



Tam Kernewek

“A bit of Cornish”

CousinJack.org

Facebook.com (Cornish American Heritage Society)

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Cornish American Heritage Society



New CAHS Logo Embodies our Cornish Heritage

By Johnny Trestrail

The current CAHS logo has many symbols of our beloved Cornwall, however, we couldn't locate the high-resolution source file for it to use with our newly launched CAHS website.

The CAHS Board is thrilled to unveil our new logo!

The Board decided to commission Timber Branding to do a study of our organization's brand needs and create a new logo for us. We can use this logo on our website, marketing materials, presentations, and for merchandise like t-shirts, hats, and mugs (coming soon!).



Timber Branding offered to do the work for free out of respect for the non-profit nature of CAHS and due to a personal friendship between the founder, David, and me (David encouraged my wife Kathleen to date me and served as the officiant during our wedding).

About our process:

Timber employed a customized, discovery-led branding process. Through a series of thoughtful exercises, we uncovered and distilled the qualities that make every client unique, using that information to drive our design and create branding that embodies the heart and soul of each business.

Timber built the Cornish American Heritage Society branding based the information we uncovered in the discovery session with the CAHS team. Timber dubbed the CAHS brand initiative "Culture & Connection" to reflect what the society stands for: the celebration of Cornish heritage and creating new friendships around the world.

Heritage and togetherness were a running theme in the creation of the new branding. The customized Celtic knot draws inspiration from the Sailors Celtic Knot as Cornwall is known for its coastline and history of seafaring. The original meaning of the knot is "a bond that cannot be broken", and it was an important symbol of unity. Adorned with a modern "new-world" blackletter font inspired by medieval "old-world" penmanship, the new CAHS seal symbolizes the roots of the society as well as its future.

Continued back page

Lewydh Messach (President's Message)

Lowena dhywgh!

It is exactly a year ago this week (as I write this) when I was roaming far western Cornwall, from where my great-great grandparents hailed. The trees are now flowering in Wisconsin, and the spring green, flora, and especially birds remind me of my trip. Hopefully I can return soon!

I hope you have had a chance to look at our new website! Our goal has been to bring the Kowetha (members) together, so that we may easily stay in contact and share our Cornish culture.

First, I hope you noticed is our new logo. Our old logo was complicated and became impossible to reproduce. The officers went through various rounds of questions and approvals. We thank David Moscati, founder and creative director of Timber Branding, who took in our suggestions and created what you see! We're hoping to use this logo also for other products, such as coffee mugs, shirts, and the like.

Next, look at the website in general! It is wonderful! So many thanks to Kathleen Trestrail who professionally applied her imagination and expertise to put this easily navigable website together. Lots of polysyllabic words in that last sentence, but all true. Also, thanks to her husband, Johnny, our membership chair. He is using his interests and knowledge to promote membership activity and help Kathleen to update the website (from "a Cornish point of view").

I am thankful to the former Cornish Society of Greater Milwaukee, who, when they disbanded, bequeathed to CAHS sufficient funds to pay for the website.

The website is so simple for members to share what they would like. We are hoping that we become a closer association with our common interest: All things Cornish! Before I began this President's Letter, I quickly entered a new post in the "Forum" pull-down. It was extremely easy and I posted it within ten minutes.

When we've forgotten when the next (for example) Book Club meeting is, we no longer need to wonder to which email the last Tam Kernewek is attached or which has the information about the event that is coming up. It is all easily retrievable on the website.

Please, I challenge you to do the following: Go to the "Forum" pull-down, go down to "General Discussion" and then to "Introduce Yourself." Please explain your connection to Cornwall and how you celebrate it! Start a Forum of your own! Please keep track of coming "Events" and join us!

I hope you are enjoying warmer weather. Golowan da (Happy midsummer)!

Oll an gwella, Tom

BBC Radio Cornwall Twitter



Kesskrifans a-dre Eseleth

(Correspondence from Societies and Cousin Jack Website)

The Grand Bard's St Piran Message 2023

For those of you who don't know - Saint Piran floated to Cornwall from Ireland on a millstone... Some people don't believe this but the 'millstone' may have been a small portable altar that saints of the Celtic Church often carried with them on their voyages. Some people have suggested that the 'millstone' may have been a ballast stone that sat at the bottom of the coracle or curragh. The hole was for a small mast and sail. So, millstone, altar or ballast stone – one thing for sure is that Saint Piran definitely came to Cornwall with a holed stone.

There may be some of you who don't know that Saint Piran made a fire and the ring of rocks around it burned black. Out of the black rocks came forth shiny white tin metal. Some people don't believe this, but it is possible that as Saint Piran ministered to the tanners, (learning their language and teaching the locals the word of God), he may have adopted **gwynn ha du** – black and white - as his colours.

Some people have suggested that when Piran was in Cape Clear Island / *Oileán Chléire* and County Offaly / *Contae Uíbh Fhailí* there was much **sperrn du** – blackthorn - at the sites of his miracles. That's 'white flower' on 'black bark' in the spring or at the time of St Piran's feast – March the 5th.

Anyway, one thing for sure is that the flag of Saint Piran is a **krows wynn war geyndir du**, 'a white cross on a black ground'.

Mab Stenek Veur

For the complete speech go to:

<https://gorsedhkernow.org.uk/Newsletter-March-2003>

The California Cornish Cousins are meeting for their 30th Annual Gathering on June 2-3 in Oakhurst, CA. Their meeting will have a Pizza supper on Friday and Saturday will include a business meeting, pasty luncheon, a ride on the Yosemite Mountain Sugar Pine Railway Steam Train, followed by a buffet dinner.

The Southwest Wisconsin Cornish Society held their annual meeting on May 7 at 12:30 pm. They had a pot-luck lunch. Following lunch a report was presented from the students who went to Redruth with the Student Exchange trip. The report included a slide show of "back 'ome".

Australia Day Parade

The South Australia Cornish Association participated in the parade held in Adelaide in January. For several years they had not been notified but are 'back on the list' for the future. Several members were able to march and they were 2nd in line behind the Ukrainians. The Police Minister, Joe Szakacs, stopped to talk with them and took a photo. Noel reports since they were second in line some of the group were on TV in the background of the Ukrainian interviews.

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While you are there you might like to browse the videos and other presentations that are also available at no charge.

Correspondence con't:

The Toronto Cornish Association joined Sher Leetooze and the Durham Cornish Group to explore their common heritage. An in-person meeting and party occurred in Oro-no, Ontario on May 13th. Check their website for details.

Guided Walk at Treffry Viaduct

The Cornwall Heritage Trust offered a unique opportunity to learn more about the history and management of the viaduct.

Leading the approximately 1.5 hour walking tour was Dick Cole, their Heritage Sites Officer. Watch for photos of the walk on their website in the future.



They also made a film about the 19th century viaduct and premiered it in March at the Luxulyan Village Hall. It was part of the £10K community history project which has been funded by the Great Western Railway. This film walk was led by John Smith, an archaeologist and historian.

