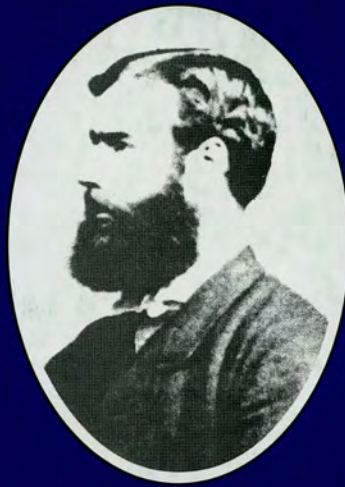
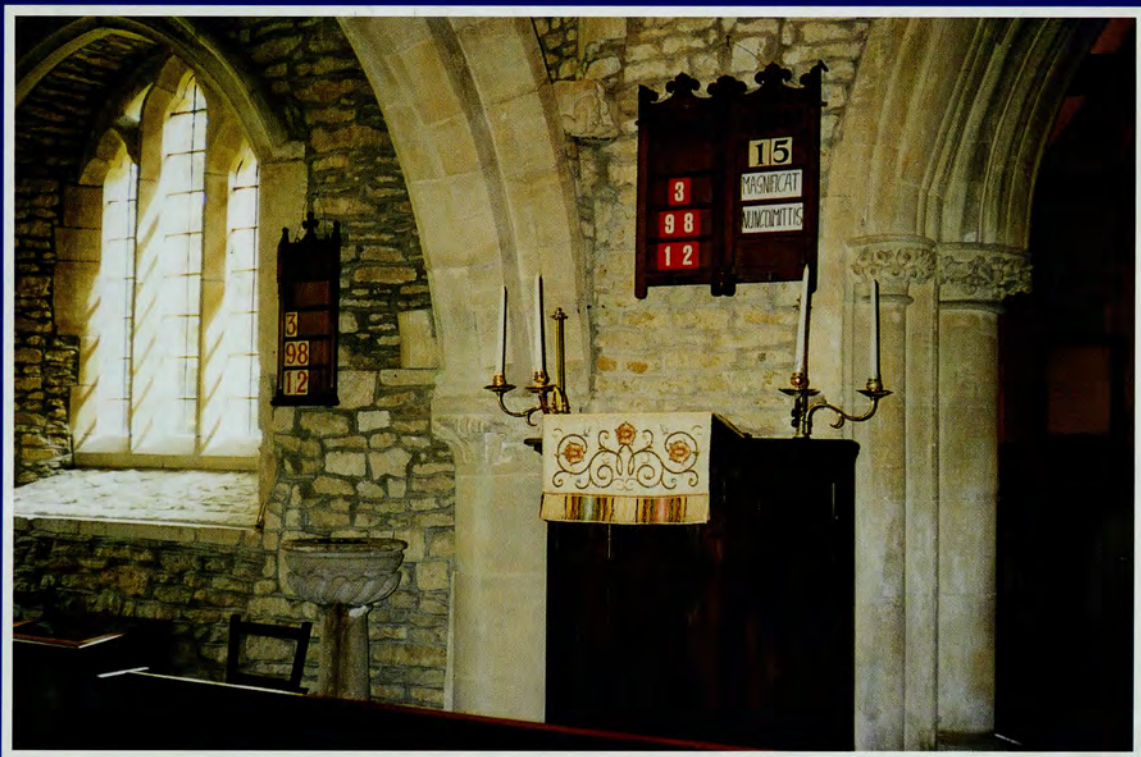




THE
JOURNAL
OF
THE KILVERT SOCIETY



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

President:

<i>Chairman:</i>	Mr M.G. Sharp, The Old Forge, Kinnersley, Herefordshire HR3 6QB Tel: Eardisley (01544) 327426
<i>Vice-Chairman:</i>	Mrs A. Dean, 2 Tintern Close, Belmont, Herefordshire HR2 7US Tel: (01432) 274756
<i>Hon. Secretary:</i>	Mr D.J. Elvins, Sandalwood, North End, Steeple Claydon, Buckingham MK18 2PG Tel: (01296) 730498 or 07799 800990
<i>Hon. Treasurer:</i>	Mr J.H.C. Wilks, Woodlands, Cusop, Hay-on-Wye HR3 5RQ
<i>Membership Secretary:</i>	Mr B. Smith, 25 Prospect Road, Abergavenny, Monmouthshire NP7 5DU Tel: (01873) 857520
<i>Publications Manager and Hon. Archivist:</i>	Mr C.B. Dixon, Tregothnan, Pentrosfa Crescent, Llandrindod Wells, Powys LD1 5NW Tel: (01597) 822062

Editor:

C.J. MARSHALL
169 Upper Holly Walk
Leamington Spa
Warwickshire
CV32 4JY

Tel: 01926 420437

To whom all contributions for the *Journal* should be sent.

Cover: Langley Burrell Church. Note the sconces on the pulpit.
*Busy at the church with my father in the morning fixing in the pulpit the new brass sconces
which we have at last got from Birmingham (Diary 15 October 1872). Photo by Jim Hall.*

THE
JOURNAL
OF

THE KILVERT SOCIETY

Number 18 September 2005

From the Editor:

Some time ago I wrote here about one of the benefits of the editorship of the *KS Journal*, namely the improvement in the quality of my morning post, which brings frequent (and unsolicited) original and interesting material for publication in future issues.

Unfortunately, however, it is when I try to *solicit* articles that I tend to run into trouble! On a number of occasions recently, at the beginning of a KS weekend or event I have called for a volunteer (or two) to write a report thereon for the *Journal*. Too often the result has been that people then start avoiding me and, in the end, I have to ask someone who has already previously contributed, or, when that also fails, write something myself! Now, why this reluctance? Are some members of the Kilvert Society excessively bashful, excessively modest about their ability to string together a few words describing a Society day out? Members of a literary Society afraid to write, to write for their *Journal*? I find that very hard to believe and to attribute such reluctance to laziness would, I feel, be an even worse calumny!

It should be remembered that the Society's *Journal* can only be as good as those who wish to write (and photograph) for it and I am anxious always to encourage new and perhaps hidden talent.

So, please don't be afraid to volunteer to describe (or photograph) a Kilvert event, or, indeed, produce an original article, share a piece of research, record a memory or even write in with a reaction, because sometimes I feel that the *Journal* and its contents disappear into a void!

Over to you – it's your *Journal* – I look forward now to seeing potential correspondents jostling for the privilege of recording the next Society event!

(Members of my loyal band of faithful contributors and researchers please ignore the above).

I apologise now for returning to what is becoming a well-worn theme – that of Gift Aid. However, now that we are a Registered Charity gift aid is a very important source of income for the Society. So far, our treasurer has recovered from the Revenue the sum of £893.78 which is, he tells me, about half of what we might expect to receive if *all* tax-paying KS members filled in the appropriate gift aid certificate – a copy is enclosed with this edition and I urge you to fill it in and send it off now to Barry Smith. If you cannot remember whether or not you have already done so, then do not worry, fill in another! Barry has an elephantine memory (or perhaps just a very good filing system) and he will destroy any repeats. Remember gift aid costs you the taxpayer *absolutely nothing* but it gives the Society an extra 28p in the £1 on *all* subscriptions and donations received.

Fill one in now and thank you... in anticipation!

From the Secretary:

There has been a lively response to the reports contained in the June *Journal* concerning the future of the AGM buffet. The secretary would like to refer readers to his report on page 8 of that *Journal*. It has been suggested by some members that 'good husbandry' is all that is needed for the buffet to continue in its present form. The committee is mindful of the history and traditions of the Society and the importance of the AGM and the associated activities and has spent a great deal of time and effort in trying to maintain the buffet in its present form. However, the commercial pressures on catering companies has made the buffet, in its present form, prohibitively expensive. The Society sustained a deficit of £200 (even allowing for extra voluntary contributions) this year on the buffet. The Society cannot afford to subsidise the buffet as this would be unfair to the general membership and a questionable use of funds. However, Sue Matthews, a committee member with catering experience, has offered to provide a buffet for the 2006 AGM at a reasonable cost. After discussion, Sue's plans were approved by the committee and the buffet will continue in a similar form to previous years.

The committee also considered the appointment of a new President. At the October meeting it is hoped that at least one name can be submitted for consideration at the 2006 AGM. Readers are advised that under the rules of the constitution any two or more members may nominate (with the nominee's consent) persons for the office. Any nomination must be sent to the secretary *not less than thirty days before 21 April 2006*.

THE JUNE WEEKEND

Saturday 25 June – The Walk

By Kenneth Bowe, (Sugnall, Staffordshire)

Wild flowers figure prominently in one of Francis Kilvert's references to Jacob's Ladder, Clyro, venue for our summer walk on 25 June. In his diary entry for Saturday, 27 May 1871 he wrote: *At the top of Jacob's Ladder met Miss Sandell with the Morrell children carrying home from their ramble a beautiful rich nosegay of wild flowers. They had found the bog bean, the butterwort, milk-wort in four varieties, butterfly orchis, mouse ear, marsh valentine, marsh buttercup, hawkweed fumitory, yellow pimpernel, yellow potentilla.*

It was appropriate, I felt, that our walk leader, Colin Dixon, the Society's publications manager and honorary archivist, should have chosen to read out that particular passage following the ascent of Jacob's Ladder by some two dozen members – who were no doubt thankful for a fall in the high temperatures of just a few days earlier. For me, and for several fellow members, one of the joys of the walk, after we moved away from Jacob's Ladder across the fields to join the narrow lanes which took us back to Clyro, was an abundance of wild flowers in the roadside verges. True, we would have probably had to search diligently for some of the wild flowers the Morrell children had formed into a nosegay, but the verges were certainly rich in two of my particular favourites, foxglove and red campion. And it was a delight to see the youngest member of our group, eight-year-old Kayla, the Dixon's great-granddaughter, gathering her own posy of wild flowers.



A Radnorshire lane.

The group had met at the Baskerville Arms in Clyro, but before moving off on the walk proper made a halt in St Michael's and All Angels churchyard to see a recently placed memorial to the distinguished Kilvertian, the Revd Dr Nigel Rowe, who died in 2003.

