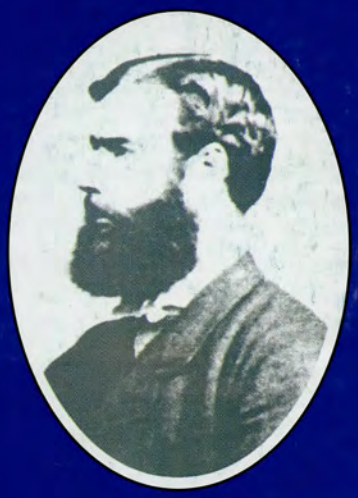

THE JOURNAL OF THE KILVERT SOCIETY

Number 16 *March 2005*

THE KILVERT SOCIETY

Formed (in 1948) to foster an interest in the Revd Francis Kilvert, his work, his diary and the country he loved

Registered Charity No. 1103815

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Front cover: *Tullimaar* where Kilvert spent his Cornish holiday in the summer of 1870. Photograph (dated 1895) from John Hockin's collection.

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From the Editor

Members may not be aware that for some time now discussions have been taking place (see below) concerning the future location of the showcase containing the Kilvert memorabilia.

The showcase, which was originally established in the public library at Hay, is presently situated in Ashbrook House (the Kilvert Gallery) in Clyro, the owner of which is anxious to reclaim the space in the basement room where it stands.

One of the suggestions brought forward was that the collection should be moved to Clyro church, apparently the ideal location in view of its central role in the *Diary,* but much less ideal when considering aspects of security and conservation; indeed some of the items in the collection are already beginning to show signs of deterioration through exposure to light and humidity.

I am very pleased, therefore, to announce that, as a result of recent negotiations with the curators of the Radnorshire Museum at Llandrindod Wells the collection is to be moved there under a long-term loan agreement. This seems to the committee to be the perfect solution; the collection will remain in Radnorshire, centrally located in the county town, and will eventually be displayed and looked after in accordance with the Museum's stringent security and conservation standards.

The Museum is closed at the moment for refurbishment and will remain so until September 2005. However, it is anticipated that the collection will be moved to Llandrindod before the end of February where it will be put into temporary storage in carefully controlled environmental conditions until the items can be restored, where necessary, and prepared for exhibition in the new Victorian Gallery which is planned. The curators have made numerous recommendations as to how best the collection may be displayed and have also advised that some of the paintings and paper items will need to be 'rested' and repaired before being exhibited.

The museum authorities are very enthusiastic about this project and they write: 'This collection is part of the rich heritage of Radnorshire and …it will be a wonderful and popular addition to this museum…Francis Kilvert is indeed fortunate that the time he spent happily in Clyro has received such a memorial and the Society is to be congratulated.'

Obviously this move will involve the Society in some considerable expense, contributions towards the purchase of showcases and so on and the committee is already looking into means of raising funds for this, including the possibility of obtaining grants. You may be sure that you will be kept informed of progress.

On a less happy note I have to tell members that our president, David Lockwood, is not very well at the moment. My wife and I visited him recently, he is at home in Llowes, confined to bed but in a charming room with a view over the garden to St Meilig's church and Hay Bluff beyond. He was in good spirits and very pleased about the news of the destination of the memorabilia.

Finally **please** look now, inside the back cover, at the appeal from our harrassed membership secretary as he struggles with the varying and often inaccurate amounts he is currently receiving for renewed subscriptions.

I look forward to seeing you at one or more of the Kilvert events in 2005.

From the Secretary

At the July 2004 committee meeting the secretary reported that he had obtained four alternative quotation prices for the provision of refreshments at the next AGM. All of the quotations were higher than last year's costs. After discussion it was agreed that the Society should continue to provide a buffet, that members requiring refreshments will, as in previous years, be required to pay the full cost and that the present caterers will be reappointed as they offer the best value. There will be an increase in the buffet price to members.

At our July and October meetings there was further discussion on the future home for the Kilvert showcase. There was no final decision and further investigations will be made before our February 2005 meeting.

The secretary reported back to the committee concerning the initiatives by a Hay resident to revive the Welsh 'Marie-Lwyd' tradition. The committee decided that the Society should not be involved in the project.

The secretary circulated a draft copy of the annual Newsletter intended for life members opting not to pay the extra charge for the *Journal*. The committee approved the document.

At the October meeting the committee, being trustees of the Society, considered their responsibilities as outlined in the Welcome Charity Commission document. It was noted that the trustees were financially responsible for any debts that the Society might incur, but all members declared they were happy with the conditions as stated. The treasurer said he had other written information available to committee members.

The secretary said that he now felt that those booking teas at Kilvert Society events would have to send their money in advance, as the present system was not working and caused unnecessary confusion and embarrassment. The committee approved the proposal, although money for the AGM buffet would still be collected on the night of the event.

FORTHCOMING EVENTS

AGM Weekend		
Friday 22 April	7.00 p.m.	AGM at the Bishop's Palace, Hereford Buffet £5 per head (Please pay on the day). Following the buffet KS member Alan Bull will give a slide presentation entitled: 'Churches associated with Francis Kilvert'.
Saturday 23 April	10.30 a.m.	Coffee at The Swan at Hay in the Mallards Bar (please pay on the day) Followed by:
	i)	A talk given by KS member and local historian, Karl Showler: 'Hay in the middle of the 19th century as seen through the eyes of Francis Kilvert'.
	ii)	KS member Alan Brimson will give a talk called 'Aspects of Bristol with reference to Francis Kilvert'. (Alan will be leading our walk next February).
	Afternoon	Free
	Evening	6.30 for 7.00 p.m. Dinner at The Swan at Hay, £17.95 per person.
Sunday 24 April	11.00 a.m.	You are invited to join morning service at St Mary's, Hay.
June Weekend		
Saturday 25 June	12.00 noon	Meet at the Baskerville Arms, Clyro. Walk to 'Jacobs Ladder', Clyro, the walk is about three miles and is hilly. It is advisable to wear strong boots/shoes and a waterproof top. Tea at the Baskerville Arms at 3.00 p.m.*
Sunday 26 June	3.00 p.m.	Evensong at St Mary's Credenhill, Hereford, with tea at Wyevale Garden Centre, Kings Acre Road, Hereford at 4.30 p.m.*
September Weekend		
Saturday 24 September	11.00 a.m.	Visit to Wootton, Oxfordshire to see the church where FK was married. Members to make their own arrangements for lunch. There are two pubs in the village serving lunches or Woodstock is only five minutes' drive by car. In the afternoon there will be a walk to see the **outside** of the house occupied by Elizabeth Rowland and her family (by kind permission of the owner, Lord Kerr). The visit will conclude with a short walk round the village. Both walks will have moderate climbs and it is advisable to wear strong boots/shoes as well as a waterproof top. No teas have been arranged for this visit. Will members please take extra care when parking their cars as the village is small and parking, although not restricted, is difficult. Please note that there will not be a church service this weekend. * Teas will cost £4.75 per person for the Baskerville Arms and £4.50 per person for Wyevale Garden Centre. Members ordering teas must send me the appropriate money by the date specified on the booking form.
Winter Event 2006	22 February	Visit to Bristol, time to be arranged later. KS member Alan Brimson will lead the walk. Members will need to make their own arrangements for lunch.

Booking sheets for the events of the AGM weekend and the June and September weekends are included with this issue of the *Journal*. Please return the AGM sheet no later than 28 March and the June/September sheet by 13 April at the latest, to the Secretary, D.J. Elvins.

THE SEPTEMBER WEEKEND

By John Wilks (Cusop)

Saturday – Visit to Brobury House and Snodhill Castle

The morning of Saturday 25 September started with torrential rain and I had recollections of a walk some years ago to visit Mouse Castle. Thankfully however, the rain cleared by lunchtime and the abundance of raincoats, umbrellas and wellington boots (a clear sign that members were determined to go ahead whatever the weather) proved to be an unnecessary precaution.

Brobury House, from Kilvert's Mulberry Tree

Forty-one members assembled at Brobury House to view the gardens originally laid out in the 1880s when the house was built for a Mr Houghton from Manchester. Mr Houghton's coat of arms can still be seen above the front door. The gardens take full advantage of the sloping site with terraces and mature trees, one of which, the mulberry, is said to have been planted by Kilvert when the land was the vegetable garden for the vicarage on the opposite bank of the Wye. More recently three formal water features have been incorporated into the original terraces, the most recent (2002) being a Lutyens-inspired pool with double steps and parterre. There is also a natural pond and a stream flowing through the lower parts of the garden, woodland and water meadow.

Brobury was sold in 2001 to the present owners, Keith and Pru Cartwright, who have embarked on a programme of restoration and development in conjunction with their garden designer Peter Antonius. The development includes a shop in the Old Coach House for 'Jan Baker's Fabrics and Home' and two cottages for holiday letting.

David Elvins set the timetable for the afternoon and suggested that cars should be shared for the journey to Snodhill, as parking there was very limited. He also apologised for the fact that, due to a double booking, we were no longer able to take tea at Moccas Village Hall, he had, instead, arranged for tea at Oakchurch, an excellent venue, for proof see photograph in the September *Journal*. We then entered the main gardens, through an archway with an honesty box for one's admission charges, and assembled on the main lawn for readings from the *Diary* for 6 September and 11 November 1878. Members then wandered through the gardens and admired the views of Kilvert's vicarage and Bredwardine bridge.

All too soon we had to jump into cars and tackle the narrow lane and steep hill between Bredwardine and Dorstone with Colin Dixon leading the way. All arrived without incident and parked on a freshly mown area of grass verge before facing the steep, slippery, grass slopes, no longer brown and bare as on Kilvert's visit but now a narrow path through brambles previously cleared by Colin, to Snodhill Castle mound. Here Colin gave a brief history of the castle, built in the 12th or 13th century; it once belonged to the Chandos family and was described as early as 1540 as 'somewhat in ruine'. Colin then read from the National Library of Wales unabridged *Diary* entry for 21 June 1870, this includes some delightful additions to the edited version including an intriguing record of Kilvert having his hair cut in Hay before crossing Hay Bridge at 10.30 in the evening! The descent from the mound was more daunting than the ascent, however *nearly* (one prominent exception!) everyone made it without slipping over, this was followed by a rapid return to Brobury to pick up cars and onward to Oakchurch for tea.

