



www.torontocornishassociation.org and <https://www.facebook.com/TorontoCornishAssociation>



My tuppence worth: In April this year, the month when various human cultures around the world celebrate their interpretations of the spiritual side of life on earth, I recalled this photo I took in St Hydrop's church, Lanhydrock House in Cornwall. The Last Supper sculpture reminds me of Cornwall's motto "One and All". Is that the kind of inclusivity the world's human population needs to apply with *caritas* and understanding for all our diversities? Or, (if we are not careful) is there a "last supper" lurking in our own future?

James Dagg TCA

THE TORONTO CORNISH ASSOCIATION ZOOM Saturday, April 15, 2023 2:00 pm (EDT)



Spring arrives in Canada; well, most of it!

Note: attendees may appear, or not, or twice, but names and most visuals are blurry for security.

Toronto Cornish Association

**WELCOME TO OUR
APRIL MEETING**



TORONTO CORNISH ASSOCIATION



Photo: Alex Stephens



Painting: Marion Stephens



Photo: Terry Harty

PROGRAMME

Welcome, Land Acknowledgement
Cornwall: The Medieval Period
Presented by John Webb
5 minute BREAK
TCA Programme Update
Wrap up

Kevrenogyon (participants): at the TCA ZOOM Saturday, April 15, 2023 2:00 pm (EDT)

Marion Stephens, John & Mary Webb, Bob & Liz Radcliffe, Sue Cox, Jill & Jim Dagg, Barbara Gardner-Bray, Peter & Nancy Dale, Geoff & Moyra Pyne, Karen Machmer, Maxine McKenzie, Diane Buckell, Ann Tozer, Wesley Johnston (California), Carolyn Haines, Roger Farrow, Deborah Powell-Wells, Ann Radcliffe (Italy), Dick Richards (London, Eng.), Glenda Cook, Debi Eatherley, Tim Douglass, Michael Gichard, Rachel Hawes, Shirley Symons (Cornwall), Gill Penny, Deb Tink, Daphne Blunden Williams,

Marion Stephens-Cockcroft welcomed everyone and read the land acknowledgement expressing our true thankfulness for being allowed to share the land of the indigenous people who were here long before other cultures were impressed on this part of the world.
"Toronto sits on the territory of the Haudenosaunee Confederacy, the Wendat, and the Mississaugas of the Credit First Nation, part of the Dish with One Spoon territory, a treaty between the Haudenosaunee (Six Nations) Confederacy, the Anishinaabek and allied nations."

EVENTOW NESSA + KEVEWI TCA (Next Event + TCA Party)

May 13th, Saturday - time to be confirmed:

An In-Person meeting and party in Orono, Ontario
Where we will be joining Sher Leetooze and
the Durham Cornish Group to explore our heritage.
(Details to follow soon)



May 6th, Saturday, 06:00 AM

Join us for the **CORONATION BREAKFAST**
at the Duke of Cornwall pub,
400 University Ave, Toronto.
- for more information please email
john954@sympatico.ca



CAHS May 7th, Sunday, 5:00 pm (17:00 EDT) Eastern
The CAHS Book Club: *Peril at End House* by Agatha Christie.
google website: cousinjack.org and click on EVENTS to register.

May 11 Thu @ 7:30 pm (19:30 EDT) Ontario Genealogy Society
'Immigration to Early Ontario': Online Series
click or google http://torontofamilyhistory.org/calendar/cat_ids~55/

CAHS May 21st, Sunday, 6:00 pm Eastern **Zoom**
Jane Howells - director of Bewnans Kernow: will speak about
Remodeling the old Penzance Library into '*Cornish Heritage in Penzance*'
Zoom link will be sent the week prior to this meeting.
google website: cousinjack.org and click on EVENTS to register.

June 8th, Thursday, 7:30 pm (19:30 EDT) Ontario Genealogical Society
'From Cornwall to Ontario in the 19th Century' Online Series
click or google http://torontofamilyhistory.org/calendar/cat_ids~55/
to open the OGS Calendar - click on the **green button** to register - \$20 CDN non-members,
\$15 CDN (Canadian) for members (this applies to May 11th also).

From Cornwall to Ontario in the 19th Century
Jun 8 @ 7:30 pm - Jun 15 @ 7:30 pm



green button

THE STORY OF THE CORNISH By John Webb

The Medieval Period

My journey to answer the question of “Who are the Cornish” has reached the medieval and early modern periods. Please join me as we walk through that time period and show how the history led to the distinct characteristics of Cornwall and its inhabitants.



