

The Cornish Association of Victoria Inc. Ballarat Branch

A.C.N. A0008 264A

February 2018 Newsletter

Onen hag oll

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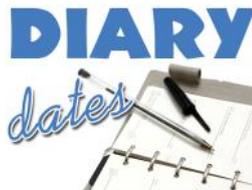
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Saturday 3rd February 2018

Wendy Benoit and Joy Menhennet will speak about their Ballarat and District data base of people who have or had a Cornish Connection.



Saturday 3rd March 2018 - St Piran's Day Celebration from 10.30 am until 2.30 pm in the Skipton Street Hall with historical displays.

A shared Lunch will be served at 12.15 pm - if attending please bring a plate of food to share for lunch - please note that no hot food will be served.

Neil Thomas, from Geelong, will be our speaker.

17th - 18th March 2018 -

Eaglehawk Dahlia and Arts Festival - *Myths and Legends*. The CAV will not be holding a Festival in 2018 but we will have displays and Family History research in the MUIOOF Hall in Eaglehawk as part of the Festival from 10.00 am to 3.00 pm. A Bardic Ceremony will be held during the afternoon at 3.00 pm.

We will arrange an informal gathering for an evening meal on Saturday evening at 7.00 pm for those staying overnight.

Venue will depend on numbers.

Please advise June Whiffin if you wish to attend the meal -

jwhiffin@bigpond.com



The Eaglehawk Uniting Church has invited members to attend its Church Service on the Sunday morning at 10.00 am, if they are staying in the area,

Saturday 7th April 2018

Robyn Coates will speak about Alfred Rowell who was Band Master of the City of Ballarat Band and also the Band Master of the Regimental Band of the 39th Battalion.

**2017 CHRISTMAS MEETING**

Saturday, the first of December, found Cornish members from Bendigo, Geelong and Melbourne arriving at the Royal Mail Hotel in Sebastopol to join the Ballarat members for their annual Christmas lunch.

There was lots of chatter as the people arrived, catching up with friends.

Everyone enjoyed the Christmas meal of a roast with a trio of meats and sweets. Before the sweets of Christmas pudding or pavlova were served Keith had a quiz about Cornwall and Wendy tested our knowledge of the Cornish language.

It was a great opportunity to spend time with 'old' friends as well as making new friends.

Lorice Jenkin
with photos from Wendy Benoit on page 2

Meetings are held on the even months at Skipton Street Uniting Church Hall, cnr Darling and Skipton Streets, Ballarat. Meetings begin at 2.00 pm and are followed by a shared high tea.





December 2017 Luncheon



People - Cornish Asscn.

Q	H	K	U	Y	H	U	P	X	J	Y	C	B	V	W
F	U	C	X	V	R	W	H	E	P	W	O	R	T	H
S	O	I	N	A	M	E	J	T	E	B	U	E	B	K
Y	Z	H	L	D	B	S	I	Z	W	H	C	D	I	H
C	Z	T	F	T	J	U	W	R	T	Q	H	N	C	K
S	N	I	L	V	E	O	O	R	U	W	V	A	K	J
D	V	V	A	N	Y	R	A	N	V	A	E	L	F	L
K	N	E	M	A	E	G	C	X	J	L	M	M	O	T
S	U	R	A	R	N	N	E	O	S	O	N	U	R	B
E	B	T	N	I	W	E	I	C	U	F	S	P	D	L
B	Y	M	K	P	A	R	P	I	L	C	H	E	R	I
R	K	G	H	X	L	T	O	H	C	E	H	T	P	G
O	A	V	N	Y	E	N	R	U	G	N	I	R	K	H
F	S	J	B	A	R	O	W	S	E	L	K	O	G	O
I	K	N	O	T	T	O	O	W	J	X	T	C	E	Z

Bejeman

Bickford

Bligh

Couch

Davy

Dumaurier

Flamank

Forbes

Gurney

Hepworth

Joseph

Kingarthur

Lander

Leach

Opie

Petroc

Pilcher

Piran

Quiltercouch

Rowse

Tangye

Trelawney

Trengrouse

Trevithick

Wootton

BALLARAT AND DISTRICT IN THE GREAT WAR - AN INTERNET FACEBOOK SITE

This is a site maintained by my friend Amanda Bentley.