Colin Dixon reads from the Diary *at Snodhill Castle*

Sunday – The Sunday celebration of evensong at St Andrew's Church, Bredwardine was well attended, the service was conducted by the Revd Roger James, Vicar of Bredwardine and a Kilvert Society member, the organist was Stephen Gilling and singing was led by St Joseph's Choir. Lessons were read by vice-chairman, Anne Wheeldon, and myself; Ann Dean led the Act of Remembrance. Hymns at Kilvert services are always sung with great energy and feeling and the addition of St Joseph's Choir really raised the roof, I feel certain that Kilvert would have approved.

Finally to Oakchurch once again for tea and goodbyes until Oxford in February next year.

HAVE YOU BEEN HERE?

A new, occasional series suggested by our treasurer, John Wilks. Here John introduces his idea and describes the first excursion.

Almost everyone could be labelled as a tourist at some time in this age when leisure and mobility are commonplace. We put aside Kilvert's dislike of tourists and regularly visit Langley, Clyro and Bredwardine to the extent that they are now advertised as 'Kilvert Country' by the tourist industry. As run-of-the-mill tourists we visit places because they are beautiful and interesting parts of our countryside but as Kilvert Society members we visit Kilvert Country for that irresistible bonus of information, nostalgia and colour that the *Diary* provides.

There are however many *Diary* images that lie beyond the tourist trail, these have few visitors from the Society due to difficulties of location, access or personal mobility.

The *Journal* with its colour section is an opportunity for those lucky enough to visit these out of the way places to share the experience, through photographs and words, with the rest of the Society. The idea is to introduce an occasional series under the title 'Have you been here?' with photographs and brief commentary to entice and assist other members to visit or to add illustration to Kilvert's words.

AN ASCENT OF CADER IDRIS

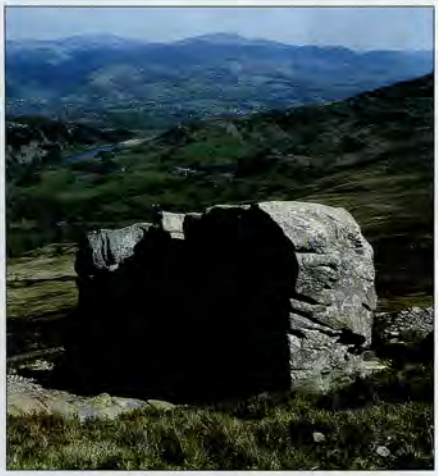
(See *Diary*: June 12 and 13 1871)

Kilvert and his father travelled to Dolgellau by train via Barmouth Junction, now partly car park and partly Morfa Mawddach Halt. The station is worth a visit as it gives pedestrian access to Barmouth Bridge built in 1867 and glorious views of the *noble estuary of the Mawddach*, which can still be seen though the *marshy meadow at the back of the Hotel*, where Kilvert annoyed the lions, now the main car park. The route taken by Kilvert and old Pugh to the foot of the mountain can be followed by car and *the lake by the roadside* is Llyn Gwernan on which you often see *a boat with two men fishing*. Stop here for refreshment at the Gwernan Lake Hotel and note that opposite the hotel is the end of the Foxes' Path by which Kilvert descended the mountain. A further quarter of a mile on down the road is a car park and a few yards beyond that is a path to the left where Kilvert *turned up a rough lane and crossing a brook by a farmhouse was on the open mountain.* All is still there and a delight to see. Now, if you have the energy, you can take the *zig-zag path* and aim *for a great stone on top of the first ridge.* Higher still you can see *a gateway the posts of which were large basaltic pillars* and the pool with *clear bright water*. So often as you go higher the weather changes and so only now and then will you *discern the sharp peak which forms the summit looming large and dark through the cloud and rain and white driving mist* and you too may think of *Moses on Sinai*.

On reaching the summit you can visit the triangulation pillar built by the Ordnance Survey and despised by old Pugh and shelter in the summit hut, though this is not the original one used by Kilvert. The ruins and fireplace of the old hut can however still be found. See bottom right of the photograph.

It is still possible to scramble down the Foxes' Path, though I have not with certainty located the spring that Kilvert drank from. However my Ward Lock guide for 1934-35 says 'not far below the ridge, a level path branches off left, there, is a spring of delicious cold water'. The path is down unstable screes and remains *a path fit only for foxes*, it passes along the shores of Llyn y Gadair and Llyn Gafr after which the gradient slackens.

The screes of the Foxes' Path are shown in the photo (below). The summit of Cader Idris is top right in this photograph.



The Great Stone

The summit and ruins of the old hut on the right

The screes

Photographs by John Wilks

As an afternote I picked up a quote from Chris Barber's book *The Romance of the Welsh Mountains.* It reads 'Pugh – the local guide .... An eccentric character named David Pughe, who acted as guide on the sublime mountain Cader Idris, and seems to have been highly diverting with his pompous manner and affected dignity'. (John Henry Cliffe 1840). His son, Robert Pugh once ascended Cader Idris four times in one day starting and finishing at the Golden Lion Hotel. He won a wager of £10 from a party of gentlemen staying at the hotel and no doubt increased his reputation at the same time. The total distance of 48 miles of ascent and descent was walked in just over twelve hours. Robert Pugh described himself as 'Guide General' and his advertising stated: The Guide General has a cottage on the summit of Cader Idris, where shelter may be had for those who wish to see the rising sun from that elevation; or in the case of a shower or any atmospheric, the visitor will find here a shelter on the highest pinnacle of this justly celebrated mountain.

KILVERT'S 'LACKADAISICAL' PARSON

Montague Earle Welby 1827-1910

By Canon Roger L. Brown (Welshpool)

Kilvert's description of 'Mr Welby', who undertook a locum at Clyro vicarage, *as a pleasant-looking, pleasant-mannered man with good features but with a light lackadaisical inconsequent unstable air,* whose conversation included much clerical slang and who exhibited a certain lack of social graces, is probably well-known. But little otherwise has been recorded of this 'Mr Welby.'

The Welby family was an ancient family, long domiciled in Lincolnshire. Political honours brought Welby's grandfather a baronetcy in 1806, and this section of the family was seated at Denton Manor, Grantham, Lincolnshire.

Montague Earle Welby was the fourth son of the Revd John Earle Welby, JP, the second son of the baronet, rector of Harston, Leicestershire and of the neighbouring parishes of West Allington and Stroxton, in Lincolnshire, and his wife, a granddaughter of a bishop of Norwich. The name 'Earle' as a Christian name was carried by many of its male members.

Welby's family was reasonably distinguished and well-connected. A cousin became bishop of St Helena and another cousin married the daughter of Bishop Ollivant of Llandaff. One of Welby's sisters married the earl of Lindsey, whose sister was better known as Lady Charlotte Guest of Dowlais. A younger brother was ennobled as Baron Welby of Allington. It is also said that the family was closely connected to the Trollope and Thorold families, and hence to the novelist.[1]

The Revd M.E. Welby with members of the choir of St Paul's Church, Sketty, Swansea. (*From the South Wales Evening Post,* 29.11.1939 by kind permission of Dr F G Cowley).

Montague was born in 1827 at Stroxton Hall, Lincolnshire. Educated at Eton, he became a demy or foundation scholar of Magdalen College, Oxford, in 1846, and a fellow of his college in 1851.[2] By that time, however, he was already incumbent of the new church at Sketty built by the Vivian family of Singleton and in its patronage. Its district had been taken out of the large parish of Swansea. It is not known how he came into contact with the Vivian family, although his eldest brother was probably a contemporary of Henry Hussey Vivian, later the first Baron Swansea, at Eton. Ordained deacon by Bishop Wilberforce of Oxford in 1851, probably on the title of his fellowship, a special arrangement was made in order to permit him to become the perpetual curate of Sketty, before his priesting in the same year by Bishop Thirlwall of St David's. At Sketty he was said to have been active and industrious, establishing a Sunday School and 'church plant' at Killay, an outlying part of the parish, and becoming known as a good preacher. F.G. Cowley, in his history of St Paul's Church, Sketty, notes that the *Cambrian* newspaper indicates that Welby took 'an active part in the social and ecclesiastical life of Swansea and its neighbourhood, preaching and fund-raising for local charities and serving on the committees for social betterment so beloved of the Victorians.' Cowley also notes, however, Welby's somewhat lackadaisical approach to his Sunday duty, absenting himself from the parish without making any alternative provision for the Sunday services, deeply annoying the churchwardens and Hussey Vivian as a result.

