

THE  
**JOURNAL**  
OF  
*THE KILVERT SOCIETY*



Number 45

September 2017



# 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**

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**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

## *Forthcoming Events 2017–2018*

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

### **Saturday 23 September 2017**

Visit to Chippenham and the Chippenham Museum where we will be able to view the Kilvert Collection  
Please return expression of interest slip to the Secretary

### **Wednesday 7 March 2018**

Visit to Hartlebury Castle

### **Friday 27 April 7.00pm**

AGM at The Bishop's Palace, Hereford  
Speaker to be confirmed

### **Saturday 28 April**

10.00 for 10.30 Seminars at Hedley Lodge  
Speakers to be confirmed  
6.30 for 7.00pm same venue. Kilvert Society annual dinner

### **Saturday 23 June**

Visit to Brecon and Brecon Cathedral  
Details to follow in the March 2018 *Journal*

### **Saturday 29 September**

Visit to the Clyro area, venue to be confirmed  
Details to follow in the March 2018 *Journal*

### **Sunday 30 September**

Commemoration Service at Clyro subject to confirmation  
Venue and details to follow in the March 2018 *Journal*

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:** Malmesbury. 'I went into the Abbey Church through the grandest Norman archway in the world...' (Diary 12 October 1874)

**Back cover:** St Peter's Church, Peterchurch. Its fibreglass spire is a landmark in the Golden Valley.

Photos: Alan Brimson



## From the Chairman

I am writing to you about a problem that has plagued the Society for many years. You are probably aware that recruitment of new members is not a problem confined to our Society. I know of several small literary societies that have closed due to natural wastage and being unable to recruit new members.

The Kilvert Society welcomes new members, however, the age profile of current membership is mainly the retired or those approaching retirement age. As you, a loyal member are aware the Society membership has much to offer in terms of a well-produced and interesting *Journal*, a regular programme of meetings, talks and walks and good fellowship. We joined the Society for different reasons. I was attracted by Kilvert's wonderfully descriptive writing about nature, his family, friends, fellow clergy his parishioners and other people he met in his daily life. I am also interested in social history and the Victorian era. Perhaps you had other reasons for joining our Society?

Over the years the Society has tried many different ways of attracting new members. (Leaflets placed in strategic places, talks to local groups in the Border country and Wiltshire, walks with local rambling groups and our website presentations). However, I think that the most effective method is by word of mouth. You, as committed members of the Society are our best recruitment agents. At the time of writing our membership is 425 individuals. Now, if each of our members manages to recruit one person before the April, 2018 AGM our membership would be doubled. Therefore I ask each and every member to make this your **'New Kilvert Year Resolution'**.

## From the Secretary

Firstly I would like to address the myth that the Society is losing membership. This is not correct. The membership is currently around four hundred, what is happening is, although we do acquire new members their number only replaces those that are lost, so consequently there is no growth in membership. The concern is that the future does not look promising as the age profile of our membership gets ever older and the number of active members is definitely in decline. It is this scenario that is the worry that our Chairman addresses in his remarks above.

The Society is desperately in need of an editor for the *Journal*. This edition is brought to you by a team of four committee members with the guidance of former editor Jeff Marshall. This is a situation that cannot continue if the Society is to produce a quality publication that we have all come to expect.

Not only do we seek, urgently, an editor of the *Journal*, we are also in need of a website manager. Both of these positions can be managed from anywhere in the country so volunteers for these honorary positions are urgently sought.

Interested? Then contact the secretary.

The seminar held on the Saturday following Friday's Annual General Meeting was most successful. Firstly, John Toman gave a wonderful illustrated talk entitled 'Missions, Medicine and Military Men'. Personally I thought this was John at his best and his talk is reproduced in this edition of the *Journal*.

I was then able to project the images of the Griffiths' photographs that featured in the March edition of the *Journal*. The quality of these images from Victorian times was most

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### Inside Back Cover

Society publications and other recommended books about Francis Kilvert

apparent as they were projected onto the large screen, not only the new image of Francis Kilvert but also those of his father, sisters and other relatives, all new to us. All were well received.

On the evening came the Society's Annual Dinner, for me the highlight of the year. The courses of the meal were interspersed with readings by Val Dixon, Mike Reynolds and Jeff Marshall, the loyal toast and that 'to the immortal memory of Francis Kilvert' were given by Chairman David Elvins, bringing a very convivial evening, much enjoyed by all, to a close.

This year's venue for the seminar and dinner was moved to Hedley Lodge, Belmont Abbey, Hereford in the hope this would encourage members to attend, this did not happen, with attendance down on previous years.

Well folks if you did not attend then you missed a cracking occasion so how about making a date for next year; the AGM is Friday 27 April 2018 at the Bishop's Palace Hereford and the next day, Saturday 28 April 2018 for the seminars and dinner, once again at Hedley Lodge, Belmont Abbey, Hereford (see photo on p16).

Bookings for accommodation should be made direct to Hedley Lodge on 01432 374747. Please mention The Kilvert Society as all the accommodation is reserved for us, for this reason do not book online.

I hope we can at least double the attendance next year.

## EVENTS AND EXCURSIONS

### *Our Secretary remembers our Winter visit to Malmesbury in March*

The Society's Winter Event this year was at Malmesbury, a north Wiltshire market town that is dominated by the impressive Abbey. It is situated some nine or ten miles north of Langley Burrell from which Francis Kilvert made numerous visits to the town.



*The Abbey*

Photo: Alan Brimson

Making our way from the car park we climbed a set of steps, each step having inset a bronze plaque marking events in the town's remarkable history, this being the oldest borough in England. The meeting point for the group was the Market Cross, a fine octagonal structure of c1490, built to 'Shelter poore market folke when rain cometh', today it shelters market traders by day and is a meeting point at night.

Some thirty-two members met here, in the shadow of the Abbey, on a damp morning with rain just holding off. Ann Dean had the group gather together to record a mpeg to send to vice-chairman Michael Sharp to wish him a speedy recovery following surgery.



*The meeting point*

Photo: Alan Brimson

The party then took the short walk to the Town Hall and the Athelstan Museum. This small museum gave a wonderful insight into the long history of the town from pre-Saxon times and beyond, a history dating back to 500BC. The first settlement here being 'Caer Bladon', fortified place on the 'Bladon' now the Bristol Avon, the river that meanders around the hilltop town.





An introductory reading by the Secretary

Photo: Ann Dean



Inside the museum

Photo: Val Dixon

The earliest recorded religious leader to settle here was Maildubh, a seventh century Irish-Celt monk who founded a hermit's cell on the site of the present day Abbey. The town is listed in the Burghal Hidage as one of Alfred the Great's defended burghs. His grandson Athelstan, the first King of all England was buried in the Abbey in 939.

In the year 1010 the monk Eilmer attempted to fly from the top of the Abbey using a 'glider' of his own design. He flew for some 200 yards before hitting the ground breaking both legs, he survived and lived to a good age. His flight makes him the first recorded aeronaut in history.

In the English Civil War the town's strategic importance, being situated twixt Oxford and Bristol, led to Malmesbury changing hands five times after many skirmishes and two direct assaults on the town.

1703 brought a circus to the town bringing with it a tiger; Hannah Twynnoy, a maid working at the White Lion Inn, teased it unmercifully, the tiger broke free of its shackles and killed her. She is buried in the Abbey grounds and her grave can be visited.

After our museum visit we walked through the attractive old town, pausing to view the mill beside the road from Chippenham that Kilvert would have passed coming down Burton Hill into the town. We then retired for a hearty lunch at the pub 'The Smokin Dog', after which we made our way the short distance to the Abbey.

In the *Diary* (Vol III pp91-93) Kilvert records his visit, *I went into the Abbey Church through the grandest Norman doorway in the world, arch within arch sculptured richly with pictured medallions of the history of the Bible; we also made this magnificent entry.*

Here we were received by Barry Dent, an Abbey guide, who gave the group a detailed talk on the history of the Abbey and its many architectural features.

The Abbey was founded in 1180 AD by St Aldhelm as a Benedictine community of monks. After the dissolution of the monasteries by Henry VIII in 1589 the Abbey was sold to a local clothier and then given to the people of Malmesbury to be used, as it is to this day, as their Parish Church.

As a result of our visit Barry Dent subsequently questioned Kilvert's account of his visit on Monday 12 October 1874 (vol III pp91-93), particularly the paragraph, *The mitred Abbot was sitting in state in his box high up on the South wall, ready to bless the people and the monks walked aloft in solemn silence round the church by the triforium, appearing and disappearing through the narrow arches.* This was brought to Barry Dent's attention by our members Margaret Collins and Sheila Borrows.



Barry Dent addresses members in the Abbey

Photo: Val Dixon

Barry pointed out that the real monks and Abbot had departed some three centuries earlier, also the triforium was walled up before 1874. 'Whilst we do not know the exact date, anecdotal evidence places it around 1790', he said. Did Kilvert witness a re-enactment or pageant (one was held in 1927) and did Plomer edit the details out, otherwise why would Kilvert walk some 18 to 20 miles that particular day? We shall never know of course. As Barry Dent said 'A cautionary tale! Diarist's are a valuable source of historic evidence, they do sometimes embellish their essays'.

The final word on this matter I leave to Margaret Collins who replied: 'A pageant or similar does not seem to have been terribly likely as there is no evidence in the *Diary* entry of any special occasion. Kilvert was probably musing on times gone by and Plomer missed out a sentence such as "I could imagine as I gazed...the monks..." etc. and probably more.

'Kilvert does muse like this. What comes to mind is his description of the old ruined house Whitehall, where he imagines in detail the dances and bustling life there in times past. Similarly his visit to Yaverland, which *fulfilled the dream of a quarter of a century... Yaverland to me has always been a romance and a paradise ... since I read a beautiful and touching story of the old manor house. And this, my soul, is Yaverland...* We also have his romantic reverie when, looking down at the Happy Valley, *he seemed to see the white frocks of three girls sitting on the grass in a meadow, one of whom he imagines is Ettie.*

I'm sure there must be other instances but these are the ones that I can immediately recall. It is very likely that Kilvert's visit to Malmesbury Abbey stirred his imagination in the same way but due to Plomer's editing we don't have the full account.

'Still, you can never say "case closed" with Kilvert!'

This brought to a close, with a mystery to solve, another good day out for the Society.



