

THE KILVERT SOCIETY

Formed (in 1948) to foster an interest in the Rev. Francis Kilvert,
his work, his diary and the countryside he loved.

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The Lady Delia Venables-Llewelyn

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SEPTEMBER 1987.

Dear Member,

I must begin with a reference to our new President, that her acceptance of the post has given great pleasure to all those members I have spoken to; and add that we are most grateful for her permission to reproduce the letter recently discovered at Llysdyman.

The Weekend (July 4th. - 5th). As often happens when the events are split between the Welsh Border and Wiltshire, comparatively few met at Llanthony Abbey for the Walk. We were delighted to be met by our member, Mrs. Knight, who lives there. She showed the dining room (not normally on view to visitors) where on two occasions Kilvert ate; and then took us round the ruins, pointing out recent excavations and speaking of the Landor connections. Mr. Watts, our leader, then led the walkers up the steep hillside to inspect the ruins of the house that Walter Savage Landor had built after acrimonious encounters with the local population - all this in hot sunshine! We are very grateful to Mrs. Knight and to Mr. Watts for making the afternoon so enjoyable.

The Malmesbury Abbey Service. Some eighty were present, enjoying the cool, majestic interior after the great heat outside. For once we were led by a choir, and the ladies' descants gave much pleasure. Dr. Willeke Lockwood (Llowes) and Miss Evelyn Madigan (New Zealand) read the Lessons, and then we were treated to a memorable sermon by the Bishop of Carpentaria, the Right Revd. A. Hall-Matthews. Starting with the tenuous link of sharing the same second Christian name as Kilvert, he proceeded to show, simply, modestly and with humour, how his experiences as a priest in Northern Queensland echoed the actions and thoughts of the diarist, whom he came to read and love when at a low ebb in 1979. An excellent tea, provided by the ladies of the parish, was served in the south aisle, after which our Chairman, on behalf of the members, thanked Rev. P. Akehurst for conducting the service, Mr. John Hughes the organist, the Choir, the ladies and the churchwardens. Mr. Sidney Ball then spoke of the group photograph of Dora Kilvert's wedding.

Langley Burrell Walk (July 18th). An account of this very successful walk appears elsewhere in this issue.

Now to the remainder of this year's events.

Excursion to Bristol Cathedral and Brislington House (Saturday, September 5th). The coach will leave Hereford Nell Gwynne Theatre at 9.45 a.m. prompt. At the Town Hall 10.00 a.m., Wilton Roundabout (Ross) 10.20 a.m. and Monmouth Market Place (bottom of town) 10.50 a.m.

For catering purposes, those joining the party at Brislington House must book their tea (£1.20). All Bookings to Subscriptions Treasurer, Mr. Hugh Dearlove.

The September Weekend (Sept. 19th. - 20th). The Saturday Walk will be in the Llanbedr Hill area and our Hon. Auditor, Mr. Gordon Rogers, will be the Leader. Meet at Clyro (Baskerville Arms Car Park) at 12.30 p.m. Picnic lunch.

The venue for the Service on September 20th. at 3.00 p.m. is Aberedw, by kind permission of the Rector. The preacher will be our member, the Revd. J.R. Williams, Rural Dean of Shepston-on-Stour, (and the Remembrancer our Committee member, Revd. B. Price). Tea will be provided after the service. A coach will leave

Hereford Town Hall at 1. 00 p.m. prompt, and travel via Bredwardine, Cusop, Hay and Glasbury. Bookings to me please.

September 26th. Afternoon Stroll round Bath. A note regarding this event appears elsewhere in this issue.

A.G.M. - April 29th. 1988 in the Great Hall of the Bishop's Palace, Hereford (by kind permission of Mrs. Easthaugh). Proposals regarding the election of the Committee should be received by our Chairman by February 1st. 1988: they will be included in the first newsletter for 1988, so that members may consider them before the A.G.M. In this connection I must state that Mrs. N. Turner has informed me that she no longer wishes to serve on the Committee. Some years ago she left Herefordshire to live near Carmarthen, but nevertheless her attendance at meetings has been admirable, as has also been the contribution she has made. Nor do I forget that when my predecessor, Mr. Oswin Prosser, fell ill, Mrs. Turner took on the temporary responsibility for secretarial matters. The Society is much in her debt.

Yours sincerely,
E.J.C. West
Hon. Secretary.

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THE KILVERT LETTER

(reproduced by kind permission of our President, The Lady Delia Venables-Llewelyn)

Vénables,
Near Gaillon 4. 30 p.m.
Whit Monday 21st. May 1877

My Dear Mr. Venables,

I trust you will like to have a letter from the cradle of your family. I have just walked over here from Gaillon, 4 miles. I came to Gaillon from Rouen by 12. 42 train, having left Paris this morning at 8 o'clock by a train that did not stop at Gaillon. I got into Vénables just as the church clock struck 4. Vénables is a village on the top of a wooded hill very prettily situated with fine views of the Seine, the surrounding country and the great Château Gaillard on the opposite bank of the river. The church has a spire which can be seen a long way off. It is an old Norman church very curious, white washed, with open oak pews, a very old oaken eagle and oak stalls with quaint carvings and Miserere seats turning back, which the sexton says are of the 13th. century. The altars and statues of the Virgin are dressed for Whitsuntide with White lace and ribands and white and green rosettes. No tombs in the churchyard or monuments in the church. I am writing in the village restaurant with a group of peasants in blue blouses playing dominoes with a great deal of rattle and noise on mealtime(?) oaken tables. The walk from Gaillon is most lovely, part of the way by the banks of the Seine, partly through beautiful woods and orchards of pear and cherry, the banks sweet with may blossom. I cannot discover that there is anyone of the name of Venables living here now but if I understand my informant rightly a person of the name who was Professor of something died here 2 years ago.

The Curé lives in a comfortable red brick house close to the church. It is a lovely day and I have enjoyed my expedition and visit here extremely. I only wish I had more time here and I should like to come here again. The country is quite lovely. I am just sending a note by this post from this place to your brother and Mrs. Henry Venables, I thought it might please them. Please excuse great haste and all mistakes. No time to read over. With kindest regards to Mrs. Venables. Yours very sincerely,

R.F. Kilvert.

I shall be at Rhayader next Saturday.