During his time in Sketty Montague married. This was in 1857, and his wife was Mary Dillwyn, the youngest daughter of Lewis Weston Dillwyn, FRS, MP, of Sketty Hall. Dillwyn's father, of American Quaker stock, had returned from America in the 1770s. Mrs Welby was in many respects a typical Victorian parson's wife, establishing a soup kitchen for the poor at Sketty, running a bazaar in aid of 'Llanlionfel' Church in Breconshire, and being a valued 'friend' of the South Wales House of Mercy in Cardiff for fallen women. Whilst in Sketty Mr and Mrs Welby lived at Penlan, there being no vicarage house. They had no children.[3]

In 1867, it was said that Welby was 'dissatisfied' with Sketty, even though E.G. Williams, who made this remark, also added that he was so popular there 'that he carried all with him.'[4] Consequently, he became incumbent or perpetual curate of Oystermouth, a neighbouring parish, and also morning lecturer at the new church of St James, Swansea, built as a chapel of ease to the parish in order to accommodate the wealthier classes living in the Uplands area of the town. Some years previously, whilst at Sketty, he had given the address at the laying of the foundation stone of that church.[5]

By 1869 Welby was on the move again, a process repeated frequently in the following decades. It must be said that only a man with some wealth behind him could afford to move parishes frequently, for the costs of moving, the payment of dilapidation charges on vicarages, and the fees required by bishop and registrar for an induction, could be substantial. Equally, only a well-connected man could obtain the goodwill of patrons of livings in order to make such frequent moves. But the restlessness is hard to explain. Was it that he became 'bored' with his work, or was there a genuine wanderlust or nervous disposition in his mental make-up? To make matters more complicated, Montague was not always consistent in his entries in *Crockford's Clerical Directory*. Its 1902 edition, for example, ignores the fact that he was perpetual curate of Glynn-Collen, Breconshire, 1867-71, and vicar of Llanlleonfel, 1873-74, in the same county, though the 1893 edition gives this information. However Bosworth's *Clergy Directory* of 1878 states that Welby had been vicar of Llanlleonfel since 1872 and vicar of Eglwys Oen Duw from 1874, and this is confirmed by the records of the diocese now at the National Library of Wales, though the records also state that Welby served as curate of the latter from 1872-74. The 1903 Crockford edition states that Welby was later vicar of Eglwys Oen Duw, 1874-84, rural-dean of Builth 1879-88, rector of Gileston in the Vale of Glamorgan 1884-87, vicar of Cwmbach Llechryd, in Radnorshire 1887-92, vicar of Mansel Lacy with Yazor, Herefordshire in 1893, and finally rector of Uffington, Lincolnshire, 1893-98, when he retired. However, when Welby addressed the Cardiff Church Congress in 1889, and had a brief biographical description given of him, he is simply recorded as rector of Bishopstone in Hereford from 1889!

It is difficult to make sense of all this confusion. Glynn-Collen was probably Glyncollwng, a perpetual curacy without a district attached to it, with a value of under £80 and in the patronage of the incumbent of Llanvigan. It may have been in the nature of a rest cure, for it permitted Welby to take an extended locum at Clyro in 1870. There was no parsonage so one assumes a suitable house was rented. Llanlleonfel was in the patronage of the bishop of St David's, had a population of 221, and an income of £60, with no parsonage. Kilvert in his diary notes that Mrs Welby held a bazaar at the Garth flower show in aid of the restoration of this church, which had fallen into ruins. It was rebuilt in 1874. In all probability Welby held this parish in plurality with the new district created in 1874, Eglwys Oen Duw. Formed out of the parishes of Llangammarch, Llanlleonfel, Llanafan-fawr and Llanfihangel Abergwesyn, in 1874, it was endowed, and the church built, by Miss Clara Thomas of Llwynmadoc, who had obtained a substantial fortune from the family's coal interests in the Rhymney Valley. Its income was then £100, and it had a population of 569. Presumably Miss Thomas nominated Welby to the living because he was already resident in the area, although there must have been social connections between her family and the Dillwyn family.

His next parish, Gileston, in the vale of Glamorgan, was in the patronage of the Hills-Johnes family of Dolaucothi, Carmarthenshire. Its income of £129 required the care of 49 parishioners. Complaining about the state of the church left by his predecessor, the squarson Frederick Francis Edwards, Welby carried out a partial restoration in 1885, in particular removing the old box pews.

The Revd and Mrs Welby – probably at Builth – date unknown.

By 1887, however, Miss Clara Thomas was busy establishing another parish, that of St John, Cwmbach-Llechryd, which was formed out of the parishes of Disserth and Llanelwedd. Her endowment, together with a return grant from the Ecclesiastical Commissioners, produced an income of £150. Its population was 377. Miss Thomas also built the new parish church in memory of her mother at a cost of £12,000. Once again she offered the living to Welby and he accepted it, remaining there, in yet another rather remote parish, until (it seems) 1892. And yet in 1889 he is recorded as rector of Bishopstone in Herefordshire. This parish had an income of £200, a population of 247, and its patron was the Revd G.H. Davenport. The 1902 *Crockford,* notes that its incumbent, C.B. Griffith, had been instituted in 1889, so unless *Crockford's Clerical Directory* is wrong (which is sometimes the case), it is probable that Welby had initially accepted the presentation but then withdrew his acceptance of the parish. However, Mr Davenport was not to be disappointed, for he was the patron of Welby's next parish, Mansel Lacy, which he served in 1893 for a very brief period. Its income was respectable at £180, and its population small, at 263.

The reason for Welby's sudden move from Mansel Lacy after

a few months in the parish was because a family living had became vacant, namely Uffington, in Lincolnshire. Welby was accordingly presented to it in 1893 by his nephew, the Earl of Lindsey. Valued at £500, its population was 462. Welby resigned this benefice in 1898, at the age of 71, and retired to Arthog, near Dolgellau.[6] Living at a house called Ty'nycoed, the only record of these years appears to be his subscription of two guineas to the Bangor Church Extension Society in 1902 and 1903.[7] Mrs Welby died in November 1908, and Welby himself in December 1910, when he was living at Richmond. His will, quoted by D.T W. Price, was sworn at £67,524. Fairly substantial legacies were left to the Church Penitentiary Association, the Bishop of St Alban's Fund, the Middlesex Hospital, the Lock Hospital and Rescue Home, and a sum of £1,000 to his old servant, George Hunt. Smaller legacies were left to members of his and his wife's families, but the residue of his property was left to his sister, the Dowager Lady Lindsey, for life, with the remainder to his niece, Lady Mary Dundas.

Welby is better known today as a minor character in *Kilvert's Diary*. He undertook a locum during May 1870 for Kilvert's vicar, the Reverend Richard Lister Venables, who had taken his wife to London for the birth of their daughter, Katherine Minna, who was to marry in 1893 a great-nephew of Mrs Welby. It is possible that one of Mrs Welby's nieces, Mrs Crichton, the daughter of her brother Sir John Dillwyn-Llewelyn of Penllergaer, a pioneer of photography, who lived at Wye Cliff in Clyro, may have been instrumental in arranging for Welby to take this locum.

Mr and Mrs Crichton were present at what was one of the more memorable incidents concerning Welby (or indeed any other person) which Kilvert recorded when the Welbys had just arrived at Clyro Rectory. See the *Diary* entry for May Day 1870, which was a Sunday.

First impressions are not always the most reliable, especially when recorded the same day! If Kilvert considered in this *Diary* entry that Welby was displaying a social inadequacy he would soon have been disillusioned. It may have been an eccentricity, or even an error due to nervousness, but Welby's social qualifications were far, far higher than those of Kilvert, and he moved in circles which would have been unfamiliar to the humble curate of Clyro. Later entries possibly redress this poor impression, although one entry suggests that Kilvert became somewhat jealous of Welby, for Kilvert noted people were running after Welby rather than being 'staunch' to him. Nevertheless, he records his 'nice carriage with a handsome bay horse', his visiting the sick, and his preaching abilities, which brought many people to Clyro Church from Hay, although he adds a story, which he believed to be untrue, that a woman fainted under the influence of his sermon in Hay Church.[8]

Kilvert was clearly right about Welby's preaching abilities. He appears to have been well known as a guest preacher throughout south and mid-Wales. He preached, for example, at the re-opening of Skewen Church in August 1865, when in contrast to Kilvert's account it was reported that Welby had 'a fine voice; he also, by pauses and emphasis, allows almost every word to be fixed on the minds of the hearers, and his delivery, so calm and yet impressive, rivets the attention.' Welby was also called upon to preach the opening sermon at the consecration of St Mary Magdalene's Church, Cwmbach, then in the parish of Aberdare, which was a 'high church' parish. With a considerable number of clergymen present, including Bishop Ollivant, Welby was recorded by a curate in that parish, the diarist David Griffith, to have posed two questions: what ought the Church to be to us? and what is our duty to the Church? The reply to the rhetorical question mentioning worship, communion, and sacrifice, was as uncongenial to Griffith as the Gregorian chant used in the service.[9]

Two of Welby's addresses were printed, and reveal a substantial amount of reading and extensive quotations from a wide variety of people, from Thomas à Kempis to Jenny Lind. The first of these addresses was delivered at the Cardiff Church Congress of 1889, a national event which moved around different localities each year. His subject was on the Christian's relationship with the world, and it was in many respects quite a practical address. Speaking to the Llandaff Diocesan Conference in 1905, during his retirement years, Welby encouraged the clergy of the diocese, then facing disestablishment, to be strong in the Lord. They were the bodyguard of Christ himself; the thin red line standing between an infidel England [*sic*] and Christ. It is perhaps the one recorded 'sermon' of Welby when one can hear the measured tones and the enthusiastic utterances of a fine preacher.[10]

It seems clear that Welby was a high churchman; his successors in the livings of Sketty and Swansea certainly were, and D.T.W. Price notes that two of his other churches, Eglwys Oen Duw (the Church of the Lamb of God) and Cwmbach Llechryd, had a Tractarian tradition. His predecessor at Oystermouth belonged to the high church school, and Welby's successor there was described as a man of 'broad with old-fashioned high church tendencies.'[11] Not only was Welby a fine preacher, there is also evidence that he was a consistent and caring pastor. And yet there seems to have been some flaw, some sense of boredom, an element of what Kilvert described as *a light lackadaisical inconsequent unstable air*. It is difficult to pin it down, perhaps a feeling of inadequacy, a sense of lost ambition, perhaps even some mental depression, that caused him to move time and time again.

Footnotes:

Much of the background of this paper is to be found in D.T.W. Price's article on Welby which appeared in the Kilvert Society Newsletter of May 1990.