Every few days, Mandy posts a well researched and detailed account of someone who served during the Great War.

This one caught my eye in particular as it concerns the father of our member Lenice Stuchbery.

I thought it would be of interest to our readers.

This is included with Mandy's permission,

LEN QUICK

'I am keeping well and out of hospital now.

We are running a hospital while our other two sections are in the trenches. They are having a great time, so we are unlucky enough to be on hospital duty while they are having all the excitement.

There is a large store here, where they issue Red Cross goods to patients requiring them, and a lot of the socks are from dear old Ballarat.

The pair I got came from a young lady friend of mine, so I reckon my luck was in.

Another lot came from St. Peter's Church branch, and I am enclosing two notes which were in them, and if you can find the senders you can tell them that the patients who received them send their thanks and are going to write at their earliest.

We have a few wounded to look after.

They say it is hell upon earth in the trenches.

It is a long time since I had any letters. Alec Trahar received a parcel and some letters the other day and his joy was a treat to see, as it was his first news of home since he left Australia.

Don't fail to send "The Courier," as news from Ballarat is always welcome.

I am enclosing some flags which we received from the ladies of France as we were passing through Marseilles. Remember me to all friends...'

Private Len Quick had promised his mother, to whom this letter was written, that he would not enlist until his 18th birthday, which she only sanctioned if he joined the "safer" Field Ambulance.



Len and his mother were particularly close and his reason for going to war had a lot to do with his desire to protect both her and his sisters.

Born at Ballarat on 9 July 1897, William Leonard Quick was the eldest son of Richard Major Quick and Bertha Mary Heath.

As a boy, Len watched as his mother ran a newsagency that doubled as a lending library and gift shop to support her family whilst his father searched for the elusive gold around Ballarat.

Len attended Urquhart Street State School with his cousin Robert Vernon Quick; the two were very close, and Vern, who was an only child, felt that Len was like the brother he never had.

After leaving State School, Len became an apprentice coachbuilder and a student at the Ballarat School of Mines.

After securing his mother's consent, Len enlisted at Ballarat within days of his mate Alec Trahar in July 1915. The pair stuck together and Len would always maintain it was your mates that got you through.

Within weeks of landing in France in June 1916, Len was admitted to hospital suffering abdominal pains. He was diagnosed with severe cystitis and evacuated to England.

'...8 September 1916

I am pretty well, although I am in a clearing hospital waiting to go to the base. There are 10 of our Ambulance Corps in this hospital with various complaints. We were a bit unlucky this time in the trenches, as there were two killed, eight wounded, and 17 taken prisoners of war.

All the rest were sent to the hospital, sick, so that is a pretty big casualty list for a Field Ambulance; and all that came out of it alive, and without a scratch, only had God to thank for taking care of them.

The last engagement we were in was when the Mouquet Farm was taken.

Tom Storey is getting on grand, and is his normal self again, although he has not joined his unit yet.

Remember me to Frank Pollock, Ossie Hand, and Dr Steele (I wish Dr Steele was treating me over here)

...

I am in hospital in Reading, 36 miles from London. I am having a pretty decent time, but hope to have a better time when I am convalescent, as the English people are very kind to us...'

Still stuck in England, Len wrote home to a friend in Ballarat on New Year's Day 1917, and showed just how appreciative the boys were for the efforts made in Australia to bring Christmas to the troops,

'...Just few lines to let you know I received your Christmas card all right, and was very glad to get it. I received it the day before Christmas, so it came very near to time.

I am very sorry for your brother being wounded. I was with Watty Barret at this camp for over a week, and we had a good time together.

I hope you had an enjoyable Christmas, as I had a very good one. We had fowl, pork, plum pudding, oranges, bananas, apples, biscuits, and also a Christmas tin which came from Australia...'

