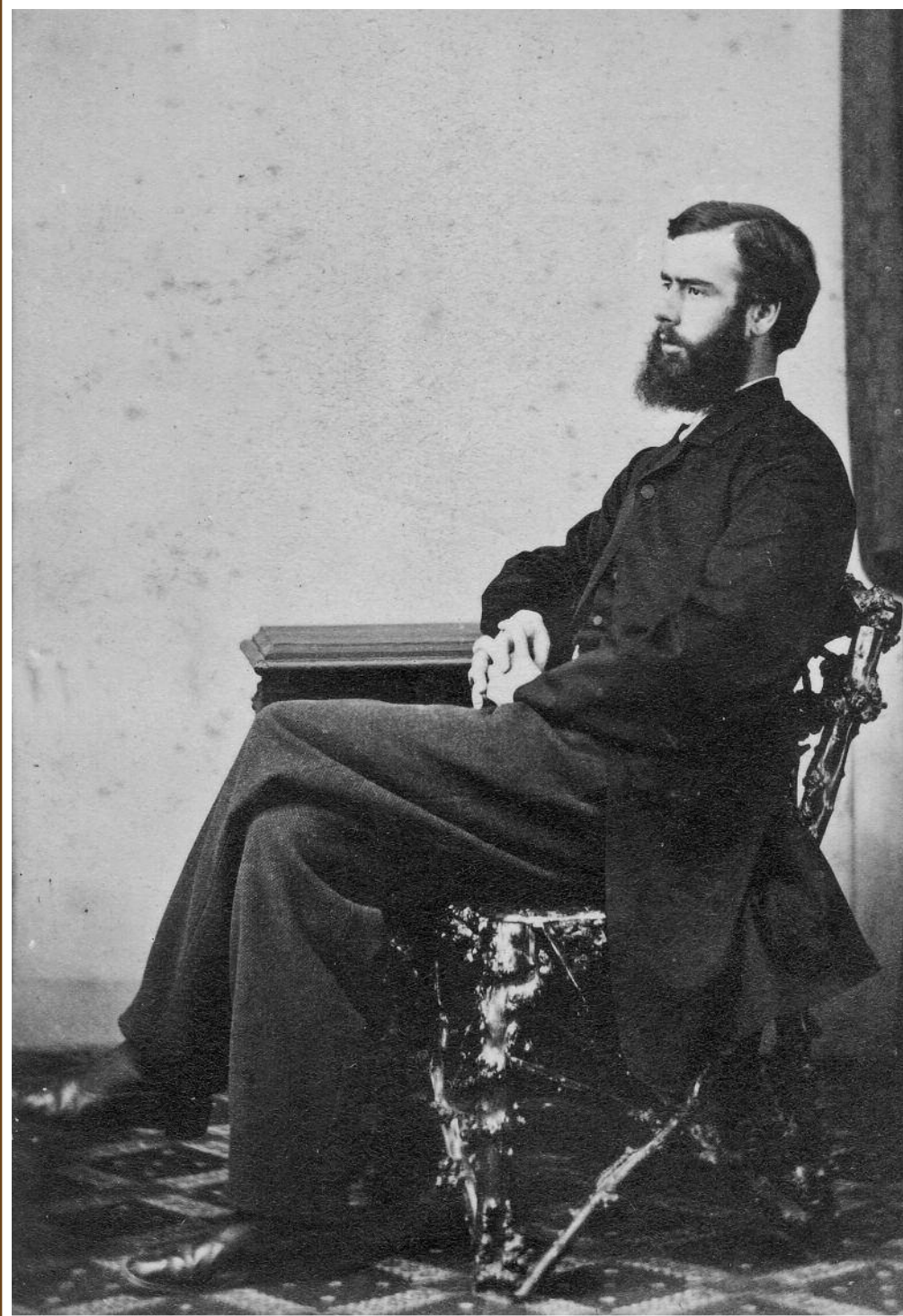


THE
Journal
OF
THE KILVERT SOCIETY



THE KILVERT SOCIETY

*Founded in 1948 to foster an interest in the Reverend Francis Kilvert,
his work, his Diary and the countryside he loved*

Registered Charity No. 1103815

www.thekilvertsociety.org.uk

President

Ronald Blythe FRSL

Vice-Presidents

Mrs S Hooper, Mr A L Le Quesne

Hon Life Members

Miss M R Mumford, Mrs M M Hurlbutt, Mrs T Williams, Mr J Palmer, Dr W Mom Lockwood, Mr J Hughes-Hallett

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Hon Editor of the *Journal*: Vacant

Website: www.thekilvertsociety.org.uk

The Treasurer would like to thank all who responded to his appeal to change their standing orders to the new subscription rates. There are still a few members yet to make the change.

Contributions to the *Journal* should be sent to the Hon Secretary by post or email. Address above
Deadlines: 1st January and 1st July

Dates for your diary

All teas and pub lunches must be pre-booked with the Secretary by post or email (jeanbrimson@hotmail.com)

Friday 21 April 7.00pm

AGM at the Bishop's Palace, Hereford.
Speaker: Nancy Lavin-Albert from the Hay Castle Trust.

Saturday 22 April

At Hedley Lodge, Belmont Abbey.
10.00 for 10.30am: Seminars.
John Toman will speak on 'Missions, Medicine, and Military Men: the Kilverts and British India.'
Alan Brimson will present further photographic revelations from our friends in Australia.

Kilvert Society Annual Dinner. 6.30 for 7.00pm same venue.

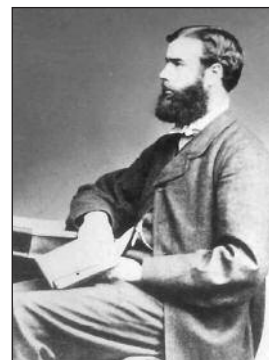
Saturday 24 June

Visit to Peterchurch.
Details to follow in the June *Newsletter*

Saturday 23 September

Visit to Hartlebury Castle.
Details to follow in the June *Newsletter*

If you are on email please help us to cut postage costs by sending your e-address to the Secretary at jeanbrimson@hotmail.com



Front cover: Spot the difference! Not the usual portrait of Frank but a 'new' one from the Lawler-Carpenter-Maltby Collection (see p12)

Back cover: This way to the Kilvert parishes. Photo: Alan Brimson

From the Acting Editor

When in mid-2015 Charles Boase suddenly resigned as editor of the *Journal* (issue 41 would be his last) with no successor in view, the Society was left in a difficult situation. Urgent appeals for a replacement were vain and eventually, with a certain reluctance, I agreed to put together issue 42 for the following March, to allow more time for a volunteer to come forward – alas, however, still with no result. Here I am then having edited numbers 42, 43 and now this one and left with the feeling that this arrangement could go on and on until I finally slump beneath the editorial desk.

I gave up the editorship in March 2010 for a variety of reasons and the seven years that have passed since then have only brought those reasons into greater prominence. Hence I had warned the Committee that number 44 would be my final edition.

So what of the future of the *Journal*? Since, from among the membership no one seems (yet?!) to be itching to become the new editor, it seems likely that, regrettably, *The Journal of the Kilvert Society* will cease to exist. It appears that, at best, we shall have to revert to a Newsletter* which it was before becoming the *Journal* in February 2000.

I am especially saddened therefore that this present situation has come to pass and that I can offer no solution, except the above; any other now lies with the membership. I very much hope that a new editor will quickly emerge to carry the *KSJ* forward; its continuance is central, it is, after all, the only contact which most members have with the Society.

Finally, I must record my indebtedness to Alan and Jean Brimson and Val Dixon for their printing and technological support, it would not have been possible to assemble the last three *Journals* without their willing help – nor indeed without that of Jon Clucas who is still toiling away at the ‘screen-face’ of the Warwick Printing Company. His valued advice, impressive compositional skills and above all his patience have been a great comfort to me! Thank you all.

Jeff Marshall

*For reasons of space a number of articles destined for this *Journal* have had to be held over. It is hoped that these can be published, perhaps one at a time, attached to the Newsletters (if such is the remedy) which will otherwise be confined to reporting the day-to-day activities of the Society.

From the Chairman

I have recently read about the early life of the diarist Samuel Pepys and how his experiences influenced his career and his writing. He, like Kilvert, felt the need to keep a diary. Perhaps his main reason was to understand himself and to keep a record of the turbulent and interesting times he lived in. Kilvert tells us that he hardly understood why he kept a daily record of his life except to express his wonder at the world about him.

Pepys lived in times of political and religious upheaval. He witnessed the English Civil War and the restoration of the Monarchy. To begin with he was a Republican but later became a supporter of the Monarchy. By ability, hard work and charm he rose from humble beginnings (the son of a tailor) to be a civil servant of the highest rank, responsible for re-organising the English Navy. Both King Charles II and King James II and many members of the Court became personal friends. His diary entries

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Society publications and other recommended books about Francis Kilvert

are candid and he writes in the most intimate detail about his relationship with his wife and his dalliances with other women. He examines his own thoughts and behaviour from the viewpoint of an experienced, complex and honest man. His writing is often introspective and frequently humorous. We meet the man, warts and all.

Kilvert is the master of cameos, of the natural world and of the rural poor. He is adept at painting pen portraits of family and friends. However, he is often restrained about his deeper thoughts and actions. His writings reflect the mores of the Victorian age, his faith and belief as a priest. He lived in age of political stability and of social conformity, a supporter of the status quo and of the Monarchy.

Both diarists kept their writing secret and neither diary became known until after their death. Pepys, of course, wrote in code. Much of what he had to say about the Court and the Navy was not for public consumption. Pepys' position made him privy to much that could have caused him serious trouble if his views had become public. Kilvert had no such problems and if only we had the whole diary we might have had a clearer window into Kilvert's soul. It is a source of continuing frustration that there is so much more we might have learned about all aspects of Kilvert as son, priest and husband.

From the Secretary

The Society's year of activities will have already got under way with our visit to Malmesbury by the time this *Journal* drops through your letterbox.

The most important event in the Society's calendar is the AGM, Seminar and Annual Dinner on Friday and Saturday 21 and 22 April.

On the Friday the AGM will be at the usual venue, the Bishop's Palace, Hereford at 7.00pm. We endeavour to clear the business of the evening in a timely manner and after our buffet supper we will be addressed by Nancy Lavin-Albert of the Hay Castle Trust.

This year we have a change of venue for our Saturday morning Seminar and, for the evening, the Society's annual dinner. We will gather at Hedley Lodge, Belmont Abbey, Hereford. This change in venue is in the hope that it will be more convenient and that the membership will support the weekend with a good attendance. Please see and return the enclosed booking form for the weekend's events. The committee looks forward to a bumper turnout of members! Please support it wherever possible.



An unusual view of St Andrew's, Bredwardine

Photo: Alan Brimson

The Annual General Meeting of the Kilvert Society will be held in the Great Hall of the Bishop's Palace, Hereford on Friday 21 April, 2017 at 7.00 pm

Agenda

1. Welcome to Members.
2. Secretary's Announcements.
3. Apologies.
4. Minutes of AGM of 22 April 2016.
5. Matters Arising.
6. Obituaries.
7. Chairman's Remarks.
8. Financial Report.
9. Election of Officers.

i) Existing Officers offering themselves for re-election

Chairman	Mr D Elvins
Hon Vice Chairman	Mr M Sharp
Hon Treasurer	Mr R Weston
Hon Auditor	Mr J Wilks
Hon Membership Secretary	Mrs S Rose
Hon Publications Manager	Mr C Dixon
Hon Secretary	Mr A Brimson

The following are ex-officio Officers

Hon Archivist	Mr C Dixon
Hon Editor of the Journal	Vacant
Hon Minutes Secretary	Mrs M Elvins

ii) Existing Committee (in addition to the above Officers)

- iii)** Mrs J Brimson, Mrs V J Dixon,
Mr C Boase, Mr R Graves, Mr E J Hall, Mr C J Marshall, Mr M J Reynolds, Mr M Rose.
The existing Committee offer themselves for re-election.

- iv)** Nominations for members of the Committee:
Two or more members may nominate one or more members (with their consent) who are eligible, either as officers or ordinary Committee Members. Such nominations shall be delivered to the Hon Secretary not less than 30 days before the date of the AGM.

10. Any other business previously notified to the Secretary.

End of AGM

INTERVAL

Society publications on sale

Refreshments (at £4.50 per head payable on the night) will be provided by Sue and Mike Rose, members of the Committee.

A talk to be given by Nancy Lavin-Albert from the Hay Castle Trust.

Vote of Thanks

Close of meeting

Alan Brimson
Hon Secretary

For information only

President

Dr Ronald Blythe FRSL

Vice-Presidents

Mrs S Hooper, Mr A L Le Quesne

Hon Life Members

Miss M R Mumford, Mrs M M Hurlbutt, Mrs T Williams, Mr J Palmer, Dr W Mom Lockwood, Mr J Hughes-Hallett

THE KILVERT SOCIETY: Charity Registration No: 1103815

Statement of Accounts for the Year ending 31st December 2016

<u>INCOME</u>	<u>2016</u>	<u>2015</u>
Subscriptions	£4,019.53	£4,287.99
Donations	£343.00	£293.00
Gift Aid	£867.50	£1,825.06
AGM Income	£173.00	£215.00
Publication Sales	£515.80	£559.60
Events	£585.00	£797.00
Interest	£25.48	£30.59
Transfers		£3,000.00
Unpaid cheque		£9.00
Legacy	£100.00	
	<u>£6,629.31</u>	<u>£11,017.24</u>

<u>EXPENDITURE</u>		
Grants & Subscriptions	£915.00	£1,465.00
Monuments & Collections	£80.00	£1,425.00
Postage, Stationery, Phone	£449.89	£612.66
Printing	£27.75	£433.55
Journal	£2,837.82	£3,204.70
Insurance	£157.00	£152.00
Events	£600.00	£760.61
AGM Expenses	£845.83	£601.64
Website	£316.80	£827.03
Transfer		£3,000.00
Unpaid cheque		£9.00
Publication Purchase		£400.00
Committee Expenses	£85.00	
	<u>£6,315.09</u>	<u>£12,891.19</u>

<u>ASSETS</u>		
Balance Lloyds	£1,744.41	£1,237.92
Balance Lloyds Reserve Fund	£15.11	£232.83
Nationwide Building Society	<u>£12,006.75</u>	<u>£11,981.30</u>
		£13,452.05
Excess Income over Expenditure		£314.22
	<u>£13,766.27</u>	<u>£13,766.27</u>

Richard Weston, Honorary Treasurer

Auditor's Certificate

I have examined the foregoing income and expenditure account with the relevant records and certify it to be correct and in accordance therewith.

John Wilks, Honorary Auditor

MINUTES OF THE ANNUAL GENERAL MEETING OF THE KILVERT SOCIETY

HELD AT THE BISHOP'S PALACE, HEREFORD
ON FRIDAY 22 APRIL 2016 AT 7.00 pm

The Chairman, David Elvins, welcomed 42 members to the meeting.

1. APOLOGIES:

Apologies for absence were received from:

Sheila and Francis Hooper (Hassocks, Sussex), David Leron (Cardiff) and John Toman (Bristol).

2. SECRETARY'S ANNOUNCEMENTS:

The Secretary requested those present to sign the attendance book which would be circulated. He reminded members that the buffet would be served following the meeting (£4.50) and that after the interval Mr Tim Bridges (Church Buildings Support Officer for the Diocese) would speak on The Churches of Herefordshire. He said that the Saturday seminars (10.30 am) and the annual dinner (6.30 for 7.00 pm) would take place at the Radnorshire Arms, Presteigne.

3. MINUTES:

The minutes of the AGM of 24 April 2015 which had been circulated with the March Journal were taken as read, (acceptance having been proposed by Michael Sharp and seconded by Val Dixon) were carried and signed by the Chairman as a true record. There were no matters arising.

4. OBITUARIES:

The names of those members (6) whose death had been notified since last year's AGM were read out and members stood in silence as a tribute to their memory. The list of names is attached, see Minutes file.