1 Price, *Welby*; *Alumni Oxon*; Debrett; *Cardiff and Merthyr Guardian*, 5 October 1861, p. 5; Revel Guest and Angela V John, *Lady Charlotte* (London, 1989), p. 44; John Wade, *The Black Book* (reprint of 1970), p. 128; Jill Felicity Durey, Ecclesiastical Patronage in Trollope's Novels and Victorian England, *Churchman*, 109 (1995) 261, 264.

[2] *The Illustrated Church Congress Handbook for 1889*, p. 82.
[3] Price, *Welby*; *Dictionary of Welsh Biography*; H.C. Williams (ed), *St Paul's Sketty, 1850-1950* (Swansea, 1950), p. 11; F.G. Cowley, *A History of St Paul's Church, Sketty, Swansea* (Swansea, 2001), pp. 12-15, 60; William Plomer (ed), *Kilvert's Diary* (London, 1939), II 362;
[4] E.G. Williams, *"Move On!". Church Progress in Swansea and Suburbs during the last 50 Years* (Swansea, 1889), p. 18.
[5] David Walker, *The First 100 Years of St James's Church, Swansea* (Swansea, 1967), p. 6; *Cardiff and Merthyr Guardian*, 10 July 1863, p. 10.
[6] *Kilvert's Diary*, II 362; *Illustrated Church Congress Handbook*, p. 82; D.T.W. Price, "Kilvert and Breconshire", *Brycheiniog* 19 (1980-81) 56; Jonathan Williams (edited by Edwin Davies), *A General History of the County of Radnor* (Brecknock, 1905), p. 327n; Terry Breverton, *The Secret Vale of Glamorgan* (St Athan, 2000), p. 68.
[7] *Report of the Bangor Church Extension Society*, 1902, p. 17.
[8] K Hughes and D Ifans (eds), *The Diary of Francis Kilvert, April – June 1870* (Aberystwyth, 1982), pp. 12f., 33f., 41, 49, 82, 86.
[9] *Cardiff and Merthyr Guardian*, 25 August 1865, p. 5; Jeffrey Gainer, *A Short History of St Mary Magdalene's Church, Cwmbach* (1982), pp. 11f.
[10] *Report of the Cardiff Church Congress*, 1889, pp. 496-9; *Report of the Llandaff Diocesan Conference*, 1905, pp. 68-70.
[11] G.R. Orrin and F.G. Cowley, *A History of All Saints' Church, Oystermouth* (Swansea, 1990), p. 24.

The above article was intended to be included in part II of Roger Brown's book *Parochial Lives* but had to be excluded because of space restrictions. I am grateful to him for allowing the Kilvert Society to print it and, in particular, for abridging it to meet our space restrictions! (ed.)

WILLIAM AND EMMA HOCKIN
Friends of Francis Kilvert
By John Hockin (Swanage)

It is a long time since last I wrote about my grandparents, William and Emma Hockin who were friends of Francis Kilvert. Readers might like to learn more from what is known of their respective backgrounds. The time he spent with them in Cornwall is excellently dealt with in the book *Kilvert's Cornish Diary* brilliantly edited by Richard Maber and Angela Tregoning and published in 1989. The true value of the book lies in the extensive and perceptive notes; if only the whole *Diary* could receive such treatment! It does leave unanswered many questions about Emma, William and their contacts with Kilvert. What I have been able to discover is set out below.

The Hockin families in Cornwall can trace a direct line back to the Civil War of 1640 and speculatively four generations before that to 1540. At the time of the Protestation returns (of loyalty) in 1641-42 from Cornwall the Hockin name, with various spellings, was distributed all over the County.

William was descended from farmer John 'The Hurler' Hockin of Godrevy in the Parish of Phillack and Gwithian. The nickname arose from his pre-eminence in the violent sport of hurling, where the active population of one parish fought another nearby parish to carry a silver ball back to their own base in spite of fierce and violent opposition (see *The Survey of Cornwall* by Richard Carew of Antony). It is difficult to picture these far off primitive days; no roads, no wheeled traffic, transport on foot, or by horse or, in favoured counties, by sea. All hazardous in various degree. Households were of necessity largely self-sufficient.

John Hockin was able to settle his four sons in farms, rented in the local tradition for the longer of three lives with rights of extension, the sons in turn passed the farms down so that Godrevy, Gwithian and that area contained many Hockin families. One of the largest Cornish land-owning families was the Roman Catholic Arundell. Following persecution they sold their Cornish holdings in the latter part of the eighteenth century and the Hockin family purchased the advowson of Phillack with Gwithian enabling the first Revd William Hockin to be installed as Rector. Thereafter the Hockins occupied the living continuously for 159 years.

Our William Hockin's father was the Revd Henry William Hockin, Rector of St Stithians. He was earmarked to succeed his father as Rector of Phillack when disaster struck the family. William's mother died in 1844 and his father died in 1846; leaving as orphans William, aged eight, and his two sisters Anne, seven, and Deborah, nine. The two sisters were cared for at Phillack rectory, William was found a place at the Clergy Orphans' School in St John's Wood, London. He left with a favourable report in 1852 aged fourteen. It is of interest that the School was later demolished and the site is now part of Lord's cricket ground. The school foundation moved elsewhere.

William appears to have completed his education in the establishment of a Mr Morrison at Little Wittenham, Oxon. (Nothing more is known about this school). William subsequently obtained a post at the Navy Office in London. There follows a large part of his young life about which nothing is known until his marriage at the age of 28 to Emma Kate Baines on 1 January 1867.

What little is known about Emma's early life was quite eventful. Her father was John Borlase Baines, baptised on 24 January 1815, the second of three sons and one daughter of the Revd James Johnson Baines, Vicar of Burwell, Cambridgeshire, 1808-1854. His mother, Harriet Bullen, was the daughter of the Revd Bullen of Cambridgeshire. John Borlase Baines married the daughter of Thomas Eastwell, a cooper by trade, Mary Ann, at St Andrew's, Holborn on 16 February 1840. It is probable that the marriage was not approved by his family, which may be borne out by the fact that in August 1840 they sailed on a pioneering voyage to New Zealand where John was assistant in a survey party setting out the town of New Plymouth on the west coast of the North Island.

Emma was born at sea one month into the voyage on 11 September 1840 and was baptised in the Anglican church at Wellington, New Zealand, a week later. Intriguingly Emma always recorded that she was born four years later on the return voyage. This discrepancy appears in her marriage certificate, census return and death certificate. She may never have known the truth, relying on what she was told. A brother was born at New Plymouth on 25 August 1844. The family returned some time after that and another son was baptised at Burwell in July 1847.

Emma married William Hockin on 1 January 1867 at the newly-built St John's Church, East Dulwich, London. The service conducted by his uncle the Revd Fredrick Hockin, Rector of Phillack (he had taken holy orders to replace William's father after the latter died young). William's financial prospects at that time were favourable. He was inheriting through his deceased mother part of the estate of Benjamin Sampson a wealthy industrialist and at his death in 1840 also owner of Kennal Vale Gunpowder Works which supplied the Cornish tin and copper mines. Benjamin had adopted William's mother and brother. After a long legal dispute William received £10,000 and the mansion Tullimaar.

It would appear that Tullimaar was not immediately ready for the newly-weds so they took a lease of Langley Lodge close by the Kilvert household in Wiltshire. Here lies the mystery. Did the families meet for the first time when William and Emma arrived? Was it prearranged? Were there mutual friends? There is no reason to suppose William and Francis had met; Francis had been curate at Clyro since 1865 while William seems to have been working in London until his marriage in January 1867.

Although Francis demonstrates his affection for Emma when he visits them in July 1870, in fact the two *families* appear to have been friendly. Emma's first born was baptised by Robert Kilvert, Francis' father in December 1867 and his sister Dora was the first to visit Tullimaar; indeed there may have been others not recorded.

Unfortunately, all was not well with the inheritance of Tullimaar. Benjamin Sampson had built it in 1829 at a cost of £5,000 on eight acres of land leased from the Tehidy estate of Lord Basset for the longer of three lives with power to replace each life on death on payment of an £80 fine. To William's horror he found that the lives had expired without renewal. After going cap in hand to the Tehidy estate he was granted an extension to the lease for the duration of his own life only. This problem coupled with the lack of opportunities in Cornwall and the cost of living at Tullimaar caused them to sell up and leave after only a couple of years or so. (See vol. I page 395 and vol. II page 267)

They purchased a house on the outskirts of Taunton with eight acres and William set up in business as a nurseryman. William opened a shop initially at 35 North Street and subsequently moved north across the town bridge to larger premises. They settled into life in Taunton, supporting St James' Church and sending the children to local schools. After some years they sold 'The Ferns' possibly for development and lived in other houses in Taunton. By 1890 they were living just outside the town at West Monkton in Overton House, when suddenly and sadly Emma died on 19 July 1890 aged 50. Her gravestone is or was in the churchyard of St Augustine's Church near the house. An inquest was held and the verdict was death by natural causes.

This sad event brought family life to a conclusion. There were five children. The eldest son was born and baptised at Langley Burrell as previously mentioned. The two eldest sisters, Florence and Beatrice were born at Tullimaar and baptised by William's uncle the Revd Fredrick Hockin. (see vol. I page 304). The fourth child was my father, Lancelot, born at Taunton and baptised by Francis (vol. II page 292) and, finally, Kathleen, born at Taunton in 1877, whose baptism I have not traced and who was only thirteen when her mother died.

William Hockin

Emma Hockin

The first-floor front corner room at Tullimaar – Kilvert's bedroom.

William subsequently remarried and the family dispersed, the two boys to employment in London. Florence became a housekeeper in Edinburgh, Beatrice became a registered nurse and along with Kathleen moved to Canada. They both married there and left over 150 descendants in Canada and America.

The only other descendants are those of my father, but there are still three boys who could marry and carry on the family name.

I gratefully acknowledge the assistance of Lyndall Hancock with my research into the New Zealand connections of the Hockin family. J.H.

