THE JOURNAL

OF THE KILVERT SOCIETY

Number 6 September 2001

THE KILVERT SOCIETY

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

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THE JOURNAL OF THE KILVERT SOCIETY No. 6. SEPTEMBER 2001

From the Editor:

Thwarted – for the moment – by the Society's treasurer from achieving an editorial ambition by introducing a full-colour illustrated *Journal* printed on glossy paper, I have had to settle for something more modest. Behold therefore the contents of the September *Journal* cosily enfolded in a colour of seasonal hue. I hope you will think it a small improvement.

At the conclusion of my editorial in the June edition I asked members for their views on the future structure of the AGM weekends. Apathy and indifference reign! I received not one single opinion. I hope, therefore, for a better response to the committee's next initiative: a winter meeting over lunch. The proposals are outlined below by Barry Smith.

By the time you read this I shall be 'over the hills and far away', in France, hence Pam and I will not be able to join you for the Elan Valley walk and the Sunday service at Clyro; we shall be very sorry indeed to miss that weekend. But, we shall be with you in spirit and look forward to seeing a large number of you early next year … at The Lunch, perhaps?!

MEMBERSHIP CHANGES

(From the Membership Secretary)

In the Society's March *Journal* this year, important proposals to be presented to the April AGM were outlined. In the June edition it was reported that all these proposals had been carried. However, as these have significant implications for membership, it was felt that they should be spelled out again here.

Resulting from the adoption of a new constitution for the Society:

- Ordinary life membership (as opposed to honorary life membership) is discontinued. The status of existing ordinary life members will remain unchanged and is protected.
- From the start of the Society's new membership year on 1 January, 2002, a new category of joint membership will be introduced, at a joint cost of £9 per year. This category will specifically cater for two members, living at one address, who wish to receive between them just one copy of the Society's free publications – notably the *Journal*. (This should remove much of the existing confusion about whether 'partners' are expected to pay a single subscription or twice the single subscription).
- The single membership subscription of £6, payable on 1 January, will remain unchanged for the time being.

As an experimental innovation, the Committee has decided that around a month before annual subscriptions are due, those renewing annually will be sent a renewal form to complete with their cheque. This, it is hoped, will obviate the need for members to write personal letters of renewal. It will also serve as a reminder to members who are uncertain as to the amount and date involved in the renewal of membership.

Barry Smith

FORTHCOMING EVENTS

September Weekend

Saturday 22 September

Elan Valley walk

Drive to the town of Rhayader in mid-Powys where Kilvert took lodgings when he was vicar at St Harmon. Take the road clearly marked to the Elan Valley (B4518) and, after approximately 3 miles, you will see a sign pointing to Elan Village and the Visitor Centre (ignore the early turn-off to Aberystwyth). The Centre is immediately below the first dam (Caban Coch) OS Ref. 925 646. Members may wish to take advantage of the toilet facilities at the Centre before driving to the quarry car park at the top of the dam for a picnic lunch. Meet there at 12.30 p.m. The walk starts from this point and will be approximately 3 miles long, (1½ miles out, 1½ miles back). It is along the old railway track, now a bridle way, (level gravel surface) and runs alongside the reservoir to the next dam and the Pen y Garreg reservoir.

After the walk those members who wish to see the other two dams and reservoirs on this road can drive around the Valley (about 15 miles of beautiful scenery) and return to the Visitor Centre for refreshments. Look out for red kites and the wind farm on the way.

The Centre has a restaurant, toilets, and gift shop. It provides the history of the dams with a short film, information boards, statistics, etc. In 1876 when Kilvert was at St. Harmon (7 miles away) Birmingham Corporation had already shown an interest in the area and rainfall statistics had been taken. Shelley lived in the area in 1812 at Cwm Elan, the house being demolished before it was submerged when the valley was flooded.

Should foot and mouth disease invade the area at any time between now and September the Centre may close down again (having only recently re-opened!). Parking and walking in the area would be restricted. In this event the walk would have to be cancelled. If you have any doubts at the time please contact Colin Dixon on [01597] 822062.

Sunday 23 September

Evensong at Clyro Church, 3 p.m.

The preacher will be the Revd Canon William Price (formerly chairman of the Society). Tea will be provided afterwards in the village hall.

A WINTER EVENT FOR MEMBERS?

By Barry Smith (Abergavenny)

Some members, especially those enjoying the comradeship which the Society affords, have regretted the considerable gap which occurs in the Society's activities between September one year and April the next. This lack is compounded by the fact that the Society's *Journal* does not appear at all in the winter months.

In the Society's *Journal* for June, 2000, it was reported that the Committee had been considering the desirability and feasibility of a winter event as a new departure for the Society. As a kind of 'dummy run' the Committee decided upon a limited winter event, confined to Committee members and partners for the time being, to check out the worth of a winter event. As a result, a very successful event was held at the Baskerville Arms in Clyro in February last year. (See *Wintering at Kilvert's Swan*, *Journal,* June 2000).

In February this year, another similar winter event was held, this time in the Radnorshire Arms Hotel, Presteigne. This also was a happy and successful occasion, as reported by Ann Dean in her article *Out To Lunch* in this year's June *Journal.*

The question now arises as to whether the Committee should plan a winter event open to all Society members and has borne various considerations in mind:

- Most members are extremely busy over the Festive Season and the New Year period and would not want an event around those times.
- Given the vagaries of the British winter weather, members would doubtless want an event which would not entail an early start from home or a late return.
- For those not fond of winter motoring or without a car, a location on the 'line of rail' would be an attraction.
- It is no longer the case that most members live around the Hereford area.

With such considerations in mind, the Committee is contemplating organizing a winter event, such as a lunch with speaker, to be held in late January or early February, and open to all members. The Committee has no fixed views as to possible location but a centre such as Bath might prove attractive to members in Wiltshire and the south-west as well as having strong Kilvert connections.

Clearly the Committee would not wish to go ahead with planning such an event for 2002, unless there were expressions of desire for this on the part of an adequate number of members. Therefore, any member who supports the idea of a winter event (without commitment at this stage) is asked to inform the editor of the *Journal* by 23 October. Additionally, suggestions as to venue, choice of speaker, day of the week, etc. would be most welcome.

The Committee will consider the response at its next meeting on 30 October and inform members later, if an event is to be held.

THE JUNE WEEKEND

By Ann Dean (Hereford)

On a glorious Saturday in June, the members of the Kilvert Society set out on a walk from Clyro to Hay-on-Wye in the footsteps of Francis Kilvert. Because of foot and mouth restrictions, the walk was done alongside the road from Clyro to Hay rather than going, as Kilvert often did, across the meadows.

Francis Kilvert frequently visited Hay-on-Wye, (usually on foot), to visit his friend, the vicar of Hay, the Revd R.L. Bevan. He often dined with the vicar and his family at their home, Hay Castle and describes the singing of hymns and songs around the organ in the hall of the castle.