(For those interested in such matters, the envelope bears a 30 centimes Trade and Commerce stamp with the postmark 'Gaillon 22 Mai'; on the back a Shrewsbury date stamp May 24 and a Newbridge-on-Wye one of May 25 - it would seem a very efficient postal service!)

THE LANGLEY BURRELL WALK, JULY 18TH. (by Mr. J.C. Hockin)

"An afternoon with Francis Kilvert" at Langley Burrell proved a great attraction with an attendance of close on 50 people. Rain clouds threatened all afternoon but it remained dry. The Rev. John Day, Rector of Pewsey, offered his greetings to the assembled company in St. Peter's church. He explained that the Kilvert Society did not seem to be as well represented in the Wiltshire area as it was in the Herefordshire area; it was hoped therefore that by this and similar meetings, more interest would be generated among people living in and having connections with Kilvert's birth-place and family home and where he spent much of his sadly short life. Kenneth Clew then explained for the benefit of newcomers who Kilvert was and the nature of his connection with Langley Burrell. He drew attention to points of interest in and around the church. After some readings from the Diary to get the atmosphere, the party set out on the stroll through the area. First a glimpse of Langley House, home of the Ashe family, Lords of the Manor of Langley Burrell continuously since 1655, then a look at the old school - provided by Squire Ashe. The Diary (21 July 1872) records that one pupil thought that Squire Ashe had made the World! The school closed in 1975 and is now the residence of Miss Lucy Scott-Ashe.

The one time rectory of the parish is not open to the public, but the party was led along the footpath of the road through the village which is also part of Maud Heath's Causeway, running 4½ miles from Chippenham to Wick Hill. It was built across the flood plain with money she provided in 1474. Along the way stops were made at points of interest and more readings heard from the Diary. One was the large old residence, Langley Lodge, where Kilvert dined with Captain and Mrs. Dallin and where Kilvert's Cornish friends, Emma and William Hockin, were tenants from 1867 to 1869. Did he first meet them here or was he the reason that they came to Langley? The farthest point of the walk was St. Giles Church, Kellaways. Mr. Curtis of Chippenham showed the party round the church. It had originally stood by the old mill opposite, where he was born. It was moved across the road owing to the prevalence of rats attracted by the mill.

On returning to the Parish Hall Mrs. Renée Payne and her helpers provided a welcome cup of tea and biscuits while the party rested. The Rev. Derek Copeland, Vicar of Langley Burrell, had kindly brought around some of the Parish records for inspection and also a supply of Kenneth Clew's brief guides to local churches. In closing the event Rev. John Day thanked Kenneth Clew and the organisers and Mrs. Renée Payne. Finally he thanked everyone who had come from near and far and introduced Hugh Dearlove, the Society's Membership Secretary, who was on hand to supply details of the Society and accept applications for membership. The meeting concluded with a round of applause to John Day.

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THE VAUGHANS AND THE YAT, GLASCWM by Meic Stephens (Cardiff).

These notes attempt to list the children of John Vaughan (1844-1916) and his wife Lucretia (1846-1934), and to throw some light on how they came to own the house known as The Yat (sometimes called The Court), at Glascwm, Radnorshire. It is the writer's hope that they will be of particular interest to those members of the Kilvert Society who visited Glascwm, during the Walk in May 1987.

John Vaughan was the eldest son of the Reverend David Vaughan (1819-1903) of Gilfach-yr-heol, Rector of Newchurch, Kilvert's 'Good Vicar', and his wife (whom he married in 1867) and was one of the Dykes of Upper Cabalva and Penllan, Clyro. There are numerous references to both families in the Diary. The Reverend David Vaughan, a native of Nantmel, was the eldest son of John Vaughan and Elinor (nee Bound) of Rhiwgoch, Nantmel. Educated at St. David's College, Lampeter, he served as curate and rector of Glascwm, Bryngwyn and Newchurch for some fifty years, and was schoolmaster at Rhayader from 1841 to 1845. In his funeral report in The Radnorshire Standard (29 April 1903) it is said of him: 'Reserved and somewhat austere in manner, yet he was the most accessible of men. He lived a very retired life, rarely going out of the parish, and never attending any public meeting - clerical or other. He had an active, enquiring mind and he followed with much intelligence the developments of modern science and it was especially noticeable how closely he kept in touch with the theological thought of the day. He will long be remembered as an exemplary clergyman....' David Vaughan's wife, Margaret (1817-1901), was the daughter of John

Price of Llwyncwta, Nantmel, a Baptist deacon. The Vaughans had twelve children: Margaret Jane (1842-44), John (1844-1916), Sarah (1848-1937), David (1849-72), Alfred (1851-1933), Marion Margaret (1853-1943), William Henry (1854-1920), Emmeline (1857-71), Georgianna Matilda (1858- ?), Jennetta Jane (1860-1933), Arthur Price (1864-89), and Elinor Anne (1865) who died at the age of four months. The descendants of some of these children, particularly Sarah, Marion and Georgianna (who married three brothers named Hinckesman), and those of William, have been traced.

John, the eldest son of the Reverend David Vaughan, who was born in Rhayader, farmed for some years at Llwyngwilym, Bettws, as the Diary records, and later for a while at Dunfield (Downfield), Old Radnor. In his entry for 9 June 1872 Kilvert noted the remark of Margaret Griffith that Mrs. John Vaughan, who had just been confined with her fourth child, would 'have a good family soon. Her children come fast ...' It can now be confirmed that Margaret Griffith was to be proved correct, for it seems that, between 1868 and 1885, Lucretia Vaughan bore ten (or perhaps eleven) children in all, as follows:

1. David Henry (1868- ?)

The present writer knows nothing about this son, except that he was alive in 1914 when his father made a will in which he is described as 'company secretary'; he did not share in the distribution of his father's property because he was 'otherwise provided for'.

2. John Dyke (1869-1958)

He was the baby whom Kilvert 'baptized in ice' at Bettws Clyro on St. Valentine's Eve 1870. Attention was drawn to this fact by the late W.H. Howse in the Transactions of the Radnorshire Society (vol.xxiii, 1953) and by Mr. Ffrancis G. Payne in his Crwydro Sir Faesyfed (part 1, 1966, p.49). John Dyke Vaughan never married and died at the Mid-Wales Hospital, Talgarth. He left the cottage called Pendre to his sister Violet Decima (see below), half his property to nephews and nieces, and the other half to his brothers Francis William and Charles Godfrey (see below). In some family wills he is described as 'land agent'.