Photos from John Hockin's collection

MORE ON THE *ALABAMA*

(See p. 11 of *Journal* No. 15)

A HERO OF THE *ALABAMA*

By Eric Ball (Purton)

Readers of the fascinating article by C.J. Williams on the *Alabama* in *Journal* No. 15 may be interested to hear of a Wiltshire clergyman's son who went down with that famous vessel. A commemorative plaque in Easton Royal Church reads:

THE EAST WINDOW AND THIS TABLET ARE DEDICATED TO THE MEMORY OF
DAVID HERBERT LLEWELLYN,
YOUNGEST SON OF THE REVD DAVID LLEWELLYN, MINISTER OF THIS PARISH.
HE WAS SURGEON OF THE CONFEDERATE WAR STEAMER "ALABAMA", AND
AFTER HER ENGAGEMENT WITH THE FEDERAL STEAMER, "KEARSAGE" (sic)
OFF CHERBOURG, NOBLY REFUSING TO IMPERIL THE ESCAPE OF THE WOUNDED,
HE SANK WITH HIS SHIP, ON THE 19th OF JUNE 1864, IN THE 26th YEAR OF HIS AGE.

ERECTED BY VOLUNTARY CONTRIBUTION,
IN ADMIRATION OF HIS SELF SACRIFICING COURAGE.

The Revd Llewellyn may have been known to the Kilverts. Certainly, the news of the tragic death of the minister's son, close in age to Francis Kilvert, would have travelled the barely twenty miles to Langley Burrell.

In *The Times* of 21 June 1864 there was a long account of the sea battle but the English surgeon, who is supposed to have gone to the bottom in the midst of his bleeding patients is not named in that edition. It seems likely that Kilvert would have seen one of the local papers. *The Marlborough Times* and *The North Wilts Herald* both carried the full story of David Llewellyn's heroic sacrifice in a lengthy report on the naval engagement off Cherbourg.

Kilvert would have been engrossed by the tale of the young surgeon's bravery and passages like: *He died as an Englishman should, in the discharge of his duties* and *We trust his father and mother, to whom the loss of so promising a son is a dreadful blow, will be supported in their affliction by Him alone who can bind up the broken heart,* would have appealed to him.

A COINCIDENCE

By the Editor

Last September, about the time when members would have received their copy of *Journal* No. 15 and were perhaps enjoying Christopher Williams' interesting article on Kilvert and the *Alabama* I was enjoying my holiday in Normandy.

On the morning of the 24th the front-page headline of the local paper, *Ouest France,* announced that, on the previous day, Cherbourg had been declared an official site of the American Civil War (known in France as the War of Secession), the only such site outside the United States.

A sub-heading revealed that this was a gesture of gratitude from the United States to the port of Cherbourg resulting from the naval battle of 19 June 1864 when the *USS Kearsarge* sank the *CSS Alabama* off the coast to the north of the town. Inside the paper a longish article explained that on the previous day, 23 September, a plaque commemorating Cherbourg's new and unique status had been unveiled in the Cité de la Mer in the presence of Ulane Bonnel, the Franco-American historian and of Oliver Semmes, the great-great-great grandson of the captain of the *Alabama.*

Ulane Bonnel had, the paper reported, been working tirelessly for almost 20 years to rescue this historic event from oblivion, since the time, in 1984, when the wreck of the *Alabama* had been discovered over 30 fathoms down seven miles off Cherbourg.

Thanks to the efforts of the CSS Alabama Association more than 1,000 underwater explorations of the wreck subsequently took place, resulting in the retrieval of many relics, including the enormous cannon now exhibited in the Cité de la Mer and apparently, also revealing much about the technology of naval warfare at the time.

In its two-year career the *Alabama*, described in the article as the *bête noire* of the Northern navy, intercepted 447 ships, captured 64 merchantmen and sank one warship, a testimony not only to the *Alabama's* performance but also to the skill of its captain, Raphaël Semmes.

The newspaper's account went on to say that on the day of the battle, while the *Alabama* was taking on coal in the neutral port of Cherbourg, the *Kearsarge* was lying in wait offshore and had been so doing for nearly a week. Once the *Alabama* had emerged from territorial waters it immediately took on the *Kearsarge*, crowds of spectators watching from the shore. After a battle lasting one and a half-hours the *Alabama* sank by the stern. Twenty-six sailors were lost and 42 others rescued, including the captain. A tomb in the cemetery at Cherbourg contains the bodies of two members of the *Alabama's* crew, lying alongside one from the *Kearsarge.*

Thus, the article concluded, Cherbourg is now honoured for having kept alive the memory of this event.

With acknowledgement to *Ouest France.*

Footnote: Manet's painting of the battle, (shown on page 11 of *Journal* No. 15) figured prominently in the *Manet and the Sea* exhibition at the Van Gogh Museum in Amsterdam last autumn. This painting 'an assault on the conventions of marine battle painting' was also featured, and highly acclaimed, in a preview article on the exhibition in *The Sunday Telegraph* of 27 June 2004.

FROM THE ARCHIVES

Eleanor and Florence Hill of Upper Noyadd.

FORGIVE AND FORGET – MUSING ON KILVERT'S VERSE

By Margaret Collins (London SE)

Ettie in 1875

The description of Ettie Meredith Brown who came to tea at Langley Burrell Rectory on 6 September 1875 wearing her dress of light grey with its crimson body and her enchanting hat, is included in the *New Oxford Book of English Prose* (as is Kilvert's meeting with *Irish Mary* on the train *OUP 1998*). Had this stylish young woman dressed with particular care knowing that the curate would be present? The only photograph shows Ettie in profile, her features are small and pretty but the picture does not immediately suggest the *true gipsy beauty* which so captivated Kilvert. However, we know that her complexion and eyes were beautiful and that he was smitten.

There has been speculation on the nature of the relationship with Ettie, heightened by the fact that the relevant sections of the *Diary* were excised, probably by Kilvert's widow. Commentators have suggested that this was an altogether more passionate relationship than those with either Daisy Thomas or Kathleen Mavourneen. As William Plomer dryly observes of the *bewitching* Ettie in his introduction to Vol. III: *It may be supposed that Ettie was less interested in the technique of Mutual Improvement*. It will be remembered that Kathleen's Mutual Improvement Society formed the topic of her conversation with Kilvert after their meeting at the Findon wedding and he became a very willing recruit to its ranks.

One wonders how carefully Mrs Kilvert read the *Diary*, for she missed the sermon detailing Kilvert's visit to Salisbury cathedral (14 May 1876) thinking of his lost love *one of the great sorrows of my life*. On 19 June he records the poignant *sweet daydream* in the meadow at the Happy Valley: *To me this was all enchanted ground for Ettie's dear sake...I seemed to see the white frocks of three girls sitting on the grass...amongst them shone the one pair of dark eyes that once were all the world to me, and again I saw that rare sweet smile provoked by love's caresses...*

Prior to this (20 April 1876) Kilvert records his desolate walk round the garden of Monnington Rectory thinking of Ettie's *last letter and all the wild sweet sorrowful past* where the swaying branches of the birches reminded him *with a strange sweet thrill* of Ettie's hair. Some light may be thrown on the relationship by the fact that two days later he was again in the garden at Monnington *watching the waving of the birch tresses...and reading Robert Browning's* In a Gondola *and thinking of dear Ettie*. This poem, like much of Browning's poetry, takes the form of a drama with speaking parts for 'He' and 'She'. It is the story of star-crossed lovers and obviously found resonance with Kilvert's own feelings at the time:

He sings

I send my heart up to thee, all my heart
In this my singing.
For the stars help me, and the sea bears part;
The very night is clinging
Closer to Venice' streets to leave one space
Above me, whence thy face
May light my joyous heart to thee its dwelling-place...

She speaks

The moth's kiss, first!
Kiss me as if you made believe
You were not sure, this eve,
How my face, your flower had pursed

Its petals up; so, here and there
You brush it, till I grow aware
Who wants me, and wide ope I burst.

The bee's kiss, now!
Kiss me as if you entered gay
My heart at some noonday,
A bud that dares not disallow
The claim, so all is rendered up,
And passively its shattered cup
Over your head to sleep I bow.

The poem ends as ***She*** says:

....Heart to heart
And lips to lips! Yet once more, ere we part,
Clasp me and make me thine, as mine thou art!

He is surprised, and stabbed.

It was ordained to be so, sweet! – and best
Comes now, beneath thine eyes, upon thy breast.
Still kiss me! Care not for the cowards! Care
Only to put aside thy beauteous hair
My blood will hurt! The Three, I do not scorn
To death, because they never lived: but I
Have lived indeed, and so – (yet one more kiss) – can die!

The poem contains much more in the same vein. One can only wonder whether poor Mrs Kilvert looked it up.

Interestingly, Kilvert's own poem *Forgive and Forget* is very reminiscent of Browning's and he uses the same dramatic literary device in its format. In his introduction to *Kilvert's Collected Verse*, William Plomer makes no reference to the possible circumstances surrounding this poem and nor does Mr Prosser in his notes. Plomer says: *Although his poems are not comparable with his prose, and show the typical weaknesses of mid-Victorian verse, they help to illustrate the workings of Kilvert's mind and the nature of his sentiments ...when he wished to have a book of his poems printed his father did not encourage him to do so.* However, he does concede: *But I believe those who best understand and appreciate his character may find it reflected in his verses, interestingly and sometimes touchingly.*

Knowing that the poems are from the same pen as the *Diary* one accepts that there is real feeling behind them but, disappointingly, some appear contrived and overly pious. Kilvert seems to be modelling his own verse on Wordsworth or Tennyson and presumably *the great idyllic Poet of England* (May Eve 1874) William Barnes, whom he so admired. Kilvert was proud enough of *Honest Work* to have it printed on cards for distribution. *Honest Work* seems to the modern reader to be very ornate and patronising but in the context of the 1870s would have seemed less so, as any glance through a Victorian anthology will confirm. However, *Forgive and Forget* certainly stands out as being one from the heart. *He* is pleading with *She* for forgiveness:

He

Since passion's tempest drowned the
gleam of love's pure guiding star,
My footsteps truant from thy side have
wandered wild and far;
Now humbly to thy heart's wide door I
turn with keen regret;
Oh, canst thou still forgive, dear love?
and canst thou e'er forget?