Despite feeling 'pretty well', Len did not rejoin his unit until October 1917.

However, it was only a few months before the condition resurfaced and he was forced out of the line once again.

Len sailed home to Australia, seemingly comparatively unscathed, shortly before the signing of the Armistice.

He met his future wife, Irene Wasley while coaching the St Luke's girls' basketball team.

They were married at the Lydiard Street Methodist Church, Ballarat, on St Patrick's Day 1928, before enjoying a honeymoon at Lakes Entrance.

Len spent many years working as a telephone technician for the PMG, stationed first in Melbourne, then Sale, before finally returning home to Ballarat. Len found many interests to keep him active: he was fascinated by metalwork, and loved making pieces in beaten silver.

He also became heavily involved in the Masonic Lodge, which appealed to the very strong sense of "belonging" that he had found in the army.

He loved sport and enjoyed many seasons as a wicket-keeper for the Lydiard Street cricket team, where he often caught a bruise from his brother-in-law Tom Wasley, who was a fast bowler.

A signet ring Len received for his 21st birthday, made from gold his father had managed to find, was bent out of shape from the constant pounding of the cricket ball into his gloves.

He also coached a cricket team of "soldier's sons" towards the end of WWII (he served on the home front himself), and in 1957 he represented Victoria in a National Bowls tournament.

Len and Rene had only one child, their daughter,

Lenice, who was born "early" after her mother suffered a fall on the way to the South Street Competitions.

At the time it was touch and go whether the baby would survive.

But there were to be no further children.

Lenice shared a special bond with her father.

Every year Len would take part in the Anzac Day March in Ballarat, although he always felt that the Dawn Service was 'no place for children.'

And he carried his own scars from his time on the Western Front. The bursting of a balloon would startle him, and he would tell children, 'Never make a loud noise when a returned serviceman can't see where it's coming from.'

Whilst Len was never "officially" gassed, he spoke often of the gas attacks; he was also a smoker, which he said the army had actively encouraged; although he rarely smoked in later life. The pairing of gas and nicotine ultimately led to him developing emphysema.

Len Quick died at Ballarat on 18 September 1979 at 82 years of age and was remembered by his daughter Lenice as a wonderfully kind man, with a strong sense of justice and a deep love of family.



Amanda Bentley
21st December 2017

Cornwall's top 7 Christmas traditions

1. The Cornish Christmas bush

The Cornish Christmas bush, also known as the 'kissing bush', is described as a three-dimensional wreath.

Made up of holly, mistletoe and ivy and wound through a circle of withy, it has its roots buried deep in pagan tradition.

Used to celebrate the winter solstice, the ringlet is traditionally hung indoors on 20th December and topped with an apple, with a candle placed in the middle of the circle.

2. Montol, Penzance

Another Cornish tradition with pagan links, the Montol festival in Penzance is an annual celebration of midwinter solstice, where revellers celebrate the light overcoming the dark.

Held on 21st December, a number of parades are held throughout the day, finishing with a torch lit procession at 10pm.

The event also sees the burning of the Mock - which may also be referred to as the Cornish Yule log. A stick figure is drawn on it in chalk to represent Old Father Time and the death of the old year, before it is thrown on the procession fire.



3. Santa Swim

A number of 'Santa Swims' and festive dips are held across the Duchy on Christmas Day and Boxing Day - a newer tradition, where swimmers don festive hats and costumes before running into the cold sea. Many beaches now use these swims to raise money for charity.

Hundreds will head down to places like Sennen and Mullion to throw themselves into the water at the blow of a horn.

4. Gin and cake

Rumours of one Cornish tradition, which is thought to have died out a long time ago, is that of gin and cake.

Believed to have been something seen in Falmouth, during Christmas the lower classes would receive gifts of gin and cake when purchasing their Christmas goods.

5. Guise dancing

Guise dancing is still very much performed in Cornwall today - but was originally performed at Christmas time, or other special occasions.