At strategic points during the walk, leader, Michael Sharp, read a section from the *Diary* relating to the particular place where we stood. Interested shoppers and walkers watched and tarried to listen as Michael read aloud to the strollers. Much of the scenery that Kilvert describes 130 years ago in unchanged and some of the buildings in Hay, the castle, Mr Horden's shop in Castle Street, the alms houses and others, are still there.

The secretary Michael Sharp and Sylvia Townsend lead the group on the return from Hay

Outside the alms houses in Hay Michael reads the appropriate passage from the *Diary*.

After the walk, we had a wonderful tea at the Baskerville Arms, Clyro, which, in Kilvert's day was still known as the Swan and a sore trial to him as fights often broke out between drunken men. Living in his lodgings, now Ashbrook House and situated directly opposite the pub, he was frequently disturbed by the unruly behaviour of its patrons late at night.

Traditionally, when getting together on the Sunday, the Society joins one of the local churches for Evensong, usually a church having had some connection with Kilvert. This time we joined the congregation of St Mary Magdalene, Eardisley. The service was followed by tea at the New Strand tea shop on the edge of the village.

Tea at The Strand, Eardisley on Sunday –
A typical Herefordshire scene across the road.

Eardisley is mentioned only a few times in the *Diary,* but Kilvert did visit the church on several occasions, once arriving late for service!! The then vicar of Eardisley, the Revd C.S. Palmer, once suggested to Kilvert, for his health's sake, that he take a post in Cannes, but in the event he refused.

After tea, a vote of thanks was given by chairman, Mr Ronald Watts, to the Revd Dr Humphrey Fisher, NSM Newchurch, who preached, and the Revd Jen Pollock, vicar of Eardisley as well as to Michael Sharp, secretary and organiser of the weekend's activities.

FROM RECENT CORRESPONDENCE TO THE EDITOR

i) **Mrs Sonia Rolt writes from Stanley Pontlarge near Winchcombe to take up the challenge, issued by Barry Smith at the conclusion of his review of Meic Stephens' new book *The Literary Pilgrims in Wales* (see p. 15 of the June *Journal*).**

Dr Stephens, writing of Hay, says that Kilvert is the only writer of note connected with it.

I might hope that another than myself would pick up the connection with my late husband LTC (Tom) Rolt and his life at Cusop, if a period short in time but long in influence can count.

The Rolt family came from Chester to Radnor View in Cusop when Tom was four and left when he was ten and had just started at Cheltenham College.

So Tom had a six-year period at a most affecting time in his development. From that time on, the whole area remained heart country for him. Our annual holidays – short enough as he worked so hard – were spent at Llanthony Abbey. Here friends were made, some of them later members of the Society.

LTC Rolt was a FRSL, author of some twenty or more main books* many of which are still in print. Besides his Victorian engineer biographies and others, he was regarded as a bit of a pioneer as he was behind, or originator, of many movements now accepted: the canal movement, that of amateurs saving and running railways, appreciation of much that has come to be known as Industrial Archaeology.

I'm surprised he was left out. Perhaps Cusop just doesn't qualify!

* Among these are: the biographies of I.K. Brunel, Telford and the Stephensons, the railway books *Red for Danger* and *Railway Adventure* the topographical works *Worcestershire* (in the *County Books* series) and *Thames from Mouth to Source* and the canal study *Inland Waterways of England.* (-ed.)

ii) **New member Mr Frank Stirrup writes from Bassenthwaite in the Lake District**.

Thank you for the order of books. You will recall there were quite a number on my request, and I am slowly working my way through them – with much interest, too. For some 30 years I have been familiar with the *Diary*, but had no knowledge of further reading. Indeed – as I may have already told you, I had not known of the Kilvert Society until I called in at Clyro Church last September. I rather regret the lost years I might have had as a Society member. Time to make up for it!

iii) **From Basil Butcher, Hereford**:

As a result of Powell's article on 'Archers' in the March *Journal*, I have written to him to tell him I have a couple of books to do with archery and Herefordshire (one an earlier copy of the Bowman's book he mentioned and the other a re-issue of a book on *Archery for Beginners* by one Walrond in 1904.

The interest to Kilvertians is that the lady who re-issued the book in 1935, was Miss Phillips, who was a keen archer in Hereford, living in a fine house in Folly Lane (opposite the house where David Cox, the painter lived for some years). Now she was of the Phillips family of the big house, Abbey Cwm Hir and in the book I found a cutting of a letter from my brother Harold which says 'I remember Mrs Day and her sister Miss Phillips cycling to archery, with bows fitted so that they were mounted on the carrier vertically. Miss Phillips was, I think, the baby in the pram seen by Kilvert at Abbey Cwm Hir (Long Valley Abbey?).

So I had a look in vol. I and there it is on page 113. And, what is more, I have a splendid water colour of 'The Happy Union' sign, which I found painted on a blank page in a guide book for Rhayader and District! (Cannot find it at the moment)

How these things link up!!

iv) **Mrs Marguerite Kilvert writes from Petersfield expressing her appreciation of Lawrence Jackson's article *Leaving Clyro* in the June *Journal*. She writes:**

I do so wish that one day it [the whole of his research into the *Thin Green Leather Book*] will be published as a booklet.

(The Society hope to do this next year – ed)

v) **From Jack Burrell, Bristol:**

I found my friend John Hodkin's article on Yaverland (June edition) most interesting. I went there is 1973 when I walked most of the way from Sandown to Ryde. I think the 'Fulfilment of a Dream' relates to something written by the Revd Leigh Richmond (1772-1827) curate of Brading and Yaverland 1798-1805. I regret I shall not be able to come to Eardisley – is it really 21 years since a service was held there?

I see in the article *Leaving Clyro* the Revd Irvine is mentioned. I tried to trace him through *Crockford's* but could not. There was a person of that name in the Black Country but the (present) incumbent never replied. Maybe his name was misspelled.

vi) **Beryl Jones (East Sheen) writes:**

Have enclosed a photograph of 'Daisy' Thomas's grave. Thanks to reading about it in one of the *Journals*, we walked to Llanigon and quite enjoyed searching for it. I spent some time teasing away the brambles and overgrown grass which made it difficult to find.

'Daisy' Thomas's grave, Llanigon.

vii) **Lyndall Hancock writes from Dunedin, New Zealand:**

Anthea Ingham's account in June of Jeff Marshall's photos and the 'tour' he conducted, made me very envious. When I was a new member of the Kilvert Society I asked Edward West about any books with views of 'Kilvert Country' and he said there was nothing published. It was a forgotten corner of the Welsh/English border. But learning of my interest in maps he sent me some of the relevant Pathfinder series at 2½ inches to the mile, so that when I made it to the Clyro Festival in 1988 I was well prepared, geographically.

I'm sure many members at a distance in the UK or overseas would appreciate seeing Jeff's photos, expanded for preference, and maybe including some of the historical ones that Adrian Harvey showed. One is so much in the dark if a visit isn't possible, and photos would help greatly. One of Capel-y-ffin, for example, so that we can see why Kilvert called it a stout grey owl of a church. Monnington Walk with its width and length. The Black Mountains seen from Clyro. The 'Cathedral' at Glascwm. And many more to help answer the landscape-type questions that crowd to mind as one reads the *Diary*.

