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# The Cornish Association of Victoria Inc. Ballarat Branch

A.C.N. A0008 264A

## April 2026 Newsletter

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**Saturday 28th March** will be the **April Meeting** due to Easter being the first weekend in April.

This meeting will be presented by members and will detail some servicemen with a Cornish connection - Albert Jacka VC, William Symons VC and Sir Richard Williams.

### February Meeting - Tour of Ballarat Old Cemetery

On Saturday 7th February, several members and two Queensland visitors gathered at the Cemetery Rotunda for a tour of graves mostly associated with those with a Cornish ancestry. It was quite a warm day and we were grateful for cold drinks in the rotunda at the end of the tour!



After a welcome from Keith, we walked to the front of the Cemetery and the gates.

Jim Hocking gave us the history of many of the graves and also the cemetery and the gates.

Some further information is added to Jim's.



The Cemetery was gazetted on 20th May 1856 and covers 7 hectares. In 1857, Mr Foulkes completed the construction of the mortuary chapel and the cemetery was fenced. By 8th December 1869 Messrs Stamp and Son erected and put in place the gates that were designed by architect Joseph Doane and donated by the Ballarat Orphan Asylum. Chinese residents were granted permission for burning their papers and wax lights.

The Rotunda was built in February 1892.

In February 1998, a new centre in the Gate House was developed with touch screens installed for the location of graves in both the Old Cemetery and the New Cemetery.



### JOHN TRESCOWTHICK

Area DN, Section 5, - Grave 8

John was born on 4th March in 1799 in Illogan, Cornwall. He died on 16th July 1870 in Ballarat

Normally 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.



from pneumonia.

John married Susannah Mary Gribble on 14th April 1824, Illogan, Cornwall.

They had eleven children and Nathaniel (below) was their youngest. Susannah appears not to have come to Australia and died in Cornwall.

### **Nathaniel** (son of John and Susannah)

Nathaniel was born in 1839, in Cornwall, and died in 1882 in a mining disaster at the Australasian number 2 Mine, near Creswick, as a result of the mine shaft he was working being flooded through the collapse of a parallel mine shaft.

Over three days, twenty seven miners were trapped at the 250 feet level but only five men were brought to the surface alive.

Of the twenty-two miners who drowned, six were Cornish.

Their names are recorded on a plaque at the mine site and a monument in the Creswick Cemetery.

Photos taken on Ballarat bus trips to Creswick.



### **JAMES MITCHELL/MICHELL TEMBY**

Area DN Border grave I



James Temby was also killed in the Creswick mine disaster.

James was baptized 5th March 1848 at Redruth - his parents Richard and Grace were living in Fore Street, Redruth and Richard is listed as a carpenter on the baptism record of James.

Richard had married Grace Michell on 12th July 1828 - they had ten children and James was the youngest.

James arrived into Melbourne in 1868 from Plymouth aboard the ship *Southern Cross* and is aged 19 and listed as a carpenter.

He married Jane Park (1853-1928) from Scotland on May 16th 1877, and they had three children; William Park Temby b NSW (1878 - 1957) Mary Louisa b Creswick (1881-1933) and James Mitchell b Creswick (1882-1883). James may have been born after the death of his father.

Jane had arrived from Scotland with her parents Duncan and Mary and sister Susan in June 1857.

James is buried in the same grave as his mother-in-law and father-in-law and baby son James M Temby



Area WN, Section 01, Row 2, Grave 01

### **NATHANIEL WILLIAMS QUICK & SUSANNAH SANDOW**

Nathaniel Williams Quick and Susannah Sandow were both born in 1804 in St Ives.

Nathaniel was the son of Gabriel Quick and Jane Williams and Susannah was the daughter of William Sandow and Candace Tubb.

They were married in St Ives on 26th February 1828 and subsequently had eight children. They arrived in Victoria as assisted immigrants, in 1853 with six of their children - Nathaniel 22, William Edward 17, Robert 14, John 13, Charlotte 11 and Richard 9. Nathaniel was a mason.