3. Lucretia Marian Emmeline (1871-1916)

She lived, a spinster, at Bridgnorth, Salop, and was known in the family as Lulu. Her death is recorded in the register of St. David's Church, Glascwm, but no funeral report has been found.

4. Francis William Frederick (1872- ?)

Nothing known by the present writer, except that he was alive in Plymouth in 1950. One of the Vaughan sons was commonly known as Boy Vaughan and another as Captain Todd. There may have been another son, Arthur Edward George, born in 1874, who died in infancy.

5. Gladys Mary Gwenllïan (1872- ?)

Nothing known, except that she was the fourth child born to Lucretia Vaughan at Llwyngwilym, and that she benefited from the will of Anne Eliza Dixon Beavan (see below) in 1898 and from her father's in 1916.

6. Mabel Ethel Anne (1876-1934)

A spinster, she was known as Biddy. Her funeral report appeared in the Radnor Express (May 1934). With her mother, who had died about six weeks previously, and her sister Lucretia, she was buried (under a yew tree) in the churchyard of St. David's, Glascwm.

7. Charles Godfrey (1876-1962)

He was baptized at Newchurch, but his parents were then said to be of Dunfield, Old Radnor. A lieutenant (later captain) in the Royal Horse Guards, he served in the Boer War and the First World War and is listed on the Roll of Honour at St. David's, Glascwm. He married Mabel Rose Victoria Hart at Portsmouth in 1913. One of their sons was John Godfrey Vaughan (1916-84), Chairman of the Charterhouse Group Ltd., for whom there was an entry in Who's Who, and another son was Hugh Alan Vaughan (b.1918). A copy of the will of Charles Godfrey Vaughan has been examined.

8. William Percy Octavius (1878- ?)

The eighth surviving child, born in October, he was baptized at Newchurch by the

Reverend David Vaughan; nothing else known.

9. Gordon Wynn Miles (Jan. 1885- ?)

He served as a bombardier in the First World War and his name, too, appears on the Roll of Honour at St. David's, Glascwm. Miles may have been a family name: there was a Mrs. Miles at Dunfield in the 19th. century. In 1930 he was Directory Manager of the National Provincial Bank, New Bridge Street, in the City of London.

10. Violet Decima (Dec. 1885-1971)

Known in the family as Toppy, she was the tenth surviving child and was born in December. About 1934 she married Dr. Christopher Armstrong (1878-1968), a medical practitioner, and they made their home at Winforton Court in the village of Winforton, Herefs. She was a generous benefactor of St. David's, Glascwm. They had no children; their ashes were buried in the churchyard at Winforton, in a grave now marked by a plaque. Dr. Armstrong's will bequeathed legacies to relatives named Armstrong living in Ireland. The contents of Winforton Court, which Mrs. Armstrong had bequeathed to her nephews John Godfrey Vaughan and John Beavan Vaughan were sold at public auction in July 1971, the catalogue listing furniture, books, porcelain and paintings of some distinction and value. Other legacies were made to Mrs. Armstrong's nieces and nephews, and to other relatives. It is difficult for Kilvertians to desist from speculation that items of interest to the Society, formerly owned by the Vaughans, may now be in the keeping of the descendants of Mrs. Armstrong, her brothers and sisters, and that they may not be aware of their family's connection with the diarist. It is known that descendants of John Vaughan's brothers and sisters, particularly the Hinkesmans, have taken an interest in the Society.

The association of the Vaughans with The Yat at Glascwm began when John Vaughan became bailiff there, but the year of his appointment is not known to the present writer. The squire of Glascwm at the time was either Samuel Beavan (1789-1878) or his successor, Arthur Beavan Dixon Beavan (1847-95). From evidence noted below, there is some reason to believe that John Vaughan became bailiff in or about 1879 and that it was therefore the latter squire who took him on, although such an assertion still cannot be made with certainty.

Samuel Beavan was 'the wicked old Squire' about whom Kilvert heard from Mr. Marsden, vicar of Glascwm, during his visit to the village on 22 May 1871. This man, originally a tanner in Kington, married three times: his first wife, whom he married in 1813, was Maria Lewis (1784-1829), daughter of Thomas Lewis (1741-1810), who belonged to the early Baptist family of The Yat, Glascwm, and she bore him eleven children; his second wife was Eliza Gommery of Leominster, another heiress, by whom he had a daughter named Anne Eliza (1833-98) and two sons; by his third wife, whom he married in 1855, Eliza Ann (d. 1872), the daughter of Hugh Vaughan Thomas of Llwynmadoc, he had no children. At the time of his death Samuel Beavan's income was about £4,000 a year. Further details about Samuel Beavan's ancestry are to be found in Jonathan Williams's A General History of the County of Radnor (1820; ed. Edwin Davies, 1905).

The daughter of Samuel Beavan's second marriage, Anne Eliza Beavan, married a distant relative, Arthur Beavan Dixon, at Newchurch in 1879. He was the son of Frederick Seekamp Dixon, solicitor, of Chelsea, and a grandson of that other Samuel Beavan (1783-1836) of Ty'n-y-Cwm, Newchurch; he assumed the surname Beavan after his marriage. Arthur was a brother to the wife of the Vicar of Glascwm, the Reverend Thomas Thomas. The Dixon Beavans lived at The Court, Glascwm, and Arthur was squire at the time of the restoration of St. David's Church in 1891-2. He died in 1895 and his wife three years later; they had no children. In the will of Arthur Dixon Beavan (in which his estate was valued at £4,029) it is stated: 'I wish my dear wife to understand that I have not omitted to leave her anything out of want of affection towards her but because I consider she has ample means of her own'. There is a plaque to the memory of the Dixon Beavans in the church at Newchurch, which bears the Beavan coat-of-arms with the motto Sempe Virtute Constans.

A vivid and charming account of the Dixon Beavans' wedding appeared in the Hereford Times for 20 December 1879. The ceremony was reported as having been performed 'in a most impressive manner' by the Reverend David Vaughan at Newchurch, where his daughters had designed arches bearing mottoes. After the departure of the newly-weds for a honeymoon in Tenby, about forty estate tenants and friends sat down to dinner at Glascwm Court. There were several speeches and toasts, the playing of harps and much good-hearted cheering from 'the grey coats' of the Glascwm estate.