So what about it, Jeff and others? Is there any chance of a booklet – largeish – of photos in the future?

It is flattering to think that my photos might be worthy of publication in a professionally-produced book. Even so it is an excellent, if probably very costly, idea and I will ask the committee to look into it. (But see my opening editor's remarks!) Anyway, here's one view to be going on with! (-ed.)

Capel y Ffin – looking ***...short stout and boxy with its little bell turret (the whole building reminded one of an owl)***
(5.iv.1870) Photo by Val Dixon

Thomas Payne of Lexington, USA, wrote recently to the Secretary.

Dear Mr. Sharp:

Greetings from the US. My great-great grandfather was Hopewell Baker Morrell, the owner of Cae Mawr in Clyro during the time of *Kilvert's Diary*. (This is not a very exclusive club: I suspect there are a few hundred descendants of Hopewell Morrell scattered around the globe, in my generation alone.) I am descended from Hopewell's fifth son, Reginald Lister Morrell, whose middle name was given to honour Vicar Richard Lister Venables. Reginald and his sister Winifred, children at the time, are mentioned in the *Diary* as well.

My copy of *Kilvert's Diary* originally belonged to my grandmother, Winifred Christine Campbell Morrell, and includes her occasional scribblings in the margins and some photos of Cae Mawr taken during a trip there in 1949. In addition to being fascinated by Revd Kilvert's writings, I am attempting to learn more about my ancestors' time at Cae Mawr. Toward this end, I have two questions for you:

a) May I purchase a copy of Frederick Grice's *Who's Who in Kilvert's Diary* from the Kilvert Society? I assume Hopewell Morrell must be included in it. Certain booksellers in Hay-on-Wye have searched for this title for me without success.

b) Are you able to suggest other sources of information which would shed additional light on my family's time at Clyro?

I very much appreciate your assistance and guidance. I may be reached via email at tpayne@iglou.com if you prefer.

Michael Sharp, Ron Watts and Colin Dixon have replied to Mr. Payne with what knowledge they have of the Morrells and a copy of *Who's Who* has been sent. If any member can help Mr Payne with his research please contact him by email as above or at 3441 Flintridge Drive, Lexington, Kentucky, USA 40517 (-ed.)

BOOK REVIEWS

Pamela Jackson (Sherborne St John) reviews:

***Kilvert: The Homeless Heart* by John Toman. 404 pp Logaston Press £12.95**

So many books and leaflets have been written about the Revd Francis Kilvert that it is difficult to imagine that there is room for anymore. Yet in *Kilvert – The Homeless Heart* John Toman has produced quite a weighty paperback, which is filled with new facts.

He has spent many years on this erudite and scholarly work on Kilvert's life and Mr Toman's long career as a teacher, lecturer and schools' inspector has helped in understanding the social problems of the times, caused by the lack of education before the introduction of the 1870 Education Act when education for all children became compulsory. The state take-over was not welcomed by the clergy who, up to that time, had controlled the little instruction that was available to the poor and uneducated in church-sponsored schools. This influence was lost with the arrival of state education. Instead of viewing the familiar and homely worlds of Clyro and Langley Burrell, Mr Toman has set his book in the much wider world of politics, world affairs and literature which must have influenced Kilvert, while shadowy figures such as Kilvert's father take on a much more three-dimensional quality. The good family affections, which Kilvert brought with him when he came to Clyro were extended to the Venables and although the Revd Richard Lister Venables appears to have taken advantage of his young and willing curate, there does not seem to have been too much complaint about it in the *Diary*. In many ways, Kilvert seems to have viewed Venables as a surrogate to his much-loved father.

A lot of attention is paid to the social structure of the time. On one hand were the landed gentry with almost feudal rights over those who lived and worked on their land and on the other were the workers, the labourers who in Radnorshire were getting an average wage of eight shillings a week when a subsistence level was twelve shillings. And between these two extremes were those like Francis Kilvert who was descended from the squirearchy on his mother's side but who came mainly from yeoman stock. Now, however he was living on what was probably as little as most of his parishioners earned. With a foot in either camp most readers of the *Diary* find that this makes him a man of the people but Mr Toman does not agree on this point, finding him over conscious of class. The social mores of his time meant that although Kilvert was expected to take part in the gentry's social events he had neither the money nor the inclination to become fully involved. As Mr Toman points out, Francis Kilvert, coming as he did from a family who kept animals as pets, could not condone blood sports and this was the heyday of the hunting fishing and shooting squire. This combined with his poverty barred him from the class to which he felt he rightly belonged.

Mr Toman has done a lot of research into Kilvert's literary interests. His liking for Wordsworth is obvious for so much of their feelings for the countryside and its people coincided. He also loved William Barnes whose county of Dorset lies next to Wiltshire; therefore his dialect poems would have been understandable to Kilvert. He also had a deep affection for Charles Kingsley whose criticism of the landed gentry growing rich at the expense of their impoverished labourers tallied so much with Kilvert's own.

The time when Francis Kilvert lived was a time of great upheaval. The Church itself was reeling following the publication of Darwin's *Origin of Species*, the railways had opened up travel to so many more people and the world and its affairs had begun to impinge on even tiny parishes such as Clyro. The Franco-Prussian war and earlier the French Revolution all had their effect on society. The Peninsular war had sent home the old soldier to whom Kilvert was so attached. But Mr Toman points out other events closer to home which excited interest. The Titchborne case, where an impostor pretended to be the claimant to a large fortune had obviously gripped people's interest and was followed enthusiastically by Kilvert. Strangely, he was not so enthusiastic about the meetings of the National Agricultural Labourers' Union where, those who worked on the land, were finally making themselves heard in demands for a living wage.

This book gives a remarkable picture of the time in which Francis Kilvert lived. It was a time of great change in everything. In the *Diary* there is a picture of village life that was soon to be gone forever and the world that seemed so settled was on the brink of turmoil.

Mr. Toman gives us a glimpse of that vanishing Victorian age, as it affected the Diarist and these two villages, Clyro and Langley Burrell. It is a book that is well indexed and annotated although the main text is slightly marred by a few typographical errors, which have crept in through careless proofreading, including two spelling mistakes in the illustrations. Nevertheless it is to be recommended to anyone who wishes to see Kilvert's life set in a broader spectrum and is a worthy work, which Kilvert Society members should buy and judge for themselves. Mr Toman's literary style can be, at times, rather hard going but he is to be commended for the vast depth and range of his research.

It would provide a stimulating and interesting AGM if Mr Toman could be persuaded to address the Society on his research into Kilvert's life and give the members the opportunity to question him on some of his conclusions.

On the books page of the *Western Mail* of 21 July our member, Prof Meic Stephens wrote a piece about RFK, the *Diary*, the Kilvert country and ... the Society. It concluded as follows:

The Kilvert Society, founded in 1948, of which I have long been a member, keeps the Diarist's memory green and brings together people from many walks of life who are interested in the *Diary*.

A new study of the curate of Clyro by John Toman, *Kilvert: the Homeless Heart* (Logaston Press, £12.95), is the fullest and best-informed account we have to date. It places Kilvert in the context of his time as a clergyman and examines the literary and political influences on him.

