

THE KILVERT SOCIETY

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

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JUNE 1983.

Dear Member,

The sad death of Mr. Frederick Grice - and many tributes have been paid to his devotion to the Diary and to the Society - necessitated the appointment of a Chairman of the Committee. I am happy to report that the Rev. D.T.W. Price has been elected to the position. Already a most staunch and untiring member of the Committee, he will, I am sure, be a most competent and conscientious officer.

He presided at the Annual General Meeting on April 29th. when yet again our attendance of some 120 members was maintained. I was very pleased to see some new members, our usual large nucleus of local members and old friends who had travelled from the North, London, Sussex, Wales and the South. Unfortunately it was not possible to speak to all, but I was particularly pleased to welcome Mrs. Fleming, Mrs. Teresa Williams, Miss Cholmeley and Mr. Le Quesne and, above all, Mr. and Mrs. Gary Deavel from Indiana, U.S.A. who are holidaying in the U.K., members since 1972.

Apologies were received from Mrs. Grice, Miss Lane Smith, Mrs. P. Beale, Mr. J. Beale (all of Worcester), Mrs. E. Scammell (Essex), Mr. N. Brack (Hindhead), Mr. F. Allen (Llangurig), Mr. S. Ball (Swindon), Mr. and Mrs. J.R.G. Comyn (London), Canon B.B. Humphreys (Lincoln), Canon and Mrs. Leatherbarrow (Malvern), Mr. H. Lloyd (Hereford), Mr. W. Palmer (Kent), Rev. and Mrs. B. Richards (Malvern) and Mr. and Mrs. Meic Stephens (Cardiff).

The Chairman spoke of Mr. Grice as a true friend to all, and the company stood in silence as a tribute to the late Deputy President. The financial report was approved and adopted, with thanks expressed to the Hon. Treasurer and Auditor. The Committee's proposal that Mrs. M. Mathers be made an Honorary Life Member was unanimously approved, as was the proposal that the Archdeacon of Brecon, the Ven. Owain Jones of Newbridge-on-Wye be made a Vice-President of the Society. Other officials were re-elected en bloc.

The excellent refreshments, supplied by the Cafe Ascari as usual, and the pleasant exchange of conversation were followed by the show of slides by our member, Rev. W.L. Paterson (Vicar of Madley). For those who had not seen the slides before, it was obvious that Mr. Paterson's high reputation was fully justified. We saw the Wye source at Plymlimon, and followed its course down to Bredwardine, lingering at St. Harmons, Aberedw, Hay and Clyro, with "excursions" to other Kilvert sites, such as Newchurch, Llanthony and Blakemere. Accompanying them was a most sensitive, poetical taped commentary. The audience was most appreciative and warmly echoed Mr. Basil Butcher's vote of thanks. We are indeed most grateful to Rev. Paterson for his performance.

The evening was marred somewhat by echoes of the Hereford Police Choir, who were giving a concert elsewhere in part of the building, and by parking problems, but, that apart, it was held to have been another successful A.G.M.

The Walk the following day was for once favoured with sunshine. Twenty five members set off from The Bailey, having picnicked on the top of Clyro Hill (near the site of "Cold Blow") with fine views of the Black Mountains and Brecon Beacons. They walked up to the high moors and thence towards Rhulen through "whinbury" country as far as the Doctor's Pool. The return was via the Mawn Pools

Our valued member, Father Luff, has arranged this service. It will be in an unusual and most interesting form. Apart from hymns, prayers and an address (which Father Luff will give), it will consist of readings, from the Bible and from Kilvert, to illustrate three themes:- Ministry to the Sick and Dying, the Sense of God in Creation, and thirdly, Unity. Father Luff has chosen passages with great skill, and I am sure that members will appreciate this aspect of Kilvert, which has been temporarily overshadowed by the events of summer 1876!

Tea will be provided after the service at the usual cost. There is a large car park at the church ahll, but members and friends are asked to leave the car park by 5. 15 p.m. so as to enable worshippers to attend Evening Vespers and Mass.

May I remind members that our Autumn Service will be held at Colva Church, Radnorshire, on September 25th. at 3. 00 p.m., when the preacher will be our member, Mr. David Bentley Taylor.

Hon. Secretary.