Just outside the churchyard we made our first stop, with appropriate readings from Colin Dixon, to view the old Post Office kept in Kilvert's time by Miss Morgan and the adjacent house in which lived Lewis the policeman.

Moving up the Painscastle road, with a view to our left of Sacred Cottage, we passed Pentwyn, a house which Kilvert knew as the home of Miss Emma Bynon but which is also famous for its connection with John Wesley, who often stayed during his visits to Radnorshire

We then left the public road and in a short distance we were crossing Clyro Brook, which Chris Barber wonderfully describes in his recently published book of Kilvert walks, 'chatters musically down through this beautiful dingle.' Then it was up Jacob's



Interested new members?



Above Clyro near Jacob's Ladder where Kilvert met Ben Lloyd.

Ladder and over a stile into the field at the top for a breather and more *Diary* readings from Colin Dixon, near the spot where the Diarist met Miss Sandell and her charges.

In addition to the wild-flower passage he reminded us of Kilvert's encounter with Ben Lloyd of the Cwm, Bryngwyn: *reeling up the steep field above Jacob's Ladder carrying a horse collar and a butter tub. As I came up the drunken man fell sprawling on his back, Kilvert recalled. He got up looking foolish and astonished.*

We made our way up the steep field, eventually joining narrow lanes which took us past Great Gwernfythen Farm. Willy Lockwood informed me that Kilvert would use this particular road to find peace and quiet at times when Hay Fair was taking place, and it was not hard to understand why. There were further *Diary* readings as we paused outside Penllan Farm, with its view across to the Black Mountains.

Just as we entered Clyro on the last lap of our walk we halted at 'The Brooms', where Colin Dixon gave several readings relating to old Sackville Thomas. On Saturday 2 July 1870, Kilvert wrote, the old man was *evidently very ill and seemed he would never get better* but by the following May he was still around and on 21 July Kilvert took him some biscuits to be soaked in wine. On Friday 26 however, the Diarist recorded: *Sackville Thomas died at 4 o'clock this morning.* Our party stopped for a few minutes to view the old New Inn before moving on to the Baskerville Arms for a welcoming afternoon tea and one final *Diary* reading from Society vice-chairman Ann Dean.

Sunday 26 June – Evensong at St Mary's, Credenhill

By Eric Ball (Purton, Wiltshire)

This was the first time that the Society had attended a service at Credenhill, although members had assembled in the churchyard here for a photograph in April 1994 (see below) when they were on their way to Brinsop.

In 1879 Francis Kilvert and his friends were passing Credenhill church on their way to Brinsop. They had travelled by train to Credenhill station. From the grounds of Credenhill Court (the Georgian building is now a rest home) Kilvert noted the lovely views of the Black Mountains and the peaks around Abergavenny. Those same views could be appreciated last Sunday.

I was intrigued by the individual appearance of the entrance to the stone-built church. The large wooden porch is flanked on one side by a Christmas tree and on the other by a palm tree!

Inside the building are three memorials of note. The first is to Thomas Traherne who lived at the time of the Civil War, studied at Oxford, was a writer, poet, mystic and priest. He served as rector at Credenhill. There is a Traherne Association, founded in 1990, to promote knowledge of his life and work and to help in the restoration of the church. The second is to Henry Bulmer, rector from 1861 to 1910. His sons made cider using apples from the rectory orchard, then went on to found the famous cider company. The last memorial and an RAF ensign are for the School of Technical Training founded at Credenhill in June 1940. The Revd Clifford Knight was a chaplain in the RAF for twenty-two years and was at the School of Technical Training at the time of its closure in December 1994. He is now rector of Credenhill and has five other churches in his care including Brinsop. He it was who conducted Evensong.

His clear voice and measured delivery of the Prayer Book Service made it very satisfying. Familiar lessons were read by Society members Philip Wilkins and Elizabeth Russell and prayers were said by Ann Dean. The clear strong voices of the choir added to the quality of the singing.



Colin Dixon reads from the Diary.



*A pause for reflection at the monument to our late
archivist, the Revd Doctor Nigel Rowe.*

Photos by Ann Dean



Sunday tea at Wyevale

Photo: John Wilks

In his sermon, Clifford Knight compared Kilvert's time with our own. Beauty surrounds us now as then; but there are problems – some are common to both periods. One example was binge drinking. A difference in Kilvert's time was that he was able to admonish people for bad behaviour; the Victorian clergyman was an accepted authority figure in society.

After Evensong we made our way to the Wyevalle Garden Centre on the Hereford road. After a very satisfactory tea, our vice-chairman asked Val Dixon to read the concluding pages of the *Diary*. Our June day at Credenhill was very warm; *Kilvert's Diary* ends in different conditions. Thursday 13 March 1879 was a lovely cloudless day. But the account ends: *I was driven to the Credenhill station to catch the 8.10 train. Walked home from Kinnersley. A sharp frost and the N.W. wind bitterly cold.*

FROM THE ARCHIVES

A memory of a previous visit to Credenhill and Brinsop from the diary of Willy Lockwood (Llowes)

Saturday 30 April 1994

We made our sandwiches and left with Aesop (our dog!) for the Kilvert Society outing to Credenhill Church, where we sat in the churchyard on the tombstones and ate our picnic. There was a tremendous turnout. I counted about sixty, twice as many as usual and again many new faces. I had to take two group photos, I could not get us all in one frame. We then drove the few miles to Brinsop, which has strong Wordsworth connections (Kilvert only went there once), his brother-in-law lived at Brinsop Court and the family visited often and for long periods.

The present owner of Brinsop Court is of a different family. He lives there with his wife and small children. The wife's father took us round. He was most enthusiastic about this beautiful property, with its lawns and ponds and farms.



The group in Credenhill churchyard.

Photo by Willy Lockwood



Edward West (left) with Willy and David Lockwood at Brinsop Court.

We were able to visit thanks to Kilvert Society committee member Mr Ron Watts, who knew the father-in-law, now retired and keener than ever on Brinsop Court.

It has a square courtyard. Some bits are fourteenth century, some Elizabethan and some of later date. The glorious sunshine helped us to see it all in a most favourable light. We were taken indoors too and finished up in a large upstairs banqueting hall, where father-in-law held us captive for a long time. Luckily I had found a seat and David too, although it was on the stone floor and cold. Poor Edward West, always the gentleman, stood throughout. I took several pictures of this lovely house. It is good to know there is a younger generation keen to keep and preserve it. The present family is called Bailey.

We went home at six and very tired. So many people to talk to. We did not ask anybody to come home with us, as we have done in the past, for a drink. We needed peace and quiet....

KILVERT PILGRIMAGE

An illustrated account of the seventh annual Kilvert Pilgrimage on Sunday 24 July will appear in the March 2006 edition of the *Journal*. Editorial and printing restrictions precluded its publication in this issue.

On this occasion the Pilgrimage took place in distinctly unfavourable weather conditions, the soaked pilgrims disappearing at times into a Celtic mist which obscured the tops of the Radnorshire Hills along the way. Fortunately they all emerged and fortified by a magnificent Radnorshire tea at Llanbedr, they later packed into the tiny church at Llanddewi. Here the final act of the day took place – Evensong, which included a notable address by one of the pilgrims, the former Bishop of Hereford, the Rt Revd John Oliver. Well done those who completed the *whole* pilgrimage... on foot!

FORTHCOMING EVENTS

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.

Events in 2006-07

Wednesday 22 February

Visit to Bristol. **See enclosed booking form for details.**

AGM weekend

Friday 21 April

7.00 p.m. AGM at the Bishop's Palace, Hereford.
Interval (refreshments by committee member Sue Matthews)
Talk.

Saturday 22 April

10.30 a.m. – Seminar at the Swan Hotel, Hay-on-Wye: two talks
Afternoon – free
Evening – 6.30 for 7.00 p.m. Annual Dinner (£17.95 per head)

June weekend

Saturday 24 June

Visit to the Old Weston, Bredwardine followed by tea (to be arranged).

Sunday 25 June

3.00 p.m. Service at Bredwardine Church followed by tea at Oakchurch.

September

Saturday 23 September

Whole day visit to Langley Burrell.

Sunday 24 September

No event.

February 2007

Whole day visit to Salisbury.

The booking forms for the AGM weekend and June and September weekends as well as further details will be despatched with the March 2006 *Journal*.

KILVERT AT WADHAM

By C.S.L. Davies (Keeper of the Archives, Wadham College)

In the June issue of the *Journal* I discussed Kilvert's academic course at Oxford. It may be worth adding a more general account of his time at Wadham.

Kilvert came up in 1859. It is not clear why he came to Wadham rather than to Oriel, his father Robert's college. Quite probably it was because Oriel had become indelibly tarred with the Tractarian brush in the 1830s. The future Dean Church, who came up to Wadham in 1832, did so 'because B.P. Symons and Thomas Griffiths and Vores, the tutors, were of evangelical principles, and it was a college where some men worked', and this may have been the impression Robert Kilvert retained. Kilvert himself left after taking his BA degree in December 1862. He would have returned for the ceremony of taking his MA in June 1866. Two subsequent visits are recorded in the *Diary* from 20 to 22 May 1874, and 22 to 27 May 1876. His ecclesiastical stance may have been a little 'higher' than his father's. On his return visits he attended choral services at New College and Magdalen and made no mention of Wadham chapel, (Wadham had no choral foundation), although he deplored the advanced ritualism of St Barnabas's church in the working-class suburb of Jericho. He did, however, find solace in Wadham's garden, of which he painted a lyrical picture.

The late Kenneth Clew worked hard in the college archives to track down references to Kilvert. The results were meagre. As far

as I know they were never published, but they are recorded in a letter (20 September 1982) now in the Wadham archives. 'The Bursar's accounts showed that Kilvert was just a normal person as far as food and drink are concerned. His beer bill seemed to be about the average in 1860'. It was unfortunately impossible to discover what rooms he occupied. He joined the Debating Society in May 1860, but there is no record of his speaking. He paid an entrance fee to the Boat Club, but is not listed among the crews. These, as Sidney Ball pointed out (KS Newsletter June 1991), included three 'blues'. Wadham itself had been 'head of the river' in 1856, and in Kilvert's time 'still kept a high place, although it could never quite get head again' (Joseph Wells). Mr Clew's investigations suggest that Kilvert was a keen spectator, and it is significant that his later visits were both in 'eights week'. This 'traditional' feature of the Oxford calendar had existed for some thirty-odd years. Cricket was played in Kilvert's time and Wadham had its first representative in the university team in 1858. Football, of either code, was barely beginning. Kilvert probably indulged in the almost universal practice of long walks.