But most fascinating of all is John Toman's analysis of Kilvert's attitudes to such matters as money and property (which he did not have), politics (he was deeply conservative), education (to which he was devoted) and country house society (which held great attraction for him).

There is no 'secret' about Francis Kilvert, but this book goes a long way to 'explaining' the man in all his complexity.

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THE HARVEY NOTEBOOK AND THE PRESENTATION CUP

Adrian Harvey, the speaker at this year's AGM, answers in more detail two of the questions that arose as a result of his talk.

i) Plomer's annotation of the original notebooks

When the question about this was asked, I wished I had brought with me my father's transcript of his manuscript. He made his handwritten transcript in a substantial hard-bound exercise book of which it occupies 145 pages. He prefaced his transcription with the following note:

> 'Lines in rather thick red pencil have been used, presumably by William Plomer, to indicate what he intended should NOT be included in the published volumes. Where a whole day's entry is to be omitted he has underlined in red only the day and the date, otherwise he has roughly drawn red pencil lines vertically along the extreme edge of the pages. I have shown the red lines but have done so additionally and vertically in those pages where he has underlined only the day and the date'.

This procedure used by Plomer is mentioned both in the introduction to the NLW edition of the April-June notebook and by Richard Maber and Angela Tregoning in their edition of the *Cornish Diary*, so presumably Plomer adopted it throughout the manuscript. The critical question is what instructions were given to the typists at Jonathan Cape. Does anybody know this?

My father told me that there were instances where lines had actually been cut out from the original manuscript – he believed by Kilvert's widow. I can only find one example of this in the manuscript and none mentioned by the editors of the two other manuscripts. The excision in father's MS occurred in the entry for 25 June 1870 and he has provided a slightly more detailed description than appears in the notes of the published version: 'This line and the next have been cut out of the *Diary*. Kilvert having written on only part of the last page, nothing on his page 75 has been lost there'.

I note that most editions state that Plomer selected about one third of the original 22 notebooks (that is of their contents) for publication. Interestingly, I remember my father telling me he was pleased that Mrs Hope had chosen the June-July 1870 notebook to give him since it contained a larger than average proportion excluded from the Plomer edition. I have carried out a quick count of the passages marked for omission by Plomer as copied into my father's exercise book; only the equivalent of 37 out of 145 pages were chosen for inclusion – about 25% of Kilvert's original manuscript. Plomer omits the first 23 pages of the Kilvert notebook, which includes the lengthy account of his expedition to Aberedw with his brother.

ii) The Presentation Cup

In view of the fact that the Society seems uncertain as to the present whereabouts of the Cup, I thought it might be useful for you to have a fuller account of how my father came to photograph it. I don't know how far the Society knew of the whereabouts of the Cup in the past years, nor do I know how my father knew in whose possession it was – not from Mrs Hope I think.

I have a series of six letters written to my father by the Revd R.W. Kilvert between 6 September 1959 and 8 May 1960. This is presumably the Canon Kilvert mentioned at the AGM, though whether he was a canon in 1959-60 I don't know. The correspondence concerned the arrangements for my father to photograph a selection of Kilvert memorabilia. The problem in arranging for this was because the items were apparently in three different places; some were with Canon Kilvert, who at that time seems to have had a parish in Portsmouth; some were with his mother (the widowed daughter-in-law of Kilvert's brother 'Perch'), who lived on the Isle of Wight; yet further items were in the possession of his sister in Norfolk. It was eventually agreed that they should be collected together at a flat owned or rented by the Canon's sister in London SW10. Father visited this address on 11 May 1960 and met Canon Kilvert and his mother, who had apparently been staying with her daughter in Norfolk and was thus able to bring items to London.

In various letters before 11 May Canon Kilvert mentioned the Cup, the subscription booklet, a silver spoon and fork and 'sundry other small items'. As late as 27 April he is still stating that the silver spoon and fork will be available to be

photographed. My father's journal for 11 May does not mention his photographing or being shown any items other than the Cup and the subscription book; his list of photographs includes only photographs of the Cup and book. Whether at the last minute the spoon, fork and other items could not be made available or whether father felt them of insufficient interest to comment upon or photograph I do not know. I also do not know which of the three family members held which items.

I now quote from my father's journal. 'The silver cup presented to Kilvert on Saturday the 24 August 1872 was waiting for me on a side table. It was 12" high to the top of the lid which was very firmly fixed on; for a purpose, as the vicar said, as his sister, the headmistress of a school in Sussex, used the cup regularly at Christmas as a stage property when the schoolchildren were requiring precious gifts to be presented to the Virgin by the Three Kings. The children found a loose lid a serious drawback. The cup was typically Victorian, being "knobby" almost all over and generally ugly. On one side there was engraved:

Clyro Aug. 1872
Presented by the
Parishioners of all Classes
To The
Rev. Robert Francis Kilvert MA
on his Resignation of
The Curacy
of this Parish

As I held the cup in my hand I remembered how Kilvert recorded the presentation to him. (A quotation from the *Diary* follows) (Vol II p 250 –ed) On the other side was engraved the Kilvert coat of arms with the word *Peregrinamur* beneath. (My father then quotes the *Diary* entry describing Kilvert's commissioning of the engraving of the motto and coat of arms at Bath in October 1872. (Vol II pp 279-280 –ed) He clearly read the inscription on the cup as *Peregrinamur* though the *Diary* entry reads *Peregrinamus.* The latter is I believe the correct Latin; whether father misread the inscription or it was incorrectly engraved I don't know – there is no mention in the published *Diary* of Kilvert having identified the engraving as incorrect). (Mr Harvey senior was correct, I am reliably informed that the verb is deponent – ed). I took several photos of the cup resting on a table. I marvelled that it had survived for I suspect it has not been treasured since Kilvert died.'

My father then describes photographing the green leather subscription booklet. As I know the Society has now also done this, I will not include the lengthy journal entry on this. Finally my father writes: 'I had finished my photography by 3.45 and sat down with the two Kilverts, mother and son, to tea. Mrs. K. said her daughter had had Kilvert's signet ring but had lost it "whilst digging potatoes" '.

MONNINGTON

By the Secretary.

As a native of Worthing in West Sussex, I am ever hopeful of finding or hearing something new in connection with Francis Kilvert and Sussex.

When Adrian Harvey gave his wonderful talk on his father's Kilvert associations and memorabilia at the AGM in April, he mentioned his father's contacts with Mrs Essex Hope, and visits to her home.

I moved back to Worthing, after living elsewhere in West Sussex for over 20 years, in 1958 and just about the time, or maybe just after Essex Hope's infamous declaration to William Plomer, 'Oh, Mr. Plomer, I have done a wicked thing'. She had, as we know destroyed all but three of the remaining notebooks. The galling thing is that although I was, so to speak, on the spot, I was to know nothing of Kilvert for a further 20 years!