If you would like to view the film go to:

[The Treffry Viaduct with John Smith - YouTube](#)

Treffry Viaduct and the Industrial Past

Conservation Days funded by Grand Western Railway allowed volunteers to discover a previously hidden industrial past for the Treffry Viaduct. Volunteers participated for two days and discovered evidence of the old tramway after clearing away dirt and other materials at two different sites. Archaeological features included granite sleeper blocks and a complete wooden sleeper covered in the mud. Several members of the Friends of Luxulyan Valley were volunteers and the Cornwall Heritage Trust is grateful for their support of the project. This is just the start of the conservation work on the viaduct over the coming months.

Cornwall Heritage Trust eNewsletter

Sometimes we forget the old standby sites that are very valuable to go back to and see what is new. For those who are unfamiliar with the site, it is an excellent place for information on the UK and Ireland. It is totally free to use!



Here is the link to Cornwall:

<https://www.genuki.org.uk/big/eng/CON>

Thanks to the Family History Federation, I just found out that GENUKI also has an event page with many online choices.

Family History Federation Really Useful Bulletin

River Fal the most polluted river in Britain?

New Scientist (25th February 2023) had an article looking at pollution and health of Britain's rivers, and reported that the Environment Agency data on sewage spills in England found that the Fal is the most fouled river in the country. "In 2021, raw sewage flowed into the river for nearly 7500 hours, or more than 10 solid months, from one or more of the 103 storm overflows that discharge into it" and adds that this happens after heavy rain meets Cornwall's 100-year-old drains. However, there are gaps in the record, and only 67 of the 103 sites discharging into the Fal collect data, and locals claim the reports as 'the most polluted river' are "absolute rubbish" and show the frequency and length of spills, but not the volume. The article included a photo of fishers gathering oysters near Falmouth.

~~~~~ JOKE: Absolutely Awesome !!

For the past 21 years, my wife has been complaining about my not putting the cap back on the toothpaste. This anniversary I decided to change this bad habit and make my wife happy.



clipartix

For a week, I was diligent, always capping the toothpaste. I was expecting my wife to thank me, but she never did ...



Correspondence con't:

Finally, yesterday while eating dinner, she turned and looked at me and said, 'Why have you stopped brushing your teeth?'

Marriage is a difficult relationship, I tell you.

Editor: *Could go both ways...*

Cornish Association of South Australia newsletter

Lanyon Quoit

Perhaps the best known and most photographed of any of Cornwall's prehistoric monuments – but it also unfortunately one of the least authentic! It originally dated from the early Neolithic period (3500-2500 BCE) and consisted a large capstone 5.3m (17½ft) long and 2.7m (9ft) wide on 4 upright support stones, similar to Chûn Quoit on the moors to the west.

However, in 1815 it collapsed in a storm and some stones were fractured, so that when it was re-erected in 1824 (at right angles to its original position) the capstone was placed on only 3 uprights which were shortened and squared off. It is thus much lower than before, and does not retain the distinctive rectangular box-like appearance of other Quoits. It originally stood at the northern end of a burial mound 27m (90ft) long and 12m (40ft) broad, the outline of which is still visible. At the southern end is a collection of stones which may originally have formed a small chamber or cist. In the 18th century Dr. Borlase dug at the site and reported that between the support stones, he had found a grave containing 'black earth'.



Stone-circles.org.uk.co



www.megalithics.com

These sites were probably designed as repositories for the bones of the dead, whose bodies may have been laid out on



Craig Weatherhill

the capstones for the carrion birds to remove the flesh (a practice known as excarnation). Yet it would be a mistake to think of these monuments simply as 'burial chambers'. The bone evidence from other places indicates that the disarticulated bones of a number of individuals may have been placed inside, and from time to time some bones were removed and were replaced by others. We may perhaps rather think of these sites as places where the tribe (or the shamans of the tribe) would go to consult with the spirits of their dead ancestors in trance journeys and altered states of consciousness.

Cornish Ancient Sites Protection Network.com

Declining Memberships

Brian Rollason, President of the **Cornish Association of Victoria**, has some pertinent words in their latest newsletter: "Our Association has suffered a gradual decline in numbers especially those attending our monthly meetings and we have had to rely on technology in the form of ZOOM. We must be experiencing the same feelings as our Cornish ancestors did when they left Cornwall forever and travelling to countries the other side of the world with a completely different climate."

"But we must adopt their spirit of adventure and face the future with optimism knowing that matters will improve. We have already made our first step by leaving Oakleigh Baptist Church which has been our home for many years. We have been pleased with our transfer of our Library to Castlemaine and we hope to have a Grand Opening later in the year. The first meeting at the Darebin North West Uniting Church was very successful and we are looking forward to our next meeting in February. Our program looks to be very interesting this year and we hope that you will join in our meetings by coming to a venue or on Zoom. News from other Cornish Associations throughout the World have also experienced loss of membership but things are looking up. I realise we must look to our children and grandchildren to carry on the Association and I have already been heartened by my family avidly reading from Agan Kernow and recognising their Cornish heritage."

ST PIRAN'S DAY - Sunday 5th March It was wonderful that Ballarat Members were joined by friends, from Melbourne, Geelong and even a couple from New Zealand, to celebrate St Piran's Day in 2023. The Chairperson of the **Ballarat Branch of the Cornish Association**, Rev. Keith Lanyon, led a 'Church Service to Commemorate the Cornish in Ballarat', at Skipton Street Uniting Church, with members Les George, Wendy Benoit, Lorice Jenkin and Robyn Coates taking part in the service. Those present enjoyed singing some of the old familiar Methodist Hymns and also the Cornish themed music played by the musicians from Skipton Street UC. After church they enjoyed a tour of the town of Buninyong and their lunch at the Crown Hotel.

Cornish Association of New South Wales announced this would be their **48th** AGM with the anniversary coming in April.

Sayings - Wise words on Ageing

"Inside every older person is a younger person wondering what happened." - Jennifer Yane

Gool Peran Lowen

The Toronto Cornish Association celebrated with the flag raising at Toronto City Hall on 5 March. A little poem told of the activities:

Brave the cold, ignore the snow
And for St Piran, put on the show.
For Cornwall, let's all celebrate.
Raise a pint. Let the world know
How great was that pasty we ate!

Tweet by Sally Foster
@SallyFo99947659

Cornwall Council has refused developer's plans to develop in our rare and diminishing sand dunes at Gwithian.

Rare Silver-s Blue habitat will be saved.



Rootsweb Web Sites and Mailing Lists

Yvonne Bowers <ybowers@gmail.com>: Feb 26 09:48PM -0800

CORNISH Listers,

Rootsweb has announced that Hosted websites will become read-only beginning in early 2024. At that time, all logins will be disabled, but hosted sites will remain on RootsWeb as static content. Website owners wishing to maintain their sites must migrate to a different hosting provider before 2024. There is now a link to more information on the RootsWeb home page which leads to <https://support.rootsworld.com/s/article/Retiring-and-Migrating-Portions-of-RootsWeb>