Given the absence of direct sources, it might be useful here to try and reach into the reality of Kilvert's time as an undergraduate by putting it into a more general college and university perspective.

Kilvert was one of thirteen undergraduates admitted in 1859. Interestingly, twenty-six had been admitted in 1858, and there were to be eighteen in 1860. These fluctuating numbers underline the point that entry into Oxford was hardly competitive, and that Wadham, as a modest and unfashionable college, frequently had difficulty recruiting sufficient undergraduates to fill the college. Of Kilvert's year only two beside himself were sons of clergymen. The fathers of the other ten were unhelpfully designated 'esquire'; including one, William Hosack, born in Jamaica, presumably the son of an Englishman resident there. The difficulty of generalising from small numbers is apparent; by contrast, no fewer than fourteen of the twenty-six of the 1858 entry were sons of clergy. Seven of Kilvert's year went into the church, five, including himself, into the parochial ministry. One of these, Thomas Swift subsequently went to South Africa and died there. George Shppard entered one of the new Anglican religious orders, the Cowley Fathers, and also died in South Africa. Of those who remained laymen, one (Robert Laing, subsequently Cuthbert Shields) became a don, at Corpus Christi, one (Edward Turner) taught at Winchester, while Arthur Cave Wathen kept a private school at Brighton. Two, George Cary and Hosack, already mentioned, became barristers. Kilvert was to be the first of his cohort to die, in 1879 at the age of 38.

Of course, in a college of some seventy students, Kilvert was likely to know most of those of other years who overlapped with him. About half became clergymen. There was a fair sprinkling of lawyers. Three of the 1858 intake went on to administer India or Burma. Two of that year became bishops in New South Wales, Charles Camidge, of Bathurst, and Sydney Linton, of Riverina. Francis Jayne (1863) after an academic career at Oxford and as Principal of Lampeter, went on to be Vicar of Leeds and eventually (1889) Bishop of Chester. Kilvert's well documented friend Anthony Mayhew, also a clergyman (and later chaplain of Wadham) was a year below him (1860). In the 1862 intake was Samuel Barnett who, as incumbent of St. Jude's Whitechapel, was a pioneer of the 'university settlement' movement as the founder and first Warden of Toynbee Hall. Robert Barlow Gardiner (1861), Surmaster of St. Paul's School, compiled indispensable *Registers* for both St Paul's and Wadham. Herbert David Russell (1862) had an intense friendship with the poet Gerard Manley Hopkins (Balliol); they agonised together over conversion to Rome, Russell apparently holding out against the arguments which carried Hopkins from Jowett's Balliol into the Society of Jesus. Albert Workman Headeach (1858), who became a clergyman, is remembered in the *Diary* (ii, 72) for his execrable playing of the violoncello.

Although he was probably only faintly aware of it, Kilvert was living through a period of dramatic change for both the College and the University, some of it imposed from outside, some a spontaneous response to the profound intellectual changes of the high Victorian era. 1859 saw the publication of Darwin's *Origin of Species*, followed in 1860 by the famous debate at the new University Museum between Huxley and Bishop Wilberforce; since it took place in the depths of the Long Vacation, it is unlikely that Kilvert attended. 1860 also saw the publication of *Essays and Reviews*, which brought home to the reading public for the first time the significance of scholarly German biblical criticism, and proposed a cautious rapprochement of theology with the results of modern science.

The Oxford University Act of 1854 ended, in theory, the Anglican monopoly on Oxford by abolishing the requirement that members subscribe to the Thirty-Nine Articles. College Statutes were called in and redrafted between 1854 and 1858. College fellowships were opened to competition, and, subject to severe limitations, might even be held by married men. In effect the aim was to abolish the concept of a fellowship as a prize, giving its holder the opportunity to devote himself to whatever pursuit he wished (or, sometimes, none at all). Instead, a college fellow was to be a professional teacher and scholar. Wadham was especially vulnerable here, since under its ancient statutes fellows could only be elected from existing scholars of the college. In practice this had meant that scholars were automatically promoted into vacancies, with little regard to qualifications other than seniority so making it impossible to import new blood at fellowship level.

These reforms provoked a bitter conflict in the college. The Warden in Kilvert's time was Benjamin Parsons Symons. Born as long ago as 1785, elected fellow in 1811, he had become Warden in 1831. He was a considerable figure in his prime. As we have seen, he had been a reforming, innovative, and effective tutor. He served as a vigorous Vice-Chancellor of the University from 1844 to 1848. An Evangelical, he was an energetic opponent of Tractarianism, and in particular of John Henry Newman and his supposed monastery at Littlemore. Since the high days of the 1840's interest in Oxford had shifted from the bitter clash between Anglican parties to the broader field of the relations between religion and 'modern thought' and to adaptation to the social challenges of an industrial society. Richard Congreve, elected fellow in 1844, became the leading English proponent of Auguste Comte's 'secular religion' of 'Positivism'. Congreve had left Wadham in 1854, on marriage, but left behind a party of younger fellows increasingly restive at Warden Symons's autocratic ways; the more so as Symons did his best to stymie the effect of the outside-imposed reforms.

Symons had secured a ruling that scholars elected up to 1854 retained their right to automatic succession to fellowships. Two scholars elected in 1854 became fellows on this basis as late as 1864. One, Thomas Graham Jackson, used the income of his fellowship to do an architectural pupillage under Sir George Gilbert Scott, becoming a very distinguished architect in his own right (see the June issue). The other, Samuel Warren, held his fellowship in conjunction with the vicarage of Kennington, a few miles from Oxford. However worthwhile these options may have been (and Jackson became a considerable architectural historian as well as architect), neither fitted with the principles of the new regime. Not until 1867 was there a fellowship election by open competition, when Patrick Henderson of Balliol was elected, followed a year later by another Balliol man, Ernest Myers. In 1871 Henderson was gingerly re-elected to a fellowship on marriage, the first such case in Wadham. He was eventually, as Patrick Wright-Henderson, to become Warden of Wadham, in 1903.

Throughout the 1860s the minute book of the college governing body (comprising the Warden and the fellows) is full of acrimonious motions and counter-motions. The split was generational, on questions of principle, not just of self-interest. After all up to 1867 all the fellows involved had been elected under the old system. The leading reformers were Frederic Harrison, elected in 1853, and Alfred Stowe, elected in 1862. Harrison was a leading figure in the Positivist movement, was involved in adult education in London, pamphleteered on social and political issues, and represented the Progressive Party in the new London County Council of 1889. Jackson, although a belated beneficiary of the old election system, voted with the reform party. Symons had persisted in maintaining an Anglican monopoly in admissions, the abolition of formal tests notwithstanding, by the simple means of claiming admissions as the Warden's prerogative. He was defeated, on a 9-5 vote, in 1865, on Harrison's motion 'for the admission of persons not members of the Church of England as undergraduates'. Attempts were also made to curb the Warden's control of the purchase, sale, and renting of estates, of which there had lately been some disaster stories. The appointment of tutors and the oversight of undergraduate studies was made less informal with the establishment of regular meetings, with minutes, in 1859. Scholars who had taken their BA and gone out of residence were no longer entitled to emoluments. Rules on the interruption and suspension of residence were tightened. The College, under pressure, diverted part of its revenue to finance the University's professorship of 'Experimental Philosophy' (Physics), though declining to make the professor a fellow.

At last, in 1871, Symons, now aged 86, faced a barrage of hostile motions, and resigned with very bad grace, not before entering a lengthy protest in the minute book. He lived on until 1878. He left a legacy of £1,000 to the College out of an estate of some £180,000 much of which, his enemies alleged, had been irregularly accumulated from college resources.

Kilvert's two visits to Oxford in 1874 and 1876 give a faint reflection of these changes. In 1876 he met John Griffiths, 'a kind, pleasant, courteous old gentleman' who had been elected Warden after the 1871 coup. Though prepared to conform to the times, Griffiths was hardly a revolutionary. He had held a fellowship at Wadham from 1830 to 1854, and was singled out as a notable tutor in 1832. He had been a staunch ally of Symons in the war against the Tractarians. Between 1854 and 1871 he lived in Oxford on a private income, busying himself on University affairs (he became a notable Keeper of the University Archives) and scholarship. His election as Warden must have been intended as a conciliatory gesture by the reformers to the conservatives. When Kilvert was invited with his friend Anthony Mayhew to dine at Wadham high-table, 'an object of my undergraduate ambition realized at length', he met the Sub-Warden, George Thorley and a young fellow, Herbert Richards. Thorley, a fellow since 1854, Bursar 1857 to 1869, Sub-Warden since 1868, had played a constructive part in the reforms of the late Sixties, and must have been a credible contender for the Wardenship (which he attained in 1881). Richards, the fourth fellow to be elected by open competition, in 1870, was, almost inevitably, a Balliol man (though Richard Abbey, elected 1869, was from Exeter College). He earned a minor niche in history by writing from Wadham on 18 April 1871 to Karl Marx, enquiring on behalf of the 'Oxford Republican Club' about the 'objects of the International Working Men's Association' with a view to a possible collaboration. The letter is, or at least was in 1970, preserved in the Institute of Marxism-Leninism at Moscow; Wadham has a photocopy. Unfortunately Marx's reply, if any, does not survive. Richards, known to students as 'unbelieving Dick', was to suffer the indignity of being 'screwed into' (imprisoned in) his college room during a student riot in 1879. Noted for his 'dry, pedantic, almost German scholarship', he had become politically and academically a rigid conservative long before his death in 1916, having contended unsuccessfully for the Wardenship in 1913.