Adrian Harvey, in his talk mentioned the name of Essex Hope's house – 'Monnington', but had to admit to not knowing its location in Worthing. In early June, Sue and I were in Worthing staying with relations, and a trip to the Borough Library was arranged. In the 1953 *Kelly's Directory* Mrs Essex Hope was listed as resident at No 4 West Avenue, West Worthing. On the morning of 12 June, not knowing if this was the same house that William Plomer and Charles Harvey had visited, we set out for West Avenue.

We turned into the Avenue from the south and there on the second gate on the right, next to No 2, was the name 'Monnington'. It is a detached, 1930s house, in need of some attention and possibly unoccupied. The name on the gate had faded somewhat – but it was still there!

We duly photographed both gate and house and went on our way, with thoughts of a letter to the editor of the *Journal.* One more piece of the jigsaw falls in to place.

'Monnington', once the home of Mrs Essex Hope

KILVERT 'AT SCHOOL'

By David Howell, (St. Alban's)

Today we hear a great deal about the inspection of schools by the Office for Standards in Education (OFSTED) and of the strains and anxieties experienced by the teaching staff before such an inspection.

Although not on the same scale of course, even in Kilvert's day there were inspections and he was involved in them.

On 3 July 1871 he writes: *The Government Inspector for Breconshire, Shadrach Pryce is coming to examine our school (Clyro) on Wednesday week July 12th so till the inspection we are working double tides to push the children on and I am going to the school 3 times every day.*

I wonder whether Shadrach had any brothers and if so could they possibly have been called Meshach and Abednego? (remember the 'fiery furnace', in Daniel 3 of the O.T.)

At least, as the custom today, due notice was given of the impending inspection.

My own father had a story concerning an HMI who would switch off the engine of his motor-bike and push it the remaining distance to the school he was visiting and thus arrive somewhat unexpectedly!

The Harvey notebook reveals a previous inspection at Clyro by the Revd John William Duncombe Hernaman on 1 July or July Day 1870 as Kilvert delightfully expresses the date.

My mother was present at the inspection as she wished to see how a government inspection and examination was conducted .... The schoolmaster was asked first to examine the children in the Church Catechism and ask them to explain a part of it.

It was the duty of Kilvert as a parish priest to teach the children the Catechism. The *Diary* continues: *They said it very accurately as far as to the sacraments and explained the duty to our neighbour fairly. The liturgy was not so well known. The inspector examined in the Evening Prayer and was not satisfied, but he was much pleased by the result of his examination in St John's Gospel. ..... The older children were nervous and did not answer so well in the special subject, Geography, as we hoped and I judged from what Hernaman said that the grant would not be allowed for the special subject.* Kilvert considered the geography questions rather difficult.

It was important to qualify for a government grant which in part supported the school and would vary according to the proficiency of the children – 'payment by results'. I seem to have heard that expression before.

As a result of the Revd Hernaman's inspection, Kilvert writes on 4 July 1870, *The classes and standards at the school have been rearranged and Gipsy Lizzie has been put into my reading class*

This obviously pleased him because Elizabeth Jones, alias Gipsy Lizzie, was an undoubted favourite of his and from the Harvey notebook on 7 July 1870 we read: *At the school no child in the reading class knew the meaning of 'tresses'.*

'These pretty things,' stroking back and lifting some of Gipsy Lizzie's soft dark silky curls. She will never forget what tresses are now.

Attendance at school was not as yet compulsory and absence for activities such as acorn-harvesting, potato-planting and cider-making could be disheartening for teachers, although for the two Clyro inspections mentioned, attendance seems to have been quite good.

On 12 May 1870 Kilvert records a sad reason for an absence when he: *found little Mary Thomas at home because the ground was wet and her boots full of holes. When she heard her grandmother telling me how it was she could not go to school, she went away by herself crying quietly and bitterly.*

The Kilvert family had a tradition of teaching, for the Diarist's father had set up a school in Keevil in Wiltshire where he had his first curacy and Kilvert attended the school established in the rectory at Hardenhuish before his transfer to his uncle's school at Claverton Lodge, Bath.

William Toman in his book entitled, *Kilvert; the Homeless Heart*, mentions that Kilvert had been a schoolmaster for a year, teaching the sons of gentlemen at a prep school at St Leonards-on-Sea, most probably before going up to Wadham in 1859.

There are no references to inspections at Langley Burrell School but autocratic Squire Ashe would seem to have been a permanent inspector ordering Miss Bland the schoolmistress: *to keep all three windows and the door of the schoolroom open during schooltime except in the very cold weather when one window might be shut. He said in a fierce determined way. 'This is my school and I will have my word attended to. If you don't do as I tell you Miss Bland, instead of being your friend, I'll be your enemy'.* (11 Nov. 1874).

Actually he is stating something that is literally true, for the schoolhouse was built by the Ashe family and was their property.

It is no wonder that when: *one of the Langley Burrell children being asked 'Who made the world?' replied 'Mr. Ashe'.*

The children of Langley Burrell school provided some original answers to questions posed by Kilvert. *I asked them what beautiful image and picture of peace we had, in the xxiii Psalm, 'The Good Shepherd,' said I, 'leading the sheep to - ?' 'To the slaughter,' said Frederick Harrison promptly'.* (An understandable answer today perhaps with the foot and mouth epidemic.)

One day I asked the children to what animal our Saviour is compared in the Bible. Fredrick Matthews confidently held out his hand. 'To an ass,' he said. (15 Jan. 1875).

To be involved in the local school and to teach, obviously played an important and enjoyable part in Kilvert's life. His love of children made him an enthusiastic and understanding teacher.

At Bredwardine he took thirteen-year old Sam Cowper-Coles as a pupil, who: *proved to be quiet and obedient and gives no trouble except in teaching.* (13 Jan. 1879)

He made regular visits to the local school and the children continued to provide some interesting answers. *I asked the children, 'What an embalmed Egyptian body was called'. A life Preserver,' said one, 'A muffin', said another. 'What is a muffin?' I asked. 'A Bird,' said a child.*

But may I conclude by quoting another very original answer to a biblical question which occurs in Mark Twain's, *Tom Sawyer.* It is one I am sure Kilvert could not have resisted including in his diary.

The scene is the Sunday School which Tom reluctantly attended and where in front of all the town dignitaries he had just been presented with a new elegant Bible.

To obtain such a prize he had amassed the requisite number of tickets; each ticket, gained only by learning vast amounts of the Bible. But Tom had gained the tickets from his fellow pupils by skilful bribery and to their envy it was he who had gained the prize. Tom, in fact, had learned no verses and indeed his concentration was such that he was almost incapable of learning any. But now came the moment of truth. The County Judge who had presented the prize now spoke.

'Fine boy, fine manly little fellow. Two thousand verses is a great many – very great many. And you can never be sorry for the trouble you took to learn them. And now you wouldn't mind telling me and this lady some of the things you have learned – no I knew you wouldn't for we are proud of little boys who learn. Now no doubt you know the names of all the twelve disciples. Would you tell us the names of the first two appointed?' Tom was tugging at a button and looking sheepish. He blushed now and his eyes fell.
'Answer the gentleman Thomas – Don't be afraid.'