He speaks for three more verses of his shame and agony, the darkness of his world without the forgiveness he craves, his tears and how the star of his hope has set. The tone of the reply from *She* is to admit her own guilt:

She

...Have I not sinned? Do I not need to
pray with wild regret,
That One should aye forgive me too, that
One should aye forget?...

...When thou wast erring from my side, on
many a bitter day,
One comfort still was left, and that one
comfort was – to pray:
For thee I prayed; and canst thou then,
whilst still these eyes are wet,
Fear lest thou shouldst not be forgiven,
lest I should not forget?...

There is a sense of real pain in this poem and, if Kilvert was reading *In a Gondola* and thinking of Ettie, may he not have used a similar poetic format himself when writing of her? In no other poem do we find this format, it is unique to *Forgive and Forget.* I think this poem does throw light on the relationship with Ettie. He says of Ettie (20 April 1876) *How kind and gentle she has always been...how patient and forbearing...how self-sacrificing and devoted, how unselfish and loving. Ettie, Ettie, my own only lost love...*

Poetry certainly formed an important part of their friendship as in her letter to Kilvert, young Mrs Meredith Brown forbids *further communication by letter or poetry or any other way ...I have been, alas, very very wrong.* The suggestion is that something important has indeed happened, for which he implores forgiveness from his beloved.

Or, intriguingly, could the poem be addressed to Kathleen Mavourneen begging her forgiveness? The noble aspirations contained in *She's* response would certainly have appealed to this serious-minded young woman. Both David Lockwood and John Toman suggest that she may have become aware of his romance with Ettie and this could have contributed to the breaking of the engagement. The poem may have been written in an attempt to rescue that engagement. However, reading between the lines my feeling is that *Forgive and Forget* relates to the beguiling Ettie Meredith Brown. But we shall never know. Kilvert at one level so knowable remains ever elusive. Therein lies his charm.

A.L. ROWSE ON KILVERT

By C.J. Williams (Wrexham)

The most perceptive appreciation of Kilvert's *Diary*, to my mind, is the chapter on him by A.L. Rowse in *The English Spirit*, published in 1944. This is a volume of essays on aspects of English history and literature, including Churchill as a historian, Sir Francis Drake, Sir Thomas More, Swift, and Trinity College, Cambridge. The chapter on Kilvert is sandwiched between one on Macaulay's essays, and one on the Public Records. It consists of three reviews that Rowse had written on the volumes of the *Diary* as they were published in 1938, 1939 and 1940. Plomer referred to these reviews obliquely in his introduction to the third volume, when he mentioned that Kilvert had been compared to Dorothy Wordsworth, Proust, Gerard Manley Hopkins and even D.H. Lawrence – all comparisons made by Rowse in reviews of the first two volumes. Rowse thought Kilvert was equal to Dorothy Wordsworth in his observation of physical beauty of every kind, 'whether of landscape, sky, flowers, men, or women, and in the power of rendering it directly, sometimes with an acute nostalgic effect; in this respect he was not unlike a quieter, Victorian D.H. Lawrence.' He referred to Kilvert's extraordinary quality of sympathy for people: 'it is clear that they loved him, and the result is in the breathing lifelikeness of his book, the stories of their lives simple people tell him, the intimate apprehension of character, the delicious portraits of the people of his Welsh and Wiltshire countrysides, his susceptibility to the charm of women, especially of young women and girls, which, held in as it had to be by the restraints of his position as a Victorian clergyman, went near at times to overwhelming him.' Rowse considered that the one advantage that Dorothy Wordsworth had over Kilvert was that, unlike him, she lived among men of genius. He placed the *Diary* among the best half-dozen or dozen ever written, and thought it the quintessence of England, and the English attitude to life, to the country, and to people, even though most of it, and the best part, was written in Wales. Most acutely of all, I think, he described Kilvert as 'that very rare creature, a diarist who was not in the least egoistic, nor even introspective. What he shares with us is his own apprehension of life, completely and without any reserves; but life viewed always in its aesthetic aspect, *qua* beauty, as one who was essentially an artist saw it. There remains something about the inner man that escapes us, to which we have not the key.'

Like many, and perhaps especially as he was writing during the Second World War, Rowse referred nostalgically to the peaceful Victorian life depicted by Kilvert – to the archery and croquet on the lawn, picnics on the unspoiled Cornish coast, pleasant dinner parties, 'the busy kindly life centred upon the Church'. The greatest disaster was an occasional railway accident or shipwreck. When I bought a copy of *The English Spirit* a few years ago in a second-hand bookshop, it had in it a cutting from the *Daily Telegraph*, undated, but clearly from the very end of 1944 or early 1945. This speculated on the expected meeting of the Big Three – Churchill, Roosevelt and Stalin. Roosevelt was quoted as saying that he did not know where this meeting would be, but that he intended to take *The English Spirit* with him. The summit was in fact held at Yalta, in the Crimea, on 4–11 February 1945. There Stalin, whose Red Army was fighting the greater part of the German forces on the Eastern Front, was granted a buffer zone under Soviet control, resulting in millions being forced to live under Communism for over forty years. In return he agreed to American plans for the United Nations organization, and promised to enter the war against the Japanese. To most people today, the conference is remembered because of the 'victims of Yalta', the thousands of anti-Soviet forces that had

been captured by or fought for the Germans, or were Yugoslavs who had opposed Tito. They were forcibly repatriated, to be summarily executed or to die in captivity.

Whether Roosevelt took *The English Spirit* with him to Yalta, and whether he read the essay on Kilvert, I do not know. But what a contrast there was between the Victorian age, when the greatest danger for many people was an icy pavement, and the twentieth century, when within the lifetime of some of the people mentioned in the *Diary*, millions were to be slaughtered by the twin evils of Communism and Fascism!

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In 1985, in my then role as KS publications manager, I sent A.L. Rowse a copy of the Society's publication of *Extracts from Kilvert's Cornish Notebook*, which pre-dated the appearance of the complete Maber-Tregoning version of 1989.

This elicited a letter of thanks written in Rowse's characteristically trenchant style. In that letter he refers to Kilvert as a 'lovable man' and adds, 'what an ignorant fool his niece was to destroy those wonderful diaries.'

Further on he continues: 'I was once in a train coming from Hereford with a nephew of Daisy Thomas, he couldn't see why people thought so much of Kilvert … idiot …!

The letter concludes on a personal note: 'William Golding, the writer, has bought Tullimaar which I knew well when lived in by my friend Princess Bibesco?'

There is a chapter on Princess Marthe Bibesco in A.L. Rowse's book *Memories and Glimpses* (Methuen Paperback 1986). In this volume of personal recollections the Princess appears in the company of Attlee, Betjeman, Bevin, John Buchan, Churchill, Maurois, Bertrand Russell and many others. It's an interesting read!

Editor

DISCOVERING KILVERT

By Lyndall Hancock (Dunedin)

In 1984 I read a book about Victorian writers, and the Revd Francis Kilvert (hitherto unknown to me) sparked my interest. So I read the *Diary* and traced other books about the Diarist. One book, *After Kilvert*, mentioned a Society, and it wasn't hard for me, as a librarian, to find the Society's details and write to the Secretary: 'Dear Sir or Madam'. Back came a lovely warm letter (with its microscopic writing!) from Edward West. He answered all my questions and then said I should contact a Kilvert Society member already in Dunedin, Evelyn Madigan.

I was amazed, for I knew Evelyn to speak to, she was a friend of a friend. She in turn was amazed when I said, 'I've had a letter from a friend of yours, Edward West.' And from then on, my interest in Francis Kilvert and the Society grew rapidly, and so did my friendship with both Edward and Evelyn.

Edward proved a most interesting correspondent and I looked forward to his many letters. Evelyn, I found, had been introduced to the *Diary* by an English friend some years earlier, and thereafter she had organised her regular visits to England to coincide with Kilvert Society events.

The number of New Zealand members increased when Ivy Goodsir and her late husband Bill joined the Society, and all of us have been able to visit Kilvert Country at various times. There has been traffic the other way too – Bill and Jackie Cummings visited from California, and then from England came Margaret Burchett and later Jeff and Pam Marshall. We think it's now high time for some other Kilvert Society members to include us in their holidays Down Under!

EL ÚLTIMO SUSPIRO DEL MORO

By John Read (Winchester)

I was recently re-reading the *Cornish Diary* and a thought struck me in relation to the note about Kilvert's quotation (on p. 100) 'The last sigh of the moon,' which the editors state is untraceable (p. 127).

Now, suppose that what he had written was 'The last sigh of the Moor,' a reference to the story of Boabdil, the last Nasrid king in Spain, who went into exile in 1492 and, as the story goes, wept over his last sight of Granada and all that it had meant to him and was rebuked by his mother for his pusillanimity. Is there any resonance here with the parting from Mrs. Hockin and Tullimaar?

Could Kilvert have read the story in Washington Irving's *Chronicle of the Conquest of Granada* (1829) or *The Alhambra* (1832) or perhaps via Captain Parker and his Iberian experience?* Incidentally *The Moor's Last Sigh* was used by Salman Rushdie as the title of his fairly recent novel. Given what we know about Kilvert's handwriting have I hit upon something here?

*See the article by Barry Smith in the Newsletter for June 1985 (pages 9 and 10).

