtridge** was christened on 11 June 1838 in Yondertown, St Austell, Cornwall and married Thomas Hancock, son of Thomas Hancock and Ann Nicholls. She died on 6 April 1880 in Treverbyn, St Austell.
3. **Isabella Sturtridge** was born on 14 June 1840 at St Austell, and died around 1873. She married Joseph Constantine, son of William Constantine, 17 Aug 1864 at St Austell, and had two sons:
 - A) Joe Constantine was born circa 1865 at St Austell, Cornwall.
 - B) William Henry Constantine was born in 1873.
4. **Elijah Leige Sturtridge** was born circa 1842. Nothing more is known of him.
5. **David Sturtridge** was born in 1843 at Penhale, St Austell and died at Cape Town, South Africa..
6. **Ellen Sturtridge** was born circa 1844. Could have died as a baby not in census.
7. **Hannah Moriah Sturtridge**, known as Anna was born in 1847 at Penhale, St Austell. After her sister Isabelle died Anna married her brother-in-law, Joseph Constantine about 1877 at Blue Cannon, Dutch Flats, California. As far as I can tell they had three children; Anna Laura Constantine, Amelia Millie Constantine and James Henry Constantine. Anna died in 1906 at Butte, Silver Bow, Montana.
 - A) Anna Laura Constantine was born in 1878 in Montana, married George Pascoe on 25 Jan 1897. She died on 11 Oct 1935 in Montana. Their children was Anna, William, Mary, Ceil, Bessie and Evelyn Pascoe born Feb 26 1898 in California.
 - B) Amelia Millie Constantine was born about 02 Apr 1878 aand married Samuel Gormley in 1902 at Montana. They had six children; Horace, Samuel, Dorothy, Ruth, Patricia and Barbara. Amelia died in 9 Feb 1945 Los Angeles, California
 - C) James Henry Constantine was born circa 1882 and married Esther Brady in 1907 at Montana. They had three children; Delores, James, and Francis Constantine

MRS ANNA PASCOE HELENA PIONEER, IS SUMMONED BY DEATH

Death yesterday summoned Mrs. Anna L. Pascoe, 56, a resident of this city since 1908, the widow of the late George K Pascoe, former Helena businessman. Ill only about three weeks, Mrs. Pasco passed away at St. Peter's hospital where she underwent a surgical operation several days ago. Born in England, September 25 1879, Mrs. Pascoe came to this country with her parents when she was three years of age. The family settled in Butte, and Mrs. Pascoe resided there until 1908, when she came to Helena. Mr. Pascoe, who was in business here for many years died in 1911. Mrs. Pascoe was well known in many Montana cities, and was employed for the last 15 years by the J.N. McCracken Company here and its successor, the J.C. Penney Company. She was a member of the Naomi Rebekah lodge here and of St Peter's Episcopal church. Surviving Mrs. Pascoe is a sister, Mrs. S. J. Gormly of Alhambra, Calif. A daughter, Mrs. A. C. Graham of Helena, and two grandchildren, Peter H. and Evelyn M. Carstensen. Funeral arrangements have not yet been completed pending word from Mrs. Garmly. Opp and Conrad are in charge and the body has been taken to their mortuary. *2 Oct 1935 Helena Independent newspaper*

8. **Amelia Sturtridge** was born in 1849 at Penhale, St Austell. She died 1878 in Truro.
9. **James Sturtridge** was christened in 1845 in Penhale, St Austell.
10. **Richard Sturtridge** was born in 1852 and died 1873 at age 20 in St Austell, Cornwall.
11. **Thomas Sturtridge** was christened on 5 August 1855 in Penhale, St Austell, Cornwall. Thomas was on a passenger list on the ship City of Richmond with his brother Philip. They arrived in New York 21 Aug 1886. Thomas first married Bessie Commons and they had three child; May, Thomas and Susie. Bessie passed away in Butte, Montana about 1892 during a typhoid fever epidemic. Thomas married a second time to Millie Holman, known as Minnie. Thomas died December 24, 1934 in Butte, Montana, at age 79., Minnie died 27 Nov 1949 in Montana at age 84.

FORMER DEPUTY FOR SILVER BOW COUNTY PASSES ON MONDAY

Butte, Dec 25. - Thomas J. Sturtridge, 79, former deputy sheriff, died yesterday morning at the family, 16 East Center street, following a brief illness. Mr. Sturtridge had resided in Butte for more than 55 years and was known by hundreds of persons. For many years he was a mine operator. Born in St. Austell, England, he came to the United States more

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than 60 years ago. Surviving are his wife, Minnie; a daughter, May; brother, Fred, in Canada, and several nieces and nephews.

- A) May Sturtridge was born about 1877, died about 1903 and buried in Mt Moriah Cemetery, Butte, Montana.
- B) Thomas Sturtridge was born 15 December 1886 in Cornwall. He emigrated with his mother Bessie from Cornwall on the ship City of Rome 22 Apr 1887. He died before 28 May 1929 in Butte, Montana. He was reported lost and missing since Oct 1928 and was found dead in the hills north of Walkerville. See the articles below about his disappearance. He died at age 42 and is buried in Mount Moriah Cemetery.