# Midsummer in Peterchurch

## *The Kilvert Society Summer visit as described by Mary Steele*

A fine June weekend offered many opportunities for outings. Villages were opening their gardens; thousands of people opted for the Glastonbury festival; but thirty KS members decided to meet for a day centered on Peterchurch and we made a good choice.

Kilvert visited Peterchurch on a showery April day in 1876, walking from Monnington where he was staying with his sister Thersie and brother-in-law the Rev William Smith. His day is recorded in the entry for 25 April, (Vol III pp266-268.)

*The Church has been well restored but I was disappointed to find the old picture of the Peterchurch Fish gone from the interior wall.*

It may have been the restoration he had walked over to see but we did not as it has nearly all been swept away. The nave and outer chancel (unusually, the church has two) have been cleared of church furniture, apart from the stone pulpit, covered with laminate flooring and turned into a 'Hub': community centre and cafe (wi-fi available). Coffee, teas and cakes are served from a counter in the chancel, opposite comfy sofas; at the back of the nave is a two-storey installation of a small kitchen with a library above. Chairs stacked behind a screen come out for services. The inner chancel retains its Victorian tiles and the apse with its painted ceiling covers the ancient stone altar. The whitewashed walls throw into relief the fine Norman arches. Kilvert would be



Photo: Alan Brimmon

as startled by this development as by the fact that the 'noble spire' he admired, restored in 1870 and taken down as unsafe in 1945, was replaced in 1972 with a fibreglass spire, helicoptered in. Local KS members shook their heads over whether he would approve of the interior. It is certainly different, but who knows what he would think, faced with modern circumstances? Restoration was considered very important in his time. It would be, from his point of view, a more positive outcome than that of Mansel Gamage Church, whose grand reopening after restoration Kilvert attended on 26 February, 1878: *More than 25 clergy in surplices*. But in the twentieth century it closed and became a private house.

Kilvert would be glad that the painting of the Peterchurch Fish, presumably lost during the 1870 restoration, was afterwards found and is back high on the wall of the nave. It represents a fish with a gold chain around its neck, either found by monks in the River Dore, or fished out of St Peter's Well. Lucky for us that Kilvert missed it, because we benefit from his entertaining conversation with a local man about the folklore of the Fish. Lucky for us that Kilvert visited Peterchurch, because it gave the Society an excuse to do so and enjoy a delicious lunch, cooked for us by members of the parish in the tiny kitchen and served on round tables in the nave.

Before lunch we wandered in the churchyard. The most famous grave is that of Robert Jones of the South Wales Borderers, who participated in the tremendous defence of Rorke's Drift during the Zulu Wars and won a VC. Kilvert refers to the action in his entry for 11 February, 1879. After lunch we listened to *Diary* entries referring to Peterchurch, read aloud so beautifully that it really made me appreciate anew what a fine writer Kilvert was.

Our walk was a short one, up the hill to see the views Kilvert admired. The modern world overlays the village Kilvert would have seen. We walked along the main road and up a lane. It was very parched, the stream in the dingle almost dry, not like the *steep lane between the dripping glancing glittering hedges* that Kilvert climbed. It was still steep, and we stopped halfway up



Lunch at St Peter's

Photo: Ann Dean





The grave of Robert Jones VC

Photo: Alan Brimson



*'...we stopped for a chat...' and a breather, no doubt.*

Photo: Val Dixon

for a chat. At the top, liaison with the farmer by Eva Morgan meant that we had permission to go over the fields to see the *glorious view of the Golden Valley*. Kilvert then went towards Blakemere *slipping, sliding, scrambling down the precipitous path of deep red mud*. We proceeded cautiously down the hill over the loose stones of broken tarmac, exchanging greetings with a local resident, just as Kilvert did, while her friendly dog exchanged greetings with a KS member's dog. Then back to the church for tea and cakes served in the outer chancel. *What a luxury it is to be hungry and thirsty and to be able to satisfy your hunger and thirst*, wrote Kilvert when he got back from Peterchurch to Monnington. All we had to do to help was to move chairs and tables into the nave ready for morning coffee after service next morning, another use of this flexible space.

I was so reluctant to leave that I left my car keys in the church and had to go back.

Thanks to Eva Morgan for organising the day, Anna Powell for leading the walk, to the cooks and to our reader.



The Group at the 'summit'.

Photo: Alan Brimson



# FEATURES

## Missions, Medicine and Military Men

*The text of a talk given by John Toman to the Kilvert Society at Belmont Lodge, Hereford, on 22 April 2017*

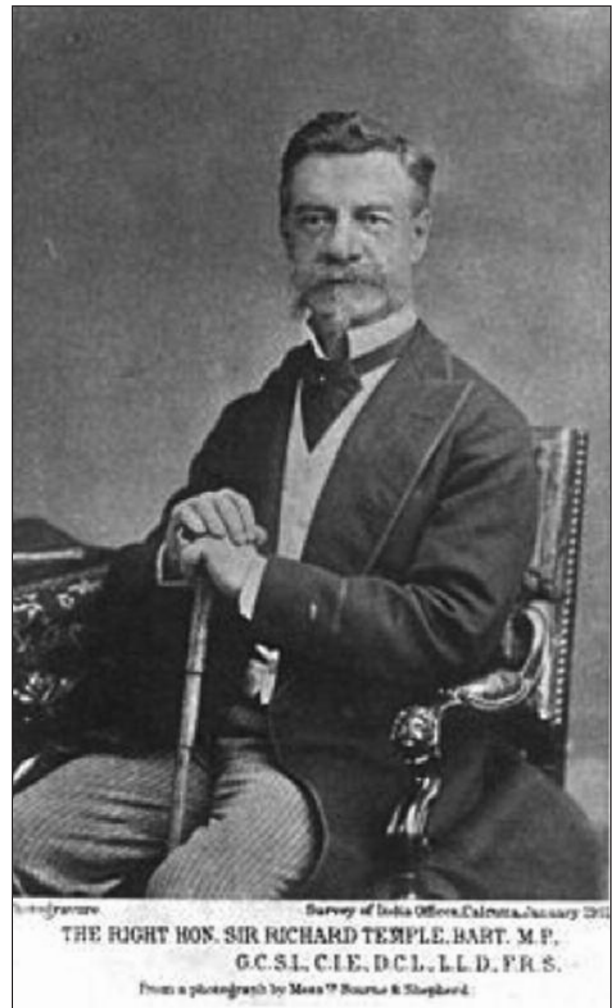
Kilvert was an Evangelical clergyman and that meant to be devoted to spreading the Gospel. He quoted a Church Missionary Society lecturer: 'He illustrated in a very striking way the number of the heathen. If 5000 should pass through Langley every day it would take 400 years for all 8m to pass by.' Was Kilvert depressed by these figures? He had little hope of witnessing the passage of the last heathen, after all.

One of my starting points is the question: why was Kilvert's brother-in-law, Sam Wyndowe, a doctor in India, ill in August 1878? 1876-9 was a period of severe famine in his region of India. Were the famine and Sam's illness connected? Unfortunately, we have no news of Sam and his wife Emily, whom I shall refer to as Emmie henceforth, between midsummer 1876 and the end of 1877 because this period is missing from the *Diary*. In long periods either side of this gap there are also no entries about the couple. The famine must have made a huge impact on them: telling how and why makes an interesting story.



*Col Sam Wyndowe*

To understand Sam's involvement in the famine, we need to focus on his obituary in *The Times*, 22 March 1919: 'Few men now living can have any personal knowledge of Dr Wyndowe's services in his appointments; but successive Residents from Sir Richard Temple downwards testified to their value.' Temple was the British Resident at the Court of the Nizam of Hyderabad during part of Sam's time there. Hyderabad was a native state, and though the Nizam was an independent prince, he was supposed to rule according to the advice of the British Resident. Sir Richard Temple, born 1826, was educated at Rugby School and then the East India Company College at Haileybury.



*Sir Richard Temple*

As Chief Commissioner for the Central Provinces in the 1860s, he would have known Sam, who was appointed there in late 1860. In 1864, Sam became Professor of Chemistry at Madras Medical College. When he became Residency Surgeon



at Hyderabad in 1867, he met Temple again: Temple was Resident from 1866 to 1867.

With the failure of the spring and autumn monsoons in 1875, drought invaded the Madras and Bombay Presidencies, which surrounded Hyderabad. Early in 1876, signs of famine appeared. Both monsoons failed that year and the famine increased. Prices of grain rose sharply. Relief works opened in the worst districts; these offered food and wages in return for work on building of roads, railways, reservoirs, and canals.

The policies for relieving famine emanated from Sir Richard Temple and the Viceroy of India, Lord Lytton. He was a firm believer in the theories of Thomas Malthus, Professor of Political Economy at Haileybury, the East India College in Hertfordshire. Malthus's most well-known theory was that population would always tend to exceed food resources. Another of his theories was that it was a grave error to interfere with market forces. Lytton was also wedded to this theory. During the 1876-9 famine, he ordered that there was to be no interference with the price of grain. Indian peasants, unable to afford it, began to starve. In a letter to the India Office in London, he denounced what he called 'humanitarian hysterics' in Britain about their plight.



*Lord Lytton*

Lytton chose Temple as his Famine Commissioner because he had overseen the Bengal famine of 1874. To relieve it, he imported rice from Burma. However, the Indian Government (i.e. the British administration) rebuked him for the high cost of buying and distributing it. He was determined not to incur official displeasure again. Lytton stated that in choosing Temple to implement his policy of frugality, he could not have found a man 'better able to save us money' (Lytton's words). Temple toured the famine districts with this message (and these are his words): 'Everything must be subordinated to the aim of disbursing the smallest amount of money consistent with the preservation of human life.'

The people of India supplied over two thirds of the revenues of the country; they were in other words paying the costs of British rule in India, as they always had done. To see what Indians got out of British rule we have these figures from the Indian nationalist writer, Ramesh Dutt, a lecturer in economics at University College, London: income per head of population in 1900 was £48 in Canada, in Britain £42, and in India £2.

British rule had steadily repressed Indian manufactures while promoting its own by charging heavy duties on the imports of the one to Europe, and only nominal duties on those of the other to India. This was especially visible in the cotton trade: the Manchester Cotton Manufacturers' Association had established its own vast cotton-growing area in an Indian province, killing off the local trade. Dutt summed up the general economic situation thus: the crippling of India's industries, the over-taxing of its agriculture, and the draining of its revenues which were spent out of the country, all contributed to India's poverty.