Among those who spoke was John Vaughan, representing his father, who was indisposed. He also sang two songs - 'Roger Rough the Plough Boy' and 'The Red Rhine Wine' - and proposed a toast to the health of the bride and groom. He is described as Mr. John Vaughan of Downfield, and is reported as having said that 'it made his heart rejoice to be amongst them and to have an opportunity of again grasping many an honest hand ... It reminded him of old times when he, as a boy, was daily amongst them'. The fact that John Vaughan was clearly a visitor to Glascwm in 1879 inclines the present writer to the view that he became bailiff at The Court during the time of the Dixon Beavans and not that of Samuel Beavan, as previously assumed.

How then did The Court pass to the Vaughans? Under the will of Mrs. Dixon Beavan, John Vaughan (therein described as of Beauchamp House, near Gloucester, but residing at The Court) was appointed executor and trustee, together with Thomas Griffiths - the son of the Reverend John Griffiths of Portway, Bryngwyn, who is mentioned rather disparagingly in the Diary. The main beneficiaries were John Vaughan and his twelve-year-old daughter, Violet Decima; smaller legacies were also made to some of John Vaughan's other children. The Court estate, together with several other properties in the district, was left to John Vaughan but the will stipulated that in the event of his death before she reached her majority the legacy should be used for 'the maintenance, education or benefit of the said Violet Decima Vaughan', and that, after his death, the property was to go to his daughter. This generous settlement suggests that there was a strong bond of esteem and affection between Mrs. Dixon Beavan and the Vaughans. All the more curious then is a note, in an unidentified hand, written in the register of St. David's Church, Glascwm, which reads as follows: 'Arthur Beavan Dixon Beavan, a churchwarden for many years and a benefactor of Glascwm Church, died in May 1895 and his widow on 8 March 1898, leaving The Court property to strangers by the name of Vaughan who assumed the name Beavan, which they had no moral right to do, inasmuch as there was no relationship whatsoever existing between them and the ancient family of the Beavans'.

Be that as it may, John (Beavan) Vaughan and his wife Lucretia lived on at The Court for the rest of their days. There is a report in The Radnorshire Standard (25 Jan. 1899) of John's being prosecuted for failing to declare to the police that three of his sheep had scab and for failing to segregate them! In the report of his funeral in The Radnor Express little is said about him, except that 'he was one of the promoters of the Hundred House telephone scheme and a guarantor to the Postmaster General for a large sum'. He was buried in the private Beavan plot at Glascwm. At his death The Court was duly inherited by his daughter, Violet Decima Vaughan, who put in as caretaker, her brother, John Dyke Vaughan. He lived there until his death in 1958, but the house had been sold about 1940 to Mr. Rees Harley (for £900): John Dyke Vaughan had rooms there, and was looked after in his old age by the Harleys. Then, in 1969, it was bought by Mr. W.H. Woods: by then much of its original contents, including the Beavan family portraits and a collection of glass-plate negatives, had been sold. The Yat was subsequently run as a study centre for the teaching of English to foreign students, but in 1985 Mr. Woods sold it (for a sum in the region of £70,000) and it is now a guest house kept by Mr. and Mrs. Hugh Macmillan.

The Vaughans are still remembered in Glascwm, of course, and some local people can offer valuable reminiscences of the family. These notes, however, have been confined to a factual account, to the extent that the present writer has been able to assemble it from church records, newspapers, wills and private conversations. I am particularly indebted to Mr. Tony O'Brien of Newchurch for his kindness in providing me with information about the Reverend David Vaughan and with details about some of the children of John (Beavan) Vaughan. It may be that descendants of John Vaughan will be able to correct or supplement the information in this article. If they, or anyone else, would like to do so, the present writer can be contacted through the Secretary of the Kilvert Society. Further details about the Vaughans of Gilfach-yr-heol will be found in the article by Miss M.M. Mantle (now Mrs. R.I. Morgan, Hay) in the issue of the Society's News-letter for September 1975.

(Mr. Stephens adds the following explanation, regarding Squire Marsden's comments on 27th May 1871).

In the Welsh marriage service the phrase 'these two persons' is given as 'y ddeuddyn hyn'. It is a Biblical form and the modern, internal meaning, curiously enough, would be 'these two men'. (It's a case of man embracing woman!) In non-Biblical language, 'these two men' is 'y ddau ddyn hyn' (four words not three as above). The difference lies in the pronunciation of the vowel: 'ddeu' (as in 'thy') and 'ddau' (as in 'aye'). The stress, too, is different: 'y ddeuddyn hyn' and 'y ddau ddyn hyn'. The phrase is based on 'dau' ('two') and 'dyn' ('man'), but there is mutation, so that 'dau' becomes 'ddau' and 'dyn' becomes 'ddyn'. The word 'dyn' is pronounced as in 'deen' and 'ddyn' as in 'theen' ('th' as in the English definite article).

I have often wondered precisely how the curate erred. If he pronounced 'y ddeuddyn hyn' as 'y ddau ddyn hyn' (i.e. 'these two men'), that would have been enough to cause amusement in church, but of course there is the other possibility. He may have failed to mutate and said 'y ddau dyn hyn', which could indeed have been understood as 'these two backsides'. The word for 'backside' in Welsh is 'tŷn' (pronounced 'teen'), which mutates to 'dŷn' ('deen') in certain contexts. The phrases 'y ddau dyn hyn' and 'y ddau dŷn hyn' are pronounced in exactly the same way. So were the people laughing at 'these two men' or, as Mr. Marsden seemed to think, at 'these two backsides'? We can't be sure, and I think we should keep both possibilities in mind when reading this passage.

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COUNT LEOPOLD VON BERCHTOLD - FATHER OF MRS. FRANCIS KILVERT OF BATH
by Mrs. Teresa Williams (N. Wembley)

On 10th. December 1822, the Reverend Francis Kilvert (1793-1863) was married at Clapham Parish Church, to Miss Eleanora Adelaide Sophia Leopoldina de Chievre, 1789-1870, daughter of Maria Catherine Josephine de Croy and Count Leopold von Berchtold of Buchlau in Moravia. Some of the fascinating details of how Eleanora and her mother escaped from the French Revolution to live at Stockwell Manor, South London, with the Woodruffe Smith family, members of the Religious Society of Friends, can be found in Kilvert's 'Kathleen Mavourneen', a Kilvert Society publication. In 'Rambling Recollections' (pp.110-112) by Emily Jardine Wyndowe, sister of the Diarist, can be found more memories of Eleanora and her life as Mrs. Francis Kilvert, wife of the 'Antiquary of Bath'.