Unfortunately this includes the CORNISH VOLUNTEER LOOKUP LIBRARY created in 1998 at <https://homepages.rootsworld.com/~yvonne/cornishlib/cornishlib.htm> as a companion online library to the CORNISH and CORNISH-GEN mailing lists at Rootsweb. According to Rootsweb, the pages will still be accessible (but not updatable) however I'm actively searching for a new hosting site.

If were listed as a volunteer on the CORNISH Library page, this would be an excellent time to visit your entry(ies) and ensure your correct email address is listed. I can still update the pages for a few months. The library pre-dated the current OPC (Online Parish Clerk) Web site at <https://www.cornwall-opc-database.org/search-database/> so if you are an OPC, there's no need to update the CORNISH Lookup Library OPC lists. I'm just going to put a pointer to the official web page.

As I get more info, I'll let you know.

Yvonne Bowers



Donald Michael (DM) Thomas

The sad news is circulating in Cornwall that our most eminent author, poet, translator, novelist and biographer, has died at the age of 88 in Truro.

Don Thomas was, at heart, a Cornish man of great refinement. He was a champion of Cornish poetry, and in particular of John Harris, whose work he anthologised, studied and read beautifully. He was a friend of Charles Causley and William Golding, and much admired amongst poets and novelists for his rich sense of language, his ability to evoke mysterious scenes and to bond modernity and tradition in unique blends in his prose writing.

From an early age he was a student of Russia, and produced an exceptional translation of the works of Anna Akhmatova, alongside Pushkin and Yevtushenko. He also wrote an acclaimed biography of Solzhenitsyn. In 1981 his prize-winning novel, *The White Hotel*, was shortlisted for the Booker Prize. He was a Bard of Gorsedh Kernow.

Bert Biscoe has shared a poem which was spoken from Donald's deepest heart, where dialect and despair at the despoliation of not only Cornish landscapes, but the spiritual values of the place, are being eroded.

Centenary Thanksgiving for Thomas Merritt

"Order of service: Please **stand** as the Dean conducts the Deputy Lieutenant....to her seat at the front of the nave...

(Truro Cathedral, June 2008)

"Do'ee mind if I sit here a minute, my 'andsome?"
I was on a bench, smoking. Before the walk home.
He sat, the crowd was still streaming out
and past us, silent, sober, in the mild evening light.
He pointed to the Order of Service in my lap:
"I still haven't got over the first shock. Stand *up*!"

-stand up for *they*! I'd have turned in my grave
if I'd been in it; when they wafted up the nave
it was like they was putting' we simple folk in our place,
tampin' down the mood and the spirit, in case
"*Hark the glad sound!*" sparked off an explosion
of full-voiced, rapturous, Cornish emotion.

Like Billy Bray, I never stood up for anyone;
and do'ee know why? - because I am a King's son! →

Worship, for we, was lie the blasing of rocks
in the bal, not that row of pasty-faced men in frocks
who kept us flat, like a drizzle on Carn Brea,
by getting up and bleating in turn, with nothin' to say.

'They'd 'a' been throwed from the pulpit home Redruth
- or more likely, chucked off the cliff at Hell's Mouth.
And where was the thunder of triumphant calvary
in the Bible readings? Wisht as gnats' wee,
it hurt me to hear it! Somebody must have sieved
all the glory out, like they wanted to say He never lived -
the Infant Stranger, Jesse's tender rod! I tell 'ee, boy,
it felt like a museum with less joy
than there was in my hovel with sand on the floor
when I called for a pen to write down one more
heavenly tune before I went—one more Hosanna!
And I've heard my curls from Moonta to Montana

Sung with ecstasy by crowds of Cousin Jacks,
deep underground, or in chapels no more'n shacks,
But as to that gilded prison there, I thirst
for the hour when "*the gates of brass before Him burst,
the iron fetters yield!*"...Well, see 'ee 'gain,
My lover.' He shuffled off down St. Mary's Lane,

Warbling, in both contralto and baritone,
"*The glorious Lord,
The glorious Lord,
of Life comes down,
Of Life comes down!*" ... a crazy tramp who grieved
for majestic words, and preachers who believed,
and thought he was poor Tom, down a mine at eleven,
his body clamped by pain his head in heaven.

Thomas Merritt (1863-1908) frail, self-taught musician and composer of famous Christmas carols

Billy Bray (1794-1868) miner and inspirational preacher

Bal—mine
Wisht—weak
Curls—carols

For more information of Donald M. Thomas
<https://www.dmthomasonline.net/>

*with best wishes,
Bert Biscoe 29th March 2023*

Caribou Cemetery neglected but not forgotten, by Silvia Pettem

In the 1870s and 1880s, Caribou was a silver mining community at nearly 10,000 feet in western Boulder County. Many of the town's miners had traveled the seas from Cornwall, only to die underground or see their children succumb to scarlet fever and diphtheria. One family, the Richards, lost three children — all within one week.

Intricately carved gravestones marked their final resting places in the Caribou Cemetery, until a harsh environment and vandalism took its toll. The mountain cemetery has been neglected, but the men, women, and children buried there are not forgotten.

At Caribou's height of activity, the town had hotels, saloons, and restaurants, along with a church, a school, and streets lined with businesses and residences. The last known burial from the town's early years was in 1898 — before fire, wind, and snow wiped out the remaining buildings and the last of the population moved away.

In 1932, the cemetery's then-current property owner wrote to a colleague of the burial ground's deterioration. In a letter, he noted that some of the gravestones were surrounded by already collapsing iron or wooden fences. He added that the cemetery had been surrounded with a barbed-wire fence, but that it had long since disappeared.

No one knows the total number of burials. In 1940, at the time of the earliest known survey, there only were 18 legible gravestones. Other gravesites may never have been marked.

A cemetery visitor in 1952 could read only 14 names, prompting the Camera to announce that the Boulder County Commissioners would "fence the entire plot, clean up the area, re-erect the falling tombstones and grave fences, and put up some sort of plaque telling about the cemetery itself and something of the once-famous mining camp it served."

At the time of the fence's installation, the wooden plaque read: "Caribou Cemetery — This fence erected to honor the pioneers of Caribou City, 1870-1904, who buried their dead here — Boulder Historical Society — Boulder County Commissioners. 1953."

An additional Camera article at the time indicated the need to keep out free-ranging cattle. Another noted the more



serious threat of vandalism. "Visitors [sic] to the cemetery," stated a reporter, "have been seen carrying away markers and stones." Another writer, in commenting on the fence stated, "If it is in good repair, it may indicate to those who might otherwise desecrate the cemetery that someone does care."

Boulder County resident Harold F. Walton often stopped in the cemetery in the 1960s and 1970s to reflect on the burials. Like many of the miners, he, too, was born in Cornwall. In 1977, he wrote an editorial expressing his alarm that the last of the early day gravestones were missing. Only broken-off pieces at their bases indicated the locations of the graves.



Mary Webster's gravestone proudly states that she was born in Cornwall

The bases are still there. Since 1958 there have been seven more burials, the latest being Thomas S. Hendricks in 2020.

In recent months, a new generation of concerned citizens, along with the current property owner and under the auspices of the Nederland Area Historical Society, has taken up the cause. The citizens' initial goal is to re-fence the cemetery. Plans also include identifying and marking the gravesites and installing interpretive signs in order to return dignity and respect to the deceased.