Mary Lutyens, in her biography of her grandfather, Lord Lytton, said that he fully intended to rule with justice, and that most Britons believed this too. However, their attitude of superiority gave the impression that (and these are her words) 'poor India was being kept by her wealthy white patron,' whereas (her words again) 'Britain was bleeding it dry.' It is against this background that the famine of 1876 must be seen.

In January 1877, Temple was sent by Lytton on a tour of the famine areas. William Digby, editor of the *Madras Times*, wrote in his account of Temple's tour of Madras, Bombay, and Mysore: 'Temple and his staff literally "raced" over the affected districts at too great a speed to get a thorough acquaintance with the real state of the country.' Furthermore, Temple had the 'preconceived idea that the calamity had been exaggerated.' Temple's report gave the impression that the crisis was being managed well, that only very few had died of starvation. We can see that Digby was right when we read Temple's own words in his autobiography: 'There was plenty of food in the country,' he wrote, but people couldn't buy it because they were earning no wages. More words of his show his complacent view: 'The necessary employment and assistance were being afforded on a large scale, quite adequate to the circumstances, and the people were in good physical shape.' These images testify to the reality.

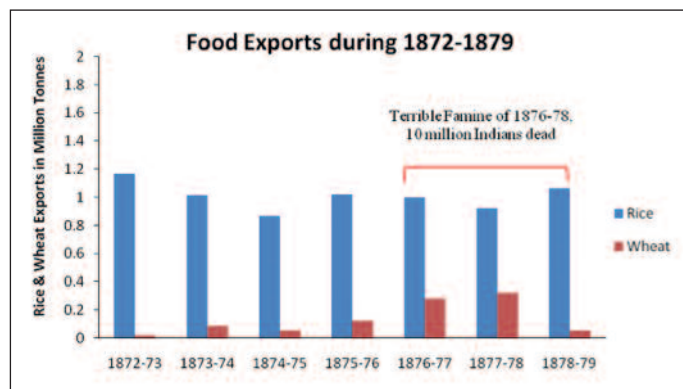


*Victims of famine*

The Government in Britain, embarrassed by criticism levelled against the Indian Government's relief policies, published in 1880 an official report on the famine. It admitted that prices of wheat and rice went sky-high partly because of scarcity but partly because food stocks were reduced by exports to Europe. Its policy, it stated, was small-scale relief efforts rather than large ones because smaller ones, and I quote, 'would not involve the Administration in large expenditure.'

The Report estimated deaths from famine at 5.25m, a figure it played down by observing that ‘the population of India is exposed continually to destructive agencies, ‘such as epidemics. No Government action could counteract high prices or guarantee food supply, or provide relief on the scale needed. It admitted that its relief measures were, to use its own words, ‘not altogether satisfactory or efficient.’ In both Britain and India, critics saw the Report as a whitewash and pointed out that the Government had simply not spent enough.

One damning fact, admitted in the Report, was that the British administration had overseen record exports of food to the UK during the famine. This table shows that in the worst years, 1877-8, wheat exports rose sharply, while rice exports too remained



high. In other words, Britain was eating Indian peasants’ food, food which could have saved them from starvation. The *Punch* cartoon with the Indian peasant woman begging from John Bull brought the situation home to the British public.



*Punch cartoon*

As a doctor with charge of Indian patients, Sam Wyndowe was brought face-to-face with the famine. His caught-in-the-

middle position in personal terms regarding the famine was made worse when it resolved itself into a conflict between two men with whom he had close relations: Sir Richard Temple and Dr William Cornish (photo p10). We noted earlier that Sam had worked with Temple in Nagpur and in Hyderabad. It is even possible that he was recommended for the post of Residency Surgeon by Temple, who became Resident there at the same time.

Sam’s friendship with Cornish was over twenty-five years old by 1876. The two men were born close together: Cornish in 1828, Sam in 1830. Between 1850 and 1854, they did their medical training together at St George’s Hospital, London. In spring 1854, they both obtained posts in Madras. Medical care in India was organised in two agencies: for British troops there was the Army Medical Department; for native troops and the civil population there was the Indian Medical Department. Sam joined the latter. He had care of native troops from 1855 in the Nagpur Irregular Force. He was dealing with Indians, both as students and as patients, between 1864 and 1867 as Professor of Chemistry at Madras Medical College.

Reference was made earlier to two long silences in the *Diary* concerning Sam and Emmie in India. We hear nothing of Sam between April 1875 and May 1876, nor between 1 January 1878 and 5 August 1878. Since the couple were in England together from the end of 1875 until October 1876, there would have been no entries about India. The 5 August 1878 entry does seem a significant one because it contains the cryptic statement ‘Sam is in low health in India.’ Kilvert’s words here may have been Emmie’s own in her letter from London or his paraphrase of them. The word ‘low’ is interesting. If the diarist had included details of Sam’s condition e.g. that it was malaria, it seems unlikely that Plomer would have omitted them. To characterise someone’s health as ‘low’ is suggestive of mental ill-health, of anxiety, or stress, or depression, as in ‘low spirits’ or ‘feeling low.’ If their physical health was meant, it would be more likely to talk of their ‘poor’ or ‘bad’ health. If Emmie herself had confined herself to the phrase ‘low health,’ as seems the case, what was her reason for doing so? We are bound to speculate therefore about what Sam’s ‘low health’ consisted of. The following account of his situation during the famine provides a possible answer.

The conflict between Sir Richard Temple and Dr Cornish centred on the food ration which the former advocated for male labourers after his tour of relief camps in Madras in 1877. In order to reduce costs, he fixed it at a pound of rice a day. The value in calories of this diet was lower than that prescribed at Buchenwald, the notorious Nazi concentration camp. In a series of angry public letters between him and Temple, Cornish stated that such a diet meant ‘slow but certain starvation’ (his words). He argued for one and a half pounds of rice per day with a supplement of vegetables and protein. This diet was supported by medical opinion in Britain and India. Temple initially rejected it, but the Madras Government eventually settled on one and a quarter pounds of rice plus some protein.

Cornish had made a special study of diets in India. Furthermore, he had collaborated with Sam Wyndowe in producing papers about diets in their early Madras years. Sam contributed studies he had made of prison and hospital dietaries. He had therefore a particular professional interest in the conflict between his old friend and colleague and Temple over the relief diet.

Cornish said he wished he had a photographer with him as he moved among famine victims because words inadequately



represented the reality. He saw, he said, ‘old people bloated with dropsy, their legs covered with ulcers, men and women who were moving skeletons, children hanging on their mothers’ hips, slowly dying of diarrhoea.’

One Madras official described the pariah dogs that feasted on the bodies of dead children: ‘I came upon two dogs worrying over the body of a girl about eight years old.’ Some of the starving dug up the bodies of the dead and ate them, some parents sold their children, some parents ate their children. A missionary, the Rev Chandler, reported: ‘a famished crazy woman took a dead dog and ate it, near our bungalow.’ He added: ‘This is not sensational writing. The half of the horrors of this famine have not been told, cannot be told.’

Sam would have seen similar horrors in Hyderabad. Thousands of starving people fled there from Madras because the Nizam provided good relief. A newspaper reporter gave details of Sam’s work in Hyderabad. One of his hospitals contained fifty poor patients fed by the Government. An Indian doctor, one of Sam’s students, was in charge of it. Sam also had charge of the Medical School with fifty-six students, the senior body of whom became doctors in the 42 hospitals and dispensaries in the Nizam’s dominions. Since all of these were under Sam’s control, he would have seen many famine victims. Contact with them, with his medical students, with doctors and dispensary staff would have inevitably meant that Sam heard criticism of the Temple diet.



Map of famine areas 1876-78

It might be thought that Sam as a doctor would have been able simply to concern himself with patients and be free from moral, political, and ideological issues. However, when famine came in 1876, it quickly became impossible for a senior doctor to maintain a neutral position. European medicine was always a tool of Empire, one element of Britain’s superior culture that brought enlightenment to a land of dirt and disease, backwardness and barbarity.

Doctors in British India traditionally had low professional and administrative status. However, during the 1876-9 famine their expertise attained a high level of influence, with the result that, in Leela Sami’s words, ‘it was the first famine which came to be seen as a specifically medical phenomenon.’ Thus, Sam Wyndowe found himself in the very centre of the wrangling about famine policy. The wrangling centred on a crucial moral question: whether the Government had a moral duty to feed people.

Everything in his situation made for stress. But the greatest source of stress for him during the famine was the awareness, reinforced every day, that as a doctor devoted to alleviating distress and saving lives, he was largely impotent in the face of appalling suffering. He shared the knowledge, which Cornish was always proclaiming, that the illnesses the people were experiencing stemmed from starvation. He knew too that the starvation was to a great extent caused by the official relief policy. And the final factor that made his position intolerable was the sheer scale of the famine: people were dying in millions. A feeling of helplessness would therefore accompany his feelings of shame and guilt.

It comes as no surprise that, with the famine over, Sam wasted no time in going on leave; he embarked for England on 1 December 1879. He was only fifty-one when he resigned the Hyderabad position in 1881.

Are the long silences in the *Diary* about Sam and Emmie due to the fact that they had witnessed horrors, which, in the words of the Rev Chandler, ‘could not be told’? Did Emmie believe they were too distressing to pass on to her family? She may of course have given details to Kilvert, which he chose to omit. To circulate information about experiences of the famine or about Sam’s ‘low health’ may well have been censored because at the time they were considered vulgar, ‘bad form.’

We can more easily assess the impact of famine horrors on Sam by examining what we know of his personality. He was a religious man who had attended the Evangelical Cheltenham College as a boy. The Evangelical religion he and Emmie shared must have been an important factor in bringing them together. An ancestor of Sam, the Rev Henry Wyndowe, Vicar of St Bartholomew’s, Churchdown, Gloucestershire, had left £25 to support a school in the village, and Sam also provided money for school prizes there. A *Gloucester Echo* report of 24 December 1913 noted that at a prize distribution at Churchdown School, thanks were expressed to ‘that good man Dr Wyndowe who had founded the charity.’ After his retirement, he became a church warden in Batheaston. He was also in the chair there in 1882 at the annual meeting of the Society for the Propagation of the Gospel, at which a government chaplain from Madras gave a talk about his work.