KILVERT AND THOMAS HARDY

By Basil Greenslade (Bath)

I am a very new member of the Kilvert Society, but a long-standing reader of Kilvert, whose diaries I first got to know through V.S. Pritchett's wartime essay, *A Curate's Diary*, and, living in Bath, the Kilvert connection is all around me; most immediately, two hundred yards away in the houses occupied once by Kilvert families in Caroline Buildings backing onto the Kennet and Avon Canal.

But this is by the way. A recently published edition of *Thomas Hardy's 'Facts' Notebook* has prompted me to think about Hardy and Kilvert together.[1] The two men were born in the same year, 1840, Kilvert being just five months younger. There was, however, much, socially and intellectually, to prevent any connection or mutual awareness. In 1864 the Revd Richard Venables, vicar of Clyro, was glad to appoint Kilvert as his curate, as 'a gentleman' and 'a university man'. Hardy, a mason's son who left school at sixteen, was neither of these. Yet there is some common ground to be explored, of knowledge and of sensibility. It is not impossible that Kilvert, who knew and enjoyed the novel *Lorna Doone* (1869), might have read the anonymous instalments of *Far From the Madding Crowd* appearing in the *Cornhill Magazine* in 1874, perhaps later discovering the author's name. For his part, Hardy might have had news of a Wiltshire curate visiting the Revd Henry Moule in Dorchester in April 1874, and through Moule, meeting the poet and scholar William Barnes, the high point of what Kilvert described as a *happy and memorable day*. Hardy himself is likely to have been at home at Higher Bockhampton, not three miles off, working on the next instalments of *Far From the Madding Crowd.* He had been urged by his editor Leslie Stephen to 'keep in front of the printers with his copy'.

From their different standpoints, Kilvert and Hardy were both fascinated by the sad story and old scandal of the disastrous marriage of Catherine Tylney-Long of Draycot in 1812 with William Wellesley, nephew of the Duke of Wellington.[2] Wellesley's pursuit of Miss Long, the richest heiress in England, was described to Kilvert by an old neighbour at Langley Burrell, from memories going back sixty years. Hardy and Kilvert shared an interest in recovering knowledge of the recent past from the memories of old people; they had the ability to listen and remember.

The key to Hardy's interest in the Long-Wellesley story was the fact that Athelhampton, a fifteenth-century manor house near Puddletown in Dorset, was part of the estate of the Longs of Draycot in Wiltshire, and now therefore a Wellesley property. The house was well known to Hardy and his family, and figures in his story *The Waiting Supper.* In 1884 he began an intensive reading of copies of the *Dorset County Chronicle* of the 1820s, copying hundreds of items into his 'Facts' notebook. In an issue of 9 November 1826 he came across a lengthy report of an action for damages against Wellesley, for the seduction of another man's wife. Hardy copied much of it into 'Facts', making it the longest entry in the notebook. Of this unhappy affair, Kilvert had listened to an account of its beginnings and Hardy took notes of how it ended.

The violence and brutality of the post-Waterloo, pre-reform years before they were born are registered by both men from what they had been told. Kilvert's entry of 4 February 1873 records what he had heard about *the terrible faction fight between the men at Chippenham and the men of the two Langleys ... in which two Chippenham men were killed.* Kilvert omitted the date of this, but it took place on 7 September 1822.[3] Hardy recorded many stories told him by his father about those times, for example: 'Dick Facey used to rivet on the fetters of criminals when they were going off by coach'. One of them, 'about 1825, was brought past his own door thus, on his way to transportation ... they heard his shout and ran out to bid him goodbye as he sat in chains'.[4] This would have been entered by Hardy, in the first place, in a diary or memorandum book, then selected many years later for inclusion in what was to be his *Life*, published posthumously. The original diary was destroyed. These 'diary' writings threading through the *Life*, even though in some instances revised for their new context, have an immediacy and authenticity, as written to the moment, comparable with Kilvert's characteristic diary style. They stand out from the dry third-person narrative. Hardy in this respect can be read as a diarist too, though only as a shadow of the real thing.

Notes:

1. *Thomas Hardy's 'Facts' Notebook*, ed. William Greenslade (Aldershot: Ashgate, 2004).
2. The fullest account of this is by Tim Couzens, *Hand of Fate. The history of the Longs, Wellesleys and the Draycot estate in Wiltshire* (Bradford on Avon: ELSP, 2001), especially chapter 6. (Reviewed in *Journal* No. 7, March 2002 – ed.)
3. This date was kindly supplied to me by Michael Marshman, Wiltshire County Local Studies and Trowbridge Reference Librarian.
4. Thomas Hardy, *The Life and Work of Thomas Hardy,* ed. Michael Millgate (Basingstoke: Macmillan, 1984), p.222.

THE SIXTH ANNUAL KILVERT PILGRIMAGE

An account of the 2004 Pilgrimage by Helen Haines which appeared in the September-October 2004 edition of *Rhosgoch Gossip* – the village primary school newsletter, which also serves as the major source of local news!

On the Sunday following the Royal Welsh there is a pilgrimage to remember Emmeline Vaughan. Emmeline was the young daughter of the vicar of Newchurch who Kilvert talked affectionately of in his *Diary*. She died tragically young and it is at her grave, after refreshments and morning service in the church that the Pilgrimage begins.

This year, as always, it is the most poignant part of the whole day. As you stand in the churchyard surveying the beautiful countryside and listen to the words of Kilvert you can't help but be moved at a life so sadly cut short. As your mind drifts back to those days where life was so fragile, you become aware that some things have not changed a great deal. The yew tree Kilvert mentioned weeping over the grave no longer stands, but two small cuttings from that same tree have been planted to take its place.

Before we move off a young girl plays the Last Post and everyone places small posies of flowers in the shape of a cross in front of Emmeline's grave, just as Kilvert had done. (See *Diary* 14 March 1873).

Warm summer sun, shine kindly here:
Warm summer wind, blow softly here:
Green sod above, lie light, lie light:
Good night, Dear Heart, good night good night.

(An inscription reportedly in St Bartholomew's Church Edgbaston)

Soon it is time to begin the journey and we move off on an hour's walk over the hill to Bryngwyn Church. Here is another opportunity to reflect as we sit peacefully in the church listening to the beautiful sound of a harp and the words of famous poets such as Edwin Muir and Rudyard Kipling.

After a packed lunch in the hall and a much needed cup of tea, we set off again on the longest part of our journey, over Bryngwyn hill to Ireland and down to the lovely little church of Llanbedr. Here a gorgeous tea awaits us in the church, thanks to the kindness of the church community.

Soon, however, we are on our feet again and ready to undertake the final part of our journey to Llanddewifach Church. It is a forty minute walk down lanes and fields to this small church below the Begwns, only accessible across a field. It has no electricity and very few services, but it is beautiful. We end the day, here in this simple little church, with an evening service in candlelight, and a feeling of contentment. Not only have you had the privilege of walking through some of the most outstanding and unchanged scenery since Kilvert himself walked there, but you have also met and talked to a whole spectrum of different people who will no doubt, like me, be back doing it all again next year.

***

Humphrey Fisher writes:

The 2005 Kilvert Pilgrimage will take place, as have all its predecessors, on the first Sunday after the Royal Welsh Show, Sunday 24 July.

We very much hope that as many pilgrims as possible will walk with us all the way, about eight miles, for the most part over grass, but with some steep, even stony, places. Pilgrims who cannot spare the whole day are welcome to join, or leave, the pilgrimage at any one of the four churches along the way. For pilgrims who cannot actually walk the whole way, there is always at least one car driving from each church to the next. The loyalty prize must go to the pilgrim who has never missed a pilgrimage, even when she had once to participate with a leg in plaster.

This year we may perhaps experiment with a slightly different timetable from the one which Helen Haines so vividly describes, moving Evening Prayer from Llanddewifach to Llanbedr, and introducing the late evening service, Compline, at Llanddewifach. In this way, each church would have its own service, with gentle, quiet Compline perfectly rounding off the whole day.

Approximate starting times along the pilgrimage route are:

St Mary's Newchurch	9.30 a.m.
St Michael's, Bryngwyn	Noon
St Peter's, Llanbedr	4.30 p.m.
St David's, Llanddewifach	7.00 p.m.

For further information, please contact Humphrey Fisher [01544 – 370632]

NEW BOOK

The Coming of Age

This is the title of the latest volume of poetry by our President. It appeared in late 2004 and is dedicated to his wife, Willeke, to mark 'fifty years of happiness together.'

In the preface to this collection of 39 short poems Ruth Bidgood writes:

Born and brought up in Yorkshire, David Lockwood had a Welsh great-grandmother. An English degree from a Welsh university college, St David's, Lampeter, was followed by another degree from Birmingham University.

When David retired he settled in Powys, becoming very much a man of his beloved Border country, like the clerical diarist Kilvert, of whom he wrote the first biography. David also edited a selection from the *Diary*, entitled *Kilvert the Victorian.* Another more personal biography, *Love and Let Go*, tells the story of his middle daughter, tragically killed in an accident when only eleven. His poetry collections include *Winter Wheat* and *Marked Paper*, both published by Gomer Press.

All three strands weave together to make David's poetry. Exploring a Lockwood collection is like enjoying good conversation: by turns speculative, reminiscent, sometimes surprising us with a wry twist or a sudden illumination. It's the conversation of a poet who loves the arts (he himself is no mean painter), travel, walking and the stuff of family and community life. In his poems you will meet someone observant, sensitive, warm and friendly, a poet who extends the flourishing living tradition of parson-writers that includes George Herbert, Francis Kilvert and David Scott.

The Coming of Age is published by Three Peaks Press, 9 Groesonen Road, Abergavenny, Mon. NP7 6AE at £7.
ISBN 1-902093-10-0

FROM RECENT CORRESPONDENCE

i) **Thomas Payne, Lexington, Kentucky writes:** I had the good fortune to visit Kilvert Country for the first time last summer. My mother and I met or spoke with many friendly and gracious people, including Mr Michael Sharp. We were able to view the home and grounds of Cae Mawr, the birthplace of my mother's grandfather Reginald Morrell. Sir John and Elizabeth Harvey-Jones were marvellous, and Sir John was kind enough to accept our modest contribution to the Clyro Church Organ Fund, which we made in memory of Hopewell and Louisa Morrell. One assumes Hopewell's contribution to the installation of the original organ was more substantial, but who knows?