5. CHAIRMAN'S REMARKS:

The Chairman was pleased to report on another successful year for the Society and he began by reviewing the events of the previous twelve months:

On 25 April, the weekend of the 2015 AGM, the new Kilvert Memorial Gates at Bredwardine were dedicated and blessed by the Rector, the Rev Anand Sodadasi. In June members had enjoyed a visit to Bulkington, Wiltshire where Kilvert's father spent several happy years as curate at St Leonard's. The visit was blessed by 'Kilvert weather' and afternoon tea was kindly provided by committee members Sue and Mike Rose at their home.

On 28 September about 30 members met at Kinnersley. Tea and coffee to accompany a picnic lunch were kindly provided by Janet Greenfield at her home, the former rectory. This was followed by a guided tour of the Castle and tea. On the following day a service was held at the church, again with tea afterwards at the rectory, thanks to Janet and James Greenfield.

On the first Wednesday in March of this year he and Alan Brimson had led a visit to Oxford. This time the weather was poor with heavy showers and a high wind, however about 30 members attended. In the morning the group retraced the steps of Kilvert and Mayhew on 25 May 1876 (Ascension Day) visiting several colleges. In the afternoon there was a visit to St Barnabas Church, Jericho. Tea was kindly provided by the Church authorities and the day ended with a canal-side walk back to the city centre.

Other items: The editor of the *Journal*, Charles Boase, had resigned his post in 2015 and on behalf of the membership the Chairman thanked Charles for all his hard work. Jeff Marshall, the former editor, had taken over the role temporarily until a new editor could be found. He especially thanked Jeff who was doing a sterling job. He also wished to thank the officers and committee for their hard work throughout the year and, in particular, the Secretary Alan Brimson for his dedicated work in the interests of the Society.

6. FINANCIAL REPORT:

The balance sheet for the year was circulated to those present. The Treasurer reported on a year, where, owing to a number of major projects expenditure had exceeded income.

Income: The income from subscriptions was slightly lower but Gift Aid showed a healthy increase, explained by the fact that it represented two-years' worth – the 2014 claim had arrived too late.

Expenditure: Excess of expenditure over income was the result of three large but worthwhile projects: the new gates at Bredwardine; a donation to the repair of the roof at Langley Burrell Church and the purchase of 3-volume Diaries from O'Donoghue books. Printing: The sum of £433 represented the cost of the photo album which in future would be printed on demand. The cost of the *Journal* had remained more or less steady; the small increase represented the rise in postal charges, ever a problem. Future despatch of the *Journal* directly from the printers was being investigated which would produce some savings. Website: the high cost of the website (£827) was one the Society would have to bear if the site was to be kept up-to-date.

The Chairman requested the adoption of the accounts which was proposed by Marjorie Elvins and seconded by Sue Sharp. Carried. There were no questions. The Chairman thanked the Treasurer and the Hon. Auditor, John Wilks.

7. ELECTION OF OFFICERS:

All the present officers offered themselves for re-election and a proposal by Geoff Collins, seconded by Charles Weston to the effect that they be re-elected en bloc was carried nem. con.

A similar proposal by Pam Marshall, seconded by John Oliver that the present committee by re-elected en bloc was also carried nem. con.

There were five nominations for the five vacancies on the committee. Viz:

Mrs Jean Brimson (nominated by Charles Weston, seconded by Maureen Weston)

Mrs Marjorie Elvins (nominated by Ann Dean, seconded by Howard Dean)

Mr Charles Boase (nominated by Mary Boase, seconded by David Hepworth)

Mr Rob Graves (nominated by Mary Boase, seconded by Karen Graves)

Mr David Leron (nominated by Mary Boase, seconded by Charles Boase)

All were unopposed so no election was necessary.

8. ANY OTHER BUSINESS:

a) The Secretary spoke briefly about the continuing problem of the dual centres for the AGM weekend. He requested a show of hands to indicate whether members would be more likely to attend the weekend if it were Hereford based. The result showed a majority in favour and the matter would be discussed at the next committee meeting on 4 May. He repeated his request that members who had not already done so should pass him their email address.

b) Sue Sharp gave notice of a celebratory tea for the Queen's 90th birthday at Kinnersley Castle on 14 May, 3.00 – 5.30 pm the cost of £15 would go towards the maintenance of Kinnersley Castle and Church.

There being no further business the meeting closed at 7.28 pm.

EXCURSION

Alan Brimson remembers our September 2016 visit to Bredwardine

The problem with an event on all too familiar ground is to make it interesting, this I think we succeeded in so doing.

Thirty or so happy pilgrims congregated in the Church of St Andrew Bredwardine, for our picnic lunch, following which we gathered at the graveside and paid our respects to Francis Kilvert and surmised at the motives of the Newton sisters being interred either side of him, to the exclusion of his wife Elizabeth Anne.



The Pilgrims

Photo: Ann Dean

Close by we came upon the resting place of 'Little Davie' and the Diary entries for 24 and 25 December 1878 were read. I must admit these two entries I find the most moving of the entire Diary. It was all too easy to imagine the scene at the graveside on that stormy, snowy Christmas day. Close by lay his parents David Davies, the shepherd and his wife Margaret.

Our party now passed through the Kilvert memorial gates, recently restored by the Society, turning left we followed the



Alan reads at the graveside of Little Davie

Photo: Ann Dean

green lane to the graveyard extension, to gather in the far corner at the grave of Elizabeth Anne Kilvert née Rowland. I always sense there is a lot of sympathy by members of the Society for her plight. Having survived her husband by 32 years, she returned annually to tend his grave only to be buried as far away from her husband as was possible, which saddened us all. Margaret Collins and Mary Steele both elaborated on the whys and wherefores of the situation with the suggestion perhaps that if she could not be buried alongside her husband, she might want to be as far away as possible from the Newton sisters!

We returned to the drive approaching the Church and entered, through a gate on the left into an orchard. The trees were full of bright red apples awaiting harvesting. The temptation was to do a bit of 'scrumping' but these were cider apples so a bite would have been disappointing. Having passed through the orchard we arrived outside the Red Lion Inn. Here the Diary entry for Friday 23 August 1878 was read and we tried to determine exactly which window Kilvert smashed on that dark night. 'What a story could be made out of this circumstantial evidence. The clergyman of the parish having dined is seen walking about in the dark with a young lady. He then goes to the public house and breaks the bar window'!!

Crossing the lane we entered the grounds (with permission) of what was known as *The Cottage*, a quite substantial property, the home of the Newton sisters where Kilvert was a frequent guest.

Here we had three readings (iii) 356, (iii) 443 and (iii) 351.

Taking the steep lane up from the village we paused at a farm gate where the farmer and his wife introduced us to their pair of alpacas who, however, were wary of the group of interlopers peering at them over the field gate.

Our next port of call was the old village school, now a private dwelling. Whilst we hesitated at the entrance, Ann Dean strode forth banged on the door, and sought permission to enter the grounds. The lady of the house obliged and we all wandered around what must have been quite a large playground that surrounded the property, now partly overgrown.

This completed our visit. We all returned to the Church for tea, biscuits and cake provided by Charlotte Sellars, churchwarden. Although I say it myself: quite a successful day!



The School

Photo: Ann Dean

FEATURES

Scoop!

The Secretary receives an astonishing e-mail

In December 2015, I received, out of the blue, the astonishing e-mail below. The Society has received a whole host of new Kilvert family photographs, some of which you will see in this edition and a fuller presentation will be made at the AGM seminar. We are most grateful for permission from Norm. Lawler, Anne Carpenter of Springsure, Queensland, Australia and Evan Maltby of Perth, Western Australia, great-great-grandchildren of Sarah Matilda Griffith (née Coleman). They are the current custodians of the photographs and have kindly given us permission to reproduce some of them in the Journal.

Dear Alan,

I am writing to you in relation to your position in the Kilvert Society. I have been doing family history research into my maternal grandmother's ancestors and have known for some time that I and a number of other relatives here in Australia are related to the Rev Robert Francis "Frank" Kilvert, the diarist.

Our relationship to Kilvert is as first cousins three times removed (i.e. three generations separate us all from the Diarist), except for one who is a first cousin twice removed. Basically our collective relationship is through our great-great-grandmother who was Sarah Matilda Coleman, the younger sister of Kilvert's mother, Thermuthis Coleman.

The reason I am writing to you is that I have no identified photo of either Sarah Matilda Coleman or her husband John Herbert Griffith* and am wondering if the Kilvert Society has any photos from this period and whether there may be one of Sarah or John Herbert Griffith which you would be prepared to share in electronic form?

Sarah was married to John Herbert Griffith in 1846 by her brother-in-law Rev Robert Kilvert (the diarist's father). I believe my great-great-grandparents were known to the diarist as his Uncle Herbert and Aunt Sarah in Brighton (after they returned from Canada). John Herbert and Sarah had two sons, Herbert and Sydney, who both emigrated to Australia when they were 17 years old, in 1865 and 1867 respectively. Sydney never married, but Herbert had a family of five girls and three boys. Herbert Griffith is our collective great-grandfather.

I have to admit that the Kilverts *et al* were not a priority in my family research. Naturally my priority was and still is the Griffith family, although I am now forced to reconsider the importance of Sarah's side of the family. This is because I have been handed about 100 photos from 1859 through to 1899 by a cousin and I agreed to electronically scan, identify and document the photos. Essentially these photos were sent by Sarah from Brighton to her sons in Australia until she died in 1901, and so nearly all have been described in some way on the back by Sarah.

So far I have catalogued 53 photos which covers Sarah's side of the family and includes:

- members of the Ashe family of Langley House, Langley Burrell
- members of the Coleman family (except Thermuthis and Sarah) and their families including:
- the Brown family
- all of the Kilvert family (including the diarist) and their families including:
 - the Smith family
 - the Wyndowe family
 - the Pitcairn family

This is still a work in progress with the remaining photos to be processed being mostly of some of John Herbert Griffith's father, Rev Dr Charles Tapp Griffith's siblings and some of John Herbert's siblings and families.

I think that just about summarises the context of this email.

And of course, would you be interested in seeing a copy of the draft document cataloguing the first 53 photos as described above?

If I don't hear back from you before the big day, best wishes to you and your family for Christmas and the New Year.

Regards,

Norm Lawler

Great-great-grandson of Sarah Matilda Griffith (née Coleman)

*Photos of Sarah and John were subsequently discovered in the collection of Evan Maltby (see the postscript to Norm's Introduction on page 8).

The annotations to the photographs are an edited version of those provided by Norm Lawler and the numbers are those from the family's catalogue.

Norm Lawler introduces the collection of family photographs, a selection of which appears in the following pages

John Herbert and Sarah Matilda Griffith were my great-great-grandparents. Their eldest son, Herbert Griffith, who travelled to Queensland Australia in 1865 was my great-grandfather. His sixth child, Frances Margaret Travers (née Griffith) was my maternal grandmother.

While researching the family history of my Griffith ancestors, it became obvious that there seemed to be a total lack of any photographs of people I was researching. The genealogy gods were sitting on my shoulder when I asked my cousin, Anne Carpenter of Springsure, Queensland, Australia, if she had any photos of the Griffith family. She said she'd 'have a look', and a few days later handed me a large wooden box full of simply amazing old photos. While she did not know who they were or where they fitted into the family, clearly they were English and so likely to be connected with the Griffith family.

In total, Anne had found about 130 photos dating from 1859 through to about 1935. Most were taken in England (there being about 100 Carte de Visite (CDV) type photos covering the period 1859 to 1899) and the remainder were post-1920 photos of related families from Barcaldine, Queensland.

Miraculously, almost all the photos had been written on in ink on the back, sometimes specifically naming the person, while other times providing just enough information to identify the person and their place in the family tree.

Understanding who wrote on the backs of the photos and why, provided a poignant reminder of one Griffiths family split between England and Australia in the latter half of the nineteenth century. Almost all the photos written on were inscribed by Sarah Matilda Griffith (née Coleman), wife of John Herbert Griffith of Brighton, Sussex, England. She then mailed them to her only two sons, Herbert and Sydney Griffith, who had each migrated to Queensland Australia in 1865 and 1867 respectively at the age of 17 years.

It seems clear to me that Sarah, as a mother, was using these photos to keep her boys in Australia informed about and connected with all their relatives in England. This is backed up by the fact that the writing on the photos describes the subjects in terms of their relationship to her boys, for example 'your aunt', 'your cousin', 'your grandpapa's' etc. Sarah was a prolific letter writer to Herbert and Sydney (as evidenced by the unclaimed mail registers in Queensland of that time) up until her death in 1901.

Unsurprisingly, a large number of the photos are of Sarah's direct relatives, from the Ashe, Coleman, Brown, Kilvert, Smith, Wyndowe, and Pitcairn families. Luckily there are also quite a lot of Sarah's in-laws, the Griffith and Rowlandson etc. families. I have created this stand-alone document to simply electronically record (and safeguard) the photos and document as many details as I can find of the subjects in the photos.

With no identified photo of Sarah herself, for me personally, these photos represent Sarah and her social context in last half of nineteenth century England (a photo of Sarah was subsequently discovered later in the album of Evan Maltby –see postscript below). They represent the families and individuals she was interested in and maintained social contact with, given her own children were on the far side of the world and existed only in letters. I do wonder how often her boys wrote back to her given their rather nomadic existence in colonial Queensland, Australia.

Norm Lawler

Great-great-grandson of John Herbert Griffith and Sarah Matilda (née Coleman)
November 2015.

Postscript to the above

The research of the subjects in the photos has proved to be far more time consuming than I had originally expected, especially with lengthy interruptions due to extended travel overseas and other family events. As a result I have decided to create two documents. This document covers the photos associated with Sarah Matilda's side of the family while a second (to be completed) addresses the photos related to the Griffith family. When it is all done, I will look to merge them back into one final document/catalogue of the photos posted out to Australia by Sarah Matilda Griffith.

In the course of this research, I spoke to another cousin, Evan Maltby of Perth, Western Australia and discovered that he had a very old photo album which contained an additional 18 CDV photographs. Amazingly they included a number of photos of both John Herbert and Sarah Matilda Griffith as well as other Griffith family members. Again, most had been inscribed on the reverse by Sarah Matilda Griffith.

Norm Lawler

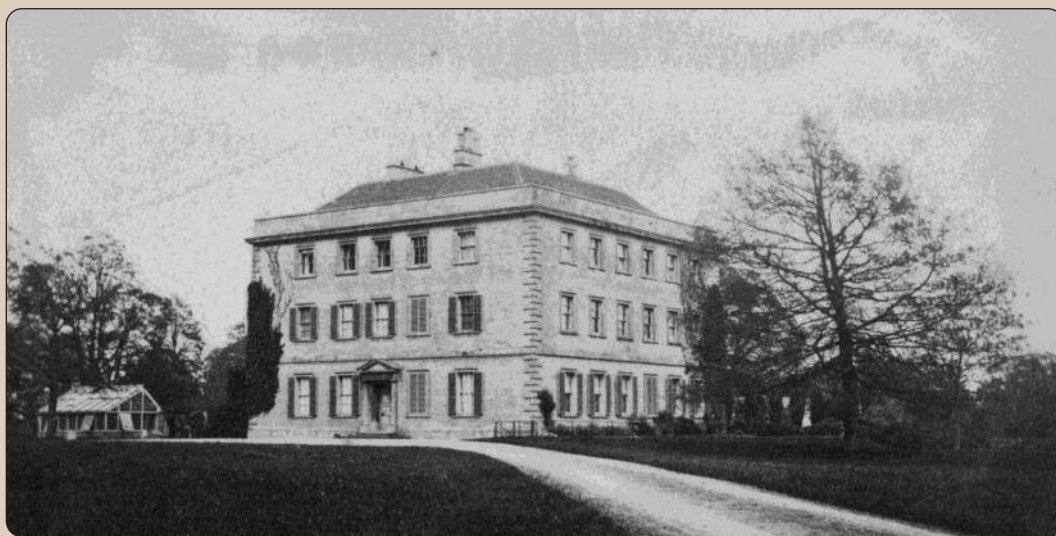
Brisbane, Australia,
July 2016.