The idea is for the guise dancers to use costumes, masks, make up and sound to disguise who they are. It is thought to have begun in the Middle Ages, and is used to create a sense of unease and wonder for entertainment.

6. Cornish Christmas carols

Cornwall is thought to have brought back the tradition of carol singing - when it was dying out in the mid 1800s.

Now Cornish carols are sung all over the world, and it is Davies Gilbert of St Erth who is credited with pioneering a revival.

He did this by the publication in 1822 of a collection titled 'Some ancient Christmas carols and complete with their tunes'.

Carol singing still remains strong across the Duchy - particularly in St Ives.

7. Twelfth Cake

Twelfth Night makes the 'official' end of Christmas - and is when we're all expected to take the decks down.

But, throughout the UK, it is also the day we would have traditionally eaten Twelfth Cake.

However, whereas elsewhere people would hide a bean in the cake, here in Cornwall, a wedding ring, thimble and sixpence were hidden in the cake.

The lucky person who found the wedding ring would be married within the year, while the one who ended up with a thimble would never be married - and the person who found the sixpence was thought to die rich.

(see next page for a recipe)

sources:

<https://www.visitfalmouth.com/latest-news/traditions-of-a-cornish-christmas/>

<https://www.cornwallforever.co.uk/year/twelfth-night>

<http://cornish-language.org/Documents/cornish-christmas-resource-pack.pdf>

<https://cornishculture.co.uk/festivals/guise-dancing-a-cornish-culture-guide>

<https://www.cornwall.gov.uk/community-and-living/records-archives-and-cornish-studies/research-guides/cornish-christmas-carols-or-curls>

OLD RECIPE FOR 12TH CAKE

Take seven pounds of flour, make a cavity in the centre, set a sponge* with a gill and a half of yeast α and a little warm milk; then put round it one pound of fresh butter broken into small lumps, one pound and a quarter of sifted sugar, four pounds and a half of currants washed and picked, half an ounce of sifted cinnamon, a quarter of an ounce of pounded cloves, mace, and nutmeg mixed, sliced candied orange or lemon peel and citron.

When the sponge is risen mix all the ingredients together with a little warm milk; let the hoops be well papered and buttered, then fill them with the mixture and bake them in a very slow oven (for about three hours), and when nearly cold, ice them over with sugar prepared for that purpose or they may be plain.

From John Mollard, The Art of Cookery. (London 1803).

*To "set a sponge" is to allow the yeast to start to grow in warm water or milk mixed with a little of the flour.

α The yeast used would have been yeast derived from making beer - a gill and a half would have been about $\frac{3}{4}$ of a cup

The "hoops" referred to were what was once used in place of a modern cake tin; they would be lined with paper, filled with mixture and placed into the oven.

VICTORIAN VOCATION - DUST SIFTER

My grandparents always referred to the people who emptied the rubbish bins and collected the rubbish as the dust men, which intrigued me as a child.

Growing up in the country, dust was something that occurred when a car went along a gravel road or something you did with a soft rag around the ornaments, when you were having visitors!!

Dust wasn't something that anyone needed to collect in a bin.

Recently I came across this occupation - a dust sifter - and its explanation.

Dust was the Victorian word for rubbish, so called because it consisted principally of ash from coal fires. It included little packaging as groceries were wrapped in paper, which either could be sold to a waste paper merchant or alternatively burnt. There was also a smaller percentage of food wasted, as the Victorians practised, 'waste not, want not'. Only things that could not be re-used went into the dust such as broken crockery, bones and some rags. The dust sifters usually were women working at the

dust yard who stood knee deep in the filth, sifting for anything which might be profitably re-cycled.

Dust sifters worked with a large metal sieve and wore a leather apron.

Young boys called 'feeders' scooped up the dust into baskets and threw it onto the sieve.

Different materials were placed in baskets and hauled to the appropriate section of the yards for re-cycling by youngsters called 'carriers'.