Emphases in Sam’s obituary suggest he was a man of compassion: he had, we are told, ‘a high-minded character and great unselfishness’; he was ‘a friend of everyone and a benefactor to the community.’ The reporter who described his work in Hyderabad stated ‘he did great good there.’ Throughout his Indian career, his close contact with the people must have bred affection and sympathy, even if the great majority of them were ‘heathen.’ He must have viewed the thousands of dead Indians, especially the children, as innocents whom he and the Government had a duty to save. It would have been agony to him as a doctor to know he was powerless to save only a few. As a father himself, he would have looked at dying Indian children and thought of his own. There seems little doubt that he would have sided with his friend Dr Cornish in the latter’s fight to reduce the number of Indian deaths from starvation.

Kilvert and the people of Britain could follow the famine in newspapers, national and local. The reports glanced at here are from the diarist’s local areas. They are typical of many in their highlighting of two main themes: the costs in terms of deaths and of money. On 2 September 1877, the *Salisbury Times* quoted an India Office telegram: ‘Of the official return of 500,000 deaths in Madras since the first of January, 200,000 are due to ordinary



Dr William Cornish

mortality, 300,000 to accelerated death-rate from the famine.' The 'Madras doctor' (probably Cornish) 'reports the insufficiency of wages in Madras even at the enhanced rates'; the 'enhanced rates' would mean the extra rice doled out to labourers as a result of Cornish's campaign. The *Somerset Gazette* for 6 October 1877 reported that deaths in Madras in the previous July numbered 113,494 as compared with an average for the same month over the previous five years of 33,442, almost a four-fold increase. We can be sure that Kilvert was interested in the administration of India because on 18 November 1878 he was reading *The Dilemma*, a lengthy analysis of it by George Chesney, and the diarist was engaged with this book in *the very middle of the famine*. The generous response of the British people to Indian suffering had raised £250,000 in less than six weeks for the Indian Famine Relief Fund. Bath had contributed £1783, Chippenham £124, and Bristol £5430. The Queen donated £500.

Another telegram put out for the British public by the India Office appeared in the *Somerset Gazette* on 20 October 1877. It was by Lord Lytton and it celebrated good news: abundant rainfall over most of British India and what Lytton described as 'the wonderful sight of large ships discharging rice in the port of Madras.' Other good news was that the week of rain 'will save the Government four millions sterling.' The head of the India Office, Lord Salisbury, had been handing out prizes at the Royal India Engineering College, an event reported in the *Western Daily Press* on 30 July 1877. He told the audience that 'there had been no idea on the part of the Government of stinting relief, which had been successfully conducted' (cheers greeted this last statement). He then told the new engineers who were about to go out to India: 'You are the representatives of a dominant race.' Lord Mayo, Viceroy of India, whose assassination in 1872

caused Kilvert so much distress, stated: 'We are all British gentlemen engaged in the magnificent work of governing an inferior race.'

It was emphasised earlier that medicine was viewed by the British as a key element in the superior culture they brought to India. Medicine was also a means of evangelism, a means of saving souls. Medical missions helped to expand civil hospitals and dispensaries. Since Sam was both an Evangelical and a supporter of missions, it is very likely that he brought a religious outlook to his professional duties. The Inspector General of Hospitals in India wrote in 1872: 'The principle on which dispensaries are governed is associated with efforts to diffuse Christianity in India; the art of modern medicine contrasts with the ignorance which dominates Indian people.' The belief that British rule was a civilising one supplied its moral justification, as the Rev Storrow, a missionary, claimed. He wrote: 'Our Indian Empire is a splendid possession. How great the honour of spreading truth, goodness, and prosperity over it, and of lifting it up to the throne of God. To leave it in its misery and superstition would be a deep shame and a sin.'

The policy of non-interference with native religions was challenged early in the nineteenth century by the growing power of Evangelicalism. Religious bodies demanded the right to send out missionaries. The early ones offended both East India Company officials, soldiers, and Indians themselves by their arrogant methods. Perry, in his book about the Church in Madras, admitted that missionaries' speeches and tracts attacked sacred Hindu books for their alleged stupidity.

The importance of Indian Missions for Kilvert is evident in the fact that he was reading *Memoir of George Lynch Cotton, Bishop of Calcutta* on 20 March 1871; the diarist bought a copy as soon as it was published. Cotton had great importance for the Kilvert family because in 1852 he became Headmaster of Marlborough School, founded for sons of Evangelical clergymen. The School was chosen for Kilvert's brother Edward and he went there in 1861. Unfortunately for the Kilverts, Cotton had left it by then; he had become Bishop of Calcutta in 1858. This was in the wake of the Mutiny when, in the words of the *Memoir* of Cotton 'a deeper sense of Christian duty and responsibility on the part of England was awakened,' and appeals for more missionaries were made. The job of the new Bishop was to inspire them.

In his Charge of 1859, Cotton touched on the issue of the use of the Bible in Government schools where it was officially banned. If it were taught, the Bishop said, it would be by 'heathen' (his word) teachers who formed the majority of the staff. This was undesirable. Bible classes remained voluntary. Cotton received great protests against this policy from Evangelicals. And he himself said that he wished the British government's policy of neutrality towards missions be dropped. He rejoiced to see the progress made in India by Christian missions. However, one Indian Christian said this to him: 'the great reason why Christianity takes no hold of Hindus is that it is the religion of the conquering race, and of a race whom, in plain language, the majority of them simply detest.' He added that Hindus believed that the British intended to force them into Christianity. Was Bishop Cotton troubled to hear these words, was Kilvert troubled to read them?

The issue of missions is central to this talk. To understand Protestant missions is to understand British imperialism: they are two sides of the same coin. The moral values of the former underpinned the latter. In recent years, historians have turned a



critical eye on the British Empire. Richard Gott for example wrote: ‘A self-satisfied belief survives in Britain that the Empire was a civilising enterprise that brought the benefits of modern society to backward peoples.’ His book documents the horrific price paid by the native peoples who were its subjects. One of the many nationalist Indian critics of British rule there focused on famines. The period 1760 to 1943 saw terrible famines in India that killed 85 million people. These famines were, he stated, really genocides done by the British. They were not simply the result of droughts because Governments could stop them becoming killer famines by such policies as banning export of food grains, rushing adequate food supplies to affected areas, reducing the burden of taxation on people, and ensuring that enough food reserves existed to weather the crisis.

Major Famines in India (Deaths estimates in millions)				
Before British Rule (1000 - 1745)		British Era (1770-1947)		
Century	Famines	Years	Famines	Deaths
11th	2	1770-1800	4	21
13th	1	1800-1825	5	1
14th	3	1825-1850	2	0.5
15th	2	1850-1875	6	5
16th	3	1875-1900	18	26
17th	3	1900-1925	1	0.23
18th	4	1925-1947	1	5

This Indian historian went on: behind the genocides perpetrated by the Raj was an ideology, the ideology of Christianity. He asked how it was possible for the Christian British to be devoid of feeling towards dead and dying Indians. The first factor was the dehumanising of Hindus by calling them ‘heathens’; characterising them thus implied they were sub-human. Sir Richard Temple was told on leaving England by a Director of the East India Company: ‘The Indians are inferior to us in moral robustness and character.’ The second factor in Christian British ideology were the economic theories taught at Haileybury College, the training ground for British colonial officials and soldiers.

In his book *Inglorious Empire*, Shashi Tharoor wrote: ‘Racism was central to the imperial project.’ The evidence for British racist attitudes towards Indians can be found everywhere. Mary Lutyens wrote of the widening gap between British and Indians especially after the Mutiny. She said it was made worse by the increased numbers of British women going out then to be with their husbands; Emmie was one of these. Lutyens also noted the way Indian newspapers were critical of the unequal punishments imposed on British and Indians, the overbearing conduct of British Residents in native states, and the haughtiness of the British. The Prince of Wales wrote to Queen Victoria complaining about the arrogance of British civilian and military officers, of the ‘brutality and contempt shown to Indians’. Kilvert was able to read this testimony from Bishop Cotton: ‘Undoubtedly the English do not treat the Indian educated classes properly. Some of them thought it impossible to ask them to dinner; one English official spoke of natives in a rude unkind

way in the presence of one of them.’ Winston Churchill demonstrated that this tradition of hostility still persisted in September 1942 when he stated: ‘I hate Indians. They are a beastly people with a beastly religion.’ And he observed about the Bengal famine of 1943, in which there were 5.3 million deaths: ‘Relief would do no good, Indians breed like rabbits and will outstrip any available food supply.’

There was often a great deal of love and loyalty in the relationships between British officers and sepoy (native troops). However, sepoys were despised because they were a conquered race and because of their colour. The British in general looked down on native regiments. One British officer wrote: ‘the aristocratic feelings of the English repel all attempts at intimacy.’ Sepoys were frequently referred to as ‘black fellows or niggers.’

Another nationalist Indian writer wrote this: ‘The sensitiveness of the sepoys towards their religious beliefs and the dread of conversion to Christianity worked like a nightmare on their minds.’ It was this dread that triggered the Mutiny. On the eve of it, Colonel Wheeler, commander of the 34th Native Infantry, wrote to the Government: ‘As to the question whether I have tried to convert sepoys to Christianity, I would humbly reply that it has been my object, and is the aim of every Christian.’ When the mutineers committed horrible atrocities on British women in Cawnpore, Kilvert and most of the public at home were incensed. His friend Gough, a soldier who had witnessed their aftermath, told the diarist that his comrades were ‘furious, almost ungovernable.’ This was his way of saying that British troops committed atrocities in revenge. The worst took place under the command of Col. Neill, a deeply religious man, who wrote about them: ‘God grant that I have acted with justice. I know I have acted with severity. I cannot help seeing God’s work in all we have done.’ Neill felt easy in his conscience because his victims were heathens.

A word should be said at this point about the benefits that British rule brought to India. In his book on late Victorian holocausts, Mike Davis made two striking points. This is the first: ‘If the history of the British in India were to be condensed into a single fact, it is this: there was no increase in India’s per capita income from 1757 to 1947. Indeed, in the last half of the nineteenth century, income probably declined by 50%.’ Davis’s second point is this: ‘between 1872 to 1921, the life expectancy of ordinary Indians fell by a staggering 20%.’ The booming prosperity we now see in India is the result of its people’s efforts over the seventy years since the British moved out. We may, I think, cite modern medicine as an undeniable benefit brought by the British to India and honour the contribution made in that field by Sam Wyndowe. However, in his last years there during the famine, his professional position caused him terrible suffering because he knew not enough was being done to feed the people.