SARAH MATILDA COLEMAN'S RELATIVES

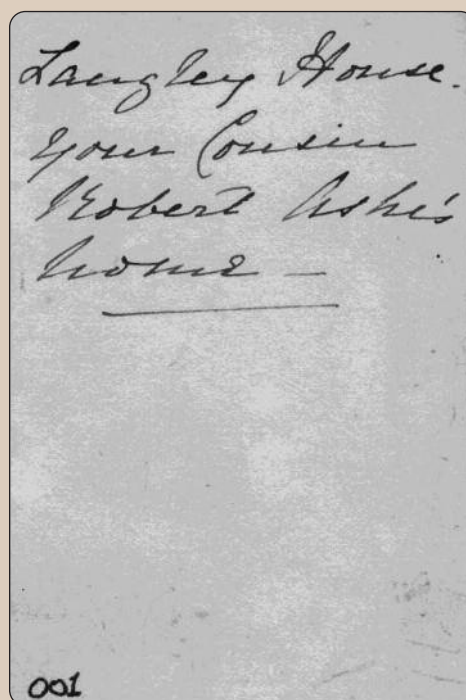
The ASHE Family

Sarah Matilda Coleman's mother was Thermuthis Ashe, born 1778, the daughter of Robert Ashe and Thermuthis (née Martyn) of Langley House, Langley Burrell, Wiltshire. Thermuthis's brother and Sarah's uncle, Rev Robert Ashe, born 1781, married Mary Jane Jenner Watts. The Langley estate was owned by the Ashe family for almost 350 years, with the current house, Langley House being built between 1740 and 1770. Sarah would have visited this house in her early years when visiting her uncle and first cousins.

Langley House, Langley Burrell (001)



- Langley House, Langley Burrell (001) *Langley House. Your cousin Robert Ashe's home*
- Sarah's description of Langley House as "your cousin Robert Ashe's home" must be referring to Squire and Rev Robert Martyn Ashe, the son of Sarah's uncle Rev Robert Ashe, especially given the period of this type of photo
- Langley House is currently (2015) for sale, after being fully restored, for £5,000,000



Sarah Matilda Griffith's Photographs

Family Photos 1859-1899

THE MATRIARCH

Sarah Matilda **COLEMAN (GRIFFITH) (E07)**

- Sarah Matilda Griffith wife of John Herbert Griffith, born 1815 (my great-great-grandmother)
- Third daughter of Squire Walter Coleman and Thermuthis (Ashe)
- Married John Herbert Griffith at Kington St Michael in 1846
- Lived in Woodstock, Canada for 3 years and returned to England in 1850
- Lived in Oxfordshire, Horsham, Sussex, and Brighton, Sussex



- They had two sons, Herbert (my great-grandfather) and Sydney, both of whom emigrated to Queensland, Australia when they turned 17
- Sarah Matilda Griffith died at Brighton in early 1901
- Photo E07 from Evan Maltby's photo album

THE COLEMAN FAMILY

Sarah Matilda Coleman's father was Squire Walter Coleman of Langley Fitzhurst which is virtually only a stone's throw away from Langley Burrell, Wiltshire. Squire Walter Coleman married Thermuthis Ashe in 1807. They had four daughters and two sons:

- Thermuthis Mary Coleman (b. 1808) (no photo)
 - Married Rev Robert Kilvert and had 6 children
- Elizabeth Constance Coleman (b. 1813)
 - Married William Brown and had at least 2 children
- Sarah Matilda Coleman (b. 1815) (my great-great-grandmother)
 - Married John Herbert Griffith and had 2 children (Herbert and Sydney)
- Walter Coleman (b. 1817)
 - Married Annie Olivia Sarah Wyndowe and had 2 children
- Dorothea Ann Coleman (b. 1821 and who died in 1825 aged 4 years)
- William Coleman (b. 1823)
 - Married Augusta Johnson and had one child

Sarah was born in 1815. Sarah's mother Thermuthis (Ashe) died in 1825 and her father died in 1845, a year before she married John Herbert Griffith at nearby Kington St Michael in 1846. Their marriage ceremony was officiated by Sarah's brother-in-law, the Rev Robert Kilvert.

While both Coleman boys married, the three surviving daughters also all married forming the Kilvert and Brown families and my Griffith family. Clearly, the photos indicate that Sarah must have kept in close touch with all her Coleman siblings and their families and even their families' families, namely the Smith, Wyndowe, Pitcairn and Kilvert families.

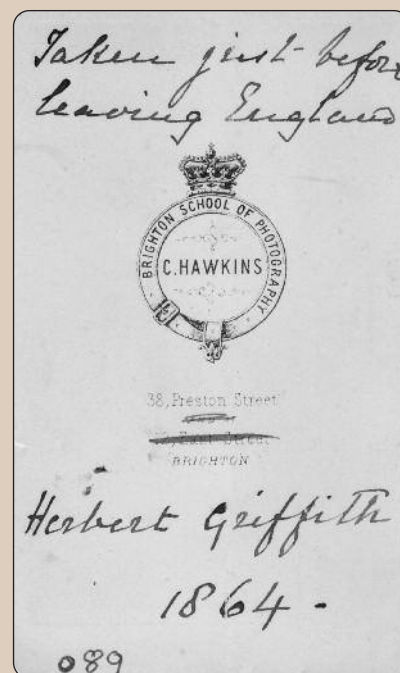
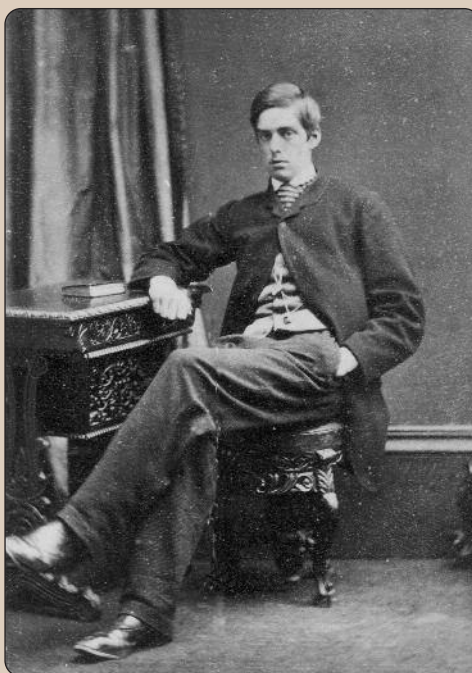
John Herbert **GRIFFITH** (E03)



- John Herbert Griffith, born 1818 Southampton (my great-great-grandfather)
- Third child of Rev Dr Charles Tapp Griffith and Anne Bayly
- Educated at Warminster School and Winchester College until 1835
- Farmed at Huntingford near Woodstock, Upper Canada (today's Ontario province)
- Husband of Sarah Matilda Coleman, married at Kingston St Michael in 1846
- Returned to Canada after marriage where first son Herbert was born in 1847
- Returned to Oxfordshire in 1850 where second son Sydney was born in 1850
- Farmed at Horsham, Sussex from around 1855 until 1865
- Moved to Brighton, Sussex in 1866
- Died in late 1874 due to illness (possibly cancer)
- Appears to have preferred to use Herbert as his Christian name
- Photo E03 from Evan Maltby's photo album

Herbert **GRIFFITH** (089)

- Taken just before leaving England – Herbert Griffith 1864
- Herbert Griffith (my great-grandfather)
- Eldest son of John Herbert and Sarah Matilda Griffith
- Born Woodstock, Upper Canada in September 1847
- Likely educated locally at Horsham, Sussex
- Embarked for Queensland Australia from London in December 1864 on the fast clipper "Flying Cloud", arriving in March 1865
- Herbert was joined in Queensland by his younger brother Sydney in 1867
- Commenced a carrying business (drays pulled by bullock teams) with his brother between Warwick and Brisbane before they moved to central Queensland to carry sleepers for the railway construction from Rockhampton westwards to Longreach

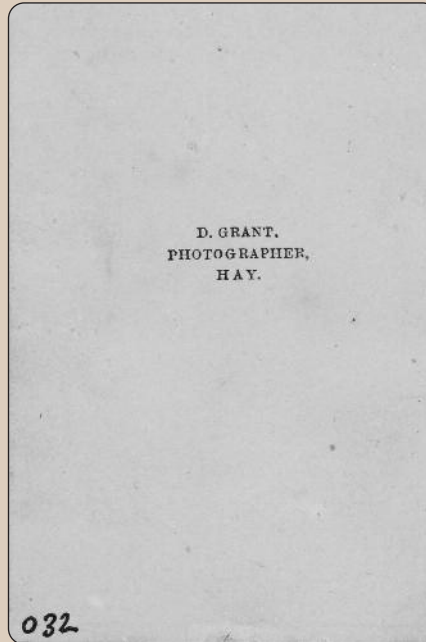
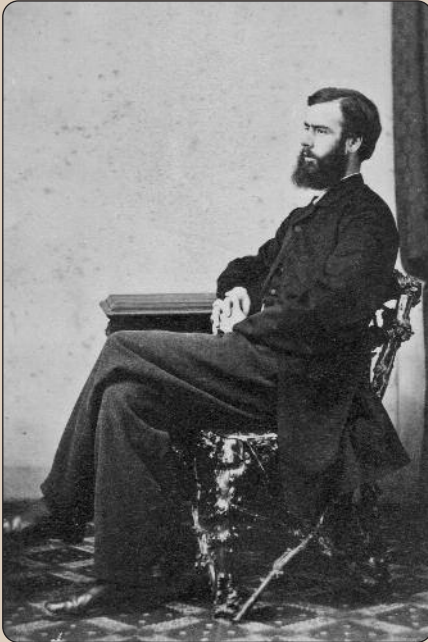


- Married Margaret Day in Rockhampton in January 1880
- They raised a family of 5 daughters and 3 sons in Barcaldine, western Queensland
- Herbert's second son Sydney was killed in WWI at Villers-Bretonneux, France in July 1918
- Herbert's younger brother Sydney died at Cardwell, North Queensland in October 1918
- Herbert died in Brisbane Queensland in December 1918



THE KILVERT FAMILY

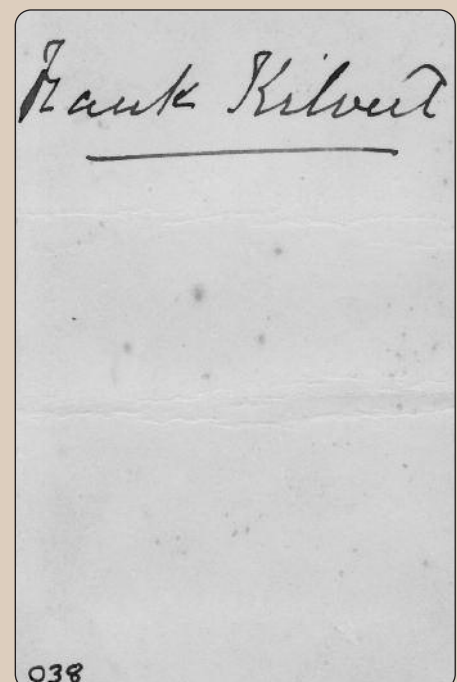
Robert Francis **KILVERT** (032)



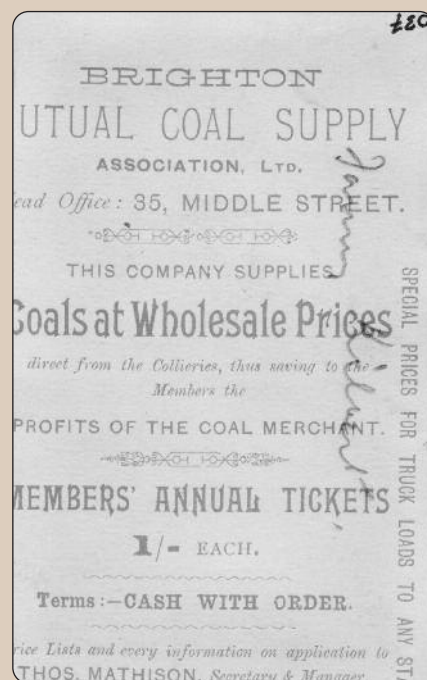
- Rev “Frank” Robert Francis Kilvert, born 1841
- Eldest son of Thermuthis Coleman and Rev Robert Kilvert
- Famous for his diaries 1870 to 1879 as a rural clergyman
- Married Elizabeth Anne Rowland in August 1879
- Died in September 1879 from peritonitis
- It seems strange that Sarah has not written on the back of this photo. This photo is almost the only one not written on. There is another photo (038) of a woman which appears to have “Frank Kilvert” on the back [see below]. Perhaps she mistakenly wrote his name on the wrong photo?
- Frank may have visited his Uncle Herbert and Aunt Sarah (John Herbert and Sarah Griffith) in Brighton before his uncle died in 1874
- This photo is a very similar pose (but not identical to the commonly available Kilvert image on the internet i.e. he isn’t holding any book (or was it a Bible?))
- Sarah’s nephew

Unknown **KILVERT** (038)

- Clearly this is not Frank Kilvert, so Sarah has made a strange mistake
- Being a profile image, it’s difficult to identify the woman
- Given the prominent chin, it could be either Fanny or Dora, or possibly even Thersie Kilvert



Frances Henrietta **KILVERT** (036, 037)



- “Fanny” Frances Henrietta Kilvert, born 1846
- Daughter of Thermuthis Coleman and Rev Robert Kilvert
- Never married; entered Clewer Community as a novice in 1892 and became a Sister in 1894
- Photo 037 is unusual. It appears to be a modern glossy photo glued onto a Carte de Visite size piece of card, seemingly cut from a Brighton coal advert, presumably by Sarah
- “Sister Frances Harriet” wrote a letter of condolence in late 1918 to her Aunt Sarah’s eldest grand-daughter in Barcaldine, Australia on the death of her brother Sydney Griffith in France
- Sarah’s niece



THE SMITH FAMILY

Thermuthis Mary (**KILVERT**) SMITH (041)



- “Thersie” Thermuthis Mary Kilvert, born 1839 – see photo 031
- Also called “Polly” by her Aunt Sarah
- Eldest daughter of Thersie Coleman and Rev Robert Kilvert
- Wife of Rev William Robins Smith, Rector of Monnington-on-Wye, Herefordshire
- They had four children:
 - Florence Mary Smith
 - William Hastings Smith
 - “Percy” Thomas Percival Smith
 - Frances Essex Smith, born 1880
- Following the death of William Smith in 1889, Thersie remarried in 1894 to Ambrose Valintine, a retired Major of the Austrian army
- Sarah’s niece

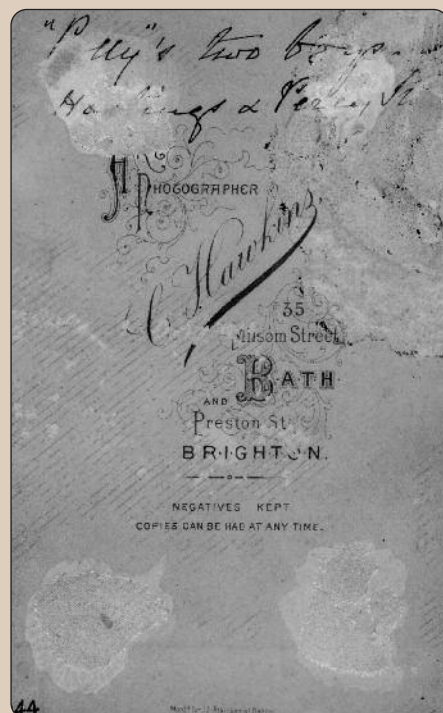
William Robins **SMITH** (042)



- Rev William Robins Smith, Rector of Monnington, born 1830, attended Pembroke College Oxon.
- Husband of "Thersie", Thersie Mary Kilvert
- Rector of Monnington-on-Wye in Herefordshire
- Died in 1889 in London

Hastings and Percy **SMITH** (044)

- "Polly's" two boys Hastings and Percy Smith
- William Hastings Smith, born 1873 (presumably on the right as he looks older)
- Thomas Percival Smith, born 1875
- Sons of Rev William Robins Smith and Thersie Kilvert
- Note the reference to Polly on the back
- It was Percy Smith who recognised that his Uncle Frank Kilvert's diaries may have been important
- The photo is damaged and rather unfortunately wasps had built a mud nest on the back too so the writing is less than clear



Frances Essex SMITH (E15)



- Frances Essex Smith, born 1880
- Daughter of Rev William Robins Smith and Thersie Kilvert
- Note the reference to Polly on the back
- Photo E15 from Evan Maltby's photo album

THE WYNDOWE FAMILY

The family of “Emmie” Kilvert (033) and “Sam” Wyndowe. (No photo in the collection)*

One assumes that Emmie Kilvert must have met Sam Jardine when he returned from India on furlough and visited his sister and Emmie's aunt, Annie Coleman.