For more information, see www.cariboucemetery.com

***This might be an inspiration for another SIG group.
Anyone interested?
Contact a CAHS board member.***

Percy Pengelly

By Cousin Jack's



What an amazing time we had!

We're so grateful for all of the wonderful feedback we have received from everyone who came to visit **Percy Pengelly** in his "more than marvellous" big top at Tremenheere Sculpture Gardens this Easter. We welcomed over 2200 of you - woo hoo!

We wanted to share with you that through our **Ticket Draw scheme**, we were able to donate 177 tickets to individuals who, right now, weren't able to afford a ticket.

Times are tough and we're proud of the fact that we have been able to support lots of people to see our show.

Here are some comments from the show:

"We have seen The Mousehole Cat and Percy Pengelly and they were both amazing."

"An embodiment of the book without being a cardboard cutout." The children were full of it when we got home yelling....all about the poo (of course!)

"I loved all the special touches, the sign language, the rainbows on the tops, the Cornish flag elephant ears, the reimagined Cornish songs, the Kernewek, and the newspaper articles!!! It was really wonderful and imaginative."



Awen Ceremony 2023

The Awen Ceremony is a recent development in the life of Gorsedh Kernow that celebrates the summer solstice. It was introduced and instituted by the late Howard Curnow (*map Kernow*) several years before his death in 2021.

Awen is a Celtic word meaning 'inspiration' defined as a 'flowing spirit'. The 3-rayed symbol signifies Wisdom, Truth and Love.

The fully robed ceremony, Awen 2023, will be held at 2:30pm, on June 18, at Trewey Kerrowe stone circle near Zennor, West Cornwall, at the invitation of the Mann family.



GorsedhKernow.org

The stones of this modern circle, selected from the stones of Trewey and Kerrowe, represent members of the Mann family who were alive at the time it was erected, with a special menhir (*standing stone*) just outside the circle representing the late Mr. Arthur Mann. The circle is on private land and the Mann family has kindly permitted access to the circle for the day.

Southwest Wisconsin Cornish Society newsletter

A Dozen Oranges (1946)

This example of Cornish dialect was recorded by Richard M. Dorson in 1946 in the Upper Peninsula region of Michigan.

A Cousin Jack passed a fruit store where some especially large oranges were on display.



Staples

"Damme," he said to his companion admiringly, "It wouldn't take many of they to make a dozen."

Cornish Association of South Australia newsletter



Jerome W. Trewyn

Born in Milwaukee, raised on a dairy farm outside Palmyra, WI followed by a life of learning and teaching, Jerome died Sept. 18, 2022 at the age of 89 years. Survived by his loving wife Norine (nee Wilandt) of 59 years; his sons Jonathan (Linda), Phillip (Tammy) and Andrew; his brother Charles Trewyn; brother-in-law of Camile (Edward) Cohen and also five grandkids, nieces, nephews, other relatives and friends. He is preceded in death by his parents, Lawrence and Blodwen and sister Mary Rimbach.

Jerome graduated from Palmyra High School and then Carroll College (class of 1954) before joining the U.S. Navy for four years, becoming a pilot and flying an F9 jet fighter aboard the USS Hornet aircraft carrier. After leaving the Navy he earned a master's degree in sociology and education at UW-Madison.

Jerome was a Milwaukee Public Schools teacher for 30 years, beginning his career at South Division High School where he met his wife, Norine. He spent more than 20 years of his career at Custer High School as a history/social studies teacher. He also served as assistant track & field coach before becoming head coach and leading Custer to the 1981 State Championship and runner-up finish in 1983.

Upon his retirement, Jerome pursued an interest in studying art, eventually becoming a docent for many years at the Milwaukee Art Museum. He reveled in learning about different genres of art and then teaching about them to audiences young and old.

Jerome's easy temperament and sense of humor made him well liked by many. Over the course of his life he enjoyed traveling, reading, running, biking and spending time with family and friends.

He will be missed in his Cornish circle of friends.

Editor: Jerome always took time to let me know he had something nice to say about the CAHS Tam Kernewek newsletter!

<https://www.rozgafuneral.com/obituaries/Jerome-Trewyn/>

**Bob
Fitzsimmons
Restored
Gravestone**



Thanks to Jim Wearne in the States, the grave of Bob Fitzsimmons, in Chicago, has been restored. Bob Fitzsimmons, born in Helston, was the first professional boxer to win the World Championship in 3 weight divisions, including heavy-weight champion of the world.

Fitzsimmons, born in Cornwall, emigrated with his family to New Zealand in 1873 settling in Timaru. After learning the art of boxing in school, he later turned professional and moved to the US in 1883.

When Jim Wearne visited the gravesite in Graceland Cemetery, he found the stone sunk into the ground, stained, vandalized and in disrepair.

He talked with the cemetery and worked out a plan to have a plaque cover up the holes where photos had been attached, have the stone



raised and cleaned, and floral vinga planted over the site. Jim started a Go Fund Me site and donations came in from Cornwall, New Zealand and the USA.

[James Churchfield - Fixing the grave of a Cornish heavyweight champion - BBC Sounds](#)

Twitter—@CornishNews, April 16, 2023

Cornish Story seeks to explore the culture and heritage of Cornwall from the distant past down to the present day. A key aim is to promote Cornwall in an international context. It is not restricted to the far South West of Britain but to places and communities both on this island and overseas.

We work in association with the Institute of Cornish Studies and the University of Exeter to combine written articles with the multimedia resources of the Cornish Audio Visual Archive (CAVA) with the aim of creating informative studies relating to all aspects of Cornish culture. It is an accessible resource that complements a planned programme of books, pamphlets and educational courses.

We would therefore like to build on previous articles relating both to the history of the so-called Cornish Diaspora and the personal testimonies of their descendants today. If you are connected to a Cornish Association in America please get in contact with any potential articles of photographic essays relating to the communal and individual histories your ancestors. News on Diaspora events today would also be welcomed along with perspectives on how your Cornish identity is still important in the contemporary world. Cornish Story is also a platform for scholars who are interested in Cornish Diaspora Studies and we would like to play an active role in promoting links between the academy and the community. Those perspectives are not limited to conventional migration destinations since we wish to go in search of the global Cornish that have not been placed under the spotlight.

In addition, how Kernow engages with the Celtic world is another subject for discussion. A long term goal is to launch a series of articles relating to the other Celtic nations and build up a network of Celtic researchers operating at both the academic and communal levels thereby promoting cultural exchange, research projects, and book/digital dissemination. This would include studies relating to Brenow (Breizh-Kernow), an ongoing project that will compare and contrast the historical and contemporary experiences of Brittany and Cornwall. If you would like to participate in Global Kernow please contact us. Meur ras!

Email: editor@cornishstory.com

Twitter: [@cornish_story](https://twitter.com/cornish_story)

Facebook: [@cornishstorymagazine](https://www.facebook.com/cornishstorymagazine)

Alan Murton reflects on one of those events where everyone can recall where they were.

Whose Eclipse?