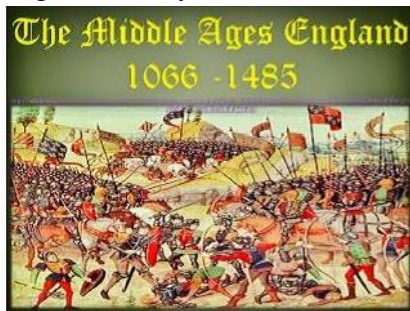
Cornwall was certainly shown as distinct in this 1550 map of Britain. The description accompanying the map explains:

“the whole country of Britain is divided into four parts; whereof the one is inhabited of Englishmen, the other of Scottes, the third of Wallshemen, and the fourth of Cornish people, which all differ among themselves, either in tongue, either in manners, or else in laws and ordinances”.

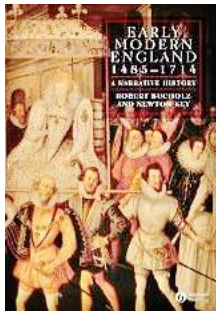
But there was another element of the medieval period that impacts the story, and which I will include as we move along, and that is the developing relationship between England and Cornwall.

A refresher on our English history: My time period will cover the 600 years from the Norman Conquest to the Glorious Revolution in 1688.

First, the Middle Ages with the Normans and the Plantagenets, and then the early modern period with the Tudors and the Stuarts, with Cromwell tucked in there somewhere. We will finish in 1688, when for English history, 1688 was the date of the Glorious Revolution.



1455-1485
War of the
Roses



1688
Glorious
Revolution



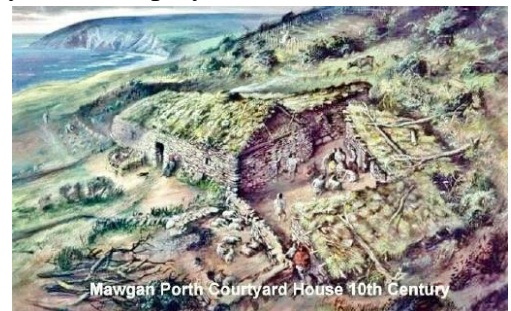
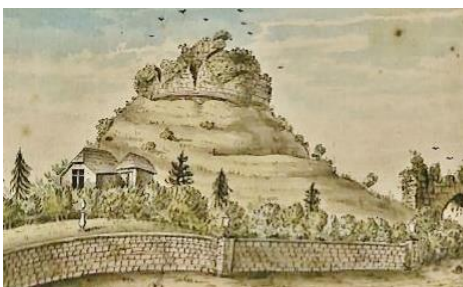
But, **Cornwall has its own history.** In the last part of my story, I left Cornwall just prior to the Norman Conquest. Cornwall was now well established as an independent region and the Saxons had divided it into areas known as Hundreds for the purpose of administration and taxation. Within those Hundreds, the Church and various warlords were given estates.



Cornwall in 1066

When the Normans arrived, they continued the system set up by the Saxons, but replaced the estate owners with their own people. Few of these owners lived in Cornwall and were only interested in what they could extract. For the next 500 years, the owners of the estates, known as a manor, simply treated their property as a business centre.

Any manor houses rarely improved from the houses in Mawgan Porth.



The first major Norman landholder was Robert, Count of Mortain, who quickly built himself a castle at Launceston. This location was a key pinch point in the transportation network.

Christianity was well established and continued to be strong during this time, with the Bishops of Exeter holding sway over Cornish affairs. The Bishops rarely visited Cornwall, as can be seen by this negative quote:



Tintagel



Wayside Cross



The priory of St Germans



Holy Well at St Keyne

In 1327, the Bishop of Exeter noted:

"Cornwall is not only the ends of the earth, but the very ends of the ends thereof"

But for the Cornish people, religion was central to their lives. Everybody made a journey to the church on the day of their birth to be named and baptised. The church was central to the entire life of the parish, secular and religious, and it remained that way for the whole of this period. The Parish Church was where they were christened, confessed, married and buried, and they helped to maintain and improve the buildings. This led to widespread rebuilding and restoration of churches later on in this period.



Bodmin font

Tin streaming and the Stannaries

Tin extraction up to and during this period was mostly limited to the 'streaming' of alluvial deposits.

It was certainly not an easy task as shown by this illustration of the streaming process and photo of tools used at the time.



Medieval streaming for alluvial tin

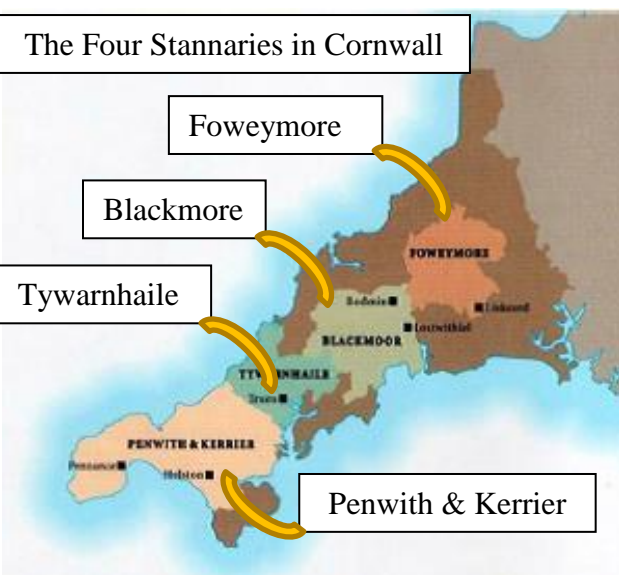


Medieval oak shovel from the tin stream works on Bodmin Moor

Two quick definitions:

- The word **Stannary** means: "a region where tin is mined or worked".
- The term **Coinage** comes from the French word "coin" meaning a small piece cut from the corner of a block of tin. This piece was used for testing and applying taxes.

The Four Stannaries in Cornwall



In Cornwall, there were four such **Stannaries**: Foweymore, Blackmore, Tywarnhaile and Penwith & Kerrier.

Bodmin, Helston, Liskeard and Truro were selected as centres to manage and tax the tin ingots and were known as **Coinage towns**.

But being a tinner provided employment and wealth far beyond that to be expected from agriculture. With the wealth available, the crown quickly moved in to bring the industry under better control and to increase royal revenue.

This was known as the Stannary Administration, and in 1201, King John's charter added a system of Stannary courts to administer the law.

The Duchy of Cornwall

We have all heard of the Duchy of Cornwall and are probably all aware of the confusion today, but in the 14th Century, there was no such distinction.

From before the days of the first earls, Cornwall had been independent and had enjoyed privileges of autonomy and freedom from direct interference by the central government.



This continued in 1337, when Edward III changed the status of Cornwall from an Earldom to a Duchy and made his eldest son Edward, at the age of 7, the Duke of Cornwall (later known as the Black Prince).

Under the control of the Duchy were 17 manors, four castles,

eight boroughs, the courts, and a whole array of feudal duties and the entire Stannary system, all of which were to provide a source of income to the Dukes or the Crown.

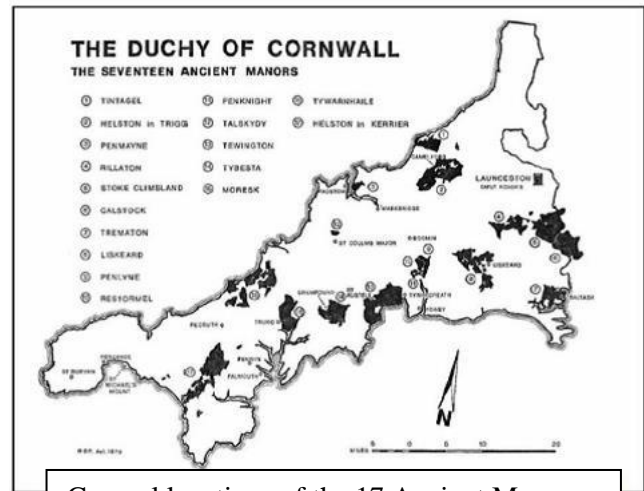


Effect of the Maritime Environment

I can't do better than start with a quote from the Duke of Cornwall. "Nowhere is far from the sea in Cornwall and, indeed, Cornwall is all but an island. Cornish history has been largely shaped by this maritime environment".



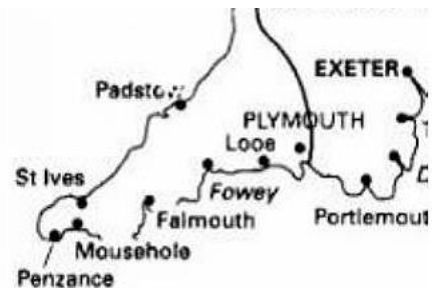
fisheries expanded, as waters off Ireland, Iceland and Newfoundland began to be exploited. In most of the Cornish ports, at least one-third of overseas shipping was engaged in the fish trade. This expansion of the region's fisheries also provided the 'nursery of seamen' for the Tudor navy, and developed the navigational experience that supported the voyages of exploration and colonization to the New World.



General locations of the 17 Ancient Manors (Google Wikipedia: The *Antiqua maneria* for a list of the Earl of Cornwall's manors.)