Emmie and Sam were married in 1865 and had five children:

- Katherine Emily Wyndowe, born Madras, India 1867
- Annie Frances Essex Wyndowe, born Hyderabad, India 1869
- Thermuthis Mary Wyndowe, born Somerset 1871
- William Thomlinson Wyndowe, born Hyderabad, India 1876 (no photo)
- Constance Theodora Wyndowe, born Surrey 1883 (no photo)

Given the various birthplaces of the children, the family must have travelled between England and India a few times before settling down in Claygate, Surrey.

Emmie was a niece and sister-in-law to her Aunt Annie Coleman (see photos 014, 015)

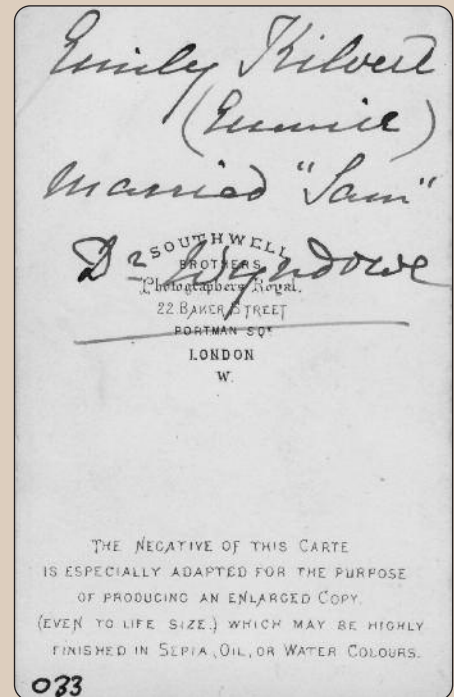
Obituary Notice in the April 1919 edition of *The British Medical Journal*:

Deputy Surgeon-General SAMUEL JARDINE WYNDOWE, Madras Medical Service (retired), one of the few remaining Mutiny veterans, died at Uley, Gloucestershire, on March 19th 1919, aged 89. He was the son of the late Captain Wyndowe, born in 1830, was educated at St George's Hospital, where he was dresser to Frank Buckland, and took the diploma of M.R.C.S. in 1854, and the degree of M.D., King's College, Aberdeen, in 1860. He entered the I.M.S. as assistant surgeon on March 24th, 1854, became surgeon on March 24th, 1866, surgeon-major on July 1st, 1873, and brigade-surgeon, when that rank was first instituted, on November 27th, 1879, retiring with an honorary step on June 15th, 1881. The year after he went to India he was appointed to a cavalry regiment of the Nagpur Irregular Force; in 1860 he was posted to civil employment in the Central Provinces, and soon after was appointed professor of chemistry in the Madras Medical College, and chemical examiner to the Government of Madras. In August, 1867, he was given the residency surgeoncy of Haidarabad, and held that post till his retirement. He served in the Indian Mutiny from 1857 to 1859, took part in the engagement at Sambulpur, and received the Mutiny medal.

*There is one, however, on page 100 of *More Chapters from the Kilvert Saga*

Emily (KILVERT) WYNDOWE (033)

- Emily Kilvert (Emmie) married "Sam" (Dr Wyndowe)
- "Emmie" Emily Kilvert, born 1842
- Daughter of Thermuthis Coleman and Rev Robert Kilvert
- Married Dr Samuel Jardine Wyndowe in 1865
- Had five children – see the Wyndowe Family
- Dr Samuel Jardine Wyndowe was the brother of Emmie's aunt, Annie Olivia Sarah Coleman, (photos 014 and 015), and the brother of Catherine Mary Reay (photo 024) and William Freame Wyndowe (photo 025)
- Sarah's niece



Annie Frances Essex WYNDOWE (047)



- Annie Essex Wyndowe, second daughter
- Annie Frances Essex Wyndowe, born 1869 in Hyderabad, India
- Known in the family as "the Monk"

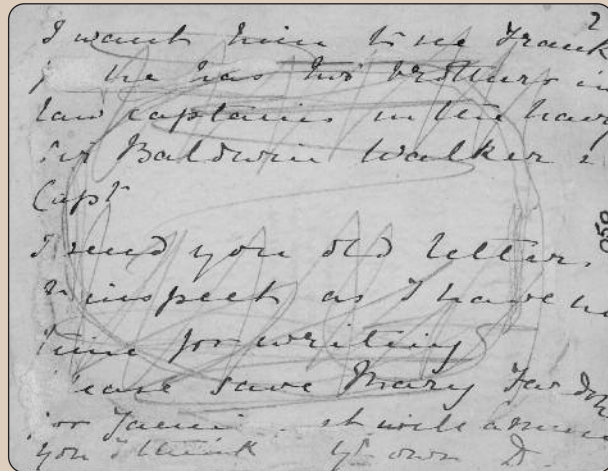


THE PITCAIRN FAMILY

James Edward **PITCAIRN** (050)



- James Edward Pitcairn, born 1845
- Husband of "Dora" Kilvert
- Brother of Eleanor Pitcairn, wife of Edward Newton Kilvert
- Civil Servant – Legacy Duty Office



I want him to see Frank for he has two brothers in law captains in the Navy Sir Baldwin Walker Capt. I send you old letters to inspect as I have no time for writing Please save Mary Fard?? for Jamie ____ will amuse you I think. Your own D. Very difficult to understand. Is Frank her son Frank Pitcairn who married Violet Iliott in 1870? Violet had 3 brothers and at least one rose to the rank of Admiral in the Royal Navy. Why the reference to Sir Baldwin Walker? Who is Mary? Written by Dora.

Sarah Dorothea Anne (**KILVERT**) **PITCAIRN** (039)



- "Dora", Sarah Dorothea Anne Kilvert, born 1847
- Daughter of Thermuthis Coleman and Rev Robert Kilvert
- Married James Edward Pitcairn in 1879
- Had two boys – see The Pitcairn Family
- Sarah's niece

Dora wrote to her Aunt Sarah's grandchildren in Barcaldine, Queensland, Australia. When two of those grandchildren, Sydney and Walter Griffith (my great uncles), served in the Australian Imperial Forces in France in World War I, they visited Dora in Weymouth and Fareham while on leave in England.

“Frank” Robert Francis **PITCAIRN** (052)



- “Frank” Robert Francis Pitcairn, born 1880
- Married Violet Elliott in 1907
- He became a Lieutenant in the Royal Navy

Jamie **PITCAIRN** (053)

- “Jamie” James Edward Pitcairn, born 1881, here aged 14
 - Son of “Dora” Kilvert and James Edward Pitcairn
 - It seems likely that photo 052 and 053 may have been taken on the same day by the same photographer
 - Jamie became a Lieutenant in the Royal Navy
- During World War I, Sarah’s grand-daughter “Carrie” Caroline Rose Griffith joined the Australian Army Nursing Service and was posted to Bombay. Jamie must have been told by his mother* of this and when passing through Bombay to a naval posting stopped by the Victoria Hospital and asked a passing nurse for Nurse Griffith. It turned out the passing nurse was Carrie Griffith! She took delight in describing the actual meeting in a letter to her siblings back in Australia.

*Perhaps this is the hoped-for meeting mentioned by Dora in her letter. See following page.



Musings in Verse

As promised in the September Journal Bob Leonard writes about his research into the origin of his copy of Kilvert's poetry

About ten years ago I acquired a copy of Kilvert's *Musings in Verse* from a Bristol Bookseller. Unlike the deluxe addition described by Margaret Collins in last September's *Journal* my copy has a darker cover, white endpapers and the edges are plain not gilt. On the flyleaf there is an inscription 'A. M. C. & A. S. K. to Mr Griffin, in memory of their dear sister Mrs J.L. Anderson June 20th 1899.'

When I first got the book I was unable to work out the meaning of the inscription. However, I was inspired by Mrs Collin's very interesting article to try again and I now realise that A. M. C. are the initials of Adelaide Maria Cholmeley, née Kilvert, (1830 – 1915), that A. S. K. is Anna Sophia Kilvert (1828 – 1919) and that Mrs J L Anderson is the married name of Elizabeth Frances Maria Kilvert (1829 – 1899). They were the daughters of the Rev Francis Kilvert of *Claverton Lodge*, Bath, "The Antiquary", and cousins of Robert Francis Kilvert, the Diarist. After Elizabeth's death her sisters presumably sorted out her effects, and decided to give the book to Mr Griffin. He was perhaps Alfred William Griffin FMRS a chemist who lived and had his shop at 4 Saville Row, Bath, a street at the back of the Assembly Rooms that was just across the road from her home at 6 Alfred Street Both sisters wrote their initials on the flyleaf and Anna wrote the dedication.

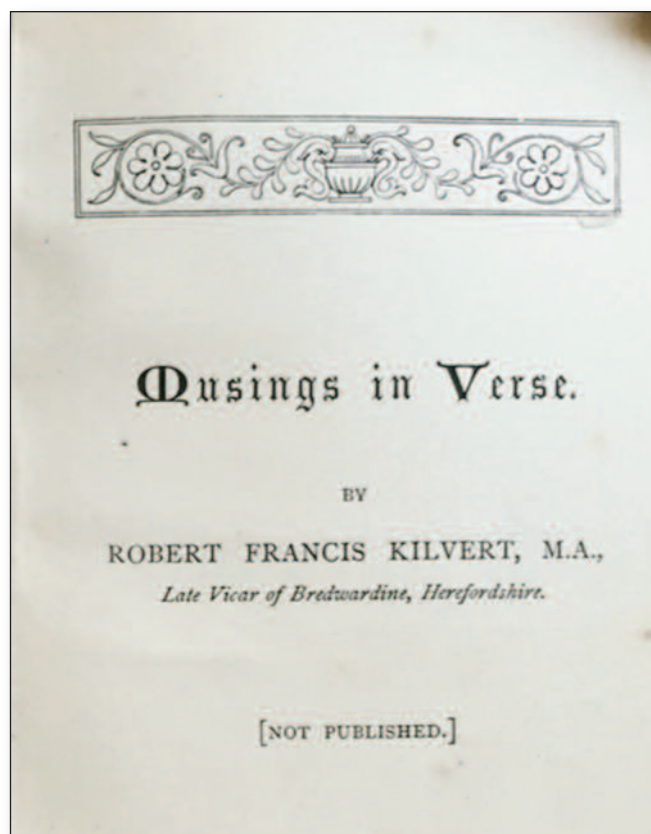
In her *Rambling Recollections** the Diarist's sister Emily Wyndowe said of her uncle and aunt that they "had only three children, all daughters, the eldest Anna Sophia, born Jany 12th, 1828, the second Elizabeth Frances Maria, born Jany, 18th, 1829 and the third Adelaide Mary, born Augt 1st, 1830. Anna Sophia never married and in later life became an associate of St John the Divine, Kennington, and is still living as I write this at the good age of 84. When quite a young woman she had a curious trick of raising first one eyebrow, then the other, and this trick quite disfigured her. She was a remarkably lady-like girl, as I first remember her, tho' her next sister Lizzy was always my favourite, being so full of fun and so good natured. She kept the key of the storeroom and on our visits to Claverton Lodge many a time did she smuggle us in there and give us almonds and raisins. She went into St Thomas'

Hospital to learn nursing and became Matron of Derby Infirmary. She married a Mr Anderson and died in 1899. The third and youngest Adelaide, Adele, as Uncle Francis delighted to call her, was the spoilt one of the family, Anna and Lizzie doing all the needful work that falls to the elder ones in a family, and Adele being very good looking, married at the age of 22 Capt. Montague Cholmeley, whose father was Rector of St Mary's Waynflete, Lincs., and they went out to India very soon afterwards. Just before the Mutiny began she returned home bringing her 2 children, Adelaide Maria, born 1854, and Montague. The latter was allowed by a careless nurse to lie on the lawn at *Claverton Lodge* when it was damp and developed infantile paralysis. He goes on crutches to this day. After this visit

home she went out again when the Mutiny was over, and on her next visit home, this time with her husband, then Col. Cholmeley, in June 1865, she travelled home in the same P. & O. Steamer as Dr Wyndowe, who was then coming home on 3 months privilege leave to be married. She then brought home her 2 youngest children, Penelope Eleanora and Norman. Of these four children three are alive, but the eldest, Adelaide Maria, married while very young Charles Heaney and died on March 15th, 1879 aged 25, of scarlet fever, leaving three children. Montague married his first cousin, the Rev James Cholmeley's daughter and they have several children. Penella the younger girl, never married and lives with her Mother who is now a confirmed invalid. Colonel Cholmeley died many years ago at Bournemouth. Norman also married, but I

never heard what his wife's maiden name was." (She was Mary Katherine Batten and they were married on 28 March 1903 at Minbu, Bengal, India. He served in the Indian and Burma Civil Service.)

In her mid-thirties Elizabeth Kilvert trained to be a nurse at St Thomas', London and was appointed superintendent at the Derby Infirmary in November 1866, the first lady superintendent at the Infirmary. She began work the following 4 January with four trained nurses. Florence Nightingale wrote approvingly of the fact that the beef tea that Miss Kilvert prepared actually contained beef. In 1871 a new fever hospital at Stockwell opened in Lambeth and Elizabeth became its matron. She lived in an accommodation block that separated the two hospital buildings.



*See *More Chapters from the Kilvert Saga*

Living a few streets away at 5, Victoria Cottages, Cottage Grove was house agent John Laughton Anderson, 61, and his wife Elizabeth, 66. He had been born in Gainsborough, Lincolnshire in 1809 and had married Elizabeth Marsh on 3 March 1835 at Moulton, Northamptonshire. They settled in London. In August 1844 he is listed as an insolvent debtor, on his own petition, he being a shopman to a cheesemonger whose address was Northampton Row, Holloway.

Two years after becoming matron 'Lizzie' was married to the widower John Laughton Anderson by RFK at Langley Burrell. His diary entry for Tuesday 16 September 1873 recorded that: *The bridegroom John Anderson my jo came to dine with us at 6 o'clock. He is staying at the Angel. We all liked him, and thought him though not highly polished a genuine honest-hearted man.* The next day he wrote: *This morning Lizzie Kilvert was married to John Anderson in Langley Burrell Church. My Father gave away the bride, and I performed the ceremony. It was a very quiet wedding. The bells were not rung. Fanny was the only bridesmaid. She wore cerise silk under white muslin. The bride wore purple silk and the bridegroom told me he was very nervous. Elizabeth and Mary brought to Church the wreaths they had made. The wreaths were quite lovely, scarlet geranium and white clematis. I brought them home after Church and we hung them on the walls round the breakfast room. Dora made the bouquets, the bride's bouquet and all, and arranged the breakfast table with her usual perfect taste. The bouquets were beautiful. Thersie came up for the wedding. I fetched her from the station at 8.30 this morning. At the same time I drove to Monkton to borrow a dozen of the new fish-globe glasses for roses, to decorate the breakfast table. West Awdry thought I was come to breakfast and gave me a magnolia blossom for the wedding.*

However, it seems they soon separated for the 1881 census shows them living apart – he at 75 Landor Road, Stockwell, London and she was one of the lodgers at accountant Charles W. Robinson's house at 40 New Street, Bath. She was described as having an income from dividends. John died at the age of 81 on 5 June 1890 and left an estate valued at £4,440 16s. 4d. gross, later resworn as £4,255 16s. 4d. His will makes no mention of his wife and instead he leaves his property to his nephews and their families, his housekeeper and a friend who was to act as executor and trustee of the will.