How familiar are the words of Genesis 1:1-31, particularly: "God said: 'Let there be light' and there was light. And God saw the light that it was good: and God divided the light from the darkness?" How many millions who stared skywards on August 11th 1999 remembered those lines?

For over a year Cornwall was beset with fear of the visiting hordes that were predicted to add to the August rush of visitors. A Brigadier General (Retired) was put in charge of the emergency plans to cope with the worst scenarios: "Gridlock" on the roads into and within the Duchy: water shortages and hose-pipe bans: food supplies drying up because supermarkets couldn't move supplies; Armageddon from an Anarchist attack in Penzance and convoys of New Age Travellers destroying the environment.

Patrick Moore led the invading army of astronomers and scientific academics only for most of them to spend a frustrating morning gazing through a classic Cornish mizzle at a sky that refused to clear. There was no sign of the Anarchists and not much evidence of the thousands expected to swell the bank accounts of the speculators turning fields into camp sites and setting up camp festivals. Mammon caught a cold—at least man of the "Make a quick killing out of the eclipse brigade" did. Despite some effort by the Council one colony of New Age Travellers invaded the cliff tops under St. Agnes Beacon and parked there for a while before they were evicted. Disappointment then for many, not least for some of the prophets of doom!

Our family came home for the Eclipse and spent what turned out to be a magical couple of hours with hundreds of others together on the dunes on the cliffs overlooking Perranporth Beach.



Eclipse con;t::

After a beautiful dawn the sky got greyer and greyer, it was chilly and we could see rain squalls out in the Atlantic and over the land and away to east and south. Just five or six minutes before “totality” small patches of blue sky appeared and the cloud thinned, a spontaneous cheer echoed from every vantage point as the sun came through, perhaps 80% in shadow, and we were able to view it right through the corona and “Diamond Ring.” The darkness sent the gulls shrieking out to sea, streetlights came on in the village below us and a ripple of camera flashes flickered around the porth. Why we should have been so lucky I don’t know. I am not ashamed that the emotion of the moment brought tears, but was it the sheer beauty of the sight or was it once again coming face to face with the great mystery of Nature or consciousness of the incredible gift of humanity? The astronomers and scientists can make of it what they will but I will remember it as another reminder of how small is man in the totality of Nature. I’m afraid I’m probably dangerous when I get philosophical...

Postscript:

Can you remember the full eclipse of the sun? I do because I was among the lucky ones who enjoyed the sight of the clouds parting a few minutes before totality. Next morning I met a friend outside the local shop and we passed the time of day in our best Troora Boy accents...

“See the ‘clipse yessday did ‘ee Derel?”

“No boy but I lissunned to un on the wireless!”

From Cornish Story used with permission

Truro born and educated Alan Murton returned to Cornwall in 1994 with Writing as a key aim in early retirement after a course with Open College of the Arts with Cornish poet Philip Gross as his mentor. He sent some of his writing to Cornwall Today and was soon a regular in its pages until the West Briton took it over. He joined Truro Creative Writers in 1995 and worked with them, for 20 years as Chairman/Secretary. Apart from competing in Old Cornwall Society competitions he wrote for two subscription magazines and has published nationally as well as locally.



Roads lead to Blacks Point

Blacks Point is just 3 kilometres from Reefton along SH7 and the Inangahua River on the South Island. The museum there



(pictured), started its life as a Methodist church and now proudly sports the flag of St Piran.

Since Blacks Point appeared in the article about Margaret Oats in the last newsletter, two members have been in touch about their connections to the little town and to emphasise its im-

portance to Cornish history in New Zealand. Dorothy Drew of Christchurch recalled an unplanned stop there on a road trip with Ida Hocking, who was our esteemed national secretary for years, where they discovered that Blacks Point had been populated by Cornish families – including the Hockings. Wellington member, Elaine Bolitho, calls Blacks Point “a little Cornwall”. She wrote a history of her husband’s family called ‘Reefton School of Mines, stories of Jim Bolitho’ and she has kindly donated a signed first edition to the Association. I have summarised the following from the early chapters of the book.

James Bolitho, father of the eponymous Jim Bolitho, was born in Porkellis, Cornwall, in 1843 where he worked in local tin mines. At the age of 23, after both parents had died and surrounding mines were closing, James and Joseph, his younger brother by 4 years, decided to seek greener pastures in New Zealand. Before leaving, James had an important thing to do. He proposed to his 16-year-old sweetheart, Mary Jane Spargo. They lied about her age to get married at Redruth registry office in August 1866. Only nine days later, Mary Jane farewelled her new husband and his brother at Redruth station as they boarded a train for London. She was too young to leave home – but not to get married! James promised to come back for her as soon as he could.



Post card of Blacks Point in the collection of the Alexander Turnbull Library, Wellington

Blacks con't:

James and Joseph arrived safely in Lyttelton in December on board the Glenmark where they met up with the Pryor family, old neighbours from Porkellis. With their experience in hard rock mining, they soon found work in building the tunnel to join the port to Christchurch. When that was completed, the pair headed for South Westland but talk of gold further north caused them to part company and James ended up in Greymouth.

Gold had been found in the Inangahua River in June 1870 causing a rush of hopefuls, James among them, to trudge through the bush from Greymouth up the Buller River to The Saddle, as it was known. The quartz deposits were rich in gold. Alluvial panning got things started but settlements grew quickly and, typically, drew many Cornish ex-miners.

One 'Cousin Jack', born in Gwennap Parish in Cornwall in 1831, was John Trennery, a bold entrepreneur who became chairman of Grey County. His early investments were well chosen and reflected some access to funding not enjoyed by the run-of-the-mill miner. They included other prospectors' shares in gold mines as well as a coal mine. He pioneered the use of 'modern' equipment such as a great boiler, imported from Australia, to power the Ajax mine near the new settlement of Blacks Point. Such was the pump's appetite for coal that the next innovation was a tramway to transport it. It was rapid development like this that resulted in the growth of Blacks Point, nestled in a valley surrounded by mines and ore-crushing stamps.

The strong Cornish influence in Blacks Point took shape with the building of a Methodist chapel and the establishment of a brass band. Local traditions grew such as Rhubarb Sunday. Between services on the annual Sunday School anniversary, pasties were served followed by rhubarb pies and clotted cream made with the first of that season's harvest.

Blacks Point had become the sort of place that James felt would be suitable for his wife. After nearly nine years, James had managed to save enough, even after sending as much as he could to Mary Jane, to buy himself a new suit and tickets to get to Cornwall and bring his wife back. He arrived in May 1875, collected Mary Jane and they returned in August on board the Ocean Mail. Absence had made the hearts of the couple grow fonder and on the voyage the ship's doctor identified the true cause of a sudden bout of sea sickness – Mary Jane was pregnant with their son, James/Jim.