One daughter, Jane, had died aged 19 years and another daughter Susan, with her husband James Quick and their baby daughter, Jane, arrived in 1854.

William Edward Quick returned to Cornwall and married his first cousin, Mary Sandow Wasley on

4th May 1857 in St Ives.

They returned to Victoria aboard the ship *Dragoon* as unassisted passengers, in 1857.

They had two sons born in 1858 and 1860 but at just 26 years of age Mary was suddenly widowed. In July 1863, a tragic mining accident claimed the life of William who was aged 28.

While at the bottom of a shaft at the British GMC claim at Happy Valley, William was struck on the head by a lump of quartz falling from the base of a bucket from a great height.

An inquest deposition stated that William, "*bled fearfully from the head*".

Other gruesome details of brain injury and a fractured skull were horrific. Mary saw all this as William was carried to his home where he was soon pronounced dead.

He was buried at Linton but transferred two days later to the Ballarat Old Cemetery, where he rests with his parents.

Mary moved to Spring Hill near Creswick to live with her husband's family and married George Roberts in 1865, a groom on their property, and had 11 more children, with three dying in infancy.

Mary Sandow Wasley was the maternal great, great grandmother of Jenny Burrell and Jenny provided much of this material.



### **WALTER RITCHIE**

Area EN, Section 02, Grave 1A

Walter Ritchie was born in 1836 in Linlithgow, Scotland and arrived in Melbourne aboard *The Shooting Star* in February 1857.

Walter had several sisters and five brothers, four of whom came to Ballarat - William, John, James and Alexander. The fifth brother was Robert.

William - built the *White Swan* Hotel

John - built the *Linlithgow* Hotel at Warrenheip

James was a gardener

Alexander was a forester

Walter was a miner.

Walter married Janet McLeish in 1860. Janet had been born in Scotland in 1842. Janet and Walter had eleven children, with one dying in infancy.

Walter and Janet's daughter was the grandmother of Jim Hocking.

Walter died in July 1916 and Janet died in 1930.

### **Evening Echo (Ballarat, Vic. : 1914 - 1918), Tuesday 18 July 1916, page 3**

#### **OBITUARY**

Another old colonist, Mr Walter Ritchie of 109 Park street, Ballarat West, passed away yesterday.

For many years Mr Ritchie followed mining, and subsequently turned his attention to farming.

He was born at Linlithgow, Scotland, and came to the colonies some 60 years ago and for the best part of that time had resided in the Ballarat district, was of an unassuming nature but a man of sterling character and always commanded the respect and esteem of his fellows.

For the past twelve months Mr Ritchie had been in failing health. Five months ago he contracted bronchial asthma, from which he succumbed at the advanced age of 80 years.

The deceased was for many years a constant attendant at St. Andrew's Kirk, and took a deep interest in its affairs.

He leaves a widow and a family of three sons and seven daughters now residing in different, and distant parts of the State.

The funeral takes place on Wednesday, to the Ballarat Old Cemetery.

### **Ballarat Star (Vic. : 1865 - 1924), Thursday 20 July 1916, page 4**

#### **OBITUARY.**

The remains of the late Mr Walter Ritchie were yesterday interred in the Ballarat Old Cemetery, and despite the boisterous weather the funeral was largely attended.

The Rev. John Walker conducted the service at the house and grave. Among the floral tributes sent was one from Mrs. T. R. Cairns.

The coffin-bearers were Messrs W. Harris, A. Hocking, W. Graham, and J. Graham. The pall bearers were Messrs A. Butler, J. S. Ritchie, C. Buchan, J. McKay; J. Veal. A. Hall, J. McLeish, W. McLeish, G. Kilgower, D. Harry, J. Graham, W. Graham, J. V. Thomas, and V. Jermyn.

The funeral arrangements were in the hands of Messrs F. W. Barnes and Son (late Jordan and Tippet).

## ANN EUSTICE AND MARY JANE EUSTICE

Area J, Section 2, Row 1, Grave 17



The grave of Ann Eustice and her daughter Mary Jane, known as Ginny, has no headstone and is just gravel.