By 1891 62-year-old Elizabeth was one of the two lodgers at 13 New King Street, Bath in the household of Lydia M. Watson, a retired dressmaker. She was described as a widow living on her own means. Eight years later, on 20 June 1899, she died at 6 Alfred Street, Bath. She left an estate valued at £4,335 11s. 10d. and probate was granted to Henry Batchellor Inman and her sister Anna Sophia. Her funeral was held at noon on Friday 30 June at Old Widcombe Church when she was buried with her parents. One side of the ridge topped gravestone records the death of her father on 16 September 1863, aged 70, and the other that of her mother Eleonora Adelaide Sophia Leopoldina on 14 January 1870, aged 80. 'ELIZABETH F.M. ANDERSON DIED JUNE 20TH 1899 WITH HIM IS PLENTIOUS REDEMPTION' was added to its eastern end. The other end has just a cross. Her father Francis Kilvert was only able to be buried in the churchyard through the generosity of a clergyman who gave up his plot for Francis so that he could be buried near the grave of his father and two of his brothers. After his death *Claverton Lodge*, with its five acres or so of extensive lawns, garden and grounds, was sold and his widow moved to 18 Somerset Place, high above Bath, where she died. Her will was proved by the oaths of Rev Robert Kilvert

of Langley Burrell and William Dobson of Bath. Her effects were valued at under £1,000.

Anna Sophia never married and eventually went to live in Clevedon, Somerset where she lodged at Hillcote, in one of the apartments belonging to Mr Isaac Savin, a gardener. Her death occurred at the Peterhurst Nursing Home, Clevedon on 25 September 1919. She was a member of the Guild of All Souls, a Catholic Society of the Church of England that offers prayers for the dead on the anniversary of their death. She was comfortably off, leaving effects worth £3,224 1s. 8d. The Diarist recorded receiving a letter from her on 27 November 1871 informing him that in her will she had left him a private service of silver communion plate which had belonged to her father. It fell to her share in the division of plate among the three sisters, and she wished it to be kept as an heirloom in the family. He replied suggesting that one of Adelaide's boys might take Holy Orders, and the Communion Plate in descending to him would go in the direct line, but he said he would do what, on serious reflection, she wished. Anna was a witness at the wedding of Sarah Knight to Frank Roberts at Langley Burrell on 27 May 1873. Kilvert also put down a story concerning the time her mother, his Aunt Sophia, was dying. 'Anna thought some mutton would do her good and went to fetch some. When she came back the nurse said, "She can't eat mutton. She's dying." Anna put the mutton down on the floor and rushed to the bed. At that moment Aunt Sophia died and Anna turned round to see the cat running away with the mutton and the Epiphany Star shining in through the window.' This was the account Anna herself gave to Maria.

Adelaide married Montague Cholmeley (1820 – 1874), a colonel in the 27th Madras Native Infantry, in 1854. Montague died at Bournemouth on 7 January 1874 leaving his estate, valued at less than £3,000, to Adelaide who also received a pension of £225 9s per annum. Amounts were also paid to her children until either the girls married or the boys reached the age of 21. Kilvert famously attended her daughter Addie's wedding on 11 August 1874 to farmer Charles Heanley at Findon in Sussex, the occasion when he fell in love with "Kathleen Mavourneen". At this time she was living at 1 Carlton Place, Clifton, Bristol and Kilvert visited her there in 1874 and 1875. She encouraged him in his courtship of Kathleen Heanley and wrote several times to him about her. On 21 August 1874 he describes visiting her with Dora when her children Montie, Ella and Norman were there and they had a bright happy day. After an early dinner they went out on to the Clifton Down and while the rest of the party accompanied by Anna went down into the slush and mire and darkness of the Giant's Cave, Adelaide and he sat on one of the seats on the edge of the cliff looking down on the Suspension Bridge talking of Kathleen Mavourneen. On 1 October 1874 Kilvert went with Adelaide, Kathleen and Ella by cab to St Mary Redcliffe, a 'merry laughing party.' In 1891 she was living with her solicitor son Montague (1856 – 1944) at Westbourne House, Church Street, Staines. Also at his house was his cousin Mabel Cholmeley, 24, a school governess, who a year later he married. Ten years later Adelaide was living at *Claverton*, Alumchine Road, Bournemouth with her daughter Eleanor. By 1911 she was back in Staines living at *Mercura*, Kingston Road with her companion Zenobia Johnson and servant Clara Edwards, and was being visited by her young granddaughter Elizabeth Cholmeley. She died on 31 October 1915 aged 85.

I greatly enjoyed doing the research and I was very pleased to discover that I have a book that has a connection with Kilvert's cousins.

Elizabeth Kilvert – The Later Years

Here, in the third part of her research on the wife of the Diarist, Teresa Williams explores the background to Elizabeth's life with her family after her return to Wootton

A Harvest Thanksgiving service was held on Sunday 25 September 1892 at Wootton, when the *Oxford Journal* dated 1 October reported, 'The Misses Rowland played the organ most effectively.' On the following day, 'Feast Monday,' so named for the 'Feast of the Dedication' of the Church, the annual Flower and Fruit Show, open only to parishioners, was held in the grounds of Wootton Rectory. The newspaper told how "contrary to some previous years, the weather was all that could be desired." Elizabeth's father, John Rowland, had supported the Show since its inception in 1877, and again he "sent in choice collections of flowers, etc.," but this year they were for adornment only.

The weather in 1893 attracted much comment in the newspapers with the south-east of England suffering a drought for 73 days from 4 March to 15 May, the warm temperatures creating a record for the Spring period. This was followed by intensely hot weather in July and August. A thunderstorm lasting many hours broke over Oxfordshire and the Thames valley during the night of 9 August causing some damage, but relieving "the excessively hot night-time temperatures."

Elizabeth's interest with the Children's Ward at the Radcliffe Infirmary was listed in an 1883 donations report when she gave a Scrapbook. Wootton Church, too, frequently made a gift of Sunday service collections to the Infirmary and another one was sent after the Harvest Festival on Sunday, 24 September 1893. It amounted to £11 7s 8d, and included a separate amount of £1 13s collected by the children of Wootton Church for the Children's Ward at a special afternoon Flower service. The donated flowers were later sent to the London Hospital. It is tempting to believe that both Elizabeth and her father would have been involved in the Harvest Sunday's activities, with the children and the donation of flowers.

A Sale of Work was held next day on 'Feast Monday,' 25 September 1893 in the Schoolroom. The *Oxford Journal* reported that the "arrangements were carried out under the management of a team of ladies," the list of names included "Miss Rowland." This was a grand affair with "300 tickets being sold at the door and the room crowded until a late hour." Among the visitors was the "Marchioness of Blandford, who with her two daughters, Lady Lilian and Lady Nora Churchill, opened the Sale at 3pm. A charge of sixpence was made for an excellent tea, all the materials having been presented by the parishioners. During the afternoon, the Wootton Band played near the School and on the



ELIZABETH ANNE KILVERT
10 April 1846 – 16 January 1911

Rectory lawn, which was open to the public. The proceedings amounting to the satisfactory sum of £61 15s, will wipe off the balance due for the enlargement of the schoolmaster's house, the Management having laid out upwards of £100."

January 1894 started off with a bitterly cold spell and a four day snowstorm which caused misery for the poorer classes across the country with many unable to earn money because of the weather. In the previous exceptionally cold December 1878 and January 1879, [so vividly described in the *Diary* following the death of 'Little Davie'], Elizabeth's father, John Rowland, helped some of his outdoor labourers by giving them work in his stables. One man named John Benbow, aged 75, usually employed as a hedger had been unable to carry out that occupation for over a week. Sadly, one day at work in the stables at Hollybank, according to an inquest report in the *Banbury Guardian* for 9 January

1879, "he suffered a paralytic seizure. Mr Rowland directed that he should be carried into an adjoining room to rest on a sofa but he died within a few moments." Described as "a good, sober man," the Jury was told he had not been ill but had remarked, the "work went hard with him, as he was getting very old." John Rowland, who still described himself as a 'Farmer' in the 1891 *Census* would no doubt tried also to have helped his labourers during the 1894 freezing weather.

It is not known which newspapers Elizabeth or the Rowland family might have seen regularly, but the death and funeral of the Reverend Richard Lister Venables at the age of 84 years on 3 January 1894, was widely reported in different publications. According to the *Western Mail*, 11 January 1894, "Mr Venables had been in failing health for some months." The funeral took place at Newbridge Church on Saturday afternoon, 6 January 1894, when "Canon Bevan conducted the service at the graveside." We can only speculate whether Elizabeth might have written a letter of sympathy to Mrs Agnes Minna Venables, but there does not appear to be one listed in the 'Venables Collection' at the National Library of Wales. The death of the Reverend R L Venables was the end of an important link to Kilvert as Mr Venables had known the diarist for nearly 15 years, and relied upon and trusted him during his seven year curacy at Clyro.

John and Anne Rowland suffered another sad bereavement in July 1894 on the death of another of their children, a younger sister to Elizabeth. Several notices similar to the following appeared in the press.

From: *The London Evening Standard*, Friday 6 July 1894

“Death: On Sunday 1st July, in London, Anne Prattenton Rowland, the third beloved daughter of John and Anne Rowland of Hollybank, near Woodstock, Oxfordshire, aged 46 years.”

Anne was born at Islip and baptised at Upper Heyford in Oxfordshire on Tuesday 5 January 1848 by the Rector, the Reverend William Baker. She died in the Marylebone registration district of London and her funeral took place at Wootton Church on Wednesday 4 July 1894, according to the entry in the Parish Register made by the Rector, the Reverend T J Hearn. No newspaper report of her funeral has been found, nor any Probate entry.

In newspaper reports of any event, she and her unmarried sisters were noted as “the Misses Rowland” and the only individual mention of Anne is in the 1881 *Census* when she was staying with a cousin, Helena (née Rowland) wife of Herbert Young, M.A., a Barrister, at their house in Knoll Road, Dorking in the county of Surrey.

The timing each year of the annual Harvest Festival service and Wootton Flower and Fruit Show must have been difficult for Elizabeth. The weekend followed immediately after the anniversary of Kilvert’s death, which in 1894 was fifteen years. Elizabeth’s name is mentioned in the very long and detailed report on the Show as exhibiting “a choice selection of fruit and flowers, among the entries, numbering 224 items, which were judged by Mr Wadham, gardener to Admiral Bradshaw of Steeple Aston. The Ladies Spencer Churchill, together with their mother, the Marchioness of Blandford, distributed the prize money at four o’clock, the ladies being heartily cheered. Lady Dillon, the Hon Mrs Brassey, etc, also attended the Show together with many from neighbouring districts.” In the ‘Nosegay’ class, Miss J Rowland (presumably Jane Rowland, a grand-daughter of John) won the first prize. The Hon Mrs Edwin Ponsonby gave money for prizes in a “new competition of ‘Needlework’ to eight girls from Wootton School.” Two boys from the School, named “Harry Varney and Henry Wooding,” also received prizes for their skill with the needle.

In early November 1894, the South of England and the Thames Valley in particular suffered four days of continuous heavy rain, estimated at a total of four and a half inches, causing extensive flooding and hardship to many people. This was followed in early January 1895 by “intense cold with freezing day-time temperatures and dense fog.” Newspapers reported on the “Ice floes in the River Thames Estuary.” By 14 January the river froze and the estuary was closed to shipping. This weather continued into March 1895, the weather breaking many records for its severity.

An article in the *Oxford Journal* for Saturday, 12 January 1895 mentioned the collections for the ‘Coal Fund’ for poor people at Wootton. An additional sum had been gathered by making a small charge at a ‘Social Tea and Entertainment’ on 7 January. A short account of the event published in the same newspaper read as follows:

“The villagers of Wootton, to the number of 150, were entertained at tea on Monday 7 January by the lady residents of Wootton, each lady presiding over her own table. The tables were liberally furnished, and much credit is due to the tea-makers. A concert followed, in which the Misses Rowland, the Misses Hearn, Mr A G Higgs of Woodstock, Messrs B Chaundy and G Saltwell (violin) took part. The evening was much enjoyed and

a hearty vote of thanks was passed to the entertainers. The small charge made will enable the sum of £3 to be given to the poor’s [sic] Fund for Coal.”

As previously mentioned the British Library Newspaper Archives have large gaps in their holdings of provincial publications during the 1890s and early 1900s, due to bomb damage at Colindale, NW London in October 1941. The online coverage for Oxfordshire is sparse and it has been difficult to find any mention of the Rowland family in the years 1895 to 1898.

No report for the 1895 Wootton Flower and Fruit Show appeared in the *Oxford Journal* in September, merely that the Harvest Festival service collections of £10 had been donated to the funds of the Radcliffe Infirmary.

Elizabeth would have heard news of marriages and births respecting the nephews and nieces of the Diarist occurring during the last two decades of the nineteenth century. Specific legacies left in her will dated October 1907 (with a later codicil), suggest she maintained an interest in their lives, as well as in the lives of the children of her surviving brother, the Reverend Wm Creek Rowland of Puriton, Somerset. The news of the re-marriage of Thersie in November 1894 together with its tragic aftermath must have shocked Elizabeth greatly with the repetition of another anticipated secure future after marriage, suddenly and cruelly taken away.

On November 10 1896, Miss Catherine Newton of The Cottage, Bredwardine, died aged 84 years. The site of her grave must have brought further anguish to Elizabeth on her next visit to the churchyard, (possibly at Easter 1897), confirming the impossibility of Elizabeth being buried at the side of her husband.

In June 1897 events were held in nearly every village, town and city in to celebrate Queen Victoria’s Diamond Jubilee. Provincial newspaper reports give details of church services, events for schoolchildren, dinners of roast beef and plum pudding with ale, and tea and cake for children, sporting contests with money prizes, and gifts of sugar and tobacco to the oldest inhabitants. These celebrations must have been a most welcome change to the average villager from their life of constant hard work and poor diet.

Railway fares at a cheap rate attracted many thousands of visitors to London to view the Jubilee procession of horse-drawn carriages containing European royalty (many of whom were descendants of Queen Victoria) travel to St Paul’s Cathedral for a special service. The Queen remained seated in her carriage at St Paul’s, unable to climb the steps due to arthritis. Several sumptuous banquets were held for the royal guests and details of the London celebrations were extensively reported in the press together with illustrations. The dresses and jewels worn by the royal ladies were minutely described in the ‘Fashion’ sections for female readers.

In October 1898, John Rowland and his family suffered a major bereavement with the death of Mrs Anne Rowland. The following short notice in *Jackson’s Oxford Journal* dated Saturday, 22 October 1898 records her death:

“Death: On October 11th at Hollybank, Wootton, after a short illness, Anne Rowland, the beloved wife of John Rowland, aged 83 years.”

No account of her funeral or any obituary has been found, but the Parish Burial Register recorded that the interment took place at Wootton on Monday 17 October 1898, the service being

conducted by the Reverend T J Hearn, the Rector. Anne Rowland had made a will just four days before her death, appointing her surviving son, the Reverend William Creek Rowland, and her eldest daughter, Mary Sarah Rowland, as executors.

Thirteen months later, the following item appeared in *Jackson's Oxford Journal* for Saturday, 25 November 1899:

“WOOTTON (OXON) – THE CHURCH:

An engraved memorial has been fixed on the South wall of the nave in memory of the late Mrs Rowland of Hollybank. There were 94 subscriptions from among all classes in the Parish. The tablet which cost eight guineas, and was fixed without charge, was supplied by Mr Goslin, art metal worker, Artillery Lane, Bishopsgate (Without), London.” The inscription reads as follows:

*‘This tablet is erected by the inhabitants of Wootton
In affectionate remembrance of Anne, the beloved wife of John
Rowland of Hollybank,
who died October 11th 1898, aged 83 years.’*



The Rowland Memorial Plaques in Wootton Church

Photo: Julia Yeardye

The unveiling of Anne’s memorial tablet would have been a private affair and similar to many other events in the life of the Rowland family, was not reported in the press.

The Rector of Wootton, the Reverend Thomas John Hearn M.A., preached what was to be his last sermon on Christmas Day 1899. He died from pneumonia and pleurisy in the second week of January 1900, at the age of 75 years. He had accepted the living of Wootton in 1884 following the death of the Reverend A E Robinson, who had been an officiating minister at Elizabeth Rowland’s marriage to Kilvert. The Bishop of Reading conducted the funeral service for the Reverend Mr Hearn at Wootton on 20 January and “among those who wrote expressing their inability to attend was Mr J Rowland of Hollybank.” Wreaths were sent from the Duke and Duchess of Marlborough, ‘Hollybank’ and the teachers and children of Wootton Schools. An obituary praised the Reverend Mr Hearn for “his reorganisation of the schools in Wootton which he visited on a daily basis.”