Kilvert also met on his 1876 visit Frederick William Spurling, *whom I remember as a very junior scholar when I took my degree and went down.*

After a glittering undergraduate career, Spurling became a master at Westminster School, then at Rugby, before election in 1875 as a fellow of Keble College. Keble was



Wadham garden: The copper beech, mentioned by Kilvert (21 May 1874) now, alas, no more. Photo (1991) by John Hockin

founded in 1870 as an Anglican redoubt in the face of what was feared to be the irrevocable secularisation of the traditional colleges. It also aimed, in the modern jargon, to widen access to Oxford by cutting the prohibitive costs of residence; a battle the reform party at Wadham had fought to little effect, in the face of persistent student reluctance to rein in habits of extravagant entertaining. Kilvert's tutor Canon Shirley (see *June Journal*) was the prime mover in the foundation. Kilvert did not admire the raw new buildings of Keble, rising a little north of Wadham, ironically immediately opposite the University Museum, on his 1874 visit.

Another indication of the times is provided by the career of John Frome Wilkinson who came up to Wadham in 1869. He followed Kilvert into the rural ministry, but also became a prolific author on the problems of poverty, sickness, unemployment, and old age, and a national officer in the Friendly Society movement. One is reminded of Kilvert's involvement in the savings bank at Hay.

I felt like a spirit revisiting the scene of its earthly existence and finding itself strange, unfamiliar, unwanted wrote Kilvert of his 1874 visit. His experience is a familiar one to those visiting their school or college and finding it totally taken over by a new generation of students oblivious to any but themselves. But Oxford was indeed changing more profoundly than at any time in the previous two hundred years. Read in context, traces of that change are discernible even in Kilvert's elegiac account.

Sources. See those cited in my article in the June issue. Wadham College Archives possess an annotated edition of Gardiner's *Register*, containing a good deal of additional information, as well as the minutes of the Governing Body ('Convention Book'), Bursars' Accounts, and records of some college societies. Joseph Wells, *Wadham College* (1898) provides a good account of XIXth Century Wadham, although discreet about recent events. *Wadham College*, eds. C.S.L. Davies and Jane Garnett (1994) has evocative pictures. The quotation from Dean Church is in Mary C. Church, *Life and Letters of Dean Church* (1894), 10-11. William Pitt Manson, who came up to Wadham in January 1862, wrote 'Boating Life at Oxford' for a periodical, *London Society*, in 1867; there is a copy, annotated by R.B. Gardiner, naming the 'real life' originals of the characters, in the Archives; unfortunately Kilvert is not among them.

YAUERLAND

An item in the property section of the *Daily Telegraph* of 9 July revealed that Yaverland Manor on the Isle of Wight is for sale.

Yaverland and its manor house were visited by Kilvert in 1874 (See *Diary* entry for 17 June), fulfilling: *the dream of a quarter of a century* and as a result of reading: *a beautiful and touching story of the old manor house*. (If only we knew which story ...)

Under the heading 'Property of the Week' was a very large version of the photograph (below) of the gabled façade of the house, constructed of IOW stone with a red tile roof – the whole according perfectly with Kilvert's description of it. The house, Jacobean and Grade I-listed, looks out over Sandown Bay and comes with plenty of history and indeed with plenty of pre-history. Apparently fossils and dinosaur remains turn up regularly on its nine-acre estate culminating, in 1971, in the discovery of the oldest known pachycephalosaur – named *Yaverlandia bitholus* in honour of the manor.



The details stress that the interior, although requiring some modernisation, is structurally sound and contains such gems as a Jacobean oak staircase, ornamented with carvings and a stone-flagged and beamed Great Hall – features which once again perfectly match RFK's description: [a girl] ... *ushered me in at the front door into the fine old stone hall ... I could see a noble oaken staircase, broad, shallow and angular, with short flights of steps, frequent turns and massive balustrades*. [I was invited] ... *to look at some strangely carved figures on the staircase*.

The Channel 4 *Time Team* visited the manor in 2001 and established that an Iron Age hill fort had once existed on the site protecting the entrance to an important port.

At the time of writing (21 July) the property was still available – interested? The asking price is £2.5m

Editor

I am grateful to the *Daily Telegraph* and the selling agents Dreweatt Neate of Winchester for allowing me the use of the above details and photograph.

KILVERT'S DIOCESAN

Karl Showler (Hay-on-Wye) continues his study of Kilvert's relationship with Bishop James Atlay. (For part I see *Journal* No. 17 June 2005)

Kilvert, the Bishop and the Jarvis Trust



James Atlay from the frontispiece of the Biography by the Revd Canon Wood, MA.

The convoluted history of the Jarvis Trust is described in depth by Richard Pantall in *George Jarvis (1704 – 1793) and his notorious charity*, [1993]. The Trust had become a source of scandal over the years, as it grew richer and richer by legacies reverting to the original trust. The Trustees were also extremely careful in their expenditures.

In 1852 the Jarvis Charity Act permitted greater use of the available funds. As a result in addition to its basic primary schools at Letton, Staunton and Bredwardine the latter was adopted by the Churches National Association and was duly listed as a "National School".

The Trust built a boarding school in 1860 at Staunton to house 30 boys and 30 girls. Here was provided further education and training. Drawing its pupils from a limited area the boarding establishment was not a success. In 1913 it was opened to a wider intake area but even this experiment failed by the end of 1919.

The residential fees were 30 guineas per year and non-residential £23. The Trust offered bursaries for local children. Speaking in 1887 Bishop Atlay used the local name for the main building saying: "*I must be allowed to call the main building a white elephant*"

From 1790 until 1945 the Bishop of Hereford was ex-officio chairman of the Trust and after 1860 the clergy of the three parishes were termed "Resident Trustees" as the other trustees came from further afield. When Francis Kilvert took the living of Bredwardine in 1878 he became an ex-officio member.

The Jarvis Trust had been set up under the will of George Jarvis in 1793. George Jarvis was a local boy who moved to London to join his brother as a currier in the leather business. George in addition to a successful business career added to his wealth by three marriages. At the end of his long life he left an estate valued at £30,000. After a disagreement with his family, he endowed a Charitable Trust for the adjoining parishes of Staunton, Bredwardine and Letton.

By 1822 the Trust was worth £92,496 with an income of some £3,000 per year to provide food, clothing, coal and medicine for the poor of the three parishes.

An unforeseen effect of the Charity was that it encouraged the less thrifty to remain rather than move away from the three parishes. At the same time it reduced the local property owners' poor rate. In Kilvert's time the three parishes had a total population of 1,120 of whom 580 were deemed the needy poor who might qualify for relief, if they satisfied the stringent rules applied by the Trust.

When Francis Kilvert became a trustee in 1878, the trustees were modernising their system seeking to reduce the poors' dependency on the distributions which were just sufficient to prevent them being placed in the Union Poor House at Hay for people from Bredwardine and that at Weobley for Letton and Staunton. It is possible the Welsh system of outrelief applied to those attending Hay Poor House which included the inhabitants of Bredwardine parish.

The *Diary* entry for Tuesday 8 January 1878 records Kilvert's attendance at a Trustees' Meeting at their Store Rooms, Staunton-on-Wye at 11 o'clock:

"It was a long tedious day, 8 Trustees were present, the Bishop of Hereford, [James Atlay] Mr Griffiths the High Sheriff, [the Reverend] Sir George Cornewall, Mr Davenport of Foxley, [the Reverend] Mr Phillott, Mr Whittle and Mr Haigh (Haig) Allen. All the three parishes had overdrawn their account, and were in debt £4, so all the poor people who came for relief were sent empty away. Mr Phillott and Mr Hugh (Haig) Allen proposed a new and amended scheme for working of the Jarvis Charity. We had a curious lunch at 1 o'clock, tea, bread, butter, brown muffins, cheese cake buns."

It is an interesting comment on the state of mind of the trustees, including Kilvert, that they did not have a whip round for the poor who presumably would have had nothing to eat that day.

There are five more references to the Trust in the published *Diary*, although in fact Kilvert attended seven meetings. On 26 January he noted that local people believed the trustees drew £100 each, which was untrue. On Tuesday 9 April he saw a food distribution outside the Lion at Bredwardine, from the "Charity Bread and Meat Cart".

On Tuesday 16 July, he attended a special meeting of trustees to consider the proposed new scheme with a representative of the

Charity Commissioners. The trustees present were Mr Haig Allen JP, the Priory, Clifford, and the Reverends Cornwall (Moccas), Davenport (Yazor), and Phillott (Staunton) who were all in favour of the new scheme and opposed by Kilvert, and Whitley (Letton and Willersley) and Mr Freeman Blisset presumably a lay member, these three Kilvert described as *the conservative element*.

The Revd Phillott's input into any discussion was important, as he was an active man with a wide experience at diocesan level and a Diocesan Inspector of Schools.

What was proposed was to use the Trust's resources to improve the schools run by the Trust. There was at that time a national debate on the provision of rural education more focused on rural needs than the very basic literacy taught in village schools. In some ways the Jarvis venture was ahead of its time for it was not until the years before and after the First World War that rural County Councils established either "County Farms" or "Farm Institutes" for training in rural skills.

The Jarvis "New Scheme" was not without precedents in the immediate area. In Kilvert's time there was the Hereford Orphanage and Industrial School, Ivy Lodge, Tupsley, of which Mrs Atlay was a committee member. In 1874 the Hereford and District Working Boys' Home and Certified Industrial School had been established which also ran a stall in Hereford market to sell the boys' products. At nearby Eardisley there was a home for Orphan and Destitute Boys, with 12 inmates under a lady superintendent run at a cost of five shillings per boy per week.

It is interesting that highly educated men like Bishop Atlay and Cornwall favoured change, and that Kilvert took the side of the farmers and the poor who were opposed to education, for they either did not want to lose their cheap labour or alternatively their free supplies and be forced by extreme poverty into the Poor House at Hay. Kilvert must have felt very strongly about this issue as he found himself opposed to his Bishop, to Sir George Cornwall the largest landowner in the area and his Rural Dean the Revd Phillott.

The dedication and reopening of Mansell Gamage Church.