If medicine may be viewed as one of the success stories of British rule in India, what may be said of Christianity? Cautious optimism was being expressed just after the Mutiny by the missionary, the Rev Storrow: ‘It would still be our duty to convert India even if we had achieved no success to date. The complete triumph of Christianity in India will not be speedily won.’ Sir Richard Temple was told by a missionary clergyman in 1881 that Christianity was having what he described as ‘a real effect on the character and conduct of native Indians, who regarded their faith as a light in the surrounding darkness.’ The missionary spoke of ‘the enormous effect morally and spiritually being produced by Christianity.’ Temple himself began his book with this statement: ‘The Protestant missions now count their

native Christians by hundreds of thousands.’ In 1881, the figures bear out his statement: 1.75 million Indians were Christians out of a total population of 250m, or 0.7%. In 1901, there were 2.7m Christian Indians out of a total population of 283m, or just less than one per cent. This represented a considerable achievement, though it no doubt fell short of what had been hoped. Christians in India today form 2.3% of the total, which is down on the figure of 1901.

We cannot end this story of famine in India without trying to assess what Kilvert’s attitude to such events was. No *Diary* entry exists showing his reaction to the 1876 famine. Did he raise money for its victims as he had done for those of the 1874 one? The entry for 17 May 1874 tells:

I preached for the Bengal Famine Fund...In the afternoon my father preached for the same object. The morning and evening collections amounted to £5 12s. which I think and we all think very good for our little parish.

The text Kilvert chose for his sermon was Matthew 26.2 in which Jesus reminded his disciples of the imminent feast of the Passover. From the rest of this episode, we can see elements relevant to the famine which the diarist may have used. A woman used expensive ointment on Christ, only to be rebuked by a disciple for wasting money that might have gone to the poor. In this way, the issue of charity or relief is introduced. Verse eleven of the chapter contains Jesus’s words ‘For ye have the poor always with you’, which hints at an emphasis the diarist might have made in developing his theme. Christ was not saying that poverty was eternal and couldn’t be alleviated; he was saying that it was a duty to show generosity to the poor, which was what Kilvert praised his congregation for doing. He also included a reference to the 1874 famine on 4 November 1874 in a lecture devoted to several recent ‘disasters’: railway collisions, an explosion of gunpowder on the Regent’s Canal, shipwrecks and collisions at sea. When he referred, as he often did in sermons, to disturbing events of this kind, he illustrated the Evangelical belief in Providence, the idea that God was responsible for everything that happened in the world, even trivial events. Hannah More had stated ‘We may trace marks of God’s hand in severe visitations.’ It seems likely therefore that Kilvert was disposed to see God’s hand in the very ‘severe visitation’ of the 1876 famine. Evangelicals saw Providence as the means of showing men that pain and tragedy were the results of their own sinful behaviour.

Such examples were part of the Kilvert family’s recent experience. The Indian Mutiny was widely seen as God’s punishment on sinful Britain.

In the eyes of Indian and other historians today, Britain was sinful in creating famines in India and in failing to show generosity to its starving millions. The final words should be those of an Indian: ‘In all the famines which took place under the British Raj, there was never a shortage of food in the country overall, in fact during the worst famines, surplus food was being exported from India.’ Sam Wyndowe would have known that and no doubt the knowledge exacerbated his agony.

## POSTSCRIPT

Since a theme of this talk has been the systematic looting of India’s wealth by Britain over three and a half centuries, it is appropriate to ask how much Sam Wyndowe benefited personally from his Indian career. We know that he had an enormous salary from a diary entry Kilvert made on 7 February 1870. Sam, said the diarist, ‘was on half pay £1000 per year whilst in England.’ His full salary of £2000 per year is the equivalent of £220,000 today. In 1870, a good living for a clergyman was £400 per year.

Another index of Sam’s wealth is the diary entry for 5 August 1878: Kilvert had heard from Emmie that she and Sam had lost an investment of £1000, which in today’s values would be £107,000. Sam’s salary meant that he had considerable surplus funds for investments of this size.

We come now to his pension. Senior army officers were entitled to a pension of £400 per year in 1828. In the mid-1880s, just after Sam retired, army medical officers with twenty years’ service had pensions of £450 per year, equivalent to £48,150 today. After Sam died in 1919, Emmie received a pension of £292 per year, worth £16,000 today. We can understand therefore how the couple were able to afford on retirement to buy Bencombe House in the Cotswolds, an eight-bedroom small mansion in its own grounds.

And who paid for these generous salaries and pensions? Why, Indians themselves through their taxes! Tharoor noted that Ramsay Macdonald estimated that in the late-1920s 7,500 Englishmen were in receipt of £20m annually in pensions paid for by India. And what had the British given to India? In 1947, when they left the country, there was 16% literacy, a life expectancy of 27, and 90% of the people living below the poverty line.

## EAST END: WEST END. ALONE IN LONDON

Members have shown a disappointing response to *East End: West End. Alone in London* by John Toman.

To date a mere fourteen copies have been ordered. (The Society’s previous publication sold 136.) This latest publication is also sponsored by the Society, and such initiatives are not only valuable and enterprising in themselves, but fulfil the Society’s aim of expanding and disseminating knowledge about the world of the *Diary*, which is an important condition of our status as a charity. The extremely low take-up of the book means that barely one third of the printing cost incurred by the Society has been covered.

Much has been said in recent *Journals* and Newsletters about declining membership, declining support for the AGM weekend, and the problems of bringing out the *Journal* without an editor. The latter are the crucial means by which the Society maintains its exchange of ideas and information. Its publications are another means.

Members are urged to support its latest publication by ordering copies, available at £15 from Colin Dixon, Publication Manager.



# What the Papers Said

## More newspaper research from Teresa Williams

The value of newspapers in the nineteenth century as a means of communication was very high. They were not only the principal method of informing people of what was happening in their country and across the world, but they acted as the main source for advertisements, both personal and business. Newspaper editors often scanned other world-wide publications, copying items of interest, covering many subjects, into their own papers. Recently, I saw the following item concerning Dr Samuel Jardine Wyndowe, husband of Kilvert's sister Emily, published in the Liverpool press. Dr Wyndowe at the time of this report, was nearing the end of a five-year posting in the Madras Presidency having returned to India in 1865 with Emily following their marriage at Langley Burrell.

From: *Liverpool Daily Press*, Friday 27th August 1869

"A most mysterious case of poisoning is reported from Hyderabad: Among the victims of cholera in Chudderghaut some two months back was Mrs (Captain) Boardman. She was buried agreeably to her dying request by her father in the cemetery at Trimulgherry. Nothing more was thought of or said about the death until a fortnight ago when the brother of Mrs Boardman declared that her death, according to an informant, was caused by poison. He at once represented the circumstances to Sir Salar Jung, who after making enquiries felt the matter not without belief. He dismissed Captain Boardman from his duties instanter, (sic) and commanded that the Resident should have the matter fully investigated.

Dr Wyndowe, Residency Surgeon, was ordered to have the corpse exhumed and dissected and to transfer the stomach etc., to the Chemical Examiner at Madras which was done. On receipt of the analysis result, the Resident ordered the immediate arrest of Captain Boardman and a certain lady, who is supposed to have been an accomplice. The two parties are now in close confinement in the Hyderabad Residency, and the case is being investigated by the authorities. [From: *The Homeward Mail*.]"

The following newspaper extract which I found later on the same day is a case of pure serendipity. On Thursday, 9th June 1870, the *Devizes & Wilts Gazette* published the following item:

"The parishioners of Langley Burrell have gladly welcomed to her home, after an absence of five years in India, Mrs WYNDOWE, the second daughter of the Reverend Robert KILVERT, M.A, the respected rector of the parish. Dr Wyndowe, we understand, has obtained leave of absence for a period of two years."

The published *Diary* for Wednesday 4 May 1870, (Vol. I p125), tells us that Kilvert heard from Dora of the safe arrival of the Indians at Langley on Monday. Emmie and Sam had brought with them their two children, Katie, and the baby whom Kilvert was to name 'the Monk.' The diarist had to wait until Monday 16 May to greet his sister in person...*Dear old Emmie, it was very delightful seeing her again after being apart nearly 5 years....* on page 137 of volume one, he says: *The baby Annie was brought down in arms and roared at the sight of me.* Kilvert's black beard and height must have been quite intimidating to Annie even if she were a very jolly, good tempered, good baby with a pleasant smile. The baby baptised Anne Frances Essex had been born in India on the 2 February 1869.

The two-year leave of absence passed and on *Leap Thursday, 29 February 1872* (Vol II p144), Emmie, Sam and the baby Mary (born 1871) sailed on board the *Ceylon* from Southampton on the first part of their return voyage to India. Kilvert had, *Bade Emmie and Mary farewell for three years, and the children Kittens and Monk for three months* before journeying back to Clyro. (Vol II p142).

On Friday 10 May 1872 (Vol II p195), the diarist records, *An Indian letter from Emmie at Hyderabad was forwarded to me from Langley. It describes their journey up country from Bombay and their arrival at the Residency....There was a capital description of the moment when the horses struck work in the midst of a violent thunderstorm at midnight, the pouring rain, the intense stifling heat of the carriage, the wailing hungry baby, the lightning-lit barren dreary landscape and the motionless figures of the Sowar horsemen who were escorting them.*

Emmie's parents in particular must have been concerned at times for her welfare and that of her husband in a country so far from home. The contents of a letter written by Emmie to Teddy would not have been of any comfort. Volume III p112, Sunday, 15 November 1874, relates details of the *narrow escape Sam had from the bursting of a shell at a display of fireworks given by Viikan ool Ormra in the city of Hyderabad.*

The following detailed account was published in *The Huddersfield Chronicle* for Tuesday, 3 November 1874:

"Last evening (10th October 1874), the Nawab Vicar-ool-Oomrah (sic) who is the Uncle of His Highness the Nizam, gave a grand dinner party at his Palace, which was splendidly illuminated. The Resident, Sir Salar Jung, General Blake and the whole of the guests and several native noblemen were present. Dinner was served in the beautiful Hall opening into the Palace gardens. After dinner all went on to the terrace to witness the display of fireworks. There numbers of retainers and some Europeans were below in the garden. During the display a rocket mortar burst. The explosion was terrific. Many of the lights in the Palace were extinguished and numberless panes of glass were shattered by the explosion. After the excitement had subsided a little, it was discovered that Major James Bell, judicial commissioner of Berar, who was standing on the terrace with a number of ladies and gentlemen, was wounded and also several natives were stretched out on the ground in the garden. Three were found to be quite dead and five seriously wounded.