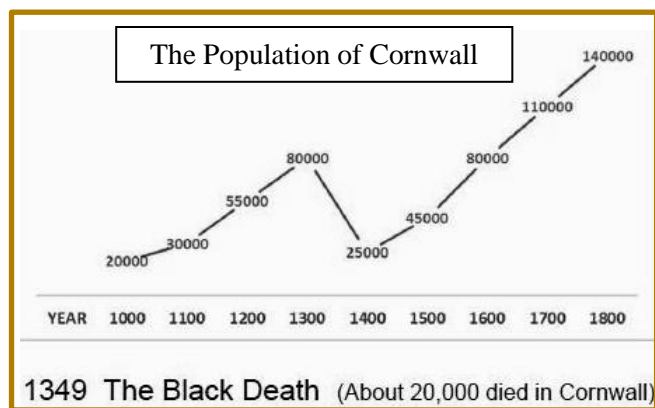
The Duchy insisted that the Duke was "quasi sovereign within his Duchy". Its strong influence over Cornish society and economy differentiated Cornwall from others. Politically and constitutionally, the Duchy ensured that Cornwall remained distinctly different from England and Wales.

Duchy Palace at Lostwithiel (the Stannary Palace) c1265-1300 was the administration centre for the Earls of Cornwall.



Cornwall has always relied on the sea for trade, migration and cultural exchange with Ireland, Wales, Brittany, the Mediterranean and the wider world. During this time period, the sea going and coastal trade from Cornish ports expanded. The wine trade was massive, and other items exported were salt, cloth and tin. Cornish ports also dominated the transport of pilgrims to Santiago, but the biggest trade was in fish. During the course of the 14th and 15th centuries, the western

Who Were The People?



The population of Cornwall was around 25,000 at the time of the Norman Conquest, and they were **people descended from the Britons and the incomers from Europe** that Joe Flood described last year in his DNA of Cornwall lecture.

The population grew rapidly, until the Black Death in 1349. The resulting shortage of labour was one reason for expanding sheep farming. In addition, many native Cornishmen were not attracted to urban life at this time and the vacuum was often filled with outsiders.

As a result, many towns, especially those on the coast, became quite cosmopolitan in their population, for example, Fowey, where one-third of the population was classified as ‘alien’. The great majority came from Ireland and Holland with a scattering also of Flemish and French inhabitants. Cornwall’s traditional association with Brittany also continued and most of the county’s ports contained a sizeable Breton minority.

This, in fact, provides an important part of the story.

By the end of the Middle Ages, **the Cornish people were described as “comparatively free peasantry”**, which meant that they worked for themselves or for wages. They were not serfs. This is a consequence of how the Duchy land was held by the tenants. They were not bonded tenants as in the rest of England, but had a seven-year lease at a free-market rent with only negligible services required. As a result, an independent and potentially mobile peasant class was created which morphed into the independently minded small tenant farmers of later years.

And as you can see, we didn’t impress the Archdeacon of Cornwall.

In 1342, the Archdeacon of Cornwall noted:
“The folk of these parts are quite extraordinary, being of rebellious temper, and obdurate in the face of attempts to teach and correct”

The Towns Emerge



Launceston Castle

Religious communities were a focus for early medieval settlement because they served an administrative function and there was a need to support the non-agricultural communities with food and materials. There were five markets recorded in the Domesday Book; Liskeard, Bodmin, St Germans, Marazion and Helston.

The agricultural economy and the temporary nature of many tinworks did not encourage the development of a settlement pattern that included towns. But as the population grew and the economy became more diversified, larger settlements developed and we had the gradual transformation over several centuries of hamlet into village and village into town.

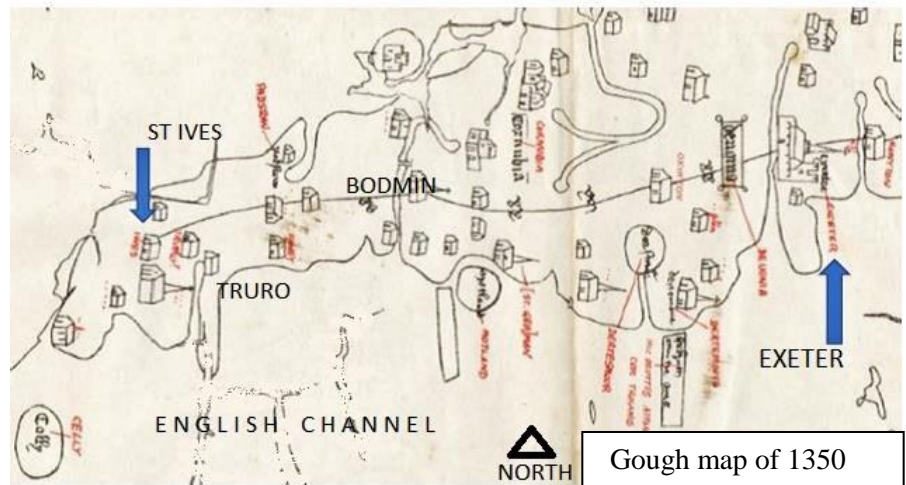
By the fourteenth century, Cornwall was served by a network of small towns, many developing as coastal or riverside trading ports, and others established along major roads or at the crossing points of rivers. Examples are Penryn on the Fal estuary, and Helston on the Cober.