Britain was now at war with the two Boer nations in South Africa and the news began to be dominated by reports of the battles, the siege and relief of Mafeking and casualty lists. Local

subscription lists were set up for the Transvaal War Fund and Wootton Church regularly contributed to the funds for ‘Widows and Orphans’ and ‘Disabled, Sick and Wounded.’

A new Rector, the Reverend F R Marriott, M.A., was inducted in June 1900 to the living of Wootton by the Reverend Brown of Steeple Aston, Rural Dean of Woodstock. At the end of the ceremony “Mr R Dolton, the Churchwarden, handed over the key of the Church and led the Rector into the Church by the hand. The Rector then proceeded to the belfry and rang a bell for a few seconds.”

The *Oxford Journal* dated 16 June 1900, described “the severe thunderstorms which raged over two days on the 11th and 12th, causing much fright,” and six weeks later the same paper lamented on the cancellation of all events due to be held on the August Bank Holiday, Wednesday, 1st, because of “the rain which fell without pause all day.”

‘Hospital Sunday’ was observed on 30 September 1900, *Jackson's Oxford Journal* for 6 October, listing the church at Wootton sending £6 to Radcliffe Infirmary. The Infirmary had 119 in-patients that week and had treated 165 out-patients.

1900 ended with cold weather, the local newspaper on 29 December, reporting that the “Duke of Marlborough had sent a very large number of rabbits for the poor people at Wootton.”

The year of 1901 began with the death of Queen Victoria on 22 January. The press coverage of the funeral was extensive and detailed. Locally, the main Memorial service was held at St Mary’s Church, Woodstock, “preceded by a procession in ‘slow march’ of the Police, Fire Brigades, Town Council, and members of all local Friendly Societies, etc.” The *Banbury Guardian* of 7 February 1901 stated, “The Minute Gun fired by the Fleet, as the Queen’s cortege was conveyed from Osborne to Portsmouth, was clearly heard at Steeple Aston.”

On the night of Sunday 31 March the 1901 *Census* was taken. John Rowland was now aged 85 years, listed as ‘Landed Proprietor and Employer.’ His four daughters, Mary Sarah 56, Elizabeth Anne 54, Catherine 51, and Louisa M, 44 years, together with two grand-daughters, Jane and May, aged 31 and 30 years are listed, plus three female servants.

The children of Wootton School together with other local schools were invited by the Duchess of Marlborough to a ‘Treat’ at Blenheim Palace on 22 August 1901. The *Banbury Advertiser* dated Thursday 29 August reports that the “750 children were met by the Duchess at the steps to the South front. Tea was served on tables placed on the grass in front of the Arcade Rooms, her Grace, assisted by the teachers, being kept busy attending to their wants. All manner of amusements were provided with swings, roundabouts, cocoa-nut shies and a Punch and Judy Show, proving very popular. Before leaving and after a series of deafening cheers for the Duchess, every child received a suitable toy, a bag of sweets and a bun. The weather proved most propitious.”

Jackson's Oxford Journal dated Saturday 25 January 1902 reported briefly on a “Concert on Friday evening, 16th January held in the Schoolroom in aid of School funds which raised a considerable amount.” Among the entertainers were the Misses Rowland who gave “a most pleasant selection of music, playing two duets on a mandolin and a banjo.”

On Thursday 13 February 1902, Elizabeth’s father, John Rowland, died at Hollybank House. *Jackson's Oxford Journal* for 22 February reported as follows:

"It is with regret we announce the death of Mr John Rowland, Hollybank, Wootton, which occurred at his residence on the 13th instant. He was in his 87th year, and was, at the time of his death, the oldest inhabitant in the parish. Until recently he had enjoyed robust health, notwithstanding his advanced age. He was highly respected, and as an employer of labour and a generous supporter of all things that promoted the happiness of his poorer neighbours, he will be sadly missed, whilst the parish will sustain a great loss. The deepest sympathy is felt for the family."

"The funeral took place at St Mary's Church on Wednesday 19th inst. The choir, in cassocks and surplices, attended, and the Rector (Rev F R Marriott) officiated. The hymn, 'Jesu, lover of my soul,' was sung in church. The mourners were the Rev W Rowland (son), Mrs Kilvert, Miss Kate Rowland, Miss Louie Rowland (daughters), Miss Jane Rowland, Miss May Rowland and Mr John Rowland (grandchildren), Mrs W Rowland (daughter-in-law), Mr Young, Mr Taylor, Mr W Wing and Mr Olney etc. Wreaths were sent by the following: 'From his sorrowing family:' 'Janie,' (in very loving remembrance of my devoted grandfather): 'May' (in grateful remembrance): 'Rachel' (in deepest sympathy): 'Parishioners of Wootton (a token of respect and sympathy): Hon E Ponsonby: Rev F P Wickham: Rev F R Marriott and Mrs Marriott: Mr and Mrs Herbert Young: 'Wellington and Rosa, (in loving remembrance): 'From his loving grandchildren' (Althy, Jack, Charlie and Marjorie) [Puriton, Somerset]."

At the time of John Rowland's death the local newspaper reported, "For the last week or so, influenza has been raging in Wootton, and hardly a family has escaped. On account of the large number of children attacked, the schools closed on several days. In some instances whole families have been laid up." At the same time the weather was icy cold with a recorded temperature of twenty degrees of frost, making the influenza outbreak doubly dangerous.

On Monday 2 June 1902, the village of Wootton received the first news of Peace in South Africa, and within a short while, "flags and bunting were being displayed making the scene around the school very gay". An account of the celebrations was given in the *Oxford Journal* for 7 June.

"The school children assembled outside the school and with their teachers sang several patriotic airs. A half-day holiday was granted, making matters very lively for a time. In the afternoon the ringers gave a merry peal on the church bells. At 8pm a Thanksgiving service was held in the Church and was largely attended. The Rector, the Reverend F R Marriott addressed the congregation in feeling and thankful terms and the organist, (Miss L M Rowland) played the National Anthem at the close. A huge bonfire had been prepared on the roadway in the centre of the village and was lit at ten o'clock. The whole of the village appeared to be 'out' amid much enthusiasm. National and patriotic airs were frequently sung, the school children taking a leading part. The village brass band was present and helped considerably towards the general merriment. The company was very orderly and happy and gradually dispersed towards midnight."

The Coronation of King Edward VII was delayed from June until August due to the King's life-threatening illness. No account is available of any celebrations at Wootton in the online newspaper archives, but the *Banbury Guardian* for 14 August 1902 gives full coverage of the ceremony in London together with the local festivities in Banbury.

No information has been found of when exactly Elizabeth and her sisters and two nieces moved to 'Redlands,' 15 Hartfield

Road, Eastbourne, but the following advertisement in the *Kent and Sussex Courier* dated Friday 17 October 1902, shows they had not yet taken up residence at 'Redlands,' a substantially built house containing 16 rooms, in the autumn of 1902 (see photo on p15 of *Journal* 43).

"WANTED: A House-Parlour Maid, Wesleyan preferred:
Wages £16. 2s.

Apply to Mrs R Watts Wright, 'Redlands,' 15 Hartfield Road, Eastbourne."



Redlands, Hartfield Road, Eastbourne.

Photo Alan Brimson

Eastbourne would have been a quiet town in the early 1900s, but facilities were gradually increasing with a municipal bus service and a free library starting in 1902 and 1904 respectively. An online '*History Time-line*' tells of the town's gradual expansion from the mid-nineteenth century, following the opening of a first railway link in 1849. William Cavendish, later the seventh Duke of Devonshire, is considered to be largely "responsible for turning the town into a watering-place for the upper classes."

No mention has been found yet in local Sussex newspapers available online of Elizabeth or of her sisters and nieces for the years 1903 to 1911. When the 1911 *Census* was taken in April of that year, Elizabeth had been dead for three months, dying aged 64 years on 16 January at her home in Eastbourne. There is no known newspaper report of her funeral at Bredwardine when she was laid to rest in the then new graveyard, at her specific request.

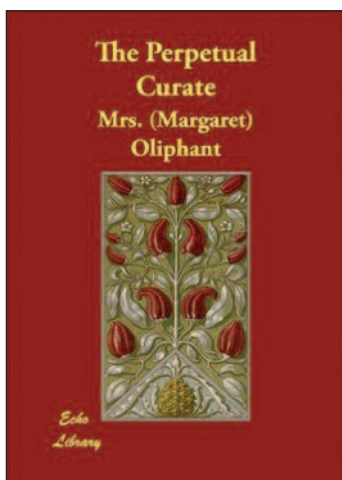
We are told in her niece's memoir of Elizabeth in the Kilvert Society booklet, *Looking Backwards*, she eventually had to cease her annual visits at Easter to 'dress' her husband's grave with flowers because of failing health. This decision must have been painful and one can only hope that when Bredwardine villagers 'dressed' their family graves, some flowers were laid also upon Kilvert's resting place.

Kilvert Society member, Margaret Collins, with whom I have corresponded for ten years, has written most perceptively on the subject of the Elizabeth's grief with the decision of the Misses Newton to reserve the site either side of the Diarist's grave for themselves. In a recent letter to me, Margaret wrote that Elizabeth deserved to be 'brought out of the shadows,' and I hope that between us, we have gone some way in accomplishing this objective.

Teresa adds that she is still hoping to find out about Elizabeth's 'Eastbourne years' but that this is difficult owing to 'very sparse online holdings'.

The Perpetual Curate

Mary Steele compares some events in the Diary with those in a Victorian novel



The Perpetual Curate by Mrs Margaret Oliphant was published in 1864 as one of this author's series *Chronicles of Carlingford*. Mrs Oliphant (1828-1897) was a prolific author of novels and non-fiction who started writing at the age of 16. Famously industrious, (Queen Victoria is reported to have said to her 'I, too, work hard, Mrs Oliphant!'), she was obliged to support her ailing husband and, when she was widowed at the age

of 31, to bring up her children, as well as supporting nieces and nephews and her brother. It was a tough life that reveals itself in the steel under the gentility of her main characters. Her best known books are the *Chronicles of Carlingford*, written mainly in the 1860s, depicting the life of a small town.

The first three Carlingford titles *The Rector and The Doctor's Family*, *Salem Chapel* and *The Perpetual Curate* shows how Mrs Oliphant used the clergy as key figures through which to view the society of Carlingford. On the first page, she says that in a town with 'no trade, no manufactures, no anything in particular' the clergy are 'the centre of life'. But Carlingford is being touched by the industrial revolution in the growth of a slum area called Wharfside largely populated by bargees and their families working on the canal. It could be a fictional version of the Jericho area of Oxford. There is a close analogy in the story of a mission to the area being led by the high church Tractarian movement, as exemplified by St Barnabas, the church built in 1869 to serve the population of Jericho, visited by Kilvert on Ascension Day in 1876 (and by the KS in March 2016). In Carlingford, the mission is being led by the Perpetual Curate of St Roque's, Frank Wentworth. The conflict this causes is the driver of the plot of the novel.

We do not know whether Kilvert read any of Mrs Oliphant's novels. He may well have heard of them and it is tempting to imagine him pausing at the title *The Perpetual Curate*, perhaps even wincing as the years went on without any promotion. But this is unlikely. Kilvert should have been aware that 'perpetual curate' was a job title, meaning that the postholder had tenure the same as any other holder of a living. Kilvert himself was an assistant curate, employed by Mr Venables and liable to lose his post. George Eliot wrote about the insecurity of such a position in her *Scenes of Clerical Life*. The difference is important, because the dispute that arises between Wentworth and Mr Morgan, the new rector of Carlingford cannot be resolved by Morgan telling Wentworth to leave. This situation also gives Anthony Trollope a plot in his church-based *Barchester Chronicles* which feature in *Framley Parsonage* (1861) and *The Last Chronicle of Barset* (1866) the difficult, tormented perpetual curate of Hoggelstock, Josiah Crawley.

Some perpetual curacies were historic foundations dating from the Reformation². Frank Wentworth's at St Roque's is a recent

creation to provide an extra church in a growing parish. John Price, known to us from the Diary as the 'Solitary' was Perpetual Curate of Llanbedr-Painscastle 1859-95. (See the comment by the Rev Dr Jonathan Holmes, *Kilvert Society Journal* 32) An appendix in the Penguin Classics edition of *The Last Chronicle of Barset* clears up the anomaly; 'in 1868 an Act of Parliament entitled all perpetual curates to style themselves vicars'. So Kilvert was correct in calling the Solitary 'Vicar' in 1872 and he is correctly recorded as vicar on his tombstone in 1895.

The crucial difference between perpetual curates and other incumbents is their lower pay. They had no entitlement to any of the tithes that made up a large part of the incomes of rectors and vicars. The extremely useful appendix to the Penguin Classics *Last Chronicle of Barset* moans that 'the legal questions that enwrap the question of tithes are almost unbelievable', but the gist is clear. Rectors were entitled to all the tithes, vicars, originally appointed by a monastery to the 'lesser' tithes, the 'greater' tithes having been taken by the monastic owner. The result, still in the mid-nineteenth century, was vast inequality in the incomes of parish clergy. The plot of *The Last Chronicle of Barset* hinges on the drama of Josiah Crawley sinking so far under the weight of his poverty that he is plausibly accused of theft. His stipend is estimated at £130. The 'Solitary' was paid a minuscule £85.

Kilvert was vicar of Bredwardine and rector of Brobury. and so entitled to tithes. He describes individuals paying as little as ninepence at his tithe audit on 5 February 1877 and then consuming the amount in bread and beer. But tithes could be substantial. The Rev Charles Dodgson, father of the Charles Dodgson better known to us as Lewis Carroll, was perpetual curate of Daresbury in Cheshire. Early into his tenure, he wrote a letter worrying about his finances:

'...for myself I am going on as well as a man can be supposed to do, without prospects, living upon a precarious income and subject to constant drawback on his domestic comforts³.'

The patrons of his living, Christ Church Oxford, were trying to get him paid the potato tithe, worth up to £200.

The Dodgsons were expecting the birth of their third child in five years (who was to be young Charles). The lack of money on which to marry and support a family was an inhibition for the lower paid clergy. We know well from Kilvert's Diary how poor pay and prospects could damage lives. Frank Wentworth is in love with Lucy Wodehouse, but it is clear to him, his family and the gentry of Carlingford that he could not marry on the low income and low status of a perpetual curate. He



does not have a house, but, like Kilvert, lives in lodgings. The rector of Carlingford, Mr Morgan, has waited ten years to get married and if he does not regret the long engagement, his wife certainly does. The fictional Josiah Crawley has a house and children but his wife can barely afford to put food on the table. The daughters of Patrick Brontë, perpetual curate of Haworth, were obliged to taking teaching jobs, something that classed them as below gentry status. Their experiences fed into Charlotte and Anne Brontë's novels. Wentworth, like Kilvert, is trapped in the position of someone who wants to retain his social position for his wife, but does not have the income. It did not have to end badly, Dodgson had a successful ministry, increased his congregation, was on good terms with local landowners and after 16 years was preferred by prime minister Robert Peel to the living at Croft in North Yorkshire, worth £900 p.a. In Carlingford, as we shall see, things have to work a little faster.

It is interesting, that in writing to Sir Robert Peel on behalf of the Rev Charles Dodgson, Lord Francis Egerton, a major landowner in the district, made a point of bearing testimony to 'the care which he has extended to a very generally neglected but not ungrateful class, that of the canal navigators⁴. The arrival of canal builders and bargees had a significant effect on all communities they touched, rural, small town and city: Daresbury, Carlingford and Oxford. Here the worlds of St Roque and St Barnabas coincide. The urgent need for mission to the industrial poor coincided with the Tractarian movement which also called for Catholic ritual in the Anglican service. Kilvert was well aware of this and approved of neither the elaborate service at St Barnabas nor the 'playing at Mass' he witnessed on 6 August 1871. Lewis Carroll, resident of Oxford from 1851 to his death in 1898, may or may not have been aware of developments at St Barnabas. He wrote in a letter:

'My dear father was what is called a "High Churchman" and I naturally adopted those views, but have always felt repelled by the yet higher development called 'Ritualism'⁵.