No trace has been discovered of what happened to Eleanora's mother, Maria, after she reached England in 1793, but it is interesting to note that a second daughter born to the Woodruffe Smiths in 1796 was christened Maria: possibly, in memory of Eleanora's mother? Far less speculative, is the fate of Eleanora's father, the following obituary from The Times, Monday 9th. October 1809 apparently referring to him.

"At Smradiator, a bathing-place in Moravia, died lately the Howard of Austria, Count Leopold von Berchtold, a victim of his humane efforts. He travelled in Europe for 13 years and for four years in Asia and Africa, in order to become acquainted with the happiness and wretchedness of mankind, and everywhere to promote the former and mitigate the latter. He had converted his fine castle of Buchlowitz in Moravia into a hospital for sick and wounded Austrians, in attending whom he caught an endemic fever which terminated his life".

Shortly after discovering this obituary, I found a short 'Character' of the Count in a book, Pages and Portraits from the Past, edited by A.M.W. Stirling from Private Papers, and published in London in 1919. The 'Character' confirms the Count's travels, "studying how to cure the plague" in Mesopotamia, Syria and Egypt. "He was a great advocate of vaccine, and devoted his large fortune to the alleviation of suffering. He bought corn for the inhabitants in time of famine, and aided every philanthropic work. ... After the battle of Wagram (on 5th and 6th July 1809, near Vienna, in the Napoleonic Wars), Berchtold turned his castle at Buchwitz (sic) into a hospital for the wounded, but typhoid broke out there and he died of it". This 'Character' written by Sir William Hotham, G.C.B. who met the Count about 1795 and also said that the poet, Robert Southey (1774-1843) mentioned Berchtold in his book, Letters from Spain and Portugal, published in 1797.

When Eleanora de Chievre was married to Francis Kilvert of Bath in 1822, several of the Thornton family witnessed the ceremony. As Robert Southey was known

to have visited the Thornton House, it is to be hoped that he was able to tell Eleanora about her father, Count Leopold von Berchtold.

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FRANCIS AND ANN HULL by Miss C.E. Butcher (Trowbridge)

The Diary records that on January 10th. 1872, Kilvert called in on the Hulls at Hardenhuish.

Francis Hull was born in 1805 at Christian Malford. He married Ann Pinnigar, born 1806 at The Cross Keys Inn, Corsham. Her father did his own brewing and was also a Pork Butcher. She refused to stay home after her mother died and look after the household, because she disliked the Pork Butchery. She went into service and was married from Corsham Court.

Francis was personal groom to Captain Clutterbuck of Hardenhuish Park and travelled extensively with him, including the continent. (Probably the reason why Ann had the reputation among her grandchildren of being "a bit of a tartar").

They had ten children: John, William, Martha, Elizabeth, James, Maurice, Alfred, Emma, Fanny and Thomas. John and William settled in Bristol. Martha, (probably Patty), I am not sure but I think at one time lived in Bournemouth. Elizabeth became crippled through contracting Housemaids Knee, while a nurserymaid at the Clutterbucks. She married a Mr. Candy, a Butler, and had two daughters. He subsequently received a legacy from an employer, moved to Bournemouth and became a successful hotelier, a business later carried on by his daughters. James was Head Gardener to the Manager of Nestles Milk Factory in Chippenham, had two children, Albert and Agnes. Albert was a Cooper and devoted to St. Paul's Church, Chippenham; he was well known in pre-war days for his bellringing, (playing hymn tunes by himself on the eight bells. I have a photo of him doing so, sitting on a chair). Maurice settled in London, working at Woolwich Arsenal - a keen Herbalist, consulted by his fellow workers. In his spare time he worked voluntarily in the Dispensary of a London Hospital. Alfred was a soldier. While his regiment was in the Indies an epidemic of fever broke out. The survivors, including Alfred, were brought back to the Channel Islands to be acclimatised before coming home. They eventually embarked for the mainland but as the ship was approaching Weymouth the fever broke out again and the ship was quarantined off the shore. Again many died, including Alfred. The dead were buried together in a communal grave on Weymouth beach at low water mark. Emma (my Grandmother) was a children's nurse in Melksham, married Christopher Deverall and eventually settled in the nearby village of Holt. They had three sons and three daughters. The second son died of diphtheria in infancy while staying with relatives. Of the rest, the other two sons and the eldest daughter, (my mother), attained 80+, the middle daughter, almost 91 and the youngest daughter is now (1987) just coming up to 102. Fanny died unmarried as a young woman and is buried next to her parents in front of the church. Thomas (the Tommy Tittymouse of the Diary) settled in London, working I think with G.W.R. in Paddington. He had two daughters and I think a son, who died young. His last surviving child died in 1978 in her 92nd. year. Emma also was 92 when she died.

Ann became very well known in later years for her Ginger Beer which she brewed and sold in stone bottles with the corks tied down. She refused to divulge her recipe as it was part of her livelihood. I can vouch for the quality of it as my mother was sent to live with her on leaving school and eventually learned the recipe after being sworn to secrecy.

During the war I met an elderly tradesman in Chippenham who remembered walking out to her house with others on a Sunday and calling in to buy bottles of Ginger Beer. The object apparently was not so much to quench the thirst as to play a game. They sat by the roadside, feet in the ditch, shook the bottles violently and then brought them down sharply on a knee to see whose cork flew highest and furthest. According to him my great grandmother was not best pleased.

Ann and Francis lived in the old brick cottages, opposite the old Water Tower, where Hardenhuish Lane joins the A.429 Chippenham Malmesbury Road.

The story is told that when her children had finished their first course, the boys would tease her by polishing their plates, turning them upside down on the table, and then running up to the 'Plough Inn' and back, (a good mile), to make room for the pudding. No wonder she was a bit of a tartar, with a husband so often

away from home!

In later life Francis and Ann acted as Joint Sextons at Hardenhuish Church.