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KILVERT AND THE NONCONFORMISTS by David Bentley-Taylor

The word "Nonconformist" does not occur in Kilvert's Diary. He used "Dissenter" instead, but I have preferred the more familiar term to denote Protestant Christians who are not Anglicans. Readers of the Diary who themselves fall into that category may at times have been grieved by the remarks about some Free Churches which occur in it. Any form of the Protestant Church other than Anglican lay outside Kilvert's experience and he instinctively questioned its validity. It is worth remembering that he could be very critical of his own church too - its bishops, ceremonies and clerics - though in that case his strictures were based on knowledge and experience. Ignorance and inexperience gravely handicapped him in making any allusion to Nonconformist churches, several of which are mentioned in the Diary, though I do not consider the "Irvingites" (ii 287) should be listed among them. As the Index to the three volumes is incomplete on this subject, I have tried to give all relevant references.

1. THE MORAVIANS. ii 238, 299, iii 73, 108, 146, 254.

Thanks to a Moravian community near Langley Burrell, Kilvert was aware of this comparatively insignificant church. In childhood his mother went daily to the Moravian School by donkey (iii 146) and she remained on friendly terms with the Large family. Miss Large told Kilvert about a Methodist minister who joined the Moravians (ii 238), though she was dismayed when one of them officiated at her church (iii 73). He admired her as "a true Good Samaritan" (iii 254) because she cared so well for Miss Morgan, the school-mistress taken ill at her home. In a friendly talk over tea he learnt a lot more about the Moravians from Mr. Wilson, their new Minister (iii 254). Thanks to these personal contacts the Diary has nothing unfavourable to say about the Moravian Church.

2. THE PLYMOUTH BRETHEN. ii 217.

There is no indication that Kilvert knew anything of this much larger and more influential movement, to which he refers only in repeating an unpleasant pun on the name (ii 217).

3. THE PRESBYTERIANS. i 164, ii 148, 217.

What in Kilvert's time was referred to as Calvinistic Methodism is now called the Presbyterian Church of Wales. There was a chapel at Newchurch and one evening "some lads coming out of the chapel" broke Mr. Greenway's window (ii 148). The old man reported that "the devil was loose in Newchurch" and the local vicar advised him to summon the culprits.

The students from Trevecca College whom Kilvert sighted in a boat on Llangorse Lake (i 164) might also now be described as Presbyterians. The actual word occurs in the Diary only at ii 217.

4. THE CONGREGATIONALISTS. i 68-69, 247, 339, ii 420, iii 51.

Kilvert's word for Congregationalists was "Independents". They had a chapel at Painscastle (i 339) and there was one at Kington St. Michael (ii 420). In a railway carriage near Salisbury Kilvert found himself with "a nice, intelligent good young man, an Independent of Bristol" (iii 51). His warm interest in other people was often given full scope on trains and one must regret that he did not have more such opportunities of chatting with Christians who were not Anglicans. Happily a woman cleaning Rhosgoch Chapel invited him inside, but he thought it very ugly, "the usual conventicle", and was not impressed by its "plain naked wooden table" (i 68-69). We hear of no other occasion when he actually entered a Non-conformist building.

5. THE QUAKERS. ii 297, iii 249-250, 456.

All three brief allusions to Quakers in the Diary are favourable. An elderly couple rode "double horse" to the meeting at Calne (ii 297). "A good Quaker" reacted impressively on seeing a woman lying dead in her home (iii 249-250). And, at the very last, Kilvert saw "a grand old Quaker lady with white hair" sitting by the fire at Brinsop Court (iii 456).

6. THE METHODISTS. i 380, ii 92, 238, 420, iii 73, 111.

The Methodist preacher who joined the Moravians and another permitted to officiate at a Moravian Chapel have already been mentioned. Kilvert also alludes to Methodist Chapels at Presteigne (i 380) and the Bronith (ii 92), but he nowhere records meeting a Methodist. Twice he repeats things he heard said about "Ranters" (ii 420, iii 111), a common nickname for Primitive Methodists.

7. THE BAPTISTS. i 128-129, 339, 346, ii 420, 424, iii 170, 270, 296-297, 323, 343.

At Painscastle there was a Baptist as well as a Congregational Chapel. "Stones were frequently thrown into the Chapels among the congregation during service and once a dog was hurled in" (i 339). Presumably the Painscastle shoemaker, who feared Kilvert would be angry with him for reading the Bible to Mrs.