Francis Kilvert went to the reopening after a restoration of Mansell Gamage Church on Tuesday 26 February 1877. Kilvert wrote that he: *travelled on the box of Miss Newton's brougham to the reopening. The Bishop preached in the morning, the Archdeacon Lord Saye and Sele, in the afternoon. It was difficult to say which was the worse sermon. The former was a screed, the latter a rigmarole, but the rigmarole was more appropriate and more to the purpose than the screed. A nice luncheon at the Stanhopes' at Byford Rectory. I was with the small party at a table in the study at which Miss Stanhope presided. The large party was in the dining room. Good congregations and the offertories amounted to nearly £50 and cleared off the debt to the church.*

To luncheon with the Bishop

On Thursday 19 September 1878, Francis Kilvert who had been established for a year as Rector of Brobury and Vicar of Bredwardine went to his sister Thersie's at Monnington Rectory for the Harvest Service. Here he joined his brother-in-law the Revd William Smith (1831-1884) and Bishop James Atlay for luncheon. After the meal they walked over to the church that had been partly re-roofed and to which his mother Mrs Kilvert had given some pulpit hangings. The *Calendar* tells us that the work of re-roofing was completed and the interior coloured and the lychgate restored at a total cost of £65.

The Bishop preached the Harvest Sermon, William Smith read the prayers and the Revd Sir George Cornwall sat with the Bishop within the rails. Sir George lived at Moccas Court. He, like the Bishop, was a Cambridge graduate; a highly cultured man, a water colourist and deeply interested in music; he had built the organ at Moccas Church.

Did Francis Kilvert have further contact with Bishop Atlay?

It is not known if Francis Kilvert had any further contact with his Bishop at other clerical gatherings. The Bishop was keen to welcome his clergy to the Palace but there is no record that Kilvert visited him there. The Episcopal Palace teemed with the Atlays' children of which there were ten alive at the time with one more arriving after Kilvert's death. The Bishop who had married late in life was some 22 years older than his wife who was the same age as Francis Kilvert.

(Karl Showler has published studies of Kilvert's involvement with Father Ignatius and also with the Ancient Order of Foresters' Friendly Society. Karl is currently exploring the life of James Atlay and his family with a view to producing a biography of this challenging nineteenth-century Church leader.)

THREE LETTON LETTERS

By Christopher Williams (Wrexham)

Among the papers of my father, John Charles Williams, who was rector of Letton, Willersley, and Staunton on Wye, 1954-62, are three letters from Isabella Davies of Taunton, written in 1960 and 1961. She was the daughter of Thomas Whitley (vicar of Letton and Willersley 1871-84) born in 1864, and then in her nineties. In 1960 there had been bad flooding in the Wye Valley, and she was prompted to write to my father, having seen reports of the floods in the newspapers. I was sixteen at the time, and remember these floods well. The rectory, an enormous red-brick building, had been built on a mound above the level of the surrounding fields, but the cellar flooded on occasion, as Mrs Davies remembered. My father wrote back to her, and in return she invited him and his sons to drive over to see her and to stay for a few days, but we never did. The church sold the house

soon after my father left in 1962, and for some years it was used as a nursing home. It is now a private house again, and the present owners, who have kindly allowed me to revisit it, tell me that it is the work of G.F. Bodley (1827–1907), an eminent Victorian architect who designed many churches and private houses.¹

The letters are of particular interest to me, as a devotee of the Diaries of Francis Kilvert, who was vicar of the neighbouring parish of Bredwardine, for Mrs Davies mentions a number of people who appear in the Diary. The Diarist made many references to Thomas Whitley, who was, like him (and my father), a trustee of the Jarvis Charity. Kilvert would often walk past Letton Rectory on his way to Kinnersley, the nearest railway station and went to lunch with the Whitleys on at least one occasion, on 12 December 1878, for this is referred to in his diary. Mrs Davies may well have met him then, but she makes no mention of him in her letters. Her father met Kilvert regularly, but the Diarist was twenty-five years older than her, and had no children to bring her into contact with him. He was vicar of Bredwardine for less than two years, from November 1877 until his early death, at the age of thirty-eight, in September 1879. Mrs Davies seems to have been unaware of the publication of his Diaries in 1938–40; at least she made no mention of them and although I did not read them until a year or two later, I do regret that I did not meet someone who was part of his circle.

The flood to which Mrs Davies referred happened on the night of 10–11 November 1878 and Kilvert left us a lengthy description of it in his diary.² It was the second greatest flood of the century. The river covered the road at Bredwardine bridge. People in Letton and Staunton had to leave their homes, and spent the night on the bridge watching the flood. Whitney railway bridge was destroyed and many cattle were drowned. A month later, when Kilvert went to lunch with the Whitleys, Mrs Davies's father told him how he had saved his pigs:

Walked to Letton Rectory to luncheon with the Whitleys. Hard frost still continues with heavy rime and mist in the valleys, but upon the hill-tops to-day the sun was bright and hot. At Moccas the Wye is frozen across for some distance. Just below Bredwardine Bridge the river is frozen about half across ...

On Sunday night Nov 10th last during the great flood Mr Whitley³ went in a boat to his pigstye to try to save his pigs. The pigs were large and could not be got out of the stye, but with the help of Mr Blissett's⁴ man they were just saved by having bundles of straw given them to stand on to raise them out of the flood.⁵

Mrs Davies's letters are the work of a Victorian (except that they are written with a ballpoint pen), with dashes for punctuation as Kilvert used, and copious underlinings, like those in the letters of Queen Victoria. The handwriting is not easy to read; it deteriorated in the second and third letters, and a few words are illegible. It is a pity that she did not mention Kilvert, but I like the snapshots that she provides of the life of a clergy child in the 1870s – the enormous house, the wealthy and cultivated neighbours, the walks to Willersley church to do the altar flowers, the fires in the pews, the building of a tennis court (tennis was just becoming a fashionable game, affording as it did the opportunity for young men and women to play it together), the piano practice in an unheated sitting-room. In an aside she mentions colour washing over the paintings on the north wall of Letton church – what vandals the Victorians could be in their energy and enthusiasm!⁶ And how extraordinary it is to remember that someone brought up to this sort of life could live to see the world of nuclear weapons, space travel and television!

LETTER 1.

79 South Road, Taunton, Somerset. January 26 1960

Dear Rector of Letton (and Willersley)

I am wondering how you are all getting on in the floods, and if your gardener has had to take his pig up to their bedroom, as our man did in the 1870s? He put it on the kitchen table at night and it fell into the water, and he had to go down and get it out. Sounds funny, but it was not, and their dear houses would smell horrid, sometimes for months.

The Rectory was above the floods except for the cellar, and we four children much enjoyed my Dad, Revd Thomas Whitley, going on chairs in the cellar to get us some wine for Xmas.

That was a badly built house, with all the long passages. It must have cost a fortune even in those days, and with all the little cubby holes, knives, boots and salting room, and little china pantries and so on. There was quite a large dairy, too, but we did not use that as there was a nice big larder between kitchen and wash house, and the milk was in that, with a big pan mug near the door and a cup for the little Whitleys to help themselves. Who thought in those days of indigestion, or of the price of coal for that huge grate in the kitchen.



Letton Rectory (front – c1960)

The Housemans⁷ were at [illegible] the bridge over the river, Lucy and Nora and Johnie, and Phillotts⁸ at Staunton on Wye, where Dr Giles⁹ used to gallop from on his big grey horse, and a son called Peter mended Tommy W[hitley]'s broken leg and told wonderful stories of his exploits in the Franco-Prussian !! War, until his mother got to know of it. I suppose he was about thirty, and shrieked with laughter at we poor gaping people taking it in!! Sir George and Lady Cornewall¹⁰ – she a pupil of

Hallé's – and Mr Andrewes¹¹ with a lovely voice, trained in Italy, Mr Broadwood¹² with his silver flute and the minor canons of Hereford, all singing at our village concerts. Our light went out at Letton when our dear friend Freeman Blisset died of pneumonia. He used to insist on his liking to go to Willersley church in order, I'm sure, to drive my delicate father.

Saturday afternoons the Rectory children had to walk to Willersley¹³ to do the altar flowers. There were also the Dews¹⁴ at Whitney, Helen Dew trained at the R[oyal] Academy.

Then there was the Glasbury¹⁵ Thorn at Xmas, and the walk over the hills for those small children. How angry their dear mother was!! – but my f[ather] was an athlete, into the Golden Valley and Llanthony Abbey and [sic] Father Ignatius had his Vision, when we were there.



Letton Rectory (rear – c1960)

“Ladylift”,¹⁶ Offa's Dyke on the way to Hereford. Are you interested, Rector? The Floods have brought it all back to me.

We used to have a church crammed with people at Willersley on Sunday aft[ernoon], the Blissets' coachman playing the organ or a vicarage child.

The floods were very bad. A calf was once washed past our gate. My father restored both churches. I wonder is the flood mark still by the vestry door at Letton?¹⁷ And if they were found again, the paintings on the North Wall, which we had to colour wash over. There was a fire in the Hall Pew, and a naughty visitor stood with his back to it when my Dad was preaching and warmed his Tail.

Your late Rector's wife went to Kinnersley to live – was it Mrs Grimes¹⁸ – my kind remembrances if so.

I am over 95 and you will burn this.

My loving remembrances to Letton and the charming mulberry tree in the Stable Field.

Isabella M Davies

[PS] I suppose the man warming himself at the fire would find it difficult to connect ‘Awful Majesty’ with a village church and a quiet scholar.

LETTER 2.

79 South Road, Taunton, Somerset. March 12, 1961

Dear Mr Williams

How are you getting on! and are you still going to stick it for another winter as well as the poor souls who have to.

You know in the summer it was a very nice place and my father must have laboured hard to keep us a tennis lawn – with only the cow man and the stable man – and that huge back garden.

He kept that very tidy and when he went the church authorities charged him [the] best part of a hundred pounds for repair of wall which [he] had always seen to. I was talking to a (later) parson's daughter [illegible] and we agreed that a country parson is a very poor man.

I suppose humanity is going to be better now.

How old are your boys? Three of them I think you said. Have they [illegible] the animals who dashed to the Rectory drive.¹⁹ My dear F[ather] made that drive. I just remember that.

The drawing room was a cold room to sit in and do your practising on the piano, with that glass door. We'd a job to store the apples!! They smelt so when you put them in the roof. We did that. There were such crowds of rooms. I think no proper bathroom then. Well we children had all enjoyed them but I doubt if their parents had.

I am ill in bed now and have not been well all the winter. I have only one splendid but overworked help but if I get better perhaps you'd like to drive and see me if [illegible] help for a few days.