ROADS:

The first recorded route to Cornwall is shown on the Gough map of 1350 (next page). This shows the Royal Road to St Ives, linking Exeter, then Okehampton, then crossing the Tamar to Launceston, before meandering around the Moor to Bodmin and finally St Ives. Both these latter locations were well established in the Domesday Book. The purpose of the Royal Road was to ensure that the tax collectors did their duty throughout the length and breadth of England.

Things didn't improve much until the coming of turnpike roads in the 18th century. The problem was always crossing Dartmoor and Bodmin Moor.

Traditional routes followed the Ridgeways which were the main features in the life of this country. Routes had to find suitable places to cross the rivers, particularly the Camel and the Fal. For those crossings, Wadebridge and what is now King Harry Ferry, served the purpose.



Gough map of 1350

Cornwall had and still has two main routes coming into and crossing the Duchy. One that followed the Royal Road, crossed the Tamar at Polson Bridge, and went around the northern edge of Bodmin Moor, heading to Truro. The other crossed the Tamar at Cremyll Passage and ran along the south coast, through Looe and Fowey to Penzance

INDEPENDENCE

It was the two Charters that gave Cornwall its own sense of autonomy and identity and allowed it to maintain its independence from London.

The **Tin Charter**, or the Charter of liberties to the tinnerns of Cornwall and Devon, of 1201 strengthened the rights of Cornish tinnerns and required that only special Stannary Courts could decide legal disputes. Stannary Law is one of the oldest incorporated laws in England, and it gave special privileges to Cornwall to reflect just how important tin mining was to the region. This Charter was incorporated into the Magna Carta a few years later.



We then had the **Duchy Charter** in 1337, and the creation of a role for the Duke of Cornwall. But the Duchy was a miniature government complete with a hierarchy of officials. It was also an important employer, with many officials needed to administer it. So Duchy patronage was used to attract the support of many of the Cornish gentry, but admittance to the Duchy's elite was secured not only by landed status but also by personal associations and expertise - friends in high places. The administration provided a means of advancement, careerism, and social mobility for various families and individuals in terms of their power, position, and opulence.

The GENTRY

So far, I haven't mentioned the Cornish Gentry, and that's because they don't have a big part to play in this part of the story. The aristocracy did not emerge in Cornwall, probably because of the existence of the Duchy and the Duke of Cornwall which prevented the rise of powerful lords.

There have been many important families, with names such as Arundell, but most did not establish a dynasty that continued too long. The safe approach for developing a dynasty, was "the diligent pursuit of heiresses", which led to the observation by Richard Carew in 1602, that "All Cornish Gentlemen are Cousins".



MILITARY

With the Black Prince ruling over the Duchy, military support to England's war was required. Prior to that time, proceeds from the mining of tin represented the bulk of Cornwall's contribution to the Crown, and Cornwall was relatively unimportant as a source of men in any number of domestic or foreign military endeavours.

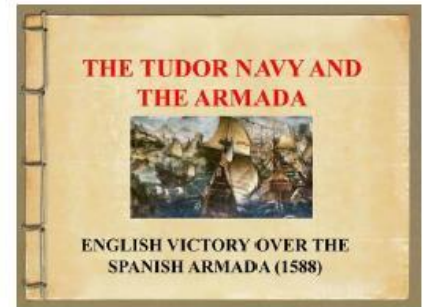
It was now the start of the **Hundred Years War** with France and the battles of Crecy, Poitier and Agincourt. These battles were dominated by the Longbow, and **all Cornish** had been ordered to practice archery on Sunday and holidays.



Longbowmen needed to be phenomenally strong and skillful, the longbows had a draw weight of 140 pounds.

As for **sea warfare**, if a King needed a fleet to transport troops, he called on the trade and fishing fleet. This was a benefit to Cornwall's ports during the Hundred Years War as there was major investment in shipbuilding and the training of mariners.

Henry VIII is known as the father of the Royal Navy, and because of the activities of press gangs in its ports, the Cornish born component of the Royal Navy was around three times what its population might suggest. With quantity came quality, and there were many Cornish sailors from the lowest rank to important admirals and sea captains.



Cornwall was always ready to defend its ETHNIC IDENTITY

In his book, *The West Britons*, Mark Stoye describes the period between 1497 and 1648 as the bloodiest, most devastating years in Cornish history. There was an unprecedented series of rebellions, and he connects these revolts with **Cornish perceptions of themselves as a separate people**.

As background, the way that the Cornish appreciated the Duchy depended on the Duchy's appreciation of the customs and liberties of the Cornish.

So, when the crown was believed to have reneged on its responsibilities in 1497, the Cornish rose to restore their rights and to remedy this relationship's perceived inequity.