The Perpetual Curate of St Roque's is a ritualist and this looks set to wreck his career and love life. Frank Wentworth is from a well connected family with two church livings to give away. One is in the patronage of his three aunts (shades of the Miss Newtons). The holder is in his eighties and armed with the assumption that the living will soon be vacant, his aunts descend upon the town one Easter Saturday to audition their nephew at the Easter Sunday service. But the aunts are extreme Evangelicals, and are horrified by what they see. These were highly polarised issues within the Anglican Church at the time Kilvert was ordained in the 1860s. When Mr Venables advertised for a curate in the Ecclesiastical Gazette of Wed 13 Sept 1865, he wrote 'no extreme views' and expected this to be understood.⁶ We can presume that neither Kilvert when he applied for the curacy, nor Venables when he made the appointment, thought that this applied.

The externals of Ritualism vs Evangelicalism seem as confusing as the legalities of tithes. Wentworth and his formidable aunt Leonora immediately lock horns when he calls himself a priest and she corrects it to clergyman (p30). An article in the *KS Journal* 42 discusses whether Kilvert would have called himself a priest.

Wentworth 'was regarded by many sober-minded persons with suspicion as a dilettante Anglican, given over to floral ornaments and ecclesiastical embroidery' (p 10).

He knows with a foreboding that spoils the service for him that he will have to 'suffer martyrdom' for his 'lily-wreath and surplices' (p35). Kilvert loved to see the church decorated and

recorded his disappointment when there were no flowers at Hardenhuish on Easter Sunday 1876. The description of the flowers at St Roque's could be Kilvertian:

'Above the communion table, with all its sacred vessels, the carved oaken cross of the reredos was wreathed tenderly with white fragrant festoons of spring lilies, sweet Narcissus of the poets' (p33).

Squire Wentworth, Frank's father, is puzzled:

'I don't pretend to see, for my own part, why flowers at Easter should be considered more superstitious than holly at Christmas, but, bless my soul, sir, when your aunt thought so, what was the good of running right in her face for a trifle' (p475).

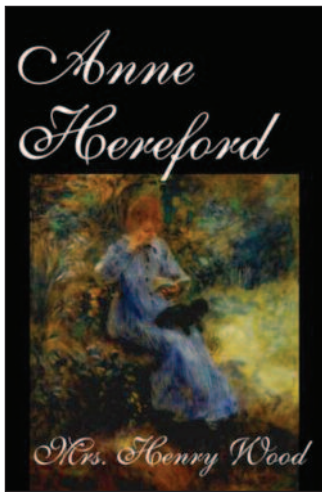
But disgust at floral arrangements recurs amongst Wentworth's aunts: 'these flowers and things that do nobody any good' (p38): 'souls will never be saved by Easter decorations' (p44). A gifted professional writer, Mrs Oliphant has selected a symbol that can recur through the novel and will be quickly grasped by her readership. A naughty teenager is called Rosa; Mrs Morgan, the long suffering rector's wife is characterised by her dislike of the large flowers on the rectory carpet and her love of her ferns, a craze well known to Victorians and to Kilvert Society members now, via entries in the *Diary* (and see also *Journal* 42).

As far as the wearing of surplices goes, Kilvert several times mentioned when he, his father, or other clergy wore one, though I can't think of any reference to the choir wearing surplices apart from the much too small one he was offered to conduct his relative Eliza Kilvert's wedding on New Year's Eve, 1874. He rejected it, but not on religious grounds. He was sarcastic about the 'black biretta and golden chasuble (named Shuttleworth)' worn at the festal service in St Barnabas. Clothing was a matter on which the bishop pronounced in his Charge.

'The Bishop dislikes vestments in parish churches' (27 Oct 1874).

As the prospect of the living in his aunts' gift disappears, Wentworth's situation is made worse when his brother Gerald, holder of the living at the family home, makes the drastic decision to resign his living, leave his family and become a Roman Catholic. Wentworth is summoned home by his distraught sister-in-law, and even worse than his father's scorn ('As for the Church of Rome, it's Antichrist – why every child in the village school could tell you that' (p159)) is the assumption that Frank will take over: 'Of course, the Rectory will go to you' (P163). Wentworth's conscience will not allow him to forsake his ritualism, though he remains an Anglican and Mrs Oliphant allows a chapter of debate between the brothers on their respective convictions. But he is racked by the thought that he has a chance to gain the preferment he needs to get married, through his brother deserting his work and family, something which he cannot condone.

The possibility of conversion to Catholicism was much feared by the Anglican establishment, in fact and in fiction. The author Mrs Gaskell and her Unitarian minister husband, generally liberal minded, became unwontedly nervous when one of their daughters showed an interest in Catholicism⁷. High-minded but narrow-minded W E Gladstone refused to believe that his sister had converted⁸ Mrs Oliphant was brought up in the Free Church of Scotland, but spent a lot of time in Rome, including while writing *The Perpetual Curate*. In her introduction to the book, Penelope Fitzgerald wrote that the author was not interested in forms of worship. She recognised it as a hot topic for a contemporary novel and she was not alone. Mrs Henry Wood inserted an episode into



her novel *Anne Hereford* (1867) in which a character says:

‘The alarming number of converts to Romanism which we have of late years been obliged to witness, must make us all fearful’.

Mrs Henry Wood was Anglican and assures us that her heroine is the same, but allows her to reply, on the strength of having been in a French girls’ school:

‘Believe me, there are excellent Christians amongst

the Roman Catholics’⁹.

Kilvert would have understood this. He was happy to spend some time in private worship in the Catholic cathedral in Bath (7 Sept, 1875). However, on 28 April, 1874 he refers to ‘disquieting rumours of Romanist tendencies in the Church of England’.

If Kilvert could bring his own thoughtful consideration to the discussion of faith between the brothers, one subplot which might have made him frown was that of the scandal of young Rosa Elsworthy. Rosa is an orphan who is living with her aunt and uncle. The uncle is clerk at St Roque’s and a shopkeeper by trade. Rosa is seen in the garden of Wentworth’s lodgings and walking with him. He is taking her home for her safety, but gossip abounds and when Rosa disappears, Wentworth is accused of eloping with her. The scandal shows the real risk clergymen might take in indulging indiscreet encounters. Kilvert recognised that people were starting to look at him when he spent too long talking to the Irish hawking girl on the train to Liverpool (19 June, 1872). Later, a bit more cynical, he noted, after a respectable evening with the Miss Newtons and guests:

‘I saw Sophy Poole to the Lion as we went home. It was very dark and neither of us could see the door and in groping along the wall for it I put my head through a pane of the bar window with a crash. What a story could be made out of this circumstantial evidence. The clergyman of the parish having dined is seen walking about in the dark with a young lady. He then goes to the public house and breaks the bar window’ (23 Aug, 1879).

Mrs Oliphant could indeed make a story of it. But the story she does tell illuminates the bitterness that results from a clash of ambition and circumstance. Wentworth has been allowed by the two previous rectors to pursue his mission to Wharfside unhindered. When Mr Morgan arrives, he wants to be active in his own parish. He is not Wentworth’s employer, but he is the senior clergyman and they are soon openly arguing. Morgan uses the Rosa scandal to try and discredit Wentworth by opening an investigation. As his difficulties mount, Wentworth says that he would not leave Carlingford for either of the family livings. Pride makes him stay, and he has a true vocation for his work amongst the Wharfside slum dwellers. Kilvert would not have approved of Wentworth’s arrogance or his rudeness to the hapless Morgan, but he might have envied his fictional counterpart’s sticking power and would have recognised his commitment to the poor. Kilvert himself established his cottage lectures in the shanty town of Crafta Webb within weeks of arriving at Bredwardine. Kilvert should have, must have, been impressed by the size of the congregation at Ascension Day evensong at St Barnabas, in a poor area of Oxford, though he only hints at this when he says

‘The large Church was almost full, the great congregation singing like one man’.

Wentworth is exonerated by an unlikely set of coincidences featuring a rogue brother of his own and one of his lady love, Lucy Wodehouse. But ‘he was as penniless as ever and as prospectless’ which is almost exactly what Kilvert admits when he walks home from proposing for Daisy Thomas

‘On this day when I proposed for the girl who I trust will one day be my wife I had only one sovereign in the world and I owed that’ (Wed 13 Sept, 1871).

[I should insert a ‘spoiler alert’ at this point for anyone who wants to read *The Perpetual Curate* without knowing the end.]

Mr Morgan is offered a rural living by a family friend. Morgan is ashamed of his behaviour over Wentworth and promises to recommend him to the patrons of Carlingford Rectory. The excuse Mrs Morgan makes for moving after only a few months is:

‘We are both so fond of the country and it is much nicer to manage a country parish than a town one. We might have lived all our lives in Carlingford without knowing above half of the poor people’ (p493).

A thought for Kilvert to pause over – he spent his working life in country parishes and did his best to know all the poor people. Wentworth is equally committed to the expanding urban environment. Mrs Oliphant is noting the different qualities needed.

Wentworth’s aunt Leonora gives the living to the curate of Skelmersdale, knowing that she has rejected the better candidate, but too fixed in her views to do otherwise. It is lucky for this otherwise unseen curate, who is also enabled to marry. Furiously, aunt Leonora describes the outcome as ‘ending off neatly like a novel’ (p537).

I wonder if Kilvert thought his life was ending off neatly like a novel when he unexpectedly met Katie Heanley at Chippenham railway station on 17 June, 1876, days after he had been offered the living of St Harmon’s?

Victorian novels referred to:

The Rector and The Doctor’s Wife (1863) and *The Perpetual Curate* (1864) were reprinted by Virago Classics in 1986 and 1987 respectively, both with introductions by Penelope Fitzgerald. Page references given in this article are to those editions. I found my copies in charity shops. Various editions are available online and Kindle owners may get a free download.

George Eliot	<i>Scenes of Clerical Life</i> (1858)
Anthony Trollope	<i>Framley Parsonage</i> (1861)
Anthony Trollope	<i>The Last Chronicle of Barset</i> (1866)
Mrs Henry Wood	<i>Anne Hereford</i> (1867)

REFERENCES

- ¹ Penelope Fitzgerald in her introduction to *The Rector and The Doctor’s Family*, (Virago Classics ed, 1986) p vi
- ² Elizabeth Gaskell, *The Life of Charlotte Brontë* (1857), Ch 2
- ³ Derek Hudson, *Lewis Carroll* (Constable 1954) p 29
- ⁴ D Hudson, p 30
- ⁵ D Hudson, p 55
- ⁶ Discovered by Teresa Williams and reported in *Journal* 32
- ⁷ Jenny Uglow, *Elizabeth Gaskell* (Faber 1993) pp 500-1
- ⁸ Philip Magnus, *Gladstone* (John Murray 2nd ed 1963) pp 267-9
- ⁹ Mrs Henry Wood, *Anne Hereford* (Wildside Press 2005) p 108

Kilvert and the Nonconformists

A third extract from the writings of David Bentley-Taylor

(See also Journals 42 and 43)

The word Nonconformist does not occur in Kilvert's *Diary*. He used Dissenter instead, but I have preferred the more familiar term to denote Protestant Christians who are not Anglicans. Readers of the *Diary* who themselves fall into that category may at times have been grieved by the remarks about some Free Churches which occur in it. Any form of the Protestant Church other than Anglican lay outside Kilvert's experience and he instinctively questioned its validity. It is worth remembering that he could be very critical of his own church too – its bishops, ceremonies and clerics – though in that case his strictures were based on knowledge and experience. Ignorance and inexperience gravely handicapped him in making any allusion to Nonconformist churches, several of which are mentioned in the *Diary*, though I do not consider the 'Irvingites' (ii 287) should be listed among them. As the Index to the three volumes is incomplete on this subject, I have tried to give all relevant references.

1. THE MORAVIANS. ii 238, 299, iii 73, 108, 146, 254.
Thanks to a Moravian community near Langley Burrell, Kilvert was aware of this comparatively insignificant church. In childhood his mother went daily to the Moravian School by donkey (iii 146) and she remained on friendly terms with the Large family. Miss Large told Kilvert about a Methodist minister who joined the Moravians (ii 238), though she was dismayed when one of them officiated at her church (iii 73). He admired her as 'a true Good Samaritan' (iii 254) because she cared so well for Miss Morgan, the schoolmistress taken ill at her home. In a friendly talk over tea he learnt a lot more about the Moravians from Mr Wilson, their new minister (iii 254). Thanks to these personal contacts the *Diary* has nothing unfavourable to say about the Moravian Church.
2. THE PLYMOUTH BRETHREN. ii 217
There is no indication that Kilvert knew anything of this much larger and more influential movement, to which he refers only in repeating an unpleasant pun on the name (ii 217).
3. THE PRESBYTERIANS. i 164, ii 148, 217.
What in Kilvert's time was referred to as Calvinistic Methodism is now called the Presbyterian Church of Wales. There was a chapel at Newchurch and one evening 'some lads coming out of the chapel' broke Mr Greenway's window (ii 148). The old man reported that 'the devil was loose in Newchurch' and the local vicar advised him to summon the culprits.
The students from Trevecca College whom Kilvert sighted in a boat on Llangorse Lake (i 164) might also now be described as Presbyterians. The actual word occurs in the *Diary* only at (ii 217).

4. THE CONGREGATIONALISTS. i 68-69, 247, 339, ii 420, iii 51.
Kilvert's word for Congregationalists was 'Independents'. They had a chapel at Painscastle (i 339) and there was one at Kington St Michael (ii 420). In a railway carriage near Salisbury Kilvert found himself with 'a nice, intelligent, good young man, an Independent of Bristol' (iii 51). His warm interest in other people was often given full scope on trains and one must regret that he did not have more such opportunities of chatting with Christians who were not Anglicans. Happily a woman cleaning Rhosgoch Chapel invited him inside, but he thought it very ugly, 'the usual conventicle' and was not impressed by its 'plain naked wooden table' (i 68 – 69). We hear of no other occasion when he actually entered a Nonconformist building.
5. THE QUAKERS. ii 297, iii 249 - 250, 456.
All three brief allusions to Quakers in the *Diary* are favourable. An elderly couple rode 'double horse' to the meeting at Calne (ii 297). 'A good Quaker' reacted impressively on seeing a woman lying dead in her home (iii 249 – 250) and, at the very last, Kilvert saw 'a grand old Quaker lady with white hair' sitting by the fire at Brinsop Court (iii 456).
6. THE METHODISTS. i 380, ii 92, 238, 420, iii 73, 111.
The Methodist preacher who joined the Moravians and another permitted to officiate at a Moravian Chapel have already been mentioned. Kilvert also alludes to Methodist Chapels at Presteigne (i 380) and the Bronith (ii 92), but he nowhere records meeting a Methodist. Twice he repeats things he heard said about 'Ranters' (ii 420) and (iii 111), a common nickname for Primitive Methodists.
7. THE BAPTISTS. i 128 – 129, 339, 346, ii 420, 424, iii 170, 270, 296 – 297, 323, 343.
At Painscastle there was a Baptist as well as a Congregational Chapel. 'Stones were frequently thrown into the Chapels among the congregation during service and once a dog was hurled in' (i 339). Presumably the Painscastle shoemaker, who feared Kilvert would be angry with him for reading the Bible to Mrs Williams, came from one of these churches. Kilvert had a nice talk with him as they walked along together: 'He was, I should think, a good man. These are the misconceptions that are spread abroad about the clergy' (i 128 - 129). However, his attitude to Baptists was such that the shoemaker could hardly be blamed: 'Some barbarian', he wrote, '... a dissenter no doubt ... probably a Baptist, has cut down the beautiful silver birches on the Little Mountain' (i 377). At both Clyro and Langley Burrell the Baptists were active nearby, which no doubt made it harder for Kilvert to view them dispassionately. At Glaschw there was 'an endowed

fortnightly Baptist sermon and meeting in a farm house' (i 346), near Llysdymanor there had formerly been a Baptist meeting (iii 170), while at Capel-y-Ffin there was a Baptist chapel and school very close to the church (iii 343). When Mrs Smith wanted to have her baby Christened, a Baptist minister talked her husband out of it and 'the poor foolish man has been easily led away' (iii 323). A Baptist minister took the chair at a meeting of the Liberation Society, bent on freeing the Church of England from state control. Kilvert regarded the whole affair with 'contempt' (iii 296 – 297). But he was 'electrified' when a curate re-enacted some striking passages from 'a book of Welsh sermons by a Baptist minister' (iii 270). The Dauntsey Meeting House, about which Kilvert repeated an uncomplimentary story not likely to have been true, was a Baptist Chapel (ii 424).