Yours sincerely

Isabella M Davies

The third letter is more difficult to read. Mrs Davies thanked my father for writing, and for sending her a photograph of the house. She mentioned that both her brothers had gone to Hereford Cathedral School; my father must have told her that my brother and I were there at that time. She pressed him to send us to stay with her for a week; she would pay the fare. But in the next sentence she said that she was nearly ninety-seven, and had only one lady help, *so it would mean they would help themselves a lot ... my help has never fed boys so they would have to ask and help her and they always manage!*

It is easy to see why my father must have declined, for of course we never went. Since I knew nothing of Kilvert and his circle then, it is difficult to see what we would have had in common, apart from having lived as children in the same house, eighty years apart. But what a missed opportunity! How sobering to think that I nearly met someone who was born in 1864 and knew Kilvert's predecessor at Bredwardine.

¹ The rectory and Letton Court were ascribed to Bodley in an article in the *Hereford Times*, 6 September 1927, which describes the disastrous fire that destroyed the court. I am grateful to Don and Derys Maddox of Letton for information on people and places mentioned in the letters.

² *Diary*, III. 430 (11 November 1878).

³ 'Whitney' in the *Diary*, but this is clearly a mistake of transcription by Plomer.

⁴ John Freeman Blisset, JP, DL, of Letton Court.

⁵ *Diary*, III. 437 (12 December 1878).

⁶ The plaster on the north wall has since been removed.

⁷ John Houseman was Kilvert's predecessor as vicar of Bredwardine. He died suddenly of apoplexy on 8 September 1877. Kilvert mentioned this in his diary on 6 September 1878 (III. 416-17). His death was attributed to his habit of taking cold baths.

⁸ Henry Wright Phillott, rector of Staunton 1850-87.

⁹ Dr Peter Broome Giles attended Kilvert in his final illness, and walked in front of his coffin at his funeral (*Diary*, III. 11-12).

¹⁰ Sir George Cornwall owned the Moccas estate, and was also rector of the parish.

¹¹ James Andrews of Winforton Court Farm.

¹² Walter Stewart Broadwood of Cabalva, Clyro.

¹³ Nearly two miles from Letton.

¹⁴ Henry Dew, rector of Whitney from 1843 to his death in 1901.

¹⁵ Or Glastonbury? Father Ignatius had a Glastonbury thorn.

¹⁶ Wooded hill near Norton Canon.

¹⁷ There are now three flood marks there: the lowest recording the flood of 4 December 1960; then an incised line, perhaps for that of 10-11 November 1878, experienced by Kilvert and Mrs Davies; and highest of all, a brass plate recording 'Flood at Letton 10th February 1795'.

¹⁸ Rev H O Grimes was rector 1935-52.

¹⁹ In the 1960 floods bullocks from the surrounding fields climbed onto the Rectory drive to get out of the water.

HAVE YOU BEEN HERE?

By Edmund Heaton (Aberystwyth)

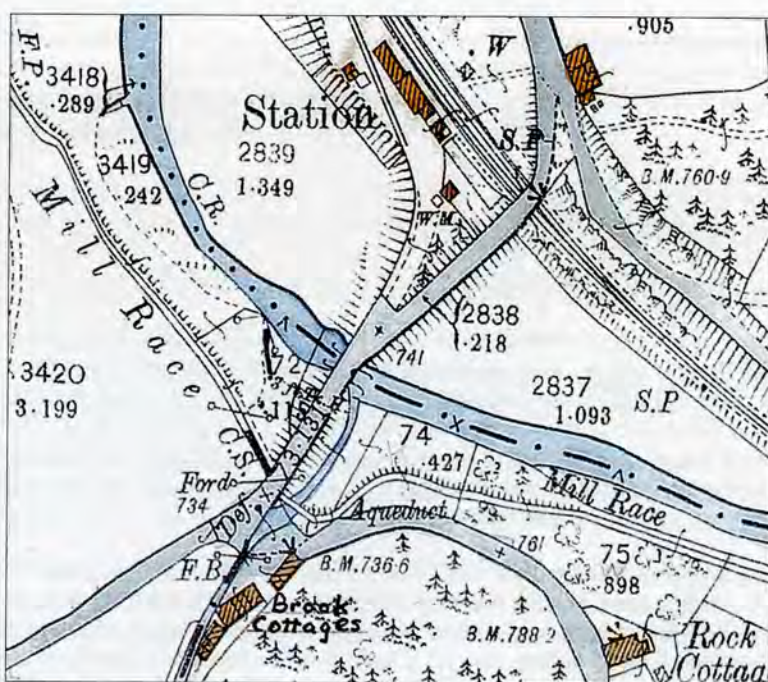
The second in an occasional series

TYLWCH, ON THE MONTGOMERYSHIRE-RADNORSHIRE BORDER

On Saturday 6 May 1876 Francis Kilvert decided to breakfast early and catch the 9 o'clock train to Tylwch in order to see the northernmost part of St Harmon parish. The mid-Wales railway line, on which he travelled, ran from Moat Lane to Three Cocks Junction and was closed and taken up in 1963. Tylwch can now be reached along the B4518 between Llanidloes and Rhayader.

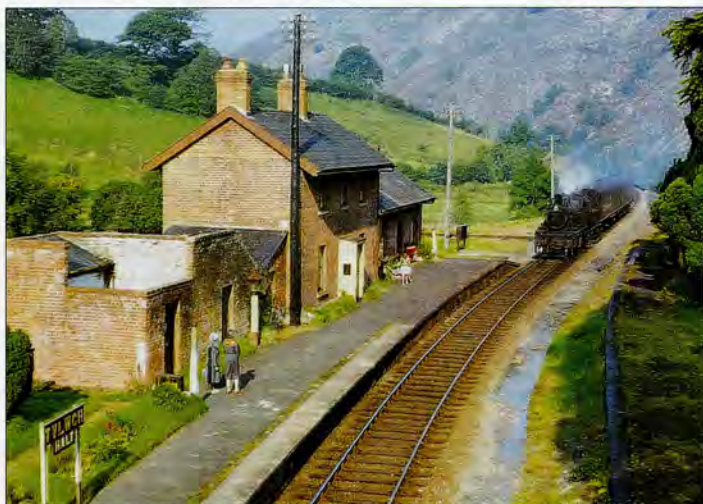
Kilvert passed through *Pantydwr*, the highest point on the line, also on the B4518, and alighted at Tylwch station, serving an attractive small hamlet and the countryside around. His impression was that he found himself *among the mountains, at the mouth of a gorge and actually in North Wales*. When the line was closed the station was sold off and is now a private house. The steeply-sided valley was the subject of proposals for a 200ft deep reservoir in 1965 and this threat was not lifted until about 1972.

Kilvert recounts how he had a pleasant talk with the one-armed stationmaster but he could tell him nothing of a former pupil, Mary Evans of Cwmbythog, whom RFK believed was in service in



Tylwch Station and environs as on 1903 O.S. map.

the neighbourhood. The mountain nearby upon which the stationmaster said a peace treaty had been signed between the Welsh and English in the thirteenth century is known as Oldchapel Hill after a former grange chapel, Capel Banhadlog, on its northern slope. There are signs of former lead-mine workings in many places hereabouts.



Tylwch Station buildings in 1962, probably similar to 1876.
(Photograph by John Dewing)



Brook Cottages photographed in 1964.

Kilvert names the river which *rushes through the gorge on its way to the Severn* as the Clwrdag but to my knowledge it has always been known as the Afon Dulas, and the 1903 OS sheet confirms this. The stream he describes as being carried in a *curiously picturesque manner over and across the course of another stream in a rough wooden trough which conveyed the water to a mill lower down the valley* was actually a leat starting a few hundred yards higher up the Dulas and which, after passing over the trough went through a pipe under the road at a point where a ford has since been replaced by a bridge. The stream over which it passes forms the county boundary and drains the expansive valley of Caegarw up which a narrow unclassified road goes to Llangurig about four miles away, an interesting drive or walk.

This small stream, over which Kilvert leapt, passes in front of what was a row of three cottages, known as Brook Cottages, on the Radnorshire side, and it was probably on the door of one of these that Kilvert knocked *and a tidy woman with a plaid shawl pinned over her breast came to the door to speak to him*. These three cottages have now been converted into one house but the photograph taken in 1964 probably shows them very much as they appeared in 1876.

Following his visit to Tylwch, Kilvert set out to walk to Llanidloes, about six miles along the route of the present B4518, to catch the train back home. He records his meeting with a shepherd, his dog and flock, and the chimneys of the lead mines which he passed, probably Brynpostig, now a county council landfill site. He appreciates *how beautiful is the descent into Llanidloes on a bright glorious day*. He arrived in the town with just a quarter of an hour to spare before the train back home and he returned to Llysdyman where Mr Venables greeted him as *an adventurous young man!*

THE SPIRIT OF THE DREAM – REFLECTIONS

By Margaret Collins, (London SE)

The recent *Journal* articles on the Kilvert-Venables relationship (see issues 10-15) were fascinating and thought-provoking. I am sure they sent many of us delving into the *Diary* to read again the relevant text. I was particularly interested in looking at those entries just prior to Kilvert's 'Venables dream' of 14 October 1872 to see if it was possible to identify any significant factors or events which could help us to set this curious and terrifying dream in context.

There is not much about dreams in the *Diary* and although Kilvert tells us in the Venables dream entry *I have awaked from many evil dreams and horrors and found them unreal* it would seem that these episodes went unrecorded as we have only a few brief accounts of unpleasant dreams. There is a dream about the two one-eyed greyhounds who *knocked their heads against a stone wall* (20 April, 1870); the *horrible dream that I was married to Mrs Danzey...I woke up in a cold sweat* (16 November, 1870) and *I dreamt last night that I saw my own grave...* (19 July, 1871). There is the *terrible dream* of the death of Cissy Bryant (29 November 1873) and the *slaughter of a great whale caught in Weymouth Bay...the battle raged out of sight...but the bay was crimson with blood* (24 January, 1875).