Fine sieved ash was sold to be used as fertiliser; 'breeze' or unburnt fragments of coal went for brick making; food scraps for pig food etc. Nothing was wasted.

Even dead cats were skinned and their fur sold to furriers.

Conditions were unsanitary.

Even yards which didn't collect 'night soil' still had a substantial amount of decaying foodstuffs and offal.

Workers toiled from 6.00 am to 6.00 pm when daylight permitted.

Women needed to be strong to enable the handling of the large sieve.

A shilling a day seems to have been the average wage but there was no work when the weather was wet.

From an article written by Lee Jackson Daily Life in Victorian London - Family History Monthly Magazine.



OCCUPATION OF A LAUNDRESS

Just before Christmas, Arthur and I were lucky enough to stay at Werribee Park, and as part of the package we toured the Mansion and most of the spectacular grounds.

This had been a Christmas gift from our children. Those of you who regularly watch the Gardening Show on ABC TV may have seen two episodes recently which were filmed at Werribee Park and seen the amazing Rose Garden and the interior of the home.

One of the Mansion's outer buildings is the old bluestone laundry with all the old laundry implements used by a laundress in the late 1800s. Included in the visit to the laundry was a educative ten minute presentation by Mae, a hologram figure, who told the story of what it was like to be a laundress and the daily routine she had for completing all the washing for the household, which began on Monday morning and was finally completed Saturday morning.

During the presentation, my mind went to Susannah Coates, paternal great, great grand mother of Arthur.

Susannah's husband Robert Coates was a game keeper on an estate in Ipswich owned by the Fonnereau Family called Christchurch Mansion. In 1841, there are eight children (of the eleven known children) living with Robert and Susannah aged between twelve and 2 months, in Dairy Lane in in what we imagine is an estate cottage.

However by 1851, Robert and his two youngest children, Susan and Elizabeth are living in St Peter's District Union Workhouse in Ipswich and his wife Susannah is living in Ipswich and working as a Laundress. Robert was obviously very ill and died a few months later in the Work House.

Susannah is listed in all subsequent census as a laundress and I have often wondered if she worked at Christchurch Mansion as a laundress alongside her daughter who worked there as a servant. Unfortunately, when we visited Christchurch Mansion, we were unable to find any records which corroborated this.

Without the modern washing facilities we know today, the life of a laundress was very hard.



Even in my early childhood, I remember my mother lighting the copper to do the washing; hand washing everything in the stone troughs; rinsing it in blue water and then wringing it by hand to hang on the line propped up with two wooden poles.

Woe betide my brother and me if we knocked down a pole whilst playing.

Laundresses on a large estate, like Werribee Mansion, would have been very busy with the quantity of washing but would have had more facilities than those who operated from home. Most laundries were large with many troughs for soaking, washing and rinsing and with a couple of coppers to boil the clothes in as well as for heating the water. Tubs for starching were also used. Mangles for wringing were sometimes between the troughs. Often there were drying racks that were operated by ropes and pulleys, enabling the washing to be hoisted up close to the ceiling which allowed the washing to dry even in winter. The warmth of the room from the heat from the fires under the coppers would have helped.

Usually there was an ironing area and an assortment of irons depending on the material to be ironed.

Contrast this with those who took in washing to support their families.

These women probably would have managed with hot water heated in large pots over a stove or perhaps they may have had a copper, washing tubs, a scrubbing board and lots of elbow grease.

Drying the clothes in winter would have been difficult and many kitchens would have seen washing hanging around the fires in order to dry the clothes and linen. Working to a deadline to return the laundry would have seen the women often working all night to ensure it was dried and ironed. Many would have been sleep deprived whilst still maintaining a family home.

In the 1850s, a laundress working from home could earn about two shillings a day whilst those working in a large home would receive about one shilling and sixpence per day plus their meals and often their lodgings.

In comparison, an agricultural labourer was earning about eleven shillings a week in 1850.