In 1497, Henry had demanded exceedingly high taxes from the Cornish to wage war in Scotland. The Cornish, however, felt this was completely unjustified as Scotland was no threat to them, it being over 500 miles away. However, it was not just taxes that provoked the Cornish to rebel. In 1496 Henry suspended the privileges of the Stannary Law and issued new tin mining regulations, once again in the attempt to undermine Cornish autonomy. This was the final straw for the Cornish, as their autonomous status given to them via the Stannary Parliament was now lost.

The rebellion started on the Lizard Peninsula and picked up support as they marched to London. However they were never efficiently organized and lacked both proper leadership and proper arms in comparison to the King's forces.

They met the King's forces at the Battle of Blackheath but the Cornish rebels, led by a blacksmith and lawyer, were easily defeated and roughly 1000 rebels were killed. The leaders, Michael An Gof and Thomas Flamank were executed.



Cornwall supported its CULTURE



Elizabeth 1 is reputed to have learned the Cornish language, and she is thought to believe that Cornish Culture had some intrinsic worth.

She is alleged to have remarked that: “Cornish gentlemen were all born courtiers, with a becoming confidence”, which could have been a comment to counter the traditional reputation of the Cornish as boors.



Richard Carew wrote in 1602:

“The Cornish men have Gwary miracles, kind of interlude, compiled in Cornish out of some scripture history. For representing it, they raise an earthen amphitheatre in some open field, having a diameter of some 40 or 50 foot. The country people flock from all sides, many miles off to hear and see it: for they have therein, devils and devices to delight the eye as the ear.”

(Google for info on the miracle plays: Plen an Gwari - Miracle Plays - Ordinalia - St Just in Penwith)

Then came the PRAYER BOOK REBELLION of 1549

It was also known as the Western Uprising, as it was a popular revolt in Cornwall and Devon.

Trouble had been brewing for awhile. Shortly after the First Cornish Rebellion, the King had restored the Cornish Stannary Parliament that he had suspended in 1497 and granted it powerful new rights.

The most significant of these was the right of veto over any Act or Statute of the London-based Parliament. It took just four decades for London to trample all over these rights by forcibly imposing its new State Religion and the English language upon the Cornish people by the Act of Uniformity.

However, in Cornwall and Devon, which were areas of Catholic religious loyalty, this was unacceptable. After a few local skirmishes between the magistrates and the people, the full rebellion started with a march on Exeter. The Rebellion was short and the reaction of the government army was ruthless.

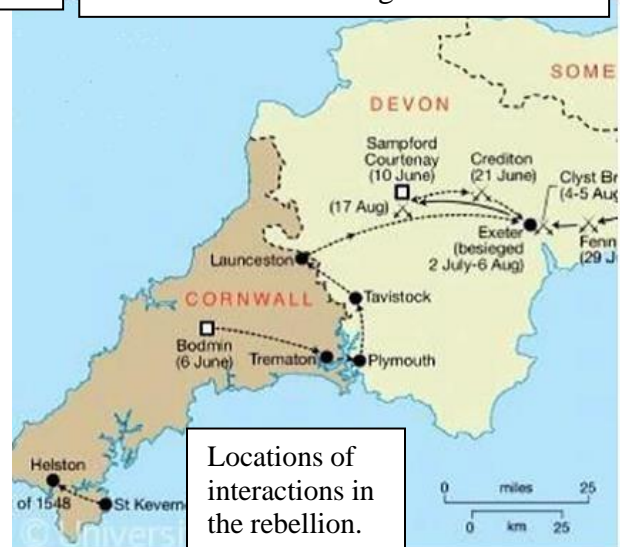
Thousands of Cornishmen were killed, prisoners were slaughtered, and priests hanged. In total, over 5,500 people lost their lives. English and mercenary forces moved into Devon and Cornwall where they executed or killed many people before the bloodshed finally ceased.



Exeter besieged

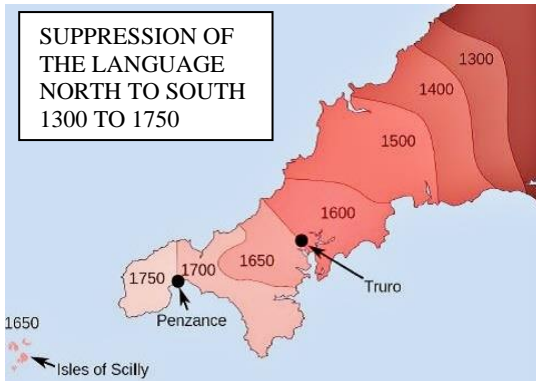
This was the Act of Uniformity by Archbishop Thomas Cranmer. This Act abolished the wide diversity of religious observance which had been happily tolerated all over England and Wales.

The new Book of Common Prayer was to be in English and all the services formerly said in Latin were to be conducted in English.



Locations of interactions in the rebellion.