Ann is the great grandmother of Arthur Coates and her daughter, Ginny, his great aunt.

Why there isn't a headstone or why the grave is gravel is unknown - Ann's husband and other children are buried, with her parents and it has a finished grave and headstone.

Ann was born in Kenwyn in 1839 to George Hicks and his wife Jane Jenney.

The family - George and Jane, with children Elizabeth (who died in SA), Ann, Mary, Thomas and Phillippa (born at sea) arrived in SA aboard the ship *Baboo* in 1848 and came to Victoria in 1852 aboard the Brig *Champion*.

Ann married her cousin James Hicks Eustice; Mary married John Vawdrey; Thomas married Elizabeth Caddy; and Phillippa married Charles Curnow Phillips - all well known names in the Mt Pleasant area.

Ann and James had eight children - four dying as infants and one who was mute, dying in his sleep at the age of 23.

According to family members she was a midwife, a wonderful cook and seamstress.

Her husband died in 1887 and she had been a widow for 34 years when she died in 1921.

Her husband was an original Trustee of the land set aside for the Wesleyan Church at Mt Pleasant.

### **Ballarat Star (Vic. : 1865 - 1924), Tuesday 4 January 1921, page 1 OBITUARY.**

Eustice - Mrs Ann Eustice, a colonist of 67 years, and the oldest resident of Mt. Pleasant, passed away on Sunday at the ripe old age of 81 years.

Mrs Eustice for 65 years moved in and out among her neighbors on the hill and was ever a ready helper

to the distressed and needy, and as a church worker, her life was devoted to the cause.

Her remains were interred in the Old Cemetery yesterday.

There was a large attendance at the funeral, at which the Rev. T. H. Indian conducted the services both at the house and grave.

Those assembled at the home joined in the singing "Rock of Ages", and at the graveside "O God our help in ages Past."

The coffin-bearers were Messrs Geo. White, H. Vawdrey and Bert Graham (nephews) and A. E. Coates (grandson).

Accompanying the chief mourners were Messrs John Brittain, E. Jelbart, C. Growcott and R. Opie (rep. Mt. Pleasant Church): Bros. J. and T. Coates, H. and F. Ford (rep. Mt. Pleasant I.O.R.): D. Morton, P. Perry, J. Coates, J. Prout, R. Mann. C. C. Phillips and C. E. Phillips.

Messrs F. W. Barnes and Son had charge of the funeral arrangements.



## **THOMAS & JOANNA BATH**

Area F1 Section 9 Row I Grave 32

### **THOMAS BATH (1825-1901)**

Youngest son of Cornwall farmer Malachi Bath and Ann Treloar, Thomas was born at Penair, St Clement, near Truro in January 1825.

In 1849, Thomas decided to emigrate to Australia and he landed in Victoria at Point Henry, Geelong. Thomas was a butcher in Cornwall and when he arrived in Australia he conducted a butchery before turning his attention to mining.

Thomas established Ballarat's first licensed hotel known as "Bath's", a single storey building of wood and iron construction.

The hotel was later sold to Walter Craig and known as Craig's Royal Hotel.

Thomas then concentrated on his 600 acre property "Ceres" at Learmonth.

He was a shareholder in the Academy of Music in 1875, Treasurer of the Agricultural and Pastoral Society.

He owned the Saxon Paddock which he gave to the Council and is today known as City Oval.

He was Territorial Magistrate which became Justice of the Peace.

**JOANNA BATH (1824-1901)** was born Joanna Vaughan on 19th August 1824 in Herefordshire, England - parents Thomas and Susannah Vaughan. Joanna immigrated to Australia with her family in November 1850.

The Vaughan family had moved to Ballarat by 1851 and that same year Joanna married Thomas Bath in Geelong.

Joanna was reputed to be the first white woman to arrive in Ballarat.

Whether or not she was indeed the very first white woman to arrive is unclear, but she was certainly one of the earliest white women to arrive on the Ballarat goldfields.