Tom still hung fire.
'Now I know you'll tell me,' said the lady. 'The names of the first two disciples were -?'
'DAVID AND GOLIATH!'

Yes, Kilvert would have included such a tit-bit in his diary but certainly would not have appreciated Tom as a pupil answering questions at school examination time!

Incidentally, who *were* the first two disciples?

WARNELL VERSUS WARNER

By R.I. Morgan (Hay-on-Wye)

The above title may at first sight suggest a suit between two litigants in the Law Courts. In fact it refers to the gypsy family which makes an appearance in *Kilvert's Diary*, and to whom there are five references in the index.

The first of these occurs on p.60 vol. I, Kilvert and Morrell of Cae Mawr, walking from Clyro to Aber Edw, fall in with a shoemaker, a very dodgy character, who discloses that one of his associates is *Henry Warnell of Clyro Hill.*

We next encounter Henry on p.82 vol. I, when Kilvert hears *with great satisfaction that Henry Warnell the gipsy of Hearts Ease, Clyro Hill, got six weeks hard labour ... for assaulting Price of the Swan ... and kicking him in the bad place.*

Then Henry pops up again on p.167 of the same volume: *A quarrel arose at the New Inn and Henry Warnell the gipsy came cursing, shouting and blaspheming down the road into the village mad with rage because someone had accused him of something and threatened to 'send him back to Hereford', the sting of the remark lying in the fact that the gipsy had just come out of Hereford jail ... The whole village was in an uproar ... and it was long before the storm died away and the gipsy's wrath and sense of honour satisfied.*

Now we come to pp. 229 and 230 of vol. I, where there is a long passage, too extensive to repeat verbatim here, involving another of the *gipsy Warnell tribe*, this time from Llanstephan, a village some ten miles up the Wye from Hay, but on the Radnorshire side of the river. In this incident the miscreant caused another uproar, even worse than the one Henry had created, in which the man's wife was forced to seek sanctuary in someone's house. So dreadful is the tumult and shouting that Kilvert goes round the corner to fetch the village policeman.

Finally, p.132 vol. II, at Tynessa, above Clyro, Kilvert meets *a handsome dark wild-looking gipsy pleaching the old garden fence. He said Henry Warner had just moved from Heartsease, and the garden was in a 'desperate state'* Note that Henry *Warnell* now becomes Henry *Warner*!

In fact in the 1871 Clyro Census the occupier of Heartsease is registered as: Henry Warner, Hawker, aged 47, and knowing that Kilvert's handwriting was not exactly copper-plate I was convinced that, except for the last reference to Henry, above, Warner had simply been wrongly transcribed as Warnell; and this assumption was reinforced by my wife, who, having been brought up in the 1920s on a farm near Newchurch, a few miles from Clyro, confirmed that the gypsies who called at the farm from time to time were in fact called Warner, not Warnell.

I considered the matter settled until quite recently, when I came across a little booklet entitled *Breconshire Boyhood* by David Hector Williams (1907-1992), published in 1997. In it Williams has a short section headed *The Warnells*, in which he describes his boyhood recollections of them as *the folk who spent their days travelling from one part of the country to another – knowing full well that in really rural areas there would be someone who would allow them the use of a farm or building for a night's shelter if necessary and in many cases provide a hot drink and food.*

So here we are, back to the *Warnells!* Or were there some gypsy families named Warner and some named Warnell?

After mentioning how inadvisable it was to deny appropriate hospitality to the gypsy visitors, for fear of bringing down a curse upon your head or your animals, or finding next morning that a lot of your root crops were missing, we have the answer, from Williams's own pen:

I have recently discovered, he writes, *that the leader of the group or tribe was named 'Warner'. No one knows now why they were described by all the locality as 'Warnells'. Even today the name is still used.*

So there we have it. But the mystery still remains: why was an extended family or 'tribe' named Warner nearly always called 'Warnell'?

I can report that the Warner family is still extant, though they have long abandoned their peripatetic ways. One of them here in Hay, with whom I am personally acquainted, earns an honest crust by jobbing gardening in the neighbourhood.

Curiously enough a neighbour of mine recently deceased at the age of eighty-eight after spending all her life in Hay, and who made occasional use of my acquaintance's services, always referred to him (though not to his face) as 'the gypsy'!

The Warners, alias 'Warnells', it would appear, were not true gypsies, or 'gipsies' as Kilvert spells it, who travelled long distances in horse-drawn caravans, but merely hawkers, probably selling such things as clothes-pegs and suchlike homemade commodities, and who sometimes travelled so far afoot that they sought a free meal and somewhere to sleep.

Incidentally, the romantically named Heatsease, mentioned above, was situated some four miles north of Clyro and is marked on the old 2½ inches-to-the-mile map SO24, revised 1951, so must still have existed at that time. But when I went looking for it some twenty years ago I could find no sign of it. It appeared to have been sited in an old green lane, which I found so overgrown as to be almost impenetrable.

FATHER IGNATIUS

Kilvert refers to the Revd. Joseph Leycester Lyne, Father Ignatius, in numerous *Diary* entries, the first being on the occasion of the 25-mile walk he undertook with Morrell on 5 April 1870. Later, on 29 June he records meeting: *two strange looking people, a young man and a girl. He was dressed entirely in white flannel edged with black and wore a straw hat. He looked like a sailor.* This was Father Ignatius' brother, Clavering and his sister: *a very nice sensible unaffected girl, rather pretty.* Kilvert was smitten once again. They were staying at the Swan in Hay. It was partly through them that Kilvert was eventually able to satisfy his curiosity and meet Father Ignatius (see *Diary* entry for 2 September 1870).

The article which follows is by our member Chris Barber* of Abergavenny and is reproduced with his kind permission and that of the editor of the *Abergavenny Chronicle*, where it appeared on 5 July.

On St Patrick's Day (March 17) in 1870, the foundation stone of Llanthony Tertia (Llanthony the Third) was laid at Capel-y-ffin in the Honddu Valley of the Black Mountains.

The black-robed monk, wielding the trowel was the Reverend Joseph Leycester Lyne, a Church of England clergyman who had adopted the name Father Ignatius of Llanthony. This self-styled 'Evangelist Monk of the British Church' was attempting to revive the Benedictine monastic way of life for men in the Church of England.

Born in 1837 at Trinity Square in the parish of All Hallows, Barking, he was the son of a London merchant and of Cornish and Italian descent. After ordination as a deacon at Wells Cathedral in 1860, and while still a young man, he donned black robes, cowl and sandals and consecrated himself Father Ignatius, Benedictine monk.

On deciding to establish a monastery in the Vale of Ewyas, he had first tried to purchase Llanthony Priory, further down the valley, but the owner Walter Savage Landor, an eccentric Victorian poet, refused to sell the property. Instead Father Ignatius bought Ty Gwyn Farm with 38 acres of land at Capel-y-ffin and began building his monastery and adjoining church.

Designed by Charles Buckeridge, the monastery was built around a central garth, on a traditional quadrangular plan in a pseudo-gothic style of architecture.

Only the Choir of the church was ever built and it was styled after the old Augustinian choir at Llanthony. Much of its interior was taken up by the altar and stalls, with misericord seats and canopies and an organ on which Ignatius enjoyed performing.