Williams, came from one of these churches. Kilvert had a nice talk with him as they walked along together. "He was, I should think, a good man. These are the misconceptions that are spread abroad about the clergy" (i 128-219). However, his attitude to Baptists was such that the shoemaker could hardly be blamed. "Some barbarian", he wrote, "-- a dissenter no doubt--probably a Baptist, has cut down the beautiful silver birches on the Little Mountain" (i 377). At both Clyro and Langley Burrell the Baptists were active nearby, which no doubt made it harder for Kilvert to view them dispassionately. At Glaschwmm there was "an endowed fortnightly Baptist sermon and meeting in a farm house" (i 346), near Llysddinam there had formerly been a Baptist meeting (iii 170), while at Capel-y-Ffin there was a Baptist chapel and school very close to the church (iii 343). When Mrs. Smith wanted to have her baby christened, a Baptist minister talked her husband out of it and "the poor foolish man has been easily led away" (iii 323). A Baptist minister took the chair at a meeting of the Liberation Society, bent on freeing the Church of England from state control. Kilvert regarded the whole affair with "contempt" (iii 296-297). But he was "electrified" when a curate reenacted some striking passages from "a book of Welsh sermons by a Baptist minister" (iii 270). The Dauntsey Meeting House, about which Kilvert repeated an uncomplimentary story not likely to have been true, was a Baptist Chapel (ii 424).

8. NONCONFORMISTS IN GENERAL. i 163-164, 204, 223, ii 148, 166, 189, 424, 436, iii 221, 276, 297.

Kilvert disapproved when someone "spoke strongly and in bad taste against the Dissenters" at a clerical conference (ii 436), but most of his own general references to Nonconformists were unfavourable. Daisy told him that Dissenters had stolen three bells from Llanigon Church and put them in their own chapel in the Black Mountains (ii 148). In Cornwall a curate complained of the people's "ineradicable tendency to dissent" and Kilvert heard that a dissenting farmer was using an old British church as a cattle yard (i 203-204). "Church versus Chapel", he commented when an election was due at Clyro, "Party feeling running very high. The dissenters are behaving badly" (ii 166). He was informed that at a political election in Merthyr Tydfil "dissenting voters were brought down in cartloads", then "driven like sheep to the chapels" and warned they would go to hell if they did not vote correctly. He evidently believed it, judging by his comment, "talk of being priest-ridden, 'tis nothing to being ridden by political dissenting preachers" (ii 189).

At Llangorse Lake he observed a picnic party of girls and young men. "The boatman said the men were dissenting ministers and he laughed at them, calling them duck merchants", because they were alleged to like ducks. As they rowed away Kilvert heard them singing "a rather pretty air". Later their screams and laughter carried to him from a distance, but with his mind slanted against them he assumed that "the girls were being kissed and tickled" by the ministers (i 163-164). Then again, on his way to a delightful encounter with Florence Hill and her family, he avoided any happy meeting of minds at Gaer farm when he got lost in the rain and the men seemed to think he was "a wandering dissenting minister" (iii 276). And he was glad when the churchwarden he had taken along to the Liberation Society meeting left it with "a profound contempt for Dissent" (iii 297). He echoed the suggestion that "the Dissenters" did not like being wakened by the Bishop of Salisbury's bell tolling for prayers at 10 p.m. (iii 221).

Since "Prayer Book Dissenters" (iii 143) were presumably Anglicans, there remains only Father Ignatius' surprising remark that he got on "best of all with the Dissenters" who considered him "a second Wesley" (i 223), a comparison unlikely to have appealed to any responsible person.

Much of what Kilvert recorded about Nonconformists was rather slanderous gossip which not unnaturally failed to inspire him into writing anything memorable. Quite apart from the Diary there is some evidence that he had good relations with Methodists and Presbyterians at St. Harmons, but normally he tended to treat them as opponents, his attitude tinged with hostility, only modified when he was brought into friendly contact with individuals. We can be thankful that as he took his last farewell of us on March 13, 1879, his eagle eye rested on that white-haired Quaker lady sitting by the fire at Brinsop with a little girl on her lap. The mere sight of her pierced his prejudice.

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KILVERT AND THE DIVIDED PERSONALITY : AN AFTERTHOUGHT
by Ivor