(Miss C.E. Butcher is a great grandchild of Francis and Ann Hull)

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HILL, HARWOOD, HOUSEMAN by Sidney Ball (Swindon)

CAPT. HILL

John Dunabin, in his essay, "Francis Kilvert, a Personal Approach" wrote of his strong aversion to hunting (Newsletter June 1986, p.12). There must be many members who share John Dunabin's dislike of hunting, especially otter hunting. But there is very little otter hunting now, for otters are so few. Since Kilvert's time otter numbers have been much reduced by hunting, pollution and the increase in angling.

On 20th May 1871 Francis Kilvert and Mr. Venables saw at Three Cocks "an otter huntsman in uniform ... he belonged to the Hawkstone pack, Capt. Hills (Vol.1.p.337). We want an apostrophe here; the owner of the Otter hounds was Capt. the Hon. Geoffrey Hill. Kilvert gives us no clue as to the whereabouts of Hawkstone. It is in Shropshire - Hawkstone Hall, for centuries the seat of the Hills.

A prominent member of the Hill family was Sir Rowland Hill, the first Protestant Lord Mayor of London in 1555. And in those Tudor times there were Kilverts living in Shropshire not far from Sir Rowland's home at Hawkstone!

But why was Capt. Hill in the Radnorshire area in 1871? Most likely because of his friendship with the de Wintons of Maesllwch Castle, a family keen on hunting and shooting. Kilvert wrote about Mr. Walter de Winton's long illnesses (Vol.3. p.78 + p.84). Then when at Bredwardine Francis recorded that "Walter de Winton Esqr ... died at Maesllwch Castle, May 24th. aged 46" (Vol.3.p.393). That was in 1878. Two years later Mr. de Winton's widow, Frances Jessie, married Capt. Hill. This was in 1880, after Kilvert's own death. Capt. Hill (or Major Hill as he became) died in 1891. Widowed for a second time, Mrs. Hill lived at Ascot and died in 1918.

BASIL HARWOOD

When Vicar of Bredwardine, Kilvert gives us two brief glimpses of Basil Harwood playing the organ at Miss Newton's (Vol.3.p.399 + p.404). A young man of 19 then, Harwood was on vacation from Trinity College, Oxford, and destined to become a leading church organist and composer.

The Harwoods were a landed family of Gloucestershire, with business and banking interests in that county and in London. They were noted Quakers. Born in 1859, Basil was the youngest of nine children of Edward Harwood and his wife Mary (Sturge). Basil was successively organist at Pimlico, London (1883), Ely Cathedral (1887-1892) and Christ Church Cathedral, Oxford (1892-1909). As a Doctor of Music he was an examiner for degrees in music and "choragus" of Oxford University. Basil Harwood wrote much church and organ music; many of his compositions were performed in Gloucester and Bristol Cathedrals. He married Mabel Ada Jennings from Dorset.

Basil Harwood composed hymn tunes; one he called "Thornbury" from the Gloucestershire town near the family estate; another he called "Luckington" from the Wiltshire village where his family owned a farm. Luckington is just a few miles from our Wiltshire "Kilvert Country". Dr. Harwood died in London in 1949 and is buried in Pimlico. I wonder if this great musician read Kilvert's Diary?.

JOHN HOUSEMAN

This Vicar of Bredwardine is frequently in Kilvert's Diary, but I cannot remember much written about him elsewhere. John Houseman was born in 1833 and educated at Exeter College, Oxford. (B.A.1856, M.A.1859). Ordained deacon in 1857, he was priested the following year by the Bishop of St. David's. We know from Kilvert that John Houseman was Curate of Clyro; this was actually Houseman's first curacy, from 1857 to 1859. Subsequently curate of Stony Stratford, Bucks, 1859-61, Itchenstoke, Hants. 1861-3, Stony Stratford again 1863-66, curate in sole charge, Holywell Vicarage, Northants, 1866-71, then Vicar of Bredwardine 1871-1877. He died at Hannington Rectory, Northants, and is buried there.

John Houseman was evidently a friend - or relative - of the Downes family of Hannington. My wife and I have been to Hannington and seen the interesting church and John Houseman's grave. In the church is a memorial window to the Rev. John Downes, Rector 1866 to 1890, his wife Lucy and daughter Adelaide. They are all buried in the churchyard, near John Houseman. The Downes family must have erected the memorial over the grave of John Houseman, which says, "In loving memory of John Houseman MA Vicar of Bredwardine, Herefordshire. He died Sept. 8th. 1877 at Hannington Rectory aged 44 years".

The big Rectory at Hannington, near the Church, is now a private house. The Rector lives at neighbouring Walgrave. These villages are in farming country, off the main road between Kettering and Northampton.

OBITUARY

We regret to announce the death of the following member:-

Mr. G. Hughes-Owens (Oxon) a member since 1973. He donated to the Society, three watercolours done by Lucy Ashe.

REVIEW

Brinsop Church, a mini-guide (K.R. Clew)

The last extant entry of the Diary deals with a visit to Credenhill and Brinsop, villages a few miles west of Hereford. It would seem likely that what drew Kilvert to the latter village was the link with Dorothy Wordsworth. Mr. Clew's mini-guide explains how she came to be a regular visitor to Brinsop Court. We do not know if Kilvert went into the church, but today's visitor will find it one of the most interesting small churches in the county. Armed with Mr. Clew's guide, the visitor will note details of the fabric and furnishings ranging from the 12th. to the 20th. centuries.

Copies of the guide may be obtained by post from the Revd. G. Usher, St. Mary's Rectory, Credenhill, Hereford. HR4 7DL at 20p each, enclosing a stamped addressed envelope at least 9" x 4".

JOIN KILVERT IN BATH!

The Kilvert Society invites you to join them in an afternoon stroll around Bath on Saturday, 26th. September, 1987, following in the footsteps of the Rev. Robert Francis Kilvert, the Victorian diarist.

Meet at 2. 00 p.m. outside the Holburne Museum, Pulteney Street, Bath, for a gentle walk of about 4 miles around the city. This gives the opportunity to look at and learn about many of the places mentioned in Kilvert's Diary and finishes at about 4. 30 p.m.

A small charge of 50p per person will be made to cover expenses. Please wear sensible walking shoes as some towpath walking is involved. For more information about this event, please contact the Rev. John Day on Marlborough 63203.