Laundresses toiled for many hours a day and needed to be strong and energetic. The work was heavy and hard on their hands. Many suffered from back complaints, skin disorders from the ammonia used to whiten clothes (often produced from urine) and arthritis in arms and fingers from constant scrubbing and wringing. Written reports indicate that exhaustion was common as they were always working to a deadline under harsh conditions.

CORNISH SNIPPETS

CENSUS TICK BOX

Following the decision by the UK Government to officially recognise the Cornish as a national minority in April 2014, the Cornwall Council has been pushing for the Cornish to be treated equally with the other Celtic nations – Irish, Welsh, Northern Irish and Scottish.

In particular the Council wants to see a Cornish 'tick box' included in the 2021 Census.

While the other Celtic nations could tick a box to identify themselves in the 2011 census, the Cornish could only write Cornish under the 'other' option. Although 14% chose to self-identify themselves as Cornish in this way, so far the Cornish will not be allowed a tick box in the 2021 Census.

CIVIL ENGINEERING RECOGNITION FOR TWO CORNISH LANDMARKS

Two iconic Cornwall landmarks have been named among the top 200 most inspirational projects to change the world.

The Duchy's very own Eden Project at Bodelva, near St Austell and the Lizard RNLi Lifeboat Station were those included on the list to reflect the breadth, depth and impact of civil engineering achievement. It is part of a celebration to mark 200 years of the Institution of Civil Engineers (ICE) and were selected by a panel of experts, looking at both historically significant and future-looking projects.

But why were they chosen?

The world-famous Eden Project was chosen for its unique and sustainable architecture.

With about one million visitors a year, it has generated almost £2bn for the local economy, after it was transformed from a disused clay pit into the world's biggest greenhouse.

The Lizard Lifeboat Station, located on one of the most remote and treacherous coastlines in the UK and less than a mile from the most southerly part of the UK, was chosen for being arguably one of the most important lifeboat stations in the country.

THE DAILY MILE PROJECT

Schools across Cornwall are being encouraged to sign up to the Daily Mile challenge in a bid to tackle physical inactivity and childhood obesity.

In Cornwall around 27% of children aged 4-5 are identified as overweight through the National Child Measurement Program and the current trend is for

this figure to increase throughout the primary school years to around 32% by age 10-11.

To help tackle this, an initiative called The Daily Mile was started in February 2012 by Elaine Wyllie, who was then Head Teacher of a large Scottish Primary school in Stirling.

Concerned by children's lack of fitness, she developed The Daily Mile as a sustainable and effective way to combat inactivity and obesity in her school.

The Daily Mile is about physical activity to improve children's physical, social, emotional and mental health and wellbeing.

Since 2015, The Daily Mile has been adopted by over 2,000 schools in the UK alone, and has proved popular with thousands of children, parents and teachers.

Seven schools in Cornwall are already signed up to the Daily Mile Foundation and running a daily mile. Cornwall Council is encouraging every primary school in Cornwall to introduce The Daily Mile from 15th January 2018.

Staff across Council locations are being encouraged to get involved and use their lunchtimes to do the Daily Mile.

BI-CENTENARY ROYAL CORNWALL MUSEUM

Two hundred years ago, a group of people gathered at the County Library in Truro and established a society of learning and culture that still exists today. The Royal Institution of Cornwall (RIC) runs the Royal Cornwall Museum and the Courtney Library which are both housed in the grade II listed building in River Street that the RIC has owned since 1919. More than half a million objects have been collected and exhibited there – showcasing the outstanding contributions Cornwall has made over the centuries to both science and the arts.

A year-long celebration of the institution is to be held and will be launched on Saturday, February 10. The museum is currently closed in preparation for the 200 launch and will re-open to the public on February 6.

For more information, visit

www.royalcornwallmuseum.org.uk

Cornish Snippets maybe sourced from the Cornwall Council, BBC Cornwall, Pirate FM News, Falmouth Packet, Western Morning News, The Cornishman, West Briton, Cornwall 24, Wikipedia, Cornwall Live, Federation of Old Cornwall Societies, Kresen Kernow, St Piran Stuff