Father Ignatius was an eloquent orator who frequently went on preaching tours, raising funds to build his abbey and to establish his community at Capel-y-ffin. His fervent preaching met with remarkable success and it is said that ladies in particular were so entranced by his magnificent personality, that they took off their rings and bracelets to place in his hands.

At an Eisteddfod held at Brecon in August 1889, he was elected a Member of the Druidic Order of Wales and the title, Dewi Honddu – David of Honddu, was conferred on him.

In 1870 the diarist Revd Francis Kilvert paid a visit to Capel-y-ffin and met Father Ignatius, whom he described as *a gentle man of simple manners – a fine head and brow, a saintly face and entirely possessed by his one ideal.*

Ignatius had failed to receive the support of the Anglican authorities and no bishop would admit him to priest's orders. Eventually he accepted an offer of ordination from Joseph Rene Vilatte, a wandering prelate who had been consecrated bishop in the schismatical 'Jacobite' church in Ceylon. Father Ignatius and one of his monks were ordained in Llanthony monastery church in July 1898.

The monastery was in existence for 38 years, during which time over 300 men of all ages came to stay and study under Father Ignatius. Also during his lifetime hundreds of pilgrims attended his services on certain dates of the year. They tramped or rode over the hills from Hay, Talgarth and Abergavenny to meet Ignatius and receive his paternal blessing.

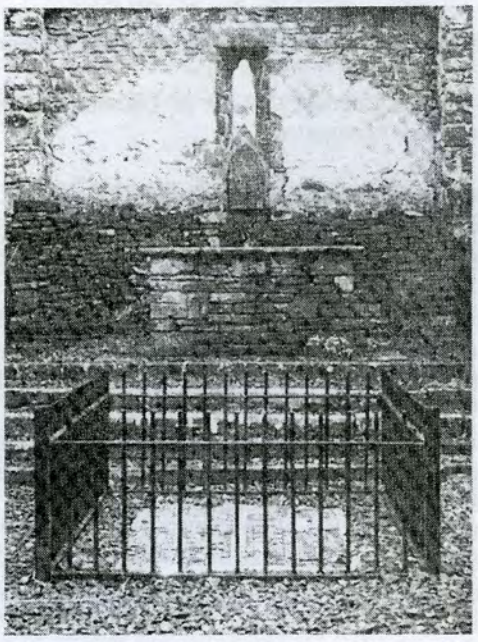
Ignatius died in October 1908 at the age of 71, at his sister's house in Surrey and his body was brought back to Capel-y-ffin in a hearse drawn by a team of white horses, to be buried in the floor of his Abbey Church, under a tiled cross featuring the symbol of the four evangelists.

At the time of his death, there were only three monks left and they were without funds. So they joined the recently founded Anglican Benedictine Abbey on Caldey Island, off Tenby and the buildings at Capel-y-ffin became part of the property of that community.

In 1924, the monastery buildings were bought by the Ditchling Guild headed by the sculptor, Eric Gill, whose fine lettering can be seen on the tombstones in the church-yard at Capel-y-ffin.

Today, the monastery is in private ownership and NOT open to visitors, but the Father Ignatius Memorial Trust retains ownership of the ruined Abbey Church which is now sadly unsafe to enter. So, unfortunately it is not possible to visit the grave of this remarkable Victorian clergyman who will always be remembered as Father Ignatius.

- Chris Barber is a local author whose many books about the Abergavenny area and Wales in general will be well known to many KS members. The above is one of a series of articles in which he describes places of interest within easy reach of Abergavenny under the general heading of *Curiosities on our Doorstep* (-ed.).



The grave of Father Ignatius inside the ruined Abby Church At Capel-y-ffin

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The editor enjoys:

A DAY OUT WITH GEORGE ELIOT

The March 2001 edition of the *Journal* carried an advertisement, requested by the George Eliot Fellowship, for its tours of the places in and around Nuneaton associated with the novelist. I had heard very favourable reports of these so, on Sunday 20 May, my wife and I decided to sample the George Eliot experience. I can reveal that the tour is as excellent as reported and of very great interest even if, like me, you are not particularly enthusiastic about the novels.

The tours are organised by the Fellowship in conjunction with the Nuneaton and Bedworth Tourist Office, there are four a year and they are usually over-subscribed; so, book early if you wish to take part.

They begin in the Nuneaton Museum and Art Gallery with an introductory talk on George Eliot's life and work. Ours, brief, scholarly and informative, was given by the secretary of the Fellowship, Kathleen Adams. Then, before setting off on the coach, we were able to visit the George Eliot gallery in the museum and view there the memorabilia.

The first stop was Chilvers Coton church (Shepperton church in *Scenes of Clerical Life*) where Mary Ann Evans was baptised. The nearby Free School was next where Mary Ann's brother Isaac was briefly a pupil and where we paused to look at the Victorian schoolroom and a photographic display relating to the novelist's life.

However, for us, the highlight of the tour was the visit to Arbury Hall (Cheverel Manor in *Scenes*) home of the Newdegate family for over 400 years and where Eliot's father Robert Evans, was the estate's land agent. A very fine stately home this, standing in an immense and tranquil park such that it was hard to believe that the busy suburbs of Nuneaton were so close. The Hall is rarely open to the public and South Farm (the birthplace) never is, other than on these tours, so this was an opportunity to visit both. The tour concluded with a visit to Astley church (Knebley in *Scenes*) and Griff House (now an inn) where the novelist lived until she was twenty-one. On the return to Nuneaton the coach passed 'Red Deeps' (*The Mill on The Floss)*. What is more, with opportunities for refreshments at Chilvers Coton school, Arbury Hall and Griff House we were never in any danger of starvation or dehydration!

This is a fine 6½ hour tour and I recommend it.

Unfortunately by the time this issue of the *Journal* appears this year's last tour (9 Sept.) will have taken place. Still you can be first in the queue for next year! Details from: Rose Selwyn (Tourist Officer, Nuneaton and Bedworth Borough Council), Town Hall, Nuneaton, Warwickshire CV11 5AA. Tel. 024-76376490, or from the secretary of the George Eliot Fellowship: Mrs. Kathleen Adams, 71 Stepping Stones Road, Coventry CV5 8JT. Tel. 024-76592331

REMINDERS OF KILVERT IN SCOTLAND

By Sidney Ball (Swindon)

Many members regret that we have no itinerary of the honeymoon tour of Francis Kilvert and his wife Elizabeth. We know that after visiting York and Durham they went to Edinburgh, where they saw Holyrood House. Little is known of what else the honeymoon couple did in Scotland. But all over Scotland there are reminders of Kilvertian folk – some I have noted quite unexpectedly.

When motoring in Scotland several years ago, a signpost to an estate proclaimed 'To the home of the Macdonalds'. This was the family of Sir John Macdonald, referred to by Kilvert in vol III page 440.

On another visit to Scotland, a wayside church had a memorial window to Princess Louise, whose impending marriage to Lord Lorne was noted by FK in vol. I page 295.