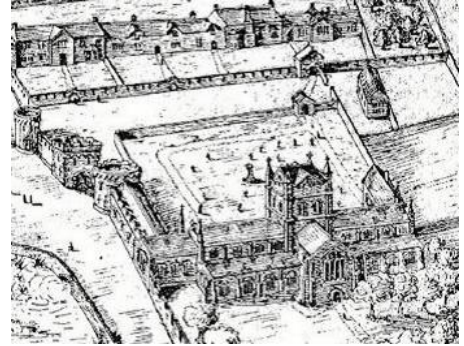
The loss of the Cornish Language



There are many reasons for the loss of the Cornish language:

- The loss of contact with Brittany.
- Discouragement from the gentry, who tended to laugh at poor people who spoke Cornish, and also to marry into families from outside the county and even to change their own Cornish names to suggest Norman descent.
- The coming in of strangers of all sorts, especially traders in tin and fish and ministers of religion.

Glasney College is an important part of this story. This was the house built in Penryn,



near Falmouth by one of the deputies of the Bishop of Exeter, and it became Glasney College. The word college originally meant a group of clergy following a religious life, and did not imply education or learning.

The Catholic Church had been extremely accommodating of Cornish language and culture, and Glasney College became a focal point for Cornish literature, particularly the miracle plays. Sadly for the Cornish language, the college was closed in 1548 during the Reformation, and following the Prayer Book Rebellion, proposals to translate the Prayer Book into *Cornish* were also suppressed. So the Cornish language, which had been partly sustained by its use in church, died a very rapid death after 1549.



Again, using this quote from Mark Stoye he considers this a fight between Cornwall and England as much as a conflict between King and Parliament

In 1642, Cornwall was the only county in southern England to declare for the King, and as a result, there were

many campaigns in the County.

The story of the Lostwithiel Campaign in 1644 was of a Parliamentary army of about 10,000 men who entered Cornwall only to be trapped by 3 Cornish Royalist armies totalling about 20,000, led by King Charles I. It was dubbed the “the Cornish mousetrap”. The Royalist Cornwall Army was led by the four pillars of the Gentry, Bevill Grenville, Sidney Godolphin, John Trevanion and Nicholas Slanning. While they were successful in the early battles, by 1646, the Cornish Army were forced to surrender in Truro. The Duchy Palace in Lostwithiel was gutted and all record burnt as a deliberate act to subdue the Cornish and their desire for independence.

But there was a **Second Civil War in 1648**. After 1646, taxes were increased to fund military installations, but many in Cornwall rebelled against this and took to arms. Following the killing of 70 Cornish Royalists in Penzance in 1648, the people gathered and there was a battle against Parliamentary forces. This led to the defeat of the Cornish forces near Gear Camp, an Iron Age earthwork that overlooked the Helford River. This is referred to as the Gear Rout.

Which brings us to 1688, but not so fast. In the early months of 1688, **Bishop Jonathan Trelawny** (of Cornish origin but Bishop of Bristol) was one of the **seven bishops imprisoned in the Tower of London** for opposing the King’s attempts towards religious tolerance.

This was somewhat surprising, as one of the causes of the Prayerbook rebellion in 1549, was a demand for religious tolerance.

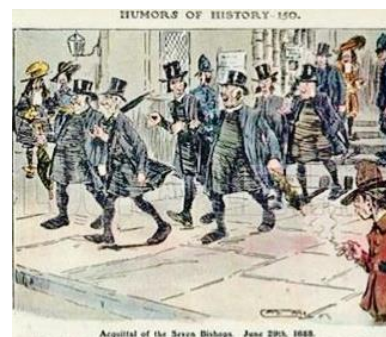
More negative stereotyping

- A Cornish Hug, a wrestling term, but transformed into accusation of administering the *coup de grace*



- A Parliamentary pamphlet read: “The King has French to ravish, Welsh to thieve, and Cornish to plunder”

At the time, this event made little impact on Cornwall. 20,000 men did **not** march on London as in Rev. Hawker's song '*Trelawney*' – He seems to have confused this with the First Cornish rebellion of 1497, but, it did give Cornwall the nearest thing to a national anthem. However, the prosecution and subsequent acquittal of the seven bishops destroyed James' political authority, and shortly afterwards, we have the Glorious Revolution of 1688.

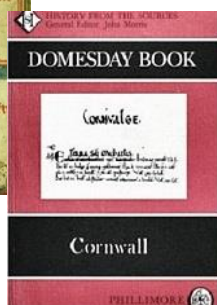


Conclusions: It was the impact of historical events that led to the distinct characteristics of Cornwall and the Cornish people, and despite my comment that the gentry didn't have a big part to play in this story, this was not the view of A L Rowse. He gave credit to the Gentry for creating a success in Tudor times, not the "stupid and backward looking peasantry" (A.L. Rowse, *Tudor Cornwall*, 1941.)