On Saturday, Michaelmas Eve 1872, which fell between 27 September and 4 October, there is a very brief, cryptic entry '*The Dream of Grace Darling*'. In contrast just over a week later, we have the *strange and horrible dream* in which Kilvert murders Mr Venables which is recorded at length in graphic detail. Nothing is recorded about the dream of the lighthouse-keeper's daughter, Grace Darling, and yet it appears to be accorded significance and particular emphasis by use of the definite article i.e. *The Dream of Grace Darling* not simply, say, 'Dreamt about Grace Darling'. There is a suggestion therefore that it may have been a recurring dream. So here, unusually, we have two dreams recorded within a fortnight.

The story of Grace Darling is well known. Grace bravely rowed with her father through stormy seas to rescue nine survivors from the shipwreck of the *Forfarshire* stranded on Harkers Rock in the Farne Islands, Northumberland. Grace, a petite 22-year-old, was hailed as a national heroine when the story appeared in the newspapers and was accorded what we would now call 'celebrity status'.

Initially I thought perhaps that Kilvert, having read the newspaper accounts and seen paintings of Grace, had formed one of those fantasy romantic attachments to which he was prone. It came as a surprise therefore to learn that the rescue was in 1838 and Grace herself died in 1842 when Kilvert was only two years old!

Puzzled, I read the entries which precede the dream. I believe these may shed light on the reference to Grace Darling. On Tuesday, 10 September Kilvert gives a colourful and lengthy account beginning *To-day I went with my Mother on a voyage in a steam boat from Weston to Ilfracombe, 54 miles down the Channel*. The sea became very rough and nearly everyone on board except Kilvert and his mother was *desperately, dreadfully, violently sick...The boat began to pitch and toss and to ship water copiously*. The trip took two hours longer than expected because of the turbulence. The return trip was a long weary voyage back again, another five hours and it seemed as if we would never get home.

We can never be certain why Kilvert dreamt of Grace Darling but, given that dreams often relate to the experiences and thoughts of our waking hours, it could have been triggered by that dramatic sea trip to Ilfracombe just over a fortnight earlier. There were young women among those who came aboard in their best dresses and ribbons, laughing, talking, joking but later the poor wretched girls were too utterly miserable to care about anything or even lift up their heads and sat with their feet and ankles in the water and their drenched limp finery dragging in the water. Some had lost all care for appearances in their misery and dropped upon the bench with their clothes pulled above their knees. Later when landing, Kilvert observes the ladies being lifted in a scrambling way down off the deck into the boats by sailors, putting their arms round the sailors' necks. This manner of landing did not suit my mother...

We know from entries throughout the *Diary* that Kilvert was touchingly susceptible to a pretty face and eyes and he had ample opportunity to observe these young ladies during this long and tempestuous voyage. Could it be that the name *Grace Darling* was a code name for one of the young women passengers to whom Kilvert was particularly drawn? Given the circumstances of this sea trip the name would be suitably apt and romantic. We know that he was wont to attach similarly picturesque names to young women that he admired: - *Gipsy Lizzie, Irish Mary, Kathleen Mavourneen, Hebe, Venus Anadyomene, Helen of Troy*. When Daisy Thomas is carried in the rain over the puddles by her brother, Kilvert is reminded *...irresistibly of Huldbrand carrying Undine through the flood*. And then there are the 'Flower' references: - *the Flower (Florence Hill), the Flower of the Border, the Flower of Aberllynwy, the sweet Flower of Glamorgan and the Dingle Flower of fair Llandovery*. I accept that I am reading between the lines when I suggest that *Grace Darling* was yet another such name, but the possibility does chime in with the suggestion of emphasis and significance which I mentioned earlier. Perhaps the original manuscript of the *Diary* could have told us more.

Continuing with the notion of dreams being related, however bizarrely, to identifiable life events – something we recognise from our own experience – I looked at the entries preceding the lurid and lengthy Venables dream. This too proved interesting. (For brevity, I'm assuming that readers are familiar with the details of this dream.)

On *Friday, 4 October* Kilvert reluctantly accompanies his father on a pastoral visit to the Kingsdown private Asylums to visit Jerry Knight whose sister, Mrs Banks, is concerned about him. The encounter with Jerry Knight is eerie and dramatic:

Presently the door opened, and a person in the passage without dressed in an Oriental style with loose robes of scarlet and yellow appeared and stood aside in the background and there marched in slowly with a measured mechanical step an automaton figure, the shadow of Jerry Knight...There follows a conversation where poor Jerry says: My inside's 'tirely gone out of me and when Kilvert takes his arm to help him sit down it was nothing but a bone. Miss Elliot told us ...the great difficulty was to get him to eat anything that is offered to him. He fancies they want to poison him... (my emphasis).

The next day Kilvert reports to a grateful Mrs Banks on his visit to her brother. Mrs Banks details Jerry's behaviour *before he was taken away* which made the household very nervous and uncomfortable. *He would rise in the night and wander about the house like a restless spirit and sit on the men's and girls' beds like a white spectre...* (again my emphasis). In the Venables dream the Holy Ghost is described as a spectral being, a physical presence capable of being knocked down the stairs by the fleeing Mr Venables. We also learn that Jerry had insisted that Mrs Banks should stand with him while he shaved to guard him against himself. *He knew he had a strong tendency and temptation to commit suicide*.

Jerry Knight briefly comes out of his heavy downcast oppressed state to recognise Mr Frank...*but he instantly reverted to himself*. Reverting to normal demeanour is a feature of the Venables dream *Mrs Venables became her old natural self again*.

The organ loft at Hardenhuish church is the setting for part of the dream and on 8 October, six days before the dream, Kilvert had driven his mother to Chippenham on the Folly road: - *a host of dear memories swept across me as we drove up the old familiar road...we came in sight of the dear old Rectory, the white house on the hill amongst the elms where we were all born*.

There is a strong possibility that the visit to the Kingsdown Asylums and the encounter with Jerry Knight was an unnerving experience for Kilvert. Furthermore, we do not know what else Kilvert saw or heard during the visit which may have lingered in his mind. It is therefore interesting to speculate whether some aspects of this episode could have informed and found echoes in the Venables dream a week or so later.

DISCOVERING KILVERT

By Val and Colin Dixon (Llandrindod Wells)

Way back in January 1976 I was suddenly smitten by appendicitis and spent a week in Hereford Hospital. One day I received a little parcel from my headmistress sister-in-law, with a letter which said 'I am sure you will enjoy this Val, it's all about your area of Wales'. I looked at the title of the paperback enclosed, *Kilvert's Diary*, without too much enthusiasm. However, having a lot of time on my hands I started to read. Very soon I was gripped by the details of the lives of the local people, the descriptions of their illnesses and poverty and the contrast between the rich and the poor. In fact the whole social history of the area contained therein, not to mention the wonderful written pictures of the beautiful countryside on our doorstep. I think I finished the book long before it was time to come home.

Once home I then tried to persuade Colin to read the book. He was not very keen, but I kept on at him and eventually he picked it up. The next thing I knew he went down to the local library to get the full three volumes. They would only let him have one volume at a time as apparently their previous three-volume copy had been purloined and taken back to America by another reader who obviously found Kilvert compelling reading! Once Colin had read the whole *Diary* he was converted. We went round looking at all the local places mentioned by Kilvert and attempting some of the walks, including those virtually overgrown! At that time I worked with someone who lived in Llowes and knew all about Kilvert and had heard of the Kilvert Society. He managed to find the name and address of the secretary, (our old friend Edward West) and I wrote to Edward to ask if I could make Colin a member of the Society for part of his birthday present. I also asked if he could let me know where I could purchase the three-volume *Diary* (at that time more readily available). Edward wrote back with details and in October 1981 Colin had his *Diaries* and a letter from Edward to tell him that 'he had been colluding with his wife' and that he was now a paid-up member of the Kilvert Society. He welcomed us both and hoped to see us at forthcoming events. We received little greetings on all our subsequent Newsletters which made us feel very much a part of the Society.

I have to admit we were rather slow to join in some of the events, but we did travel rather extensively on our own at that time following in Kilvert's tracks. We did over a thousand miles on a week's holiday in Cornwall, with Colin even climbing on the Logan Stone and frightening the life out of me by trying to rock it! We also had a week on the Isle of Wight, staying in Newstead, the house once owned by Mrs Cowper-Coles, and trying to visit Yaverland, which unfortunately we could only see from a distance. Colin by this time was very familiar with the *Diary* and we started to attend meetings and events. It was not long before Colin was asked to join the committee and later, when Edward began to lose his hearing, I too was enlisted to take minutes, etc. Since then the Kilvert Society has become very much a part of our lives.

The editor welcomes contributions for this series.

VICTORIAN FAYRE AT BREDWARDINE

By Eric Loe (Bredwardine)



In St Andrew's – tea is served.

On the 4 and 5 June Bredwardine Church staged a Victorian Fayre providing an opportunity to dress for the occasion and step back in time.

We are, of course, famous for our very real links with Francis Kilvert, who was vicar here for the last few years of his life and are pleased that people visited the Church and took part in conducted tours which included visiting his grave and that of a well-known eighteenth-century local benefactor, George Jarvis.

The villages of Bredwardine and Brobury have never done anything as big as this event, which follows their involvement with the Church Tourism Project in the Diocese of Hereford. The Festival dates were chosen deliberately to coincide with the Hay-on-Wye Literary Festival just up the road. The villages were pleased when Festival-goers stopped off to enjoy all the fun of the Fayre as well as visiting the resting place of a literary hero, and in doing so helped to raise over £2,500 towards the village hall and church.

The weekend's attractions included tours of the Victorian gardens at Brobury House with a shuttle service between the House and the Red Lion pub in a pony and trap, falconry displays and a chance for the strong-armed to try their strength on the hammer and bell. A 'Victorian Promenade' ran from the church, with its displays of life and times in a Victorian village, to the pub. Along the way promenaders passed stalls with cards, plants, cakes and sweetmeats, a coconut shy, Punch and Judy show, a fire-eater and juggler, a Victorian organ-grinder, and displays of fly-fishing.

On the Sunday a Victorian lunch was served in the conservatory at Brobury House, and the weekend concluded with a service led by a suitably attired Rector and choir and many of the congregation also in Victorian costume.

The villagers now hope to make this an annual event.

AGM TAKES THE BISCUIT

By David Howell (St Alban's)

*Stands the Ascari buffet no longer there?
Shall we ne'er again taste its sumptuous fare?*

It would seem sadly, that at future AGMs we shall not again be called upon to exercise our skill in the balancing act involving cup, saucer, sandwiches and delicious cakes.