K.R.C.

CLAVERING MORDAUNT LYNE, BROTHER TO FATHER IGNATIUS OF LLANTHONY
by Father S. Luff (Llandovery)

A recent number of this Newsletter reprinted from the letter of the Llanthony Trust an account of the buildings at Capel y Ffin - the monastery and its now ruined church - from the death of Father Ignatius in 1908 to the departure of Eric Gill. The Kilvert interest in 'Llanthony Tertia' (the first is the twelfth century ruin down the valley, the second a mediaeval foundation outside Gloucester which took its name) is that Francis Kilvert made two visits there in 1870, so soon after the commencement of building that he was invited to lay a stone. His initial mistrust of the monastic experiment, news of which had perhaps drawn him there, melted - as it did for so many - when it encountered the fervour and sincerity of the young Ignatius Lyne, his close contemporary (Ignatius Lyne was born in 1837, Kilvert in 1840). In addition, the Lyne family happened to be visiting and, although there was little more than a track from Capel y Ffin, lodged at the Swan Inn, Hay. The Diary lists eighteen page references to Father Ignatius, eleven to the Lyne family, and eleven to Clavering Lyne. 'Who's Who in Kilvert's Diary' has an entry for Father Ignatius, but nothing for other members of the family. Yet if Francis Kilvert had pursued his little romance with Harriet Jemima he might have ended up brother-in-law to Ignatius and also to his brother Clavering Mordaunt, the subject of these notes.

This is not the place to describe Father Ignatius's schemes for the revival of the monastic life in the Church of England (there was already a Roman Catholic Benedictine Priory not far away at Belmont, just outside Hereford, and Ignatius visited it). Ignatius combined with monastic austerity, which he imposed on others far more firmly than on himself, a gift for mission preaching, which he did all over the country and across the Atlantic. Much of this preaching is extant, and it is good, but it must have been his personality and his delivery, as well as the novelty of his monkishness, which drew audiences of thousands and tens of thousands of all denominations.

Clavering was obviously fond of his brother Ignatius and supported him, while Ignatius was tolerant of Clavering and his scarcely reverent conduct. This does not appear in Kilvert's Diary. It happens that I have recently had access to a ninety page account (three pages missing) of a year at Capel y Ffin by a novice named John Spence, alias Brother Cuthbert, who finally left. John Spence appears to have been a young man of physical strength and unusual usefulness, intelligent and companionable, but sometimes a harsh critic. Ignatius liked him, and as long as he reciprocated and learned to hold his tongue there was a promising future. Spence cannot be blamed for his disappointment in an unfinished monastery, a small unstable community, and a wayward Superior. He did however let feelings get the better of him and presumed on the goodwill Ignatius clearly showed him, some intervals of mutual coldness apart. Towards the end of the year John Spence seems to have stirred up trouble, and he was finally dismissed. His style is graphic but not controlled and his chronology is haphazard. His stay at the monastery was from December 1871 to December 1872, but few dates are given in between. Kilvert's references to Clavering Lyne are from June to September 1870, so that the John Spence record is a sequel to the Diary.

I first summarise Kilvert's references to Clavering Lyne. The Lyne family made a visit between the end of June and mid-July 1870 - Mr. and Mrs. Lyne, Clavering Mordaunt and his sister Harriet. On the morning of the 29th., when Kilvert was on his way to Clyro school, he noted 'two strange-looking people walking through the churchyard'. They had already excited interest among the gentry, who could not quite make them out. Clavering's attire - 'he was dressed entirely in white flannel edged with black and wore a straw hat...he looked like a sailor' - was enough to raise an eyebrow. His behaviour and conversation were as odd. He was forever raising his hat when ladies spoke to him - so much, it seems, propriety did not require - and at Pont Faen, having a fancy to rent the house (still there, on the left of the road from Hay to Clifford), he accosted Bridge with these words: 'My mouth waters for your house'. In consequence, while Mrs. and Miss Bridge thought he was a gentleman, Mr. Bridge did not.

At Hay Castle the Lyne family was again the subject of conversation, but Clavering and Harriet were invited to play croquet. On Sunday the two young people went to Clyro church in the afternoon and the whole family attended Hay church in the evening. At Clyro Kilvert's mother was staying with him and, apparently making

her way alone to church, she had to 'run the gauntlet' between Clavering and his sister as they 'sat on tombstones opposite each other kicking their heels'. When the family came out from service at Hay it was raining and they sheltered in the porch one behind the other, so that Crichton was prompted to whisper to Mrs. Bowen: 'Did you ever read a book called 'Line upon Line' ? '. I believe this was at the time a popular little volume of religious moralising which I once missed the chance of picking up for a few pence at a Hay bookstall.

Although Francis Kilvert found the Lynes 'very odd people' he was soon love-sick over Clavering's pretty sister. He seems never to have discovered her name, but Arthur Calder-Marshall in his biography of Father Ignatius, 'The Enthusiast', deduces that it was the youngest of his three sisters, Harriet Jemima, and I think he must be right. She was 'pretty with dark curls, grey eyes and a rich colour', besides being 'sensible and unaffected'. When they left he was 'sorry that they were going, at least that she was going'.

He met Clavering socially, but the last evening, all together at Hay Castle, he seems to have had a personal chat about Father Ignatius, and Clavering spoke of the 'extraordinary visions which had appeared to his brother Father Ignatius, particularly the ghosts which came crowding round him and which will never answer, though he often spoke to them' - the 'visions' cannot refer to the apparitions of the Virgin at Capel y Ffin, which were years later. He told him about 'the strange fire in the monastery at Norwich (Ignatius's second foundation, from 1863 to 1866), which the Father extinguished by throwing himself in the flames and making the sign of the cross. Clavering had ridden over the day before to find the building going on badly, allegedly because Ignatius had paid the workmen in advance.