Both Joanna and Thomas were in Ballarat at the time of the Eureka Stockade but neither took part directly.

They didn't have children.

### **CYRUS BATH RETALLACK, (1838 - 1899)**

Area EN Section 2 Grave 8

Cyrus was born in Wendron, Cornwall in 1838 to Harriet (Bath) and Simon Retallack.

He worked in his father's engineering business, before emigrating to Victoria, in 1857, aboard the Ship *Samuel Locke*,

He was contracted by the Government to undertake heavy bridge building works.

Another contract, was building a large gasometer for Ballarat Gas Company which required one hundred tons of iron.

He was shareholder in the Enterprise Mine, later known as the Llamberris Mine.

He drew the plans for his own home "Carn Brae", in Mair Street (now ACU) and the Union Hotel.

He assisted in erecting the tower of St Peter's Church of England in 1879.

He was a member of the Ballarat City Council, the Ballarat Fine Arts Gallery, the Benevolent Asylum Committee and a JP.

He married Elfreda Bennett Thomas in 1868, at St Peters Anglican Church in Sturt Street, and they had a large family.



Cyrus died in 1899 in Ballarat and Elfreda in 1921 in St Kilda.



### **ST PIRAN'S DAY THANKSGIVING SERVICE**

On Sunday 1st March, the Skipton Street Uniting Church Congregation welcomed members from the Ballarat Branch to a service celebrating their Cornish heritage.

The service was led by Rev. Keith Lanyon, our Chairperson, with contributions from CAV Members Les George, Wendy Benoit and Robyn Coates.

The Church musicians adapted their music to Cornish tunes, including Trelawney, Hail to the Homeland and the Furry Dance with one of the hymns sung to the tune Sennen Cove.

As part of his address, Keith spoke about Cornish local preacher Billy Bray (see below).

Following the service and morning tea with congregational members, we joined them for lunch at the Flying Horse Bistro, in Redan.

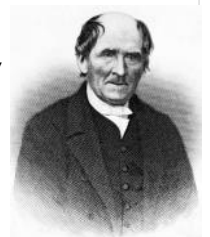


### **BILLY BRAY**

William Trewartha Bray (1st June 1794 – 25th May 1868), known as Billy Bray, was a Cornish preacher.

Billy Bray was born in Twelveheads, a small hamlet east of St Day, between Redruth and Truro.

He was the eldest of the children born to William Bray, a miner, and his wife Ann



Trewartha, who came from Gwennap. He was baptized at Gwennap on 22nd August 1794.

His father, William Bray, died when his children were young, and they were cared for by their grandfather - supposedly he and Billy's father were pious Methodists.

After leaving school, Billy Bray worked as a miner in Cornwall and for seven years in Tavistock in Devon; during this time, he was a drunkard prone to riotous behavior.

In 1821, he married (Mary) Joanna Barrett, a lapsed Methodist, and they eventually had seven children. In 1823, he had a close escape from a mining accident and later said that he was converted in November of that year by reading John Bunyan's 'Visions of Heaven and Hell'.

He became attached to a group of Methodists known as the Bible Christians and became a well-known but unconventional preacher, his sermons being enlivened by spontaneous outbursts of singing and dancing.

Bray did not restrict his activities to preaching, raising two orphans with his children, and generously giving help to other people.

He also raised enough funds to build three Methodist chapels, one in his home village of Twelveheads, one at Carharrack, and one—nicknamed 'Three Eyes' chapel because of its three windows - at nearby Kerley Downs.

Bray died in 1868 and is buried at the Saint Michael and All Angels parish church in Baldhu, where a granite obelisk marks his grave.

In 1984, the 'Three Eyes' chapel, the only one of the three he built that is still standing, was dedicated to his memory.



Information from Wikipedia and Ancestry

## THE CAUSES OF METHODIST GROWTH

By Bernard Deacon

<https://bernarddeacon.com/cornish-methodism-or-methodism-in-cornwall/the-causes-of-methodist-growth/>

The early and rapid growth of Methodism in Cornwall has traditionally been explained as a result of the varying combination of two factors.