Gone will be the 'onerous' task of deciding which tempting delicacy appeals most. We shall not engage Bishop Atlay's stern gaze so intently as we indulge in the easier task of consuming tea and biscuits.

Surely the Bishop's Palace is worthy of more sumptuous fare, especially as the AGM weekend is possibly the pinnacle of Kilvert annual functions.

Over the years, Kilvert events have been blessed with refreshments of quality and past stalwarts of the Society would be particularly saddened by the loss of the wonderful Ascari buffet which has become an integral part of the AGM.

Kilvert when on expeditions makes numerous references to the succulent contents of his luncheon basket, he would find little romance in tea and biscuits! Members who have considerable distances to travel when attending the AGM surely deserve more tempting fare.

But is all lost to those who would dearly like the traditional buffet to continue?

The voting for it not to do so was by no means unanimous; many members were obviously undecided and possibly would have liked more time to consider the true implications.

Could not our coffers be stretched just a little to maintain the Society's reputation for refreshment excellence? Can we not save

I hope that David and other members who complained about the disappearance of the Ascari buffet will draw comfort from the Secretary's announcement on page one. The committee very much hopes that it has found a replacement which will satisfy members' palates and pockets. (ed.)

NEW BOOKS BY MEMBERS

Ronald Watts, now of Gilwern near Abergavenny, has recently had published (by Sessions of York Ebor Press) his book: *Eyes on Africa: A fifty-year commentary*.

Given the attention currently focused on that Continent at the G8 Summit and elsewhere, this most topical book documents the changes that Ronald and his wife, Dr Theresa Watts, have observed during their long working life in Africa. The book deals with a wide range of topics: religion, Aids, famine and trade etc and, it is hoped, will provide a useful background for those who want to make a positive contribution to the development of the Continent.

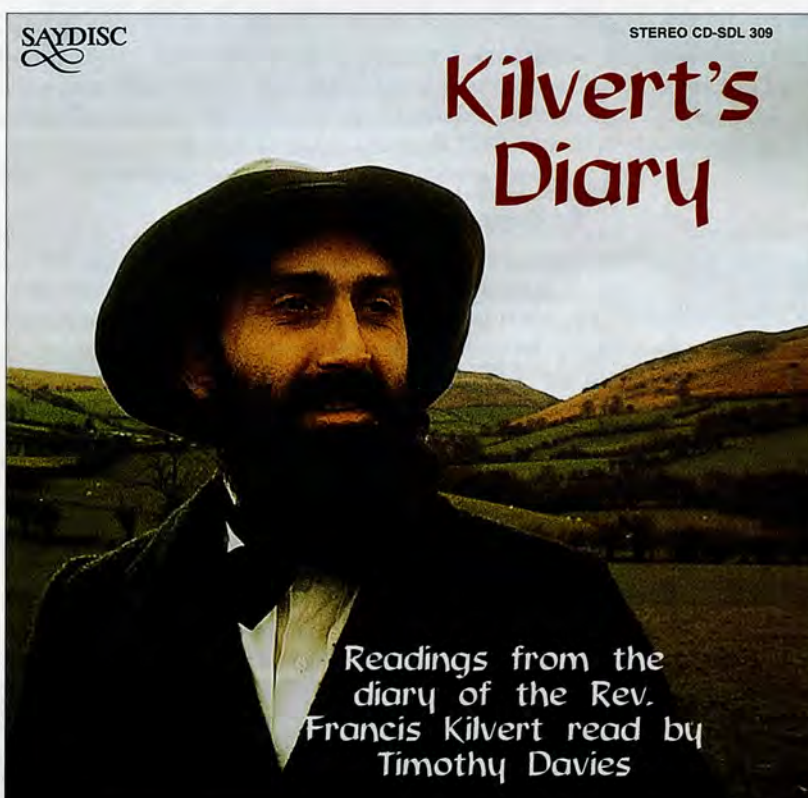
Members will recall that Ronald spoke at the AGM in 2000 on William Plomer's early life in Africa.

Pamela Cranston writes with news of the publication, in July, of her first collection of poetry: *Coming to Treeline: Adirondack Poems*.

Although Pamela lives in Oakland CA she returns regularly to the Adirondacks and the poems celebrate the High Peaks Region of the range in upstate New York – its mountains, lakes, streams and the people who have been part of Pamela's life for over fifty years. The book is published by St Hubert's Press.

Editor

NEW CD
TIMOTHY DAVIES READS FROM *THE DIARY*



Saydisc records of Badminton, Glos. have just issued a CD version of their 1980 LP and cassette recording of readings from the *Diary*. The latter have not been available for many years so this is a most welcome replacement.

The extracts are read by Timothy Davies who played Kilvert in the BBC TV series of the Seventies.

This is an excellent selection of 41 *Diary* extracts, some quite short (*Why do I keep this voluminous journal?*; *Wandering the ancient paths and stiles*) but other longer extracts include *Maria Kilvert's funeral*; *The visit to the Solitary*; *Irish Mary*; *The Daisy Thomas affair* and *The expedition to Llanthony*. The selection begins with *The christening at Bettws* and ends with *The last illness*. Brief and appropriate musical accompaniments and interludes are a charming addition. The total duration is 80 minutes.

The CD will be available from record shops but the producers recommend purchase by mail order as the cheapest and most convenient; Mastercard, Visa and cheque payments are accepted.

In the UK the mail order distributor charges £11.50 post free (postage charges only apply outside UK) and is as follows:
Griffin & Co Ltd, Church House, St Mary's Gate, 96 Church Street, Lancaster LA1 1TD.
Tel: 01524 044 399 Fax: 01524 844 335 Email: sales@griffinrecords.co.uk

In the USA the mail order distributor (cost not known) is:
Qualiton Imports Ltd, 24-02 40th Avenue, Long Island City, NY 11101.
Tel: 718 937 8515 Fax: 718 729 3239 www.qualiton.com

FROM RECENT CORRESPONDENCE

- i) **I was intrigued by the reference to 'Bob Shop' in Chris Dunabin's tribute to his father (p.13 *Journal* No. 17) and therefore asked Chris to explain (ed.).**

I have checked out 'Bob Shop' on the Internet. You will see from the enclosed timetable that the name is still used by the bus operators. It refers to the crossroads at grid ref. SO324350 where the road from Newton to Urishay crosses that from Vowchurch to Michaelchurch Escley. I do not know the origin of the name – presumably someone called Bob had a shop there once, but if so it was before the 1930s; probably some member of the KS could tell you.

At the time when my father was travelling, I think the only daily bus service in the area ran from Longtown via Michaelchurch Escley, Bob Shop, Vowchurch and Kingstone to Hereford, rather than via Ewyas Harold as now – though I recall that for some of the time he had to cycle into Vowchurch, and therefore back up the Slough – the long hill on the Vowchurch to Michaelchurch Escley road – in the evenings.

- ii) **Stephen Green (Ryde) writes:**

Pace page 7 of *Journal* No. 17, the Diocese of Bristol was founded in 1542 – not 100 years later.

- iii) **Our treasurer, John Wilks wrote from Cusop enclosing a cutting from the *Brecon and Radnor Express* of 14 July.**

The news item reveals that the historic former potter's workshop in Clyro, alleged in the article to be the place where Kilvert stabled his horses, has been saved from demolition.

No other information is given but the article goes on to give a short biography of Kilvert, a brief appreciation of the *Diary* and has a concluding paragraph on the Society. Our thanks to the *Brecon and Radnor Express*.

ARCHIVES NETWORK WALES

Archives Network Wales is a new free web resource allowing users to search for people, places and subjects in summaries of all the archives held by the member bodies of Archives and Records Council Wales, which include local authority archive services, universities, and the National Library. The project, supported by the Heritage Lottery Fund, creates short summaries of archives, based on existing catalogues. The website is at <http://www.archivesnetworkwales.info/>

One of the key benefits of the resource is the ease with which related material can be located.

The National Library of Wales' manuscripts are listed on the NLW website's CAIRS:Web catalogue
NLW MS 21666A Diary, April-June 1870, of Rev. R.F. Kilvert
NLW MS 22090A Diary, June-July 1870, of Rev. R.F. Kilvert
NLW MS 22091C Letters from Mrs Essex Hope (his niece)
NLW MS 22275D Letters of Mrs Essex Hope and Frederick Grice
NLW MS 22275D Correspondence, Charles E. Harvey (owner of one of the diaries) to NLW, 1955-1973

Additional sources, listed in ANW and the NLW ISYS.Web system:

Papers of Kilvert Society member, author Maxwell Fraser
Papers of Frederick Grice, including notes relating to Grice's research into Kilvert
Church in Wales, Diocese of St David's, Episcopal Registers, appointing Kilvert to benefices
Llysdyman papers, journals of the Rev. R. Lister Venables, vicar of Clyro

The ANW project does not include any new cataloguing, but by making existing information easier to search and collate, we hope it will be a useful research tool in the future.

Martin Locock, Project Manager, Archives Network Wales

Martin.locock@llgc.org.uk

01970 632800 x 885 or 01970 632546

www.archivesnetworkwales.info

National Library of Wales,

Aberystwyth, Ceredigion SY23 3BU

ACKNOWLEDGEMENT

The Kilvert Society very gratefully acknowledges a generous bequest from the estate of its late President, David Lockwood.

OBITUARY

It is with great regret that we record the death of **Mrs Mary Isabel Simpson**, of Wirral, Cheshire who died in May and who had been a member since 1986. We offer our sincere condolences to her family and friends.

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.

Kilvert: The Homeless Heart by John Toman

Mrs Georgina Doyle has a copy of John Toman's book which she is willing to pass on for the cost of postage only.

Please contact her direct:

30 Home Farm, Iwerne Minster, Blandford Forum, Dorset DT11 8LB

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 March 2006 edition of the *Journal* should reach the editor **not later than 14 January 2006**.

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

Back cover: St Mary's, Newchurch.
The little spire and blue roof of the Church came in sight
(Diary, 27 April 1876). Photo by the editor.

Printed by:
Warwick Printing Company Limited
Caswell Road, Leamington Spa CV31 1QD.
Tel: (01926) 883355 Fax: (01926) 883575