Dr Wyndowe, Residency Surgeon and Dr Law of Berar, tended the wounded. Major Bell had been wounded by a splinter on the wrist and into his right side. His wounds were found not to be dangerous. One native's leg was shattered and it had to be amputated at the thigh. Nawab Vicar-ool-Oomrah and Sir Salar Jung rendered every help possible.

Captain Dobbs and two of the guests were standing talking close by a native when the explosion occurred. The latter was killed instantly and a fragment of iron shot close by the head of Captain Dobbs and struck and killed another native.

The fireworks were immediately stopped and universal regret was expressed that such a princely entertainment should have been marred by such a dreadful disaster. A supposed cause of the explosion of the mortar is that the rain which fell in the afternoon

had wetted the rocket and caused it to swell, thus stopping up the vent when the powder ignited in the mortar.

On Saturday 17 April 1875, Kilvert returned to Langley whilst his Father and Mother travelled to Southampton, *to meet Emmie and Mary and the Ayah Jemima on their arrival from India in the 'Deccan' which is expected at Southampton about Saturday next April 24* (Vol III p175).

They finally arrived on Tuesday 27 April 1875, when Kilvert said, *How thankful we all are to have them safe at home again, and the only drawback is that Sam could not come with them. But he will be here by the winter when he has served the time for his second rate of pension.* (Vol III pp178-179).

Emmie had sailed home on the *Deccan*, an iron-hulled ship built for the P & O's Eastern Services in 1868 by Messrs Wm. Denny & Bros. Dumbarton.

Sam returned to England sometime during the period of the 'Short Gap' in the *Diary*, viz., Friday 10 September 1875 until 28 February 1876. Prior to his return, however, cholera was again rife in Hyderabad as documented in the following newspaper report:

From: *Yorkshire Post & Leeds Intelligencer*, Monday 18th October 1875

"Cholera in India: The Hyderabad correspondent of *The Times of India*, writing on 21st September 1875, says: 'Cholera continues to carry off its victims in the city and the suburbs especially in Chudderghaut. Yesterday there were 32 deaths we know of, besides numerous others of which we have no information. The Residency people have, of course, fled and sought refuge from the dread epidemic in the remote precincts of Bolarum.'

All have fled, that is to say, except the Doctor — Doctor WYNDOWE."

Unfortunately, we have no way of knowing whether this reference to Sam's brave behaviour was read by Kilvert since it was published during the 'Short Gap.' Sam certainly was brave to remain because cholera victims could be alive and well in a morning but dead four or five hours later.

On 14 May 1876, Kilvert's parents were staying with Sam and Emmie at Upper Norwood, (Vol III p298), and a few weeks later on Thursday 22 June, Emmie is at Norwood whilst Sam is tending to Uncle Walter in Langley Fitzurse (Vol III p334). The Wyndowe's journey back to India must have taken place fairly soon after this *Diary* entry because of the following notice:

From: *London Evening Standard*, Wednesday 17th January 1877  
"Birth: On the 21st December 1876 at Hyderabad Deccan district, the wife of S. Jardine Wyndowe Esq., M.D., of a Son."

The final reference in the published *Diary* to Sam and Emmie is on Monday 5 August 1878, (Vol III p409). It said: *Bad news from Emmie at Norwood. Sam is in low health in India and they have lost an investment of £1,000.* Emmie had returned to England during the 'Long Gap' in the *Diary* and was living with her children at Upper Norwood. Sam eventually retired during 1881 as noticed in *The London Evening Standard*, Saturday 13th August 1881:

"The Queen has approved the retirement of the following officer from the service of Her Majesty's India Forces: S J WYNDOWE, M.D., of the Madras Army."

Emmie and Sam enjoyed many years of retirement, celebrating their Golden Wedding anniversary in July 1905. Their home in latter times was at Bencombe House, near their daughter, Mrs Annie Frances Essex Phillips of Uley, Gloucestershire, the baby known to all readers of *Kilvert's Diary* as 'the Monk.'

## Two further snippets...

From: *Devizes & Wilts Gazette*, Thursday 10th November 1859  
"What may be done by Three Yeomen: Many years ago the Reverend Robert Kilvert, then Rector of Hardenhuish, instituted in the hamlet of Allington, a week-day evening service, which has been kept up by the present incumbent of St Paul's, Chippenham, and the service has always been much valued and well attended by the inhabitants. It seems, however, that the rooms used for this purpose are not to be opened: under these circumstances three of the principal tenant farmers met together, and soliciting the sympathy of all the other inhabitants, declared their belief that it was their duty to provide a suitable building in which their clergyman might perform divine service. Mr John BARKER of the Manor Farm, placed an outhouse at their disposal; they immediately raised the necessary funds, floored, plastered and white-washed the building, provided seats and fenced it in, and in a very short time it was ready for the celebration of worship. Last week a service was performed which was attended by almost everyone in the hamlet."

From: *Devizes & Wilts Gazette*, Thursday 24th September 1868  
"LANGLEY BURRELL CRICKET CLUB: On Saturday last, 17th September, the members of this club brought their cricketing season to a close by playing a friendly game amongst themselves - viz., 'Married' versus 'Single.' The game was lively and well contested on both sides; and resulted in a victory for the 'Singles' by 21 runs. The scores stood thus: 'Married: 1st innings, 61, 2nd innings, 25: 'Singles,' 1st innings 68: 2nd innings 39.

At the conclusion of the game, Mr HOCKIN, esteemed Captain of the club, kindly invited the members to an entertainment at Langley Lodge. On retiring thither they found in the hall an excellent spread provided and to which everyone did cricketer's justice. The Reverend Robert KILVERT, Rector of the parish, was present and proposed in the most suitable way the health of Mr and Mrs Hockin, which was heartily drunk; everyone expressing regret at Mr Hockin being about to leave the neighbourhood. Several other toasts were drunk, some capital songs sung, and the evening was spent in a most convivial and pleasant manner."



Near Peterchurch: A superannuated editor shows the strain...

Photo: Ann Dean



# William Price of Pendre, Painscastle

## *Eva Morgan of Peterchurch writes about Kilvert's Mayor of Painscastle*

On Wednesday 3 July (See *Diary* Vol II, pp 223-225) Tom Williams of Llowes set out at 10.30 in the morning to make a long-promised visit to the eccentric Solitary, the Rev John Price, Vicar of Llanbedr. Tom Williams was on horseback and was accompanied by RFK on foot as they climbed *up a steep stony narrow lane so overgrown and overarched with wild roses ... most beautiful and picturesque with its wild luxuriant growth of fern and wild roses and foxgloves.*

Tom Williams pointed out to him all the Llowes farms scattered over the hills, the road was deserted *all the folk were busy in their hay fields.*

Since RFK had last visited Painscastle a Post Office had been established and the only village well, formerly open to ducks and cattle, had been neatly walled and railed round. The friends called at Pendre, the home of the Mayor of Painscastle but found the Mayor was not at home. *At last Mr Price the Mayor was discovered, in the centre of a group of village politicians before the ale house door where:*

*While village statesmen talked with looks profound  
The weekly paper with their ale went round.*

Tom Williams and the Mayor and the blacksmith talked of the stone being quarried for the building of the village school, attended in the 1930s and 1940s by my late brother-in-law,\* a short distance along the Llanbedr road beyond Pendre, now the village hall. While *the rest of the village statesmen lounged in the inn porch* the mayor led his visitors up on to Llanbedr Hill to show them the best quarry.

Mr Price explained that Painscastle was one of the old Radnorshire boroughs where they still elected one of the chief men of the village as mayor. *Williams asked the Mayor if he had any power. 'No' answered that dignity, 'I dinna think I have much power.'*

Then it was explained, with dry humour, that the ruined village pound [a circular stone-walled enclosure for the gathering of straying sheep], the stop gate and the village well had, at the last court leet been made a gift to the Lord of the Manor, Mr de Winton, so that he may keep them in repair! *Pointing to one of his fields, whose boundary had lately been moved and enlarged, he said, with a merry twinkle in his eye, 'Because the Lord had not enough land before, I have taken in a bit more for him off the waste.'* This would be the common, open ground of which a little still remains around the village.

The Mayor pointed out to the visitors that an old man who taught the children well, kept a small school near Llanbedr Church. *'But I do consait he do let them out too soon in the evening, he do,' said the Mayor disapprovingly.* So the Church, in the person of John Price, known as the Solitary, was providing basic education to the children of the area already.

The Mayor proceeded to discourse *without enthusiasm and even with despondency on the badness of the roads, the difficulty of hauling the stone and the labour of 'ridding' the ground before the stone could be raised.* The local roads must have remained a problem into the 20th century as a relative, the late Ivor Lloyd of Sarnesfield near Weobley told Roy Lloyd of earning pocket money while still at school, with a borrowed pony and cart on Saturdays to lug stone to make good the Clyro to Painscastle road, this probably circa World War One. The estate had been lugging out timber causing bad rutting, he said.

After more discussion the friends left to go to find the poor home of the Rev John Price, as the Mayor returned to his mayoralty *which had no emolument, no dignity and no powers, he 'didna think.'*

Aged 42 William Price spoke with a Radnorshire dialect, no Welsh accent would have been discernible, unlike in the speech of his Breconshire and Montgomeryshire neighbours. This is still the case among older residents. He had been born in Llanbedr parish maybe at Pendre, where his father, also William Price, who had been born in the neighbouring parish of Llandeilo Graban had farmed at least since 1841, when his mother already appears to have died as she is not mentioned in the census. Young William's wife Eliza, a daughter of Margaret and Thomas Lloyd of Pengraig was born over the hill in the Edw valley at Llanbadarn y garreg. There are three sons and three daughters in the family in 1871 as well as William's nephew, James, the son of his sister Ann, also living as part of the family. In 1872 another daughter, Elizabeth was born, before, sadly in 1875, William Price, the Mayor of Painscastle drowned in the River Bachowey, which flows through the Pendre land, only three years after his meeting with Kilvert. His death certificate or family tradition gives no more information. William, his first son, had died aged three as did William's nephew James aged 26 in 1874, his daughter, 12-year-old Eliza in 1879 and later his second son, Thomas aged 27 in 1890. How sad life was in those days!