In Oban, having bought some magazines in the Cathedral, back at the hotel I read that one Sunday in 1848 the Bishop was too ill to conduct the services, but two young clergymen on holiday from England were persuaded to take the services. One of these clergymen was A.P. Stanley, later Dean of Westminster. When Kilvert was taken to the consecration of the Bishop of Oxford in 1870, Dean Stanley sent a message to Kilvert that *'he would be obliged if I would kneel during the imposition of hands'* (vol. I p. 27). Kilvert did so!

A.P. Stanley links us with Mary Pope's cousin, Rowland Prothero. When Murray, the publisher, wished to have Stanley's writings and letters in book form, he implored Rowland Prothero to edit them 'For', wrote Murray 'I know no other person with the ability and patience to decipher Stanley's dreadful writing'. Thus we may think that Francis Kilvert's writing was not so bad after all!

LANGLEY BURRELL RECTORY

Members will be interested to learn that the Kilvert parsonage at Langley Burrell has recently been sold (for an undisclosed, but no doubt substantial, sum) by Humberts of Chippenham who kindly allowed me to reprint the accompanying photograph which featured on the cover of the Particulars of Sale.

The house which was in neglect and overgrown with ivy when surveyed by Ken Clew in 1986 for his mini-guide to Langley Burrell has now been completely and handsomely refurbished.

It was originally purchased as a rectory for Langley Burrell by Squire Ashe in 1855 when he demolished the 18-century rectory near the church.

Langley Burrell Rectory 2001

The following, mysteriously entitled, piece appeared in the *Western Mail* of 14 July:

BASKERVILLE BITZER

Staying on the literary theme, the great debate of the week concerned the inspiration for Arthur Conan Doyle's *Hound of the Baskervilles.*

During the launch of the new Penguin Classics' edition at Murder One bookshop in London, the assembled literati were aflame with the talk of whether the demonic hound had been based on a Welsh folk tale.

Sir Christopher Frayling, who has edited the new edition, believes the most likely source to be the Baskervilles of Clyro Court on the Welsh border. These Baskervilles had engaged in generations of intermarriage with the Vaughans, who, as every scholar of Welsh ghost stories knows, have a family legend about a huge, black dog.

Conan Doyle is believed to have been a guest at Clyro Court in 1897 and the editor of *Strand Magazine,* who first published the famous story, always maintained the tale had sprung from a Welsh tradition of a fiery hound.

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CHAIR AWARDED

We congratulate our member Dr Meic Stephens of the University of Glamorgan who has recently been awarded a unique honour, a personal chair in Welsh writing. Dr Stephens has been appointed Professor of Welsh writing in English at the University, which is close to his birthplace, Treforest.

Dr. Stephens' most recent book *The Literary Pilgrim in Wales* was reviewed in the June edition of the *Journal.* (-ed.)

OBITUARIES

KENNETH CLEW – AN APPRECIATION

It was with much sadness that I heard of Ken's death on 10 June after his long battle with cancer. During his illness he showed tremendous spirit and a wonderfully positive attitude towards the necessary treatment. This attitude came as no surprise to anyone who knew him: little else would have been expected.

Ken and I both joined the Kilvert Society in the late 1970s and by the beginning of 1981 we had started a correspondence during which we exchanged hundreds of letters detailing the results of our separate researches into the life of the Diarist. My research into Kilvert's life, and particularly the 'missing' portions of the *Diary*, had been carried out at the Newspaper Library in north London, and my first letter to Ken was to offer him some items about Langley Burrell which I had discovered. He was then completing the copy for his excellent booklet, *Kilvert's Langley Burrell*, subsequent to which he hoped to publish mini-guides on churches with strong Kilvert connections. In this he was very successful and the many church mini-guides have proved to be a source of great interest both to existing members of the Society, and often as a means of encouraging visitors to these churches, to seek further information about Kilvert and membership of our Society. The writing of these mini-guides involved Ken in many visits to Kilvert country in Breconshire, Radnorshire and Wiltshire to collect information. These visits were obviously very enjoyable, judging from the enthusiastic telephone calls and letters I received on his return. When he was planning another mini-guide, I would search, at the Newspaper Library, for information on any restoration of the church he was hoping to write about, and this reciprocal research was most interesting.

The long years of correspondence between Ken and me were greatly enjoyed because of the exchange of information and our discoveries; it was a delight to be able to discuss ideas and possible explanations for happenings in the *Diary*. I had been fascinated by the writings of Kilvert ever since becoming a member of the Society so it seemed natural to research at the Library into as many as possible of the people mentioned and the stories which obviously lay behind many of the entries. I concentrated particularly on the many 'missing' parts of the *Diary* and was delighted to find Kilvert mentioned at various events and places, and many of these items have appeared in the Society's newsletters. Ken suggested that if we combined our research, we could reach a wider readership by jointly publishing a book about Kilvert's 'missing' times. He was to collect details of 19th century local people (whom Kilvert would have known), when on his fact-finding visits, whilst I continued research at the Library.

Even in Ken's last letter to me in late April this year, he was still enthusiastically planning our book; but sadly the return of his illness made the prospect of our joint authorship impossible.

I headed this short article, *An Appreciation* and this is because of the esteem in which I held Ken, and the pleasure of years of shared research.

Teresa Williams

It is with regret that we also record the deaths of Mr. Patrick F. Mackie, Canada, a member since 1996 and Mr. T.H. Godfrey, Darlington, a member since 1994. We offer our sympathy to the families and friends of all those mentioned above.

ACCOMMODATION AT BREDWARDINE

Our member, Nancy Warren, offers bed and vegetarian breakfast at her home, Bredwardine Lodge. The Lodge, originally built as a charity school by the Jarvis Trust, briefly became a hostel in the 70s. It is now being converted to a family home and the west (guest) wing is substantially complete. Breakfast is served in the library, converted from the small classroom where, it is suggested, RFK once taught scripture.

No smoking in the house and no pets. No TV, but plenty to read.

Please contact Nancy Warren direct at: Bredwardine Lodge, Bredwardine, Herefordshire HR3 6BZ.
Tel: 01981 500113.

PUBLICATIONS

Members are reminded that as from 1 September 2001 Colin Dixon is the Society's publications manager. Henceforth orders should be sent to him at: Tregothnan, Pentrosfa Crescent, Llandrindod Wells, Powys LD1 5NW. Tel: 01597 822062.

WANTED

A copy of the *Diary* Journal No II April-June 1870 (The Sandford notebook) published by the National Library of Wales. Please contact the editor.

KILVERT SOCIETY WEBSITE

We are very grateful to Ann Dean (Hereford) for setting up the Society's website. The address is:

http://www.communigate.co.uk/here/kilvertsociety

Contributions for the March 2002 edition of the *Journal* should reach the editor no later than 12 January 2002

The current ordinary subscription is £6.00 (Joint membership £9.00 w.e.f. 1.1.02) and is due on 1st January of each year. Cheques payable to The Kilvert Society should be sent to:- Barry Smith, Membership Secretary, 25 Prospect Road, Abergavenny, Monmouthshire, 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*.