When they reached Blacks Point, they met Elizabeth Pryor, the eldest daughter of their old neighbours and her husband, Alfred Brown, from Breage. James and Mary Jane stayed with the Browns while James got a job and they found a house and prospered.

Written by Nick Bartle for the New Zealand newsletter and used with permission

Editor: *My grandmother was from Porkellis and many of the surnames in the article were familiar names in our church when I was growing up. I asked to be able to use the article in our newsletter and it was granted.*

American Cornish Diaspora Remembered in Cornwall

Louise at Attend (www.attendservices.co.uk) Though we tend to consider the present-day as a time of unsurpassed connectivity – which courtesy of the internet, is true in one respect - global travel is part of the bedrock of Cornish history. Deep, meaningful links to other parts of the world were forged when families were separated by thousands of miles, but tied together by kinship, letters, and hopes of longed-for reunions. Distant places were close to the hearts of those in Cornish communities when loved ones were absent.

Miners from the southwest peninsula left to take skills to other parts of the world at times when work was scarce at home, and a large metal globe installed at a prominent crossroads in Pool (between the mining centres of Redruth and Camborne) was installed in 2012 to represent these peregrinations; and the Diaspora Gardens at nearby Heartlands (a subject of a previous blog of mine: [Botanic beauty: the Diaspora in Cornwall \(attendservices.co.uk\)](http://www.attendservices.co.uk)) were established synchronously. But in my explorations of local churchyards in mid and west Cornwall, I have found many more – and more personal – links to the travels of Cornish men and women of the past...



Figure 4 – A map of some of the locations in the Americas found on headstone inscriptions in mid and west Cornwall



Attend con't:

My curiosity was piqued at the beautiful coastal church of St Euny, Lelant. A well-preserved slate headstone records details about a Johns family (the surname is common in west Cornwall) from Lelant whose daughter, son and grandchild had all been buried in the USA, but had been remembered on the family grave at Lelant. On my travels to churchyards, to lay flowers on behalf of my clients, I began to look out for references to overseas locations, and quickly realised that this was quite a common practice.



Figure 2: The slate headstone at Lelant (St Euny) church, referencing family members who had passed away in America

I made a study of the headstones at Gwennap churchyard, which I have published as a blog [Around the world near St Day - stories from Gwennap churchyard](#) and then turned to the online database of headstone inscriptions of 16 Cornish churchyards in west Cornwall, compiled by Christine Uphill: <https://freepages.rootsweb.com/~chrisu/genealogy/index.html> to get a wider view of the overseas places referred to on family headstones here in mid and west Cornwall.

Christine's database covers 19 burial locations and I reviewed the 16 of these that are based in the area where I make Attend Services deliveries. Though this survey represents only 13% of the burial sites in the area, there were 58 references to family members laid to rest in north and south America alone, and many other references to places around the world.

I've created a navigable Google Map of the places in North and South America that I found information for: in each case, I've included the **details of the family member** mentioned, and their **relationship to the family on the headstone**, a photo of the headstone (if I have one) and an image of the churchyard/cemetery setting, to give an impression of the general setting: →

[American Cornish Diaspora - remembered in Cornwall \(attendservices.co.uk\)](http://attendservices.co.uk)

In compiling this information, I have been struck by how the strands of individuals' histories are woven together simultaneously at family, regional and global levels. It is fascinating to see how the tendrils of individuals' lives weave outwards from Cornwall to other continents, and become a part of local histories elsewhere: the inscriptions on the headstones are only the 'tip of the iceberg' of an interconnected global history.

But I should end by mentioning that sometimes these tendrils double-back, and return to their starting-points: workers who had saved money by working overseas often used some of those funds to build a family house 'back home' here in Cornwall. The names of far-flung locations – Pennsylvania, Transvaal, Grass Valley – stand like permanent postcards in the townscapes of Cornwall.

Standing Stone Circles of Cornwall

Cornwall has a wonderful abundance of stone circles. In the Fall 2022 issue of Tam Kernewek, I reported on the Merry Maidens, a stone circle near Penzance. It fascinates me that there existed the means and initiative to move 19 granite stones ranging in height from 0.9 meters to about one 1.5 meters (2.9' – 4.9'). They stand in an almost perfect circle which has a 24 meter diameter (79'). Stone circles have intrigued me since my first standing stone experience in southern Sweden, the Ales Stones. To think there was a common idea across Europe so long ago!

It is generally accepted that the stone circles in Cornwall date back from the early Bronze Age, c. 2,500 – 1,600 BCE. Their purpose is questioned, but it seems that they served a ceremonial function. There seem to be astronomical connections when aligned with outlying monument sites and correlation with sun and moon and equinoxes or solstices.

Cornwall has 27 circles. They seem to be located focused near a nearby peak and rock outcroppings known as "tors." Their post-construction histories seem to follow the pattern of 1) developing story or legend, 2) first time historically mentioned, 3) scientific study, and 4) reconstruction/restoration.

Here are three other examples:

The Hurlers (near Minnions) has three concentric rings, two being almost circular and the inner ring being elliptical.

A suggested legend is that these stones were originally Cornish Hurlers (a game played with a silver ball and not related to the North American game) who were turned to stone as a punishment. First described in the late 1500s. First work published in 1750. In 1967 it was suggested that four stones have solar alignments and that two stones align with the stars Vega and Arcturus.

Fernacre Circle is located on the De Lank River near St. Breward on Bodmin Moor. "Fern" is a cognate to the word "fairy." It is 45 meters by 43 meters (around 150'). It has around 69 stones, with 39 now standing upright. It was first recorded in 1327 AD. It is near Rough Tor. With other nearby stones, it is suggested to mark the equinox sunrise.

Trippet Stones is located on Manor Common in Blisland near Bodmin on Bodmin Moor. The Stripple Stones (another circle) are located nearby. There are eight upright and four fallen granite stones. It is thought that there may have originally been 26 stones that were taken away by stonebreakers. (Many stone circles were deconstructed to use their stones as building materials.) It was first studied in 1907 by Norman Lockyer and suggest that it was constructed about 1700 BC. The stones are placed about 4 meters (12') apart. The legend states that the stones represent girls who were punished for "tripping lightly" on the Sabbath. They have tried to determine alignments but suggest that it is not of a solar nature, because all of them are outside of the sun's path.

In general, the "alignments" are interesting, but difficult to have much significance for our studies. The Earth wobbles on its axis, so rises and sets for stars isn't constant over the years. (E.g., the North Star will not always be on the polar axis.) So, if the approximations for construction dates are a few of hundred years off, the stars will be of a different alignment.

The study of the circle is unending (pun intended). One focused site for quick information with good details is <http://www.stone-circles.org.uk/>. Along similar lines (!) is the CASPN (Cornish Ancient Sites Protection Network <https://cornishancientsites.com/category/ancient-sites/stone-circles/>).