SEARCHING PARTIES SENT OUT TO LOOK FOR BUTTE HUNTER

Butte, Nov 1- Police officers, sheriff's deputies, friends of the family and several groups of Boy Scouts last night searched the hills and valleys north of Walkerville in vain for Tom Sturtridge, Jr., who has disappeared from his home, 27 East Center street, and is believed to have wandered into the mountains. Members of Calanthe lodge, Knights of Pythias last night expressed their interest in aiding in the search this morning. It is feared by friends and members of the family that the man may be suffering from exposure because of the sudden drop in temperature. Volunteers to lead the Boy Scouts in the search are being sought by the Scout leaders in this city. They are requested to report at Scout headquarters at 4 o'clock this afternoon. The Helena Independent 02 November 1928

POLICE FAIL TO FIND WANDERER FROM BUTTE

No trace of Tom Sturtridge, Jr., who was believed to have been a lodger at the city jail Wednesday night, was found by officers yesterday. Police rounded up six suspects but could not identify any of them as the missing Butte man. Thomas Sturtridge, Sr., the father of the man, is offering a reward of \$250. for return of his son. The Helena Independent 02 November 1928

MISSING BUTTE MAN A LODGER IN THE CITY JAIL HERE, IS REPORT

Tom Sturtridge, Jr., for whom posses, airplanes and police at Butte searched in vain and who has been missing from his Butte home for three weeks, is believed to have been a lodger at the city jail Wednesday night. Description of the man was received by local officers from Butte, after he had left yesterday morning with three others, the man believed to be Sturtridge, appeared at the station Tuesday night for lodging. All four left yesterday morning. They are believed to have boarded a westbound freight and headed for Missoula. The hills in the vicinity of Butte were combed for the missing man for days after his disappearance. Searchers found no clue. Thomas Sturtridge, Sr., of Butte offers a \$250. reward for the return of his son. The man wears a gray cap, a dark gray suit and is about five feet nine inches tall according to the description officers here received. He is 38 years old. The Helena Independent 02 November 1928

BODY OF BUTTE MAN IS FOUND BY BOYS

Butte May 29 ---(AP)--- The body of Thomas Sturtridge, Jr., 42, who disappeared last October, was found late today on a hillside north of Walkerville by two youths who were shooting gophers in the vicinity. Death was believed to have been caused by exposure. Searches by posses and by airplane were made for several weeks after the man's disappearance. Discovery of the body cleared up the third disappearance case in Butte in recent months, the bodies of two other men who were believed to have wandered off and died of exposure, having been found last month. The Helena Independent 30 May 1929

- C) Susie B Sturtridge was born 22 November 1888 and died on 27 September 1903 in Butte, Montana, at age 14. She is buried in Mt Moriah

12 **Frederick Sturtridge** was born sometime in 1858 in St Austell. He married a woman with the first name of Tillie, last name unknown, and he died in Vancouver, B.C. in the 1940's

13. **Phillip Sturtridge** was christened on 14 February 1861 in Penhale, St Austell. He came to America in 1886 from Penhale, St Austell and died on 3 April 1889 in Butte, Montana, at the age of 28. During my visit to Cornwall I spent a day in the library in Redruth looking at films of old newspapers. I came across the obituary of Phillip Sturtridge son of Thomas published in the St Austell newspaper. See PNCS Fall 2004 issue.

Compiled by Marcia Rothman, mjrothman@comcast.net, 5345 April Dr, Langley, WA 98260 360-321-9392
Thomas Sturtridge of Penhale is my third great grandfather and **Eliza Sturtridge** who married Thomas Hancock is my second great grandmother. The children of Eliza and Thomas came to America as miners and all but one stayed on this side of the pond. My cousins and I put together a reunion in the summer of 2000 where the descendents of Eliza and Thomas Hancock meet in Kamloops , BC Canada.

+ + + GOLD! A Kelsey old-timer's story

The WES SPARGO in this story is Shirley's uncle (now deceased). The article appeared in THE MOUNTAIN DEMOCRAT TIMES - PLACERVILLE, CA., Nov. 2, 1979

Wes Spargo is a last bastion of a dying breed - the old-time gold prospector (and, of course, Cornish). Born and raised in these parts, old Wes is well-known and respected in the vicinity of his Kelsey home. He can usually be found hiking around the countryside or taking a walk from Kelsey to Placerville. His knowledge of the art and science of gold hunting is vast, but his love of the land is still vaster.

Wes had made a fair bundle - "Course it's all dollars in the bank now, and they ain't worth nothing" - by practicing a peculiar form of mining known as 'pocket hunting.' In his classic 1871 chronicle "Roughing It," Mark Twain paid tribute to the practice: "This is the most fascinating of all the different kinds of mining, and furnishes a very handsome percentage of victims to the lunatic asylum."