The first was a spiritually dormant and corrupt Anglican church.

The second was industrial and social change.

Sometimes, reinforcing the first factor, it's suggested that the latent Celticity of the Cornish caused them to turn away from the English church at the first opportunity that presented itself, their collective memory still smarting from the Church's role in the disastrous Prayer Book Rising of 1549.

Unfortunately, those keen on this explanation also have to explain the support for that same alien institution during the century between the sixteenth and the eighteenth.

Then, thousands of Cornishmen fought, and died, in defence of an Anglo-Scots monarch and the Church of England in the British wars of the 1640s.

Moreover, there had been an opportunity to join nonconformist sects in the 1650s and afterwards but, while Cornish support for old dissent (Quakers, Congregationalists, Baptists) was not inconsiderable in the 1680s, it had faded away by the early 1700s.

Nonetheless, both old religious torpor and new industrial energy can explain the rise of Methodism in Cornwall.

But to them we must also add the specific appeal of Wesley's message.

The Church of England was failing in Cornwall by the 1770s. Numbers of communicants in that decade were very low in some parishes and this decline did not bottom out until the 1820s.

Formerly, the finger of blame for this state of affairs was pointed at its non-resident and distinctly unsaintly clergy.

They subcontracted out the business of caring for parishioners to underpaid and incompetent vicars, while preferring to spend their time eating, drinking, chasing after foxes and in general hobnobbing with the landed gentry (to whom many of them were closely related in any case).

Yet, research indicates no connection between

attendance at Anglican communion in the late eighteenth century and non-residence. Furthermore, energetic and evangelical churchmen were not unknown in Cornwall. Thomson and Bennet in north east Cornwall and Samuel Walker at Truro were examples.

Although the Anglican church in eighteenth century Cornwall remains under-researched, it does not appear much worse than anywhere else. Instead of the personal failings of its clergy, we should perhaps look to longer-term structural factors and the impact of social change on the Anglican Church for the reasons it failed to compete with Methodism.

Parishes in Cornwall were large, much larger than the norm in lowland England. This, plus the dispersed settlement pattern, had produced the lonely rural churchtown with a handful of cottages typical of many Cornish parishes.

As investment in deep copper mining began to transform the landscape in the 1730s new villages sprang up to house the labour force.

Very often, these were well away from the parish church and exacerbated that remoteness from the habitations of the people first created in medieval times.

Think of Four Lanes and Wendron, or St Day and Gwennap, Perranporth and Perranzabuloe, Leedstown or Praze and Crowan, Chacewater and Kea/Kenwyn.

Even when a substantial churchtown existed, as at St Just in Penwith, industrialization reshaped the population geography, adding villages like Pendeen and Boscaswell, a long walk from the church.

These new mining villages meant the parish clergy found it even more difficult to exercise moral oversight and control over their parishioners. In addition, gentry were relatively thin on the ground in Cornwall, to some extent squeezed out by the Duchy of Cornwall's manors.

Moreover, relatively secure tenancies and the 'independent' smallholder-tinner had produced a tradition of social independence that countered the influence of squire and parson, especially in west and mid Cornwall, even before the 1740s.

After that date, the rise of new money and families like the Lemons, Williamses and Bolithos, continued to unsettle the social hierarchy and ensured that social deference could never be taken for granted.

Industrialization added another tension to this mix.

On the one hand, as we have seen, it made it even more difficult for the Church of England to exert control over strong-willed local communities. But at the same time, it also eroded the 'independence' of those same communities.

Mining districts felt this process first.

The more intensively capitalised copper mining was of necessity locked into global markets.

As a consequence, external events could cause sudden and inexplicable price changes and lead to unpredictable economic times.

At the same time the mines' demand for labour encouraged early marriage and large families.

But this in turn meant population growth began in the mid-eighteenth century to increase competition for smallholdings.

As a result more families had to rely on the more uncertain source of income from their labour at the mines.

In short, economic structures in Cornwall were being externalized, reacting to decisions made within the community.