Please look at the forums of cousinjack.org on standing stones and join the conversation! (<https://www.cousinjack.org/forum/special-interest-groups/the-standing-stones-of-cornwall>)

Tom Rusch

From Cornwall to Moonta A story of Emigration & Resettlement By Dianne Griffin

Book Launch
During Kerwenek Lowender in Australia

Meticulously researched, this book paints a vivid history of Cornish life both before and after migration in the 19th century. Author and family history researcher Dianne Griffin discusses her new book and how she came to hold and tell the stories of her great grandparents' epic voyage from their village in Cornwall aboard the three-masted barque The "Eastern Empire" in 1864 to Adelaide, a town then in its infancy. Dianne Griffin's great-grandfather then worked at the Moonta Mines where he and his wife raised ten children whose descendants now live all over Australia.



Spring Celebrations in Cornwall

Padstow Obby Oss

A May Day celebration quite unlike any other, the Padstow Obby Oss is an ancient festival steeped in mystery. Each and every 1st of May, the Old Oss and Blue Ribbon Oss are let loose from their stables to roam around Padstow. A tradition that has taken place for centuries, the narrow streets of the Cornish fishing port fill with tens of thousands of people every year, all jostling for a glimpse of the famous Obby Oss. The celebration is one of the oldest surviving festivals in the UK, famous for both its age and its uniqueness. Thought to have its origins in Pagan fertility rites.



www.Alamy.com

Trevithick Day

At the end of April each year, Camborne celebrates famous son, Richard Trevithick, and the age of steam. Steam engines and steam parade, sound stages with local bands and choirs. Street



Celebrations con't:

entertainers and stalls, street food, Funfair, exhibitions and School competitions. Vintage vehicles, Stationary engines, morning and afternoon dances led by Camborne Town Band and a Maypole Dance follows.

A video story of Richard Trevithick can be found here:

<https://youtu.be/snb6YeNJB9Y>

Hal-an-Tow

Tradition has it that early on Flora Day morning, youths go to the neighbouring woods to collect branches of sycamore. On their return, they are joined by other young people, dressed to represent the characters in the Hal-an-Tow song. They tour the town, stopping at various vantage points to perform the song and act out the pageant. In the 19th Century, the Hal-an-Tow was abandoned, but it was revived again in 1930 to add its own colour and excitement to Flora Day. A favorite of Howard Curnow.



Pinterest.com

Helston Furry Dance

Hal and Tow and Furry Dance are on the same day and the Dance follows the Hal-an-Tow. Flora day is a celebration of the end of winter and the start of spring. The Furry Dance, is one of the oldest British customs still practised today, however the modern variant of the dance holds few similarities to the original dance. Lily of the Valley is Helston's symbolic flower and all the dancers wear them along with the band members. The day starts at 7am with the first Furry Dance going in and out of the homes that are decorated with flowers and greenery.



Cornwalllive.com

Traditionally the midday Furry Dance is the dance of the gentry and the men and women wear their finest dresses and men are in top hat and tails. School children wear all white

and also participate in the Furry Dance. .

For a video click below:

[https://www.bing.com/videos/search?](https://www.bing.com/videos/search?&q=Flora+Day+Midday+Dance&FORM=VDMHR)

[&q=Flora+Day+Midday+Dance&FORM=VDMHR](https://www.bing.com/videos/search?&q=Flora+Day+Midday+Dance&FORM=VDMHR)

Tintagel Bridge

Set on the rugged North Cornwall coast, Tintagel Castle is one of the most spectacular historic sites in Britain. The old path visitors took to the castle proved a real challenge, with over a hundred steps winding towards the clifftop ruins. In the Middle Ages, Tintagel's residents walked from one side of the site to the other using a narrow land bridge as high as the clifftops. But the crossing disappeared between the 14th and 17th centuries, leaving the castle divided by a natural chasm.

Its remote clifftop location, the high winds that the site experiences, and development restrictions imposed by its historic and ecological significance made re-connecting the two halves of the castle a challenge.

In 2019 the new bridge was completed to connect the divided landscape.

The bridge was built in sections and were connected on site. The bridge is paved with 90,000-

100,000 slate pieces from Delabole, which are aligned vertically for the footpath. 18 steel sections were used to make two 30 meter cantilevers, and then they were slotted together into position. With the pieces in place it created a space of 40 millimeters (1.57 inches) between them to allow for thermal expansion. The builders decided to celebrate the gap as something fun for people when they cross the footbridge.



Jim Holden Metropolitismag.com



Thanks to Toronto Cornish Association for the "Mind the Gap" photo.

looking down the gap

Article from: [Tintagel Castle Bridge in Cornwall has a gap where it meets in the middle \(dezeen.com\)](https://www.dezeen.com/2019/07/12/tintagel-castle-bridge-cornwall/)



Pinterest.com

Affordable homes to be built in Cornwall town Newlyn after being turned down

BY [Lee Trehwela](#) Local Democracy Reporter Cornwall
Cornwalllive

A community land trust in Cornwall has won an appeal to build 29 affordable homes for local people after a Cornwall Council planning committee turned down the application last July citing concerns about it creating more traffic on roads in the area. The site, in Newlyn, was recently featured on the BBC documentary Simon Reeve's Return to Cornwall in a discussion about the housing crisis.



Planning permission was originally turned down despite Cornwall Council raising concerns about the current housing situation in the county, with thousands of people on the housing waiting list and hundreds of households in temporary accommodation. The council's Cabinet has previously said that housing is its top priority.

Cornwall Community Land Trust (CLT) submitted the application to build a development which would be 100 per cent affordable on land at Chywoone Farm in Newlyn. The application had attracted a number of comments from locals with 98 people objecting and 25 in support. Planning officers had recommended that the application be approved.

The plans were for a mix of bungalows, flats and two and three-bedroom houses. It was proposed that 70 per cent of the properties would be for affordable rent and 30 per cent would be shared ownership with a legal agreement in place to give preference to people with a local connection to Newlyn, Mousehole and Paul to rent the properties.

After plans were approved, following an appeal, Mr Wilde, the Planning Inspector, said: "I have found that the proposed development would not have a severe impact on the operation of Chywoone Hill and that access for all users would be safe and suitable."

"The provision of these new affordable homes should be given significant weight when considering the social limb of sustainability. Furthermore, the process of development would provide jobs and bring income into the area, thereby aligning with the economic limb of sustainability."

Article from Cornwalllive.com, May 10, 2023

From Twitter

Meanwhile in Cornwall,
more parking lessons from
visiting emmets...proof
once again that people
shouldn't be allowed to use
cars in the Duchy if they
can't negotiate tight
turns..yes it was left
there....image by Billy
Thomas....

#Kernow #StIves



Natasha Carthew
[@natashacarthew](#)



From Cornwall to Ontario in the 19th Century

[Tickets](#)

Jun 8 @ 7:30 pm – Jun 15 @ 7:30 pm