Old Wes Spargo has been successful enough to escape such fate. I called recently on the old miner at his rickety Kelsey cabin. (It was an adventure for Shirley and me to visit Wes there) Although I interrupted his wood chopping chores, he greeted me warmly: "Welcome to the home of a bachelor!"

Here then is his tale, exactly as he told it...

"I WAS BORN at Foresthill in Placer County in 18 hundred and 97. That was on Nov. 26, 1897 but that don't make no diff'rence. In this comin' November, I' 82-years-old."

"I mined years ago with my father (William was the first of the Spargo clan to leave the Mineral Point, WI area for the gold fields of NV, CO, and CA.) We worked underground, y'know, 'round the old Centennial mine - had a lot of prospects over there. I was about 14 years aold. I hadda turn drill for the ol' man and work around' in the muck. 'Course, father and son didn't get along all the time - but anyway, I've always mined and the ol' gent he was a pretty good miner. 'Course he weren't an engineer and neither am I, but..."

"I worked around' lots of different mines. I went up around' Allegheny an' I worked a lot of those pocket mines up there; every one I could find I'd try and get on, and most time I could get on. If I had enough money I wouldn't even draw m' wages. That's the way I got educated in pocket huntin' and minin' a lot."

"...BUT DRIFTIN' BACK, you've heard of the big Sliger - the big Sliger Mine? It's done away with now, practice'ly. It was a very rich mine. The ore in there was goin' a thousan' dollars a ton."

"It just looked like a big, yeller casting all over the ore body--about 40 feet wide. It was a beautiful sight. I looked at it many times. A rich vein had plowed smack into this ore body and loaded it all up with gold."

"I was there when a couple a men got killed. I was tryin' t' take the rock down myself, but the foreman he stopped me and said, 'Well never mind that, Spargo, you go on with what yer working'. 'He says, 'I'm gonna put a couple a men in there t' drill that rock.'

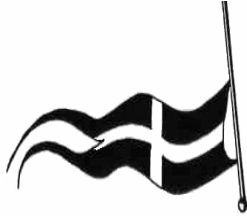
"It was up in one corner--great big rock 'bout as big as this room, an' it had itself a big crack around' it. I was tryin' t' take that down. In fact, I was goin' t' get a machine drill and go ahead an' drill it--put a stick or tow of powder up there and shoot it. But the foreman come along an he said, 'Never mind that.'

"Well, a couple of fellas come in pretty soon -- one young fella, he was married. The other was a young Fin. I'd been up that day and he'd asked me if I thought he could get on. And I said, 'Oh yes, you can get on here. They're pert' near all Finlanders workin' this mine.' They put 'im on night shift. He was put with this other Finlander, who was married, and they took their machine drill in there. I said, 'If you put yer machine under there, don't start it up. Just put it there and wait 'til you go up over it and don't start it up.'

"So they put it down below the rock and went up on top. They started 'em up and they drilled several hours on that big rock there, 'know. Well, they went out about 10 or 11 p.m. and they ate their lunch. When they was finished with their lunch, the two fellas went in there and they started up their drill again -- just started 'em up and they was standin' there -- and down comes the rocks right on top of 'em!"

"And mashed 'em! You never seen anybody mashed like they was! Just smashed 'em, drills and everythin'....
(to be cont.)

St Piran's Day



March 5th

The Legend of St. Piran

Legend tells us that St. Piran, the patron saint of the tanners, was cast into the Atlantic with a millstone tied to his neck by people jealous of his powers to heal & work miracles.

A bolt of lightning & a terrible crash of thunder came as they tossed him into the sea. The storm stopped & the sun came out & St. Piran could be seen safely sitting on the millstone as it floated him safely across to Cornwall.

Piran built a small chapel in Penhale and his first disciples was a badger, a fox and a bear. He lived a good and useful life, surviving to the old age of 206!

***Celebrate
St Piran's Day***

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 .

PNCS WEB SITE

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

Webmaster: Mickey Sieracki

Contact the Society rcolenso@bigfoot.com

PNCS LIBRARY

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

HISTORY OF CORNWALL on CD

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

PNCS ANNUAL MEETINGS

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

OUR NEWSLETTER DEADLINES

Second week in January

Second week in May

Second week in August

Second week in November

Send articles, pictures, ads, notices, whatever, to:

mjrothman@comcast.net

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

Pacific Northwest Cornish Society Application for Membership

Name:

Address:

City:

State/Province:

Zip:

Phone:

Email address:

Webpage:

\$10 Individual member \$15 Dual Membership

List Cornish names and areas or Parishes interested in?

Send form filled out to:

Pacific Northwest Cornish Society

4335 NE 69TH AVE. PORTLAND, OR 97218

PNCS Officers

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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 equal to fifteen (15) times the current annual dues.
Annual dues are payable as of 1 July.
Send dues payable to: Pacific Northwest Cornish Society
Address: Pacific Northwest Cornish Society, 4335 NE 69th Ave. Portland, OR 97218

*Pacific Northwest Cornish Society
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