Yet industrialization remained rural.

The structures of the mining industry retained some aspects that echoed former times (for example its payment system, subcontracting, family work-groups).

Moreover, everyday life in mining villages, its cottage basis and the customs of community life, seemed little changed.

Early, rural industrialization had avoided the more traumatic change associated with the later growth of the textile and coal mining industries in other regions.

However, although traditional life may have looked familiar in the mid and late eighteenth century it was steadily being hollowed out.

It was in this context that Wesley's message arrived and found fertile ground. His message was simple. It assured people that redemption was open to all and anyone with sufficient faith could be saved.

This was the news that was energetically propagated by charismatic preachers, many of them local men and some at first women, who spoke the Cornu-English dialect of the people and arose from the people.

Moreover, a flexible, adaptable organizational framework of classes and bands, grouped into societies, soon created a vigorous Methodist community that paralleled that of the Church of

England, but one that was both bottom-up and much more participatory.

Cornish historians such as John Rowe and John Rule saw Methodism as functioning to smooth the onset of industrialization.

It did this either by providing a dynamic new faith more suited to the entrepreneurial spirit of the times and to mine captains, investors and inventors. Or it imposed quietist values of self-discipline and patience in the face of suffering in the expectation of the joys to come in the next world, values that dissolved class antagonisms. There is something in this.

But other historians of Cornish Methodism, notably David Luker, point out how this underestimates Methodism's popular appeal, particularly in the eighteenth century.

According to Luker, for the poor Methodism did not principally legitimate 'respectable' or middle class values; it legitimated the morality and structures of 'traditional' Cornish society. It upheld and validated the cottage as a socio-economic unit in the face of the changes being wreaked by an external modernity.

This role is perhaps underlined by the fact that the majority of those who joined early Methodist societies in Cornwall were women.

Overall, Methodism appealed to a conservatism of the commons, seemingly justifying a way of life increasingly under pressure from economic change, just as the rituals of the Anglican church appealed to the conservatism of the propertied classes.

This is why Methodism grew earliest and fastest in those districts where mining was present, in large parishes, in areas of dispersed settlement out of the reach of a socially enfeebled gentry, and in 'unimproved' agricultural districts.

### BACK ROADS - ABC TV

Last year at Kernewek Lowender, the Back Roads crew were filming.

The program filmed, on the Copper Coast, is due to be aired on **Thursday 2nd April at 8.00 pm** but is now available on ABC iview

<https://iview.abc.net.au/show/back-roads>



### TOWEDNACK CUCKOO FEAST

The parish feast takes place on the nearest Sunday to 28th April.

It happened in very early times, when winters extended further into the spring than they now do, that one of the old inhabitants resolved to be jovial, notwithstanding the inclemency of the season.

So he invited all his neighbours, and to warm his house he placed on the burning faggots the stump of a tree. It began to blaze, and, inspired by the warmth and light, they began to sing and drink ; when, lo! with a whiz and a whir, out flew a bird from the hollow in the stump, crying, *Cuckoo ! cuckoo !*

The bird was caught and kept by the farmer, and he and his friends resolved to renew the festal meeting every year at this date, and to call it their "cuckoo feast."

Previous to this event Towednack had no "feasten Sunday," which made this parish a singular exception to the rule in Cornwall.

This feast is sometimes called "crowder" feast, because the fiddler formed a procession at the church door, and led the people through the village to some tune on his "crowd."

### TO CHOOSE A WIFE

ASCERTAIN the day of the young woman's birth, and refer to the last chapter of Proverbs. Each verse from the 1st to 31st is supposed to indicate, either directly or indirectly, the character of the woman.



### THE MAGPIE.

One is a sign of anger,  
Two is a sign of mirth,  
Three is a sign of a wedding,  
Four is a sign of birth

A scolding woman is called a magpie. Whenever you see a magpie, take off your hat to it; this will turn away the anger.

All the above taken from - *Drolls, Traditions and Superstitions of Old Cornwall* - Collected and edited by Robert Hunt in 1908