Some six weeks later, the 2nd. September, the Lyne family, at least Father, Mother and Clavering, were again visiting, but putting up this time down the Abergavenny end of the valley. From John Spence's account we learn that over a year later Clavering was learning farming at Gap House, Pontrilas, so that maybe is where they stayed. Francis Kilvert had been up to take a peep at the monastery before he ever met the Lynes, in fact three weeks after St. Patrick's Day, March 17th., when Ignatius (who was often based at a convent he established at Feltham, Middlesex) came down for the laying of the foundation stone. Harriet had assured Francis he would be well received if he wished to visit Ignatius. Accordingly he turned up, to be welcomed by Clavering and taken to join Mr. and Mrs. Lyne at a garden seat in the dingle - the little ravine where there is now a stile leading up to the monastery. Ignatius joined them and began to impress Francis Kilvert as he had impressed so many others - but not everyone. It was a Friday, so Mrs. Lyne had 'taken the precaution of bringing with her an honest leg of mutton and two bottles of wine'. After lunch the three Lynes and Kilvert each laid a stone of the wall under construction, at the express wish of Father Ignatius. This would appear to be the west wing with the bay window (Ignatius's room), which is the first part of the monastery you encounter as you approach by the lane. After visiting the Oratory, or temporary chapel, Clavering drove his parents back to Pontrilas in a dog cart.

Kilvert notes that Clavering was known at Hay for his canine following. He had four dogs, but someone told Kilvert the full complement was thirteen. We are introduced to one only : 'a magnificent Skye terrier called Skye'. The dogs do not appear on the September visit, nor does John Spence ever mention Clavering's dogs, though both Father Ignatius and Spence liked animals.

Ignatius had a special devotion to Ascension Day and advertised a great pilgrimage with an open-air Mass. Mrs. Lyne even made a special cake inscribed 'Ascension'. On account of the heavy rain the service had to be transferred to the little church at Capel y Ffin, that reminded Kilvert of an owl. For this event in 1872 we are now following John Spence's narrative, but Kilvert's Diary is useful for fixing the date of Ascension Day that year and confirms the awful weather. It was the 9th. of May and that May was the 'bitterest bleakest May he ever saw'.

Crowds came from near and far, and from the monastery the procession wended its way down to the church - the reverse route of the modern August procession: visiting clergy, monks, associate brethren and acolytes. These last included Clavering Lyne holding a candle which blew out. 'Holloa', he cried, 'Bless my stars! I say, old fellow, can you get me a match? My candle's out'. When Clavering had turned up on Easter Sunday he had dined with the monks and 'attempted some jokes' which 'were not well received'. John Spence allows himself a little reflection on the oddly tolerant relationship between Ignatius and his wayward brother : 'I often wondered whether C Lyne believed in the Superior. He was attached to him, I think; always

ready to back and help and defend him, and play a part in any pageant, at which however he always seemed to be laughing. He used with thumps upon the back of his brother to call him a rare old cock, assure him that he knew he should himself be a monk one day'. Unfortunately just when Spence reaches his summary judgement there is a blank in the typescript (perhaps the word in the original was illegible): 'C Lyne seems dreadful to me to be a -----'. On the whole he thought him 'a decent sort of fellow', and cites the day when Ignatius was attacked by a mob and had to escape through a window - 'C Lyne set his back against a wall and fought bravely!'. This seems to ring a bell but I can find no specific reference to this in any of the biographies, not for lack of other scenes of violence.

As far as these sources go - Kilvert and John Spence - we are left with a picture of Clavering Mordaunt Lyne which intrigues and entertains but does not quite endear. Kilvert, whose contacts were brief, says: 'He goes in for being a comic and ends in being a bit of a buffoon'. Yet there is more to him than buffoonery. Maybe his eccentricities concealed a richer personality than these records trace. Once, when the height of persecution had exhausted Ignatius, he claimed that his faithful brother was at death's door, and both went to Scotland for a break. Ignatius's father, Francis Lyne, dreaded lest Clavering should take the habit and he would lose two sons to the cloister.

I have at the moment (on loan) a copy of a bound volume entitled 'A Letter to Father Ignatius on the Death of his Mother', written and privately published by Francis Lyne in 1878. Arthur Calder-Marshall describes this a little harshly as 'an embarrassing public demonstration of the onset of senility' and it was calculated in some places both to injure and insult Ignatius, but it has a useful reference to Clavering. The copy before me has pasted on the fly leaf a dedication by the author: 'The New Year's Gift. 1st. January 1878. Harriet Jemima Lyne'.

Francis Lyne records that 'the doctors said your brother Clavering would die before his Mother if he did not put some check upon his nursing night and day'. Before Louisa Genevieve died she said: 'One good thing at least my illness has done: it has weaned Clavering entirely from his horses and dogs, and he has assured me of his resolve to return to his studies and go into the Church as a minister of God, and then I shall have three sons and a son-in-law in the Church'.

According to this 'Letter', Clavering had been to Charterhouse.

In the meanderings of this book of Francis Lyne can be detected another Kilvert/Lyne link. Ignatius's full name was Joseph Leycester Lyne (it is monastic practice to take a 'religious' name). Leycester being his mother's maiden name. Her second cousin was a Maria Leycester who married an Augustus J.C. Hare, who appears to be the uncle of the later Augustus J.C. Hare, author of 'Walks in Rome' and other excellent guide books who, in 'The Story of My Life', records his school days under Robert Kilvert (Francis's father) at Hardenhuish Rectory. For this consult 'More Chapters from the Kilvert Saga', published by the Society. Augustus Hare is several times mentioned in Kilvert's Diary.

John Spence's narrative has a pen-portrait of Clavering Lyne. It is not very complimentary, but for derogatory inferences it is not a patch on some of his other vignettes of inmates of the monastery. When Spence applied to join the community Ignatius gave him an appointment at Brighton, where he was lecturing. He stayed in the same lodgings with Ignatius and Clavering, of whom he writes thus: 'Soon after I came down next morning a showily dressed young man of apparently twenty years of age, but I afterwards found twenty-three, announced himself as Clavering M. Lyne. His appearance was that of a draper's assistant. He had small deceitful eyes, black hair, a large aquiline nose and a somewhat sallow unhealthy complexion, but was rather handsome altogether'. Ignatius's nose was the reverse of aquiline; Clavering may have resembled more his brother Adolphus Augustus whose profile appears in a romantic studio pose taken by a photographer on Malta: 'The Monk blessing the Midshipman'. This is an illustration in Calder-Marshall's book. I fail to note the slightest hint of deceitfulness in Clavering's conduct. According to 'The Enthusiast' by 1878 Clavering, after teaching for a time, was studying for Anglican Orders. It would be interesting to learn something of his subsequent clerical career.

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