Take that!

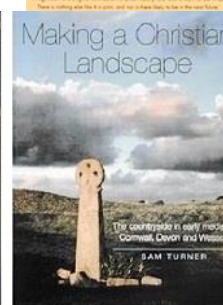
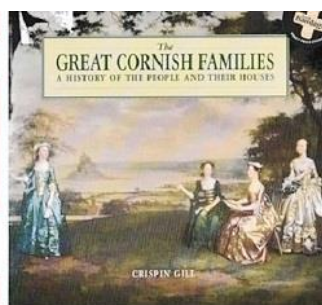
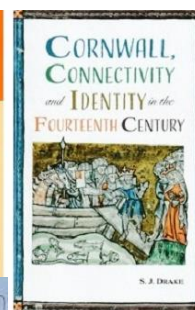
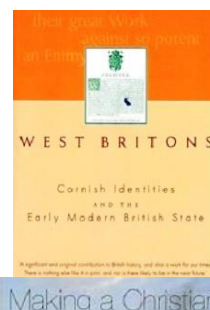
Cornwall Yesteryear, Today & Dreckly
admin@cornwallyesteryear.com

**THE WORD AND THE
SHAPING OF CORNWALL**
Before the Reformation
Michelle P. Brown



Thankyou,

with particular
acknowledgement
to these and many
other sources of
information.



John Webb TCC lead sends,

a message from the Toronto Cornish Crew (the TCC)

Some of you will remember that at the end of last year that we had several unfilled executive positions. That left us in a bit of a quandary. As our activities had been recognized by Gorsedd Kernow and we had continued support from our members, we had to find a way to continue, at least with the monthly meetings and newsletters. Our solution was to move from an executive to a more informal group that I've called the Toronto Cornish Crew.

Let me explain why: As I mentioned in my earlier presentation, a number of famous people made comments about the Cornish, both negative and positive. One I did not mention, was Shakespeare. In his play, Henry V, which focuses on events around the time of the Battle of Agincourt, he has the disguised Henry touring the troops on the eve of battle. Henry is challenged by a guard. He responds, I am Harry Le Roi, to which the guard says, "Art thou of Cornish Crew".

In Shakespeare's time, the word CREW is often pejorative, but in this case it indicates familiarity, fondness, respect and a reputation for working efficiently as a team. I say no more. But I would like to acknowledge and thank, in alphabetical order, the members of the Crew: Bob, Jill, Jim, Liz, Marion, Maxine, Sue, me and editors of the TCAR James and Barbara.

And for all of you lovely people out there, one of the Crew has suggested that we call you, the **Kevrenogyon**, which is Cornish for participants. (*Pron: kevnog yun'*, or *ascorrected by a Kernewek fluent person. Always need help with the pronunciation.* ed JD. The TCC add thanks to John !!).)

This is our fourth month of the new year. Hopefully, you've enjoyed the meetings, newsletters and those special events that are always on our calendar. Our program for the rest of the year is well on its way for confirmation. **Which leads me to a Proposal:**

- As we found during the Covid lockdown and also as we continue with the Zoom platform, our annual costs for TCA operation have been reduced.
As a result, **we are proposing that the membership fee and the need for membership renewal paperwork be waived until further notice.**
- However, while our current bank balance is sufficient to cover our operating costs, this is not unlimited. We do have expenditures for the Zoom subscription, printing & mailing costs and memberships of sister Cornish organisations.
- And so: **Donations continue to be needed** as before and will be gratefully received. (Make a cheque payable out to The Toronto Cornish Association and send it to
TCA, c/o 2611-33 Empress Ave, Toronto ON M2N 6Y7
(For e-transfer - contact rradclif@sympatico.ca or eradcliffe@sympatico.ca for instructions)

Classical guitarist Alex Roche visited Toronto and created an afternoon of music at the Duke of York pub for the TCA.

He had travelled from the Cayman Islands (warm, sunny) to a cold hurricane drenched (kept the guitar dry) City of Toronto.

The old (tower zapped) town was well electrified by the sounds Alex created for members of the TCA in the pub. Many thanks to the Duke of York and to our Honorary Cornishman Spiros!

Listen:

go to **TCA Facebook page for April 11, 9:45 am**
or to youtube :

<https://www.youtube.com/watch?v=c8cuW75P-WE>



The **Canadian** emblem for the **Coronation of His Majesty King Charles III** was created by the Department of Canadian Heritage to mark the first crowning of a Canadian monarch in 7 decades.

Created by Cathy Bursey-Sabourin, Fraser Herald at the Canadian Heraldic Authority, the Emblem may be used for personal or educational purposes. (Not for commercial use.)
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TORONTO CORNISH ASSOCIATION REVIEW

Aiming to preserve Cornish heritage,

and stimulate interest in Cornish traditions, local history, genealogy, and culture.

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