8. NONCONFORMISTS IN GENERAL. i 163 – 164, 204, 223, ii 148, 166, 189, 424, 436, iii 221, 276, 297.

Kilvert disapproved when someone 'spoke strongly and in bad taste against the Dissenters' at a clerical conference (ii 436), but most of his own general references to Nonconformists were unfavourable. Daisy told him that Dissenters had stolen three bells from Llanigon Church and put them in their own chapel in the Black Mountains (ii 148). In Cornwall a curate complained of the people's 'ineradicable tendency to dissent' and Kilvert heard that a dissenting farmer was using an old British church as a cattle yard (i 203 – 204). 'Church versus Chapel' he commented when an election was due at Clyro, 'Party feeling running very high. The dissenters are behaving badly' (ii 166). He was informed that at a political election in Merthyr Tydfil 'dissenting voters were brought down in cartloads', then 'driven like sheep to the chapels' and warned they would go to hell if they did not vote correctly. He evidently believed it, judging by his comment, 'talk of being priest-ridden, 'tis nothing to being ridden by political dissenting preachers' (ii 189).

At Llangorse Lake he observed a picnic party of girls and young men. 'The boatman said the men were dissenting ministers and he laughed at them, calling them duck merchants', because they were alleged to like ducks. As they rowed away Kilvert heard them singing 'a rather pretty air'. Later their screams and laughter carried to him from a distance, but with his mind slanted against them he assumed that 'the girls were being kissed and tickled' by the ministers (i 163 – 164). Then again, on his way to a delightful encounter with Florence Hill and her family, he avoided any happy meeting of minds at Gaer farm when he got lost in the rain and the man seemed to think he was 'a wandering dissenting minister' (iii 276) and he was glad when the churchwarden he had taken along to the Liberation Society meeting left it with 'a profound contempt for Dissent' (iii 297). He echoed the suggestion that 'the Dissenters' did not like being wakened by the Bishop of Salisbury's bell tolling for prayers at 10 p.m. (iii 221).

Since 'Prayer Book Dissenters' (iii 143) were presumably Anglicans, there remains only Father Ignatius' surprising remark that he got on 'best of all with the Dissenters' who considered him 'a second Wesley' (i 223), a comparison unlikely to have appealed to any responsible person.

Much of what Kilvert recorded about Nonconformists was rather slanderous gossip which not unnaturally failed to inspire him into writing anything memorable. Quite apart from the *Diary* there is some evidence that he had good relations with Methodists and Presbyterians at St Harmon, but normally he tended to treat them as opponents, his attitude tinged with hostility, only modified when he was brought into friendly contact with individuals. We can be thankful that as he took his last farewell of us on March 13, 1879, his eagle eye rested on that white-haired Quaker lady sitting by the fire at Brinsop with a little girl on her lap. The mere sight of her pierced his prejudice.



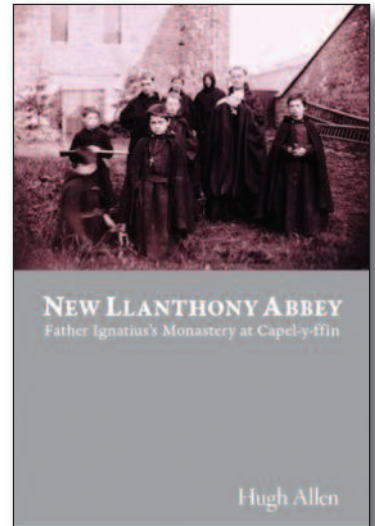
A fine photo of the Kilvert Vicarage at Bredwardine

Photo: Alan Brimson

BOOK REVIEW

Charles Boase reviews

New Llanthony Abbey: Father Ignatius's Monastery at Capel-y-ffin
by Hugh Allen
(Peterscourt Press £18.50 ISBN 978-191117-523-0)



Father Ignatius, one of the most intriguing modern religious figures, features briefly but significantly in the first volume of the *Diary*.

His mission was to establish a male monastic tradition in the Church of England. Twice he had tried and failed to found a monastery in England before he decided in 1870 to build one high on the hillside at Capel-y-ffin, about as impractical a place as it was possible to find. His Llanthony Abbey was planned to mirror the former glories of the ruinous Llanthony Priory, five miles down the Honddu valley.

In the end, only the cloister and easternmost end of the church, gloriously adorned and ornamented, was constructed. But Ignatius left a legacy that has inspired enthusiasts to keep his memory fresh in a way that has parallels with the Kilvert Society. One of the pleasures of Hugh Allen's book is finding the overlaps in the membership of the two groups. Two of the leading Ignatians, Canon Stanley Luff, the former Catholic parish priest of Llandovery, and Father John Windle, the former Anglican parish priest of Welsh Newton, were also scholarly and knowledgeable Kilvertians. Indeed, Welsh Newton church to this day has an inscription by Windle on the wall linking Ignatius and Kilvert. The inspiring commemoration service sermon by Father Richard Williams, the parish priest of Hay, at Capel in 2014 shows the tradition is alive and well.

Allen is the obvious person to write this book. Not only is he a trustee of the Father Ignatius Memorial Trust (founded in 1967) – his first visit to the monastery was as a young schoolboy in the 1950s – but he knows everyone and everything there is to know about the Abbey. He has immersed himself in the two main sets of archival material, the papers of the Memorial Trust deposited at Abergavenny Museum and those of Prinknash Abbey, and also has zealously tracked down descendants or others associated with Ignatius to find untold stories. It is a book of great scholarship and methodical presentation.

Since its subject is essentially Ignatius and the Abbey, Allen has necessarily had to pare down his references to Francis Kilvert while at the same time he cleverly uses each to flesh out the other. For example, he quotes material Plomer edited out about the walk on Midsummer Day in 1870 when Kilvert 'turned aside' at Capel 'to see how the new monastery was getting on.' When, in that passage, Kilvert remarks that the new structure seemed 'very thin and shallow . . . with a long front', he may not have realised, says Allen, 'that what he describes as an incipient 'house' was in fact only one side of the proposed quadrangle, around which it was planned to erect a considerable complex of buildings'.

(This *Diary* passage is printed in full in Donald Attwater's 1931 biography of Father Ignatius – Essex Hope let him see the *Diary*. Teresa Williams has given me a copy of Attwater and members are welcome to borrow it from me.)

Kilvert was intrigued by Ignatius. He was known as a mesmerising preacher, yet bishops banned him from preaching. He had many High Church ways, yet got on better with Low Church people. In a rather unProtestant way, he had plenty of time for the Virgin Mary. Kilvert, on the other hand, liked Catholic ways, prayed at St John's, the Downside church in Bath before catching his train home and would sit on what he thought was a Catholic grave at Clyro. He recoiled from the service at St Barnabas', comparing it unfavourably with the 'poor humble Roman church hard by'.

Anyone would have expected the worst of him, if they took their cue from the church press, but Kilvert's simple piety and his love of people meant he was perhaps more open to goodness and holiness in ways that a more tribalistic clergyman would not have been.

Kilvert crossed over from Hay to the Honddu valley four times in six months in 1870. His first visit to the Monastery on 5 April was exactly four years since his first and only visit to Capel. He was probably enticed by newspaper reports of the laying of the monastery foundation stone just two weeks earlier. He must have been disappointed to find Ignatius absent in London – the need to be constantly raising money was to keep him away from Llanthony a great deal.

Construction of the monastery was a big undertaking. It was not helped by the builders taking advantage of Ignatius, who Kilvert describes as 'perfectly unworldly, innocent and unsuspecting'; that, in Allen's more detached, scholarly words, becomes '... the Abbot's naivety in business matters'.

Allen quotes Ignatius, writing in 1894 about the practical difficulties the men were up against, especially when winter began to set in: 'Workmen would not stay in this desolate wilderness. They built themselves wooden huts in the ravine hard by; but once there came a great flood, and everything belonging to them, beds and all, were soaked with water. One of them got rheumatic fever and nearly died; the others were so wretched they would not stay... It seemed as if it were an impossibility, in such a solitude, to build at all.'

On 5 April Kilvert had a chance to speak to two of the masons and seemed surprised they 'spoke with great respect and some awe of the monks and did not seem inclined to laugh at them'. The *Diary* then allows a little formal protest about monks,

especially the ‘oppressive’ habit they wore, but you can already feel that sincerity is chipping away at his prejudices.

It was not till his third visit to the Monastery, on 2 September, that Kilvert had his one and only meeting with Ignatius and against his expectations it went well. His impressions of the monastery and of Ignatius take up five pages of the edited *Diary*. The impression was only slightly spoilt because ‘I could not persuade him my name was not Venables’.

‘He struck me as being a man of gentle simple kind manners,

excitable and entirely possessed by the one idea,’ writes Kilvert. And a little later: ‘The face is a very saintly one and the eyes extremely beautiful, earnest and expressive, a dark soft brown. When excited they seem absolutely to flame.’ Sadly, these beautiful lines do not appear in Allen’s book. It is a sign of the thoroughness of his scholarship and the consequent pressure on space – the book runs to more than 500 pages – that he does not have room to quote the *Diary* at any great length. The two books are best read together.

Bits and Pieces

- *Diana Clutterbuck has written to the Secretary about an error in her article ‘A lady of a most kindly disposition’ which appeared in Journal No 41, September 2015.*

She has sent the following amendment:

Christine Buckley has recently drawn attention to an error in my article on the Worcester branch of the Kilvert family in the above *Journal*. It concerns the date of the opening of King John’s Tomb in Worcester Cathedral which she has been researching.

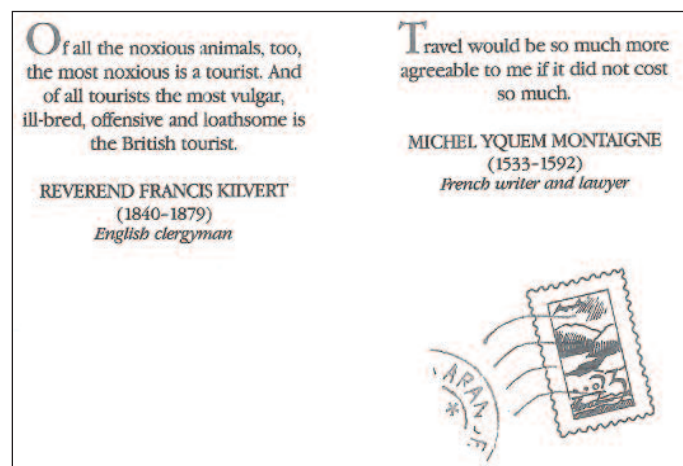
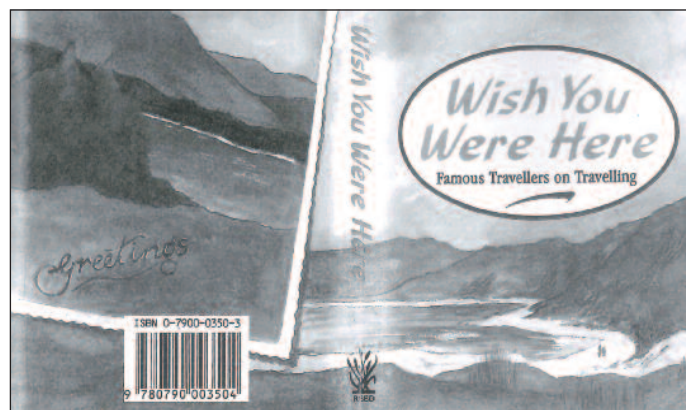
My article stated that Richard Kilvert was present on the occasion of the opening of the Tomb on Tuesday, 26 November 1797. This is incorrect, and I imagine you may wish to include a note to this effect in the next issue.

I am afraid I misread the account in John Chambers’ *History of Worcestershire*, published in 1819, which included details from a pamphlet by Valentine Green and several other people present at the investigation of the possible burial sites, including Mr Sandford (surgeon) and James Ross (engraver).

A previously unpublished account by the sexton, Mr Edward Jeal, is mentioned as an addendum to Valentine Green’s words. Richard Kilvert was reported as having been present on 26 November 1793 which investigated graves in the Lady Chapel, where the King was thought to have been buried, but not found.

The tomb in the Chancel was eventually broken open on 17 July 1797, the remains of the King revealed and the Dean and Chapter admitted to view them. We cannot be absolutely sure whether Richard Kilvert was one of them but it seems likely as he had been present on the earlier occasion.

- **News from Down Under:** Lyndall Hancock’s latest letter from Dunedin contained no references to events at or crowd noise from the Rugby Stadium across the harbour from her



home! It did, however, contain an item about a travel book recently published in New Zealand entitled *Wish You Were Here*, ‘a selection of views on travel from some of the world’s best-known travellers’, among whom RFK now finds himself!

‘This collection of wit and wisdom from Montaigne bemoaning the cost of travel in the sixteenth century to Bob Hope on the joys of the jet age’, says the blurb, ‘reveals that opinions on travel have changed little.’

‘[This] is an essential companion for every journey. It will provide *bons mots* for the postcards home, or – if required – confirm the reader’s worst suspicions on the subject!’

- Following the article *Kilvert in the Media* in *Journal* No 43 Tom Chesshyre has written saying that he would like to have included more Kilvert material in his piece *A weekend in Clyro* but space precluded it. In particular he had wanted to use the *Diary* entry of 11 February 1870 about Kilvert rushing off to Hay to buy Valentine gifts.

Mercifully, in his letter, Tom said not one word about my misspelling of his surname in the above article. Very sorry, Tom, and thank you for your forbearance. (ed.)

- A recent obituary in *The Daily Telegraph* recorded the death at the age of 69 of Peter Overend Watts, bass guitarist with the 1970s rock group Mott the Hoople. According to the obituary Peter secured the band’s greatest hit, *All the Young Dudes*. Peter was the son of former Kilvert Society chairman (1999-2002) Ron Watts who died in December 2006 (obituary in *Journal* No 22) and his wife Joan whose death, in 2013, was belatedly reported in the *Journal* of March 2016.

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Newsletter/Journals
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The following books can be
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Francis Kilvert, by David
Lockwood. Seren Books,
1990. ISBN 1-85411-033-0
paperback.

Kilvert The Victorian,
by David Lockwood.
Seren Books, 1992.
ISBN 1-85411-077-2.

After Kilvert, by A L Le
Quesne. OUP, 1978. ISBN
0-19-211748-3.

**Francis Kilvert and His
World**, by Frederick Grice.
Caliban Books, 1980.
Hardback ISBN 0-904573-
52-4; Paperback ISBN 0-
904573-78-8.

**Kilvert The Homeless
Heart**, by John Toman.
Logaston Press, 2001.
ISBN 1-873827-37-7.

**Growing up in Kilvert
Country**, by Mona Morgan.
Gomer, 1990. ISBN 0-
86383-680-1.

Exploring Kilvert Country,
by Chris Barber. Bloreng
Books, 2003. ISBN 1-
872730-24-8.

Moods of Kilvert Country,
by Nick Jenkins and Kevin
Thomas. Halsgrove, 2006.
ISBN 1-84114-525-4 / 978-
1-84114-525-9.

John Toman's **Kilvert's
Diary and Landscape**,
£27.50, and **Kilvert's World
of Wonders – Growing up
in mid-Victorian England**,
£25, both published by The
Lutterworth Press, PO Box
60 Cambridge CB1 2NT.
Tel: 01223 350865,
email:
publishing@lutterworth.com

The three books below are
copies of Kilvert's original
Diaries and are complete –
the only surviving examples
of his work.

**The Diary of Francis
Kilvert**, April-June 1870
edited by Kathleen Hughes
and Dafydd Ifans. National
Library of Wales, 1982.
ISBN 0-9077158-02-1.

**The Diary of Francis
Kilvert**, June-July 1870
edited by Dafydd Ifans.
National Library of Wales,
1989. ISBN 0-907158-02-
1.

Kilvert's Cornish Diary,
edited by Richard Maber
and Angela Tregoning.
Alison Hodge (Cornwall),
1989.
ISBN 0-906720-19-2.

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