We also visited Hopewell's other home, Moulsford Manor, and the much more modest home in Reading where they spent their last years. They are buried in Reading Cemetery, with an unremarkable headstone. Mother and I reckon that we must have been the first Morrell descendants to visit their grave since the mid 1930s. We know that my grandmother had searched for the grave but never found it. The more I discover about the Morrells, the more I realise how sad their final years must have been.

In 1903, Hopewell made over the Moulsford estate to his son, Hopewell Jr. (Hopie of the carriage accident). Hopie only owned Moulsford for three years, until his own early death. There is a very nice tribute to him in the stained glass window over the altar at Moulsford's village church. I have enclosed a photo of it for the Society's archives.

For more about the Morrell family see Mr Payne's article in *Journal* No. 8, June 2002.

ii) **John Hodkin writes from Cumbria** enclosing copies of two readers' letters which appeared in the *TLS* last November on the subject of postcards.

The first letter from Claire Tomalin on 12 November mentions the *Diary* extract for 2 October 1870 wherein Kilvert praises the handiness of this 'happy invention'.

The following week brought a reply from a Mr Brent Elliott of Middlesex explaining that the postcards that Kilvert encountered would not have been picture ones. Postcards were introduced, he adds in Austria in 1869 and adopted in Britain in 1870, the first illustrated ones beginning to appear in Germany in the 1880s.

iii) **Denis Morgan writes from Tewkesbury** enclosing a photo he took on the occasion of the Kilvert Festival in Clyro in 1988. It shows the Revd Martin Reed, vicar of Clyro and organiser of that festival. Sheltered by Miss Sheila Simkins and disguised as RFK, Martin Reed is shown reading from the *Diary*, as he did at various points around the village during the weekend's events. Further photographic memories of that occasion are promised.

iv) **A new member, Ken Fisher, writes from Tenerife.** I am thoroughly enjoying my membership and carrying out a massive research programme into everything connected with Kilvert. I am lucky to be the treasurer of the English Library here in Puerto de la Cruz which is over 100 years old and has some valuable old books, plus, of course, the invaluable Internet. If any members are planning holidays in Tenerife I hope they will contact me so that we can meet. Several years ago, on a snowy day in Hay, I met Richard Booth. He kindly invited me to lunch but I had not heard of Kilvert then, more's the pity.

I have Mr Fisher's address, please contact me if you wish to add a Kilvert dimension to your holiday in Tenerife (ed.).

MARJORIE HALL

Marjorie Hall, wife of KS committee member Jim, died in July 2002. Some members will remember Marjorie helping with the teas at KS meetings in Langley Burrell and indeed, acting as hostess on one occasion in the Hall family home at Marsh Farm.

As a memorial to his wife Jim is hoping to raise enough money to make the path from the church car park to the church door at Langley Burrell suitable for wheelchairs.

Jim would welcome donations, which should be sent to him at: Marsh Farm, Jacksoms Lane, Chippenham, Wiltshire SN15 5LU. Cheques should be made payable to Langley Burrell Church.

OBITUARIES

It is with great regret that we record the death, on 9 September 2004, of **Mrs Elizabeth Gwynne Thomas** of Clyro. Mrs Thomas had been a member since 1976.

Her husband writes:

Although my wife was born in Cheltenham, both her mother and father were from Hay. Her father's family (James) go back in Hay as far as the parish records show and I believe her mother's father's family was also an old Hay family on the male side. However, her maternal grandmother was a Radnorshire Gwynne.

She loved reading the *Diary* and owned nearly every book written on Kilvert. Unfortunately in later years poor health meant that she was rarely able to attend Society meetings. However, she took a great interest in its affairs and it gave her great satisfaction to be living close to Ashbrook House and to Clyro Church.

A passage from the *Diary* was read at the funeral service.

We regret also to announce the death, on 10 February 2005, of **Mr David Bentley-Taylor**. He had just celebrated his 90th birthday.

Mr Bentley-Taylor was a prominent member of the Society for many years, he was an enthusiastic Kilvert researcher and led a number of very well organised KS weekend walks. Older members may well remember the remarkable sermon he preached on one occasion at a Commemoration Service.

He was also the author of the short work *Wordsworth in the Wye Valley*. This work contains references to Kilvert and indeed it was Mr Bentley-Taylor's interest in the Diarist that caused him to research and examine the Wordsworth connection and produce this sympathetic study of the poet's family.

Mr Bentley-Taylor had a most distinguished career as a missionary in the Far East. His obituary, which appeared in *The Daily Telegraph* of 21 February described him as 'one of the most influential missionaries of the last century'.

We offer our sympathy to the family and friends of the above.

NEW ALTAR CLOTH FOR BREDWARDINE CHURCH

In the Millennium year of 2000 the Kilvert Society offered a donation to Bredwardine Church to commemorate this special year. It was agreed that there was a need for a new altar cloth. We asked the Hereford Cathedral Broderers if they would make one for us as they had made other hangings for the church a few years ago. They very kindly agreed and Joanne Hume, on their behalf, has stitched and embroidered beautifully on heavy linen and has made us a treasure that is truly an heirloom. It was dedicated to God at the Harvest Festival service 3 October 2004. Around one side of the hem the script tells us, 'Given by the Kilvert Society and Friends of the church in the Millennium Year 2000' and on the other side it says, 'Hereford Cathedral Guild of Broderers 2004'. Do go and look at it.

Rosemary Newsholme

SUBSCRIPTIONS 2005

From Barry Smith (Membership Secretary)

Members are reminded that subscriptions for 2005 have been due since the beginning of the year and that failure to pay could result in their name being removed from the membership list.

Members paying annually by cash who have not yet renewed their membership are asked to do so without further delay.

Members paying annually by standing order are asked to ensure that the amount credited to the Society is correct. (A large number of members have already failed to increase their order to the new subscription rates). Where a shortfall is evident members are asked to send a payment for the deficit (cheques payable to the Kilvert Society). They should also ensure that the amount of their order is raised before next year.

Members who are still unclear about their subscription position are always welcome to contact me for clarification. Standing Order mandate forms are always available for those who require them, as are Gift Aid * declaration forms.

Current annual ordinary membership is now £12, joint membership £15.

*Now that the KS is a registered charity Gift Aid is particularly important as every £1 donated becomes worth £1.28 to the Society at no cost to members.

CORRECTION

The date for the *Diary* entry in the caption beneath the photograph of Sidney Ball (p. 19 of *Journal* No. 15) should, of course, have read 25 June 1876. (I blame the proofreader – that's me – ed.)

NEWSLETTERS AND *JOURNALS*

Back numbers of the Society's Newsletters and *Journals* are available from the Publications Manager, priced at £2 each, including postage. Limited availability.

Members are reminded that ALL e-mail communications with the Society or its officers should be made via the dedicated website: www.communigate.co.uk/here/kilvertsociety.

Contributions for the June 2005 edition of the *Journal* should reach the editor not later than **16th April 2005**.

Opinions expressed in this publication are not necessarily those of the Kilvert Society nor of the editor of the *Journal*.

The current ordinary subscription is now £12.00 (Joint membership £15.00) and is due on 1 January of each year. Cheques payable to The Kilvert Society should be sent to: Barry Smith, Membership Secretary, 25 Prospect Road, Abergavenny, Mon. NP7 5DU.

DATA PROTECTION ACT 1984. The names and addresses of members are held on a computerised list exclusively for the distribution of the *Journal* and other information about the Society, to its members. If you object to this, please contact the Hon. Secretary. It has been decided that if any member objected, that member would have to **provide stamped addressed** envelopes for the dispatch of their Journals.

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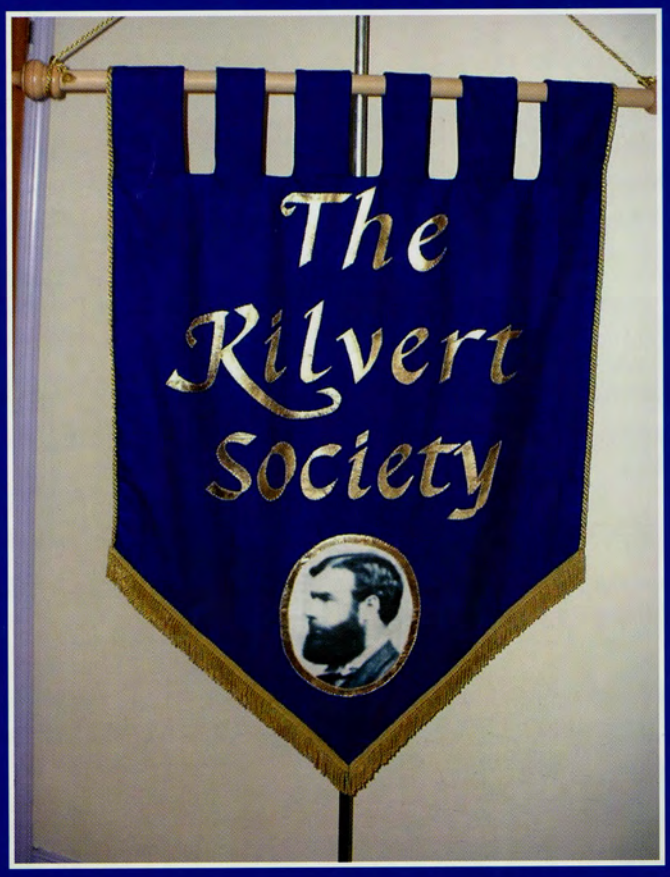
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