It was his youngest daughter, Elizabeth, married by 1901 to William Lloyd of Wernnewydd, Clyro who ensured the family are still farming at Pendre today. William's father was a Lloyd of Trowley, a farm near Llanbedr church, who was a brother to my mother's grandmother, Mary Ann Lloyd who wed James Morgan of Rhysgog, Aberedw.

Margaret his sister the second youngest daughter of William and Eliza Price married Roger Haines of Great House, Llanstephan, becoming the step-mother of my mother-in-law! Before her mother died in 1909 Elizabeth had



*Margaret Price of Pendre*

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\*The complexity and range of Eva's local relatives (see here and elsewhere) is enormous and bewildering and go back to Kilvert's time and, no doubt, beyond. As an example the Mad Woman of Cwmgwannon, she says, was her grandmother's grandmother!

given birth to a son William in 1907 and in 1911 another son Allan was born at Pendre. He it was who took over the farm after marrying Olwyn in 1936; later they built Bryn y Garth nearby where they retired. Now it is their son Roy with his wife Avryl, who hails from Talachddu, who live there. They farm with their son James and his wife Meg, from Capel-y-ffin, who are now making Pendre their home. So it is that James' and Meg's young son and daughter, three-year-old Griff and toddler Alice are the seventh generation of the family to live in the white farmhouse on the green in the middle of the village of Painscastle.



*Pendre*



*The wedding of Allan and Olwyn Lloyd, in the Thirties*



*Belmont Abbey*

Photo: Val Dixon



# The Reverend John Griffiths of Portway, Rhos Goch

*John Price of Hay-on-Wye, a member of the Painscastle Local Interest Group, writes about the Rev John Griffiths and his connection with Hermon Chapel at Rhos Goch*

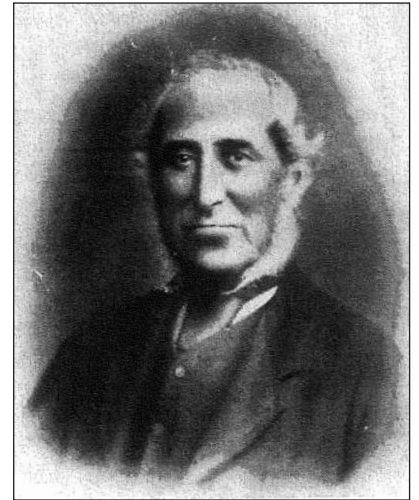
**This is a condensed history of the Rev John Griffiths, Portway (1812–1882) which is compiled from over 30 pages of newspaper reports, various books and research including the Kilvert Society Newsletter of June 1993.**

*The History of Radnorshire* by Jonathan Williams reads: ‘A Mr Griffith(s) is at this time in actual possession of an estate, and resides in the farm-house called the Portway, which his ancestors have enjoyed, in a direct line, for the last four centuries.’

This paragraph is mainly based on the *History of Brecon & Radnor Congregationalism* book (1912). Following the death of his father Thomas Griffiths, John Griffiths aged 19 took over the 216 acres of Portway Farm in 1832. John was a member of Bryngwyn Church in those days but in the years that followed John became disenchanted, after a new vicar was appointed to the parish at a stipend of £300 per annum; however this vicar appointed a curate at £100 per annum to carry out his responsibilities whilst he remained as a Professor at Bristol University. John Griffiths objected to this dereliction of the vicar’s duties and joined the local Congregationalists, inspired by the preaching of the Rev Richard Lloyd, the Pastor of Llanbadarn y garreg Congregational church who had moved to Painscastle around 1834. By the time of his death in 1845 Richard Lloyd had established Congregationalism at Painscastle (Glanyrafon Farm, then Painscastle congregational church) and Bryngwyn (Wern Farm).

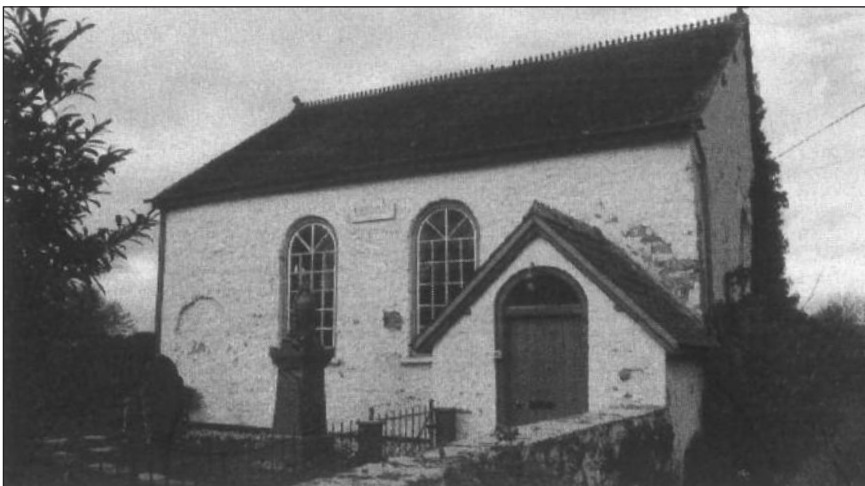
On 3 August 1849 the newly built Hermon Independent Chapel at Rhos Goch was opened; this is part of a report from the *Hereford Journal* of 15 August 1849 which reads:

‘For the display of skill we are indebted to Mr J. Griffiths of Portway whose kindness is proverbial and one of the few men Radnor can boast of. We offer him many thanks for his valuable services.’ Hermon Chapel had cost £88. 7s. 4d. to build and included a stable sufficient for six horses.



*The Rev John Griffiths*

Picture courtesy of Hermon Chapel



*Hermon Chapel, 2015*

Three services were held on the opening day at 10.30am, 2.30pm and 6.00pm, each with a pair of different preachers. A further service connected with the opening was held on the following Sunday.

According to the *History of Brecon & Radnor Congregationalism* book Hermon Chapel is built on a former saw-pit where locals used to witness cock-fights and pitch and toss. *The Tithe Map* (1844) for Bryngwyn parish shows the site was formerly part of Great House Farm. The stable attached to the Chapel is probably where the current kitchen is now; the mounting block is still in situ outside the door. For some years John Griffiths (as a layman member of the Chapel) occasionally took the Sunday services. After refusing many earlier requests he was finally ordained on 5 October

1852 at a service in Hermon Chapel, as reported in the *Hereford Times* of 16 October 1852. This ordination service lasted for nearly three hours, involving five ministers. From a religious census in 1851 the attendance for Hermon Chapel was recorded as: morning 37, afternoon 30 scholars, evening 66. Speaking of attendance numbers Kilvert’s *Diary* has this to say on p68 of Vol. I:

## **Saturday 26th March 1870**

*Near the Mill I came upon the Rhos Goch Chapel which I have often heard of too, the place where Griffiths of Portway preaches. I was leaning over the wall reading the epitaphs on the tombstones in the Chapel yard when a woman who was sweeping out the Chapel appeared at the door and asked me if I would like to come in as the gate was open. So I went into the building, which was very ugly,*

high and boxy-looking and of course whitewashed, the usual conventicle. Inside there were a number of dark coloured long wooden seats armed and moveable, benches with backs and arms in short, a fixed bench running all round the room against the wall, a pulpit between the two windows, a plain high box of dark wood with two brass sconces and a plain naked wooden table standing in front of all the benches and beside the pulpit. I asked the woman who said her name was Sheen if she were a communicant. She said 'Yes.' Then I asked how the Sacrament was administered and she said the people sat stiff in their seats while the 'deacon' carried round to them the bread and wine. On Sunday evenings she said, the Chapel is crowded often and sometimes 200 people are present. I could hardly have believed the room would hold so many. Probably it will not.

The *Hereford Times* of 14 November 1857 reported that 'Hermon Chapel was on 10th November 1857 duly registered for solemnizing MARRIAGES therein.' The Rev John Griffiths was often reported in the local press as the pastor for many of those weddings there and occasionally at Ebenezer Chapel in Hay as well.

In the *Brecon & Radnor Congregationalism* book Mr Kilsby Jones (not a mean authority at that time) is reported to have pronounced 'Griffiths Portway' as he was called, the prettiest speaker he had ever listened to. His preaching was pointed and impressive. He was a large-hearted man. His genial personality, buoyant spirit and uncontentious generosity endeared him to his people, the churches prospered under his ministry. During his time at Hermon the Chapel had been further renovated and Griffiths had borne a large proportion of the cost.

Various reports during his life record that John Griffiths had been a well-respected and trusted member of the community, acting as one of the Commissioners for executing the acts for granting a Land Tax and other rates and taxes in Radnorshire. I have found three separate court reports where his opinion was consistently well respected by the Judges.

He also preached at Maesyronnen Chapel Ffynnon Gynydd near Glasbury between 1860 and 1861 as recorded on the pulpit there in 1938. A *Hereford Times* report of 1 June 1861 stated that he had increased the congregation by 30 persons in this time; he was presented with 'a copy of Barnes' *Notes on the New Testament* in eleven volumes, for his acceptable and gratuitous labours for the last year.'

More various reports reveal that Griffiths was frequently chairman at local events, celebrating a Royal Wedding in 1863, an Oddfellows meeting in Painscastle and ploughing matches at Portway, as well as various chapel meeting groups in the area, at Aberedw, Llanbadarn y garreg, Painscastle, Ebenezer Chapel Hay (now the Globe), Llanwhimp and Maesyronnen. In addition he was a member of the Hay Board of Guardians for many years along with other local farmers and dignitaries of the Hay area, who included the Rev R Lister Venables of Clyro as vice-chairman.