During the first half of the 19th century thousands of people left their homes in Cornwall. Many of this Cornish diaspora came to Canada and a significant number settled in Ontario north of present-day Oshawa. Wesley Johnston's English Corners Project examines the relationships between these families. He will explain the strategy he used to untangle these "Family Thickets" and how it can be applied to other immigrant groups. Wesley will also talk about what resources he expects will further his research. Many of the Cornish immigrants were Bible Christians. In part 2 of our series Sher Leetooze will describe how exploring the roots of Bible Christians led to her writing three books about them. Sher will describe some of the original sources she used to understand how the Bible Christian preachers became the glue binding

these Cornish immigrant communities together.

Note: The webinars will be recorded, so that registrants who can't attend the live presentations may watch at a more convenient time.

June 8, 7:30 pm

Cornish Settlers in East Whitby Township: 1830s and 1840s

Conditions in Cornwall in the 1820s and 1830s pushed many families to emigrate, seeking a better life in Canada. Many families from St. Blazey, Cornwall, emigrated together and settled in the east half of Whitby Township. We investigate the conditions leading to emigration and follow the story of one family from St. Blazey to Whitby Township. We explore other aspects of the families and how they interconnected in a "Family Thicket", seeking an answer to the question of who came first. We finish with two hypotheses that further research might enlighten.

Speaker: Wesley Johnston holds Master's degrees in Mathematics and History. He began researching his ancestry when his father died in 1954, leaving him the Johnston Family Bible, begun 1861 in Pickering Township, Canada West. He has researched in many countries and languages. His 27 books are on family history, art history and World War II history. He is the Historian of the U.S. 7th Armored Division Association and past president of the American WWII Association Historians Consortium. His family history web page is at <http://www.wjohnston.net/famhist>

June 15, 7:30 pm

The Bible Christians of Ontario

With a focus on Cornwall, we will look at where the Bible Christians came from, why they left, where they settled and built their chapels. You will also find out why they later migrated to other parts of the province. Their stories will be told using old photos, maps and entries from their diaries. The Canadian census was also useful in filling in the gaps in these stories.

Speaker: Sher Leetooze discovered that her own ancestors were Bible Christians, and so began the process of finding out more about these people. Sher's research discovered the beginnings of the Bible Christians, who the people were, where they came from, why they left. Sher followed them across the North Atlantic, to the places they settled and built their chapels. The glue that held them altogether were the preachers who served them from their humble beginnings in 1815 to the union that ended the sect in 1884. Sher's trilogy of books about the Bible Christians includes: *A Corner for the Preacher*—the story of the people; *BC Chapels of the Canadian Conference*—the story of the chapels they built; and *The Damascus Road*—the story of the Preachers and their trials and tribulations of working in the Canadian bush. In this presentation Sher includes information from all three books, including maps, photos and entries from their diaries.

[Click here to register.](#)

Officers of the Cornish American Heritage Society for the years 2021-2023

President—Thomas Rusch, cousinjack.president@gmail.com
Membership—John Trestrail, cousinjack.membership@gmail.com
Treasurer—Dot Hosking, dot97479@gmail.com
Media Specialist—Christopher Haines, cousinjack.socialmedia@gmail.com
Newsletter Editor—Carolyn Haines, cousinjack.newsletter@gmail.com
Historian—Thomas Rusch, cousinjack.president@gmail.com

Founding President - Paul Liddicoat, 1920-2001 Past President - Carolyn Haines

Tam Kernewek is a digital newsletter which comes out four times a year. .
Send articles to be included in newsletter to Carolyn Haines, **EMAIL** address above.

DEADLINES FOR SUBMISSIONS ARE 15 FEBRUARY, 15 MAY, 15 AUGUST AND 15 NOVEMBER

There are no dues. Anyone with Cornish descendants, live in or have an interest in Cornwall is welcome to join.

To become a Kowetha (friend) of CAHS, please fill out the following short form:

<https://forms.gle/r3BTE7W3ww4V2h8t9>

CAHS Special Interest Groups (SIG)

Do you have a passion for a topic and the energy to organize a group of like-minded folks?

We are looking for volunteers to establish and lead CAHS Special Interests Groups (SIGs).

We are up and running with our first SIG: the CAHS Book Club and there is room for so many more: travel, genealogy, history, cooking, Cornish language, etc.

If you're interested in being a SIG leader,
please contact us at

cousinjack.membership@gmail.com



16 July ZOOM Meeting

3pm Pacific, 5pm Central, 6pm Eastern, 11pm British Summer Time

Amongst the Cornish : The formation of Cornwall and the Cornish identity in the Early Medieval Period by John Fletcher

At the beginning of the 8th Century an entry in the Welsh Annals records three victories of the Britons over Anglo-Saxon invaders: "And the battle of Hehil among the Cornish, the battle of Garth Maelog, the battle of Pencon among the south Britons, and the Britons were the victors in those three battles." This remarkable entry is the first time the Cornish are listed as their own people, separate to an overriding SW Kingdom of Dumnonia.

But how did this identity emerge? What happened to Dumnonia? And how did the fledgling Cornish survive the eventual rise of England to preserve their own identity, language and culture into the modern era? John Fletcher, author of 'The Western Kingdom: The Birth of Cornwall' will aim to answer these questions and paint a picture of a vibrant, outward looking and thriving kingdom and culture located in the far SW of Britain.

John Fletcher has been an Early Medieval reenactor for sixteen years, with much of that being focused on recreating life in 8th-11th century Cornwall and Devon. He runs the Facebook page 'Morvleydh', and gives talks on the emergence of the Cornish state. He has a Bsc in Environmental Sciences and focused his dissertation on how climate change impacted Early Medieval settlement on Dartmoor.

Logo continued:

Timber pulled colors from both the Cornish and American flags and modernized them into a color palette fitting of a distinguished cultural society. Added gold tones temper the white and black to more approachable shades, and an extra-warm red gives a heritage-style aesthetic. Inspired by Cornwall's natural elements, Timber rounded out the palette with sand gold, tin gray, and sea blue, creating a rich, natural, history-inspired look that will embody The Cornish American Society for years to come.

Here's a bit from David on how he helped us. Please reach out to him if you need brand help.

About Timber:

Timber is a multi-disciplinary design studio that specializes in crafting meaningful brand identities. We believe in transparency and collaboration, and our goal is to work together with our clients to build timeless branding. Timber's founder David Moscati holds a degree in graphic design from the Savannah College of Art and Design and has over fifteen years of experience in branding.

Engaging with Timber:

We help businesses utilize the full potential of their brand value by creating meaningful stories and impactful identities. If your business or someone you know needs branding services such as brand strategy, brand consulting, and logo design, reach out to info@timberbrandingco.com or visit timberbrandingco.com/contact to let us know how we can help. Let's build your brand story together.

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Annual Gathering of California Cornish Cousins
2-4 June 2023
Oakhurst, California

Zoom Meeting CAHS
16 July 2023—5pm CDT
Cornwall's Early Medieval Period

Cornish Festival
22-24 Sept 2023
Mineral Point, Wisconsin

Gorsedh Kernow
September 2023
Padstow, Cornwall

**Kernow bys Vyken
Cornwall forever**