Kilvert twice mentions Griffiths of Portway in the *Diary*; this excerpt is two weeks before his visit to the Chapel (Vol I, p53):

#### **Friday 11th March 1870:**

*Read Flora Macdonald till 4pm, then went up to Bethel by the fields from Court Evan Gwynne ... then through the wild gorse common field where the lapwings were flying screaming and tumbling. Mrs Meredith of Bethel had for some reason of her own called in Griffiths of Portway to baptize her child which cooled my manner ....*

*Hereford Times* 21 September 1867. Incidentally when Venables married for the second time he had requested that no fuss or public celebration be made. However, Griffiths was chairman of a group of local farmers in the area who gave 500lbs of excellent beef to the poor of the parish to mark the Venables' marriage. He was also one of the committee which went to see the happy couple and gave a very chaste and handsome silver inkstand bearing the inscription: 'A Wedding Present to Mrs R Lister Venables from the Tenantry and Parishioners of Clyro, 1867.' (Kilvert was not mentioned in this report).

Friday 29 August 1879: The Woolhope Naturalists' Club meeting was hospitably entertained by Mr Griffiths of Portway, whose family had resided there for upwards of 500 years.

John Griffiths died on 18 June 1882. An announcement in the *Hereford Times* of 24 June stated: 'after a long and painful illness borne with Christian fortitude, leaving a large circle of friends to lament their irreparable loss'. John was interred in the graveyard attached to Hermon Chapel. The inscription on the Aberdeen granite memorial in front of the Chapel reads: 'God is Love. In memory of Rev John Griffiths Portway. Died June 18th 1882 aged 69 having served this church faithfully and gratuitously for nearly 40 years. Thy will be done.'

Griffiths' name was still remembered in the 35 years after he had died: from a funeral report in the *Brecon and Radnor* of 3 May 1917 for Mr Evan Jones, tenant of Portway, Bryngwyn, 'who came into the neighbourhood some 30 years ago, taking over the farm owned and occupied by the Rev John Griffiths the loved pastor of Hermon and Painscastle for over 40 years.'

Portway Farm is still in the ownership of the Griffiths family today.

John Price writes: I am indebted to the original article by K.P. Finney (Halesowen) published in the Kilvert Society Newsletter of June 1993 for inspiring my research about John Griffiths and providing the additional information from his grandson, the late Arthur Griffiths, Portway and the late Mrs Edith Davies, granddaughter of William Powell, Rhos Goch Mill. I am also very grateful for the help I have received from many unnamed friends, including the Painscastle and Rhos Goch Local Interest Group and the Hermon Chapel members since I started this project.

Eva Morgan, Peterchurch, adds: John Griffiths' sister, Hannah Griffiths, Portway (1806-1891) was my 4 x grandmother.

*(See the comment at the foot of column one on page 15)*



## OBITUARIES

### Wilhelmina Mom Lockwood (1924–2017)



*Wilhelmina Lockwood a vice-president of the Society and widow of the late David Lockwood our former President and Chairman, died on 19 April 2017.*

*What follows is an edited version of the eulogy given by her daughter Diana at her Mother's funeral at St Meilig's Church Llowes, on 29 April.*

*We are grateful to Diana for allowing us to use her tribute in which she hoped to catch her Mother's uniqueness as a 'caring professional, a doer and an organiser'.*



*Willy and Etha, aged 7, Indonesia*

Willy was born, a twin, in Indonesia on 21 November 1924 and had an idyllic childhood in Java and a happy life which was abruptly halted by World War II. She was a prisoner in a Japanese concentration camp and nearly lost her life. After the war the family returned to Holland and Willy studied medicine at Leiden University. It was in 1950 that she met David in a Youth Hostel in Heidelberg when he was cycling to Oberammergau with university friends from

Lampeter and she was hitch-hiking around Germany. That first evening, apparently, David skipped evening prayers to chat up the Dutch girl! The romance subsequently developed by correspondence. They married in 1954 and Willy moved to Birmingham and she and David had to adjust to life in austerity Britain. An early challenge too was that Willy's medical degree was not recognised in Britain and she had to re-qualify with a year at Birmingham University. She subsequently became a part-time GP, first in Upton-on-Severn and then at Kingsland in Herefordshire.

As a vicar's wife Willy worked hard first in Worcestershire during a 14 year appointment (1968-82) when David was vicar in Hanley Castle and Hanley Swan. During this time too they raised a family of four, all the while working hard at their careers.

Close links with Holland were maintained and frequent visits were made to relatives in The Hague and Leiden.

In 1982 Willy and David retired to Llowes, moving to the Welsh border on account of David's love for Kilvert, of whom he was later to write, among other works on the Diarist, a biography. Their enthusiasm for Kilvert opened many local doors for them, and was also the start of a long association with the Hay Literary Festival, when it was still a small event. David and Willy organised Kilvert walks for the Festival and these still continue. This was a very happy and productive time. David continued his writing and Willy with her GP work, now in Kingsland. They were enthusiastic travellers too. They created a beautiful home and garden at Llowes and those who visited them at Church Row, will well remember that. They were great walkers and walked all over the Wye valley, and Radnorshire hills, the Kilvert Country. Walks on the Begwns were a special favourite. This later has become so embedded in family life that Diana recalls walking up the Begwns as part of her fiftieth birthday celebrations!

Willy had the Dutch virtues of being organized, and thrifty. She was stylish and well dressed, 'even her cardigans were elegant' says Diana. Willy enjoyed wide cultural interests, especially visits to Stratford and the Welsh National Opera.

She kept a diary, writing in it every day for 35 years. She was interested in photography and liked, apparently, her subjects to be in straight orderly lines, a technique which the family learnt to sabotage, Diana confessed. After David's death she took on the large project of publishing posthumously his novel based on his grandmother *Annie Matthews* which revealed that there were Dutch links on David's side of the family also.

Her experiences in the Japanese concentration camp moulded her outlook and she became a survivor. She dealt with that trauma by not talking about it and later only briefly. In contrast her twin sister Etha talked freely about that time and joined survivor groups in Holland. In 1985 there was a family holiday to Indonesia with a visit to Willy's birthplace and to where she had been imprisoned.

Willy was a very devout Christian, an active member of the church and the fellowship of contemplative prayer and believed in an after-life. This helped her to cope with the sadness of losing two daughters, Diana's sisters, Henny in 1972 and Laura in 2009.

Willy was skilled at making friends such that when she moved to Brecon in 2007 she had no difficulty in establishing herself there joining the church, the WI and playing bridge. During the last four years of her life in Glanenig she made many friends too among the staff and locals who loved her.

Diana remembers how Willy's room at Glanenig resembled a Dutch interior with the way it was furnished and in particular full of sunlight and flowers.

Concluding her eulogy Diana saluted her mother's brave spirit and her ability to rise above adversity, her ability to engage with people and bring out the best in them, qualities which we in the Kilvert Society remember, as well as her lively cheerful presence at Society events.



## Raymond Taylor

*Raymond Taylor of Skegness died on 1 August 2017 aged 92. He had been a member since 1978. The following tribute is from his son Christopher, to whom we are grateful for allowing us to reproduce it.*

My father, Raymond Taylor who died on 1 August following a stroke, was born in Southport in 1925. His father had served in the First World War and then worked for various firms of solicitors moving around the country to Farnborough, Leek (where my parents met and later married), Portsmouth and finally Skegness where my grandfather was managing clerk at the firm of Freasons. The family were in Portsmouth during the Second World War and my father joined the Royal Navy shortly before the war ended. These displacements may have helped to ferment an interest in history and a wide-ranging curiosity about the world. Perhaps fulfilling my grandfather's ambitions, my father studied law after the war, qualifying as a solicitor and came to Skegness to work for the same practice at which my grandfather was employed. He remained there, becoming a partner until he retired in the late 1980s.

Throughout his professional life, my father cultivated a wide range of personal interests which he pursued with great enthusiasm. He became a member of the local dramatic society, the Skegness playgoers, acting and producing, and later becoming president. Music was always a passion, sadly tempered in later life by increasing deafness. My childhood memories are bathed in the sound of symphonies by composers such as Sibelius, Mahler and Shostakovich, which was undoubtedly the source of my own musical interests. The same is true of books. My father was an insatiable reader with wide-ranging tastes displaying great curiosity about the world, again an interest he has passed on. The house was filled with books on an enormous

range of subjects such as poetry, novels, history and biography. We also shared an interest in photography. His exploration of local history and literature led him to the diaries of Kilvert. The local connection at Croft was the perfect excuse for some personal research of his own, resulting in some pamphlets published for the Kilvert Society of which he was an active member. Latterly, we were even able to collaborate on a photographic project of my own concerning the French poet Paul Verlaine who spent a year teaching at the village school in Stickney, near Skegness. My father helped me with various details and Verlaine's own description of his year in Stickney.

My father's enduring sense of humour, and enquiring mind will be sorely missed by us all. He leaves my mother Patricia, my brother Martin, myself, and grandchildren Daniel and Katla.

**Christopher Taylor**

Skegness, 10 August 2017

*Alan Brimson writes:*

Ray, co-operated with Eva Farmery to produce the Kilvert Society booklet of 1989. *Kilvert's Kathleen Mavoureen* and established Kilvert's connection with Croft and Katherine Mary Heanley.

Ray was an immense help and support to me on the occasion of the Society's visit to Croft in 2010 and also in the restoration of the memorial gravestone of young Addie Heanley (Cholmeley), Kilvert's cousin who died so young of scarlet fever.

Ray, although living some distance away, always kept in touch with Society affairs and contributed to the *Journal* on numerous occasions.

He was a true gentleman.



## Christopher J Williams

The death occurred on 2 July of Christopher J Williams of Wrexham. He was County Archivist for Clwyd and joined the Society in 2004.

Christopher was brought up in the Rectory at Letton (the adjacent parish to Bredwardine) where his father was the incumbent. He attended Hereford Cathedral School and was a contemporary there of our treasurer; indeed they were in the same form.

He was an occasional contributor to the *Journal*.

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**We send our condolences to the family and friends of the deceased.**



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packed in slip case,  
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Mavourneen'**, by Eva  
Farmery and R B Taylor.  
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family of Croft,  
Lincolnshire, and the  
related Cholmeley family,  
who were related by  
marriage to the Kilvert  
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by Dora Pitcairn; The  
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£2.50.

The following books can be  
purchased from booksellers  
or on the internet:

**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. Blorenge  
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  
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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.  
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1989. ISBN 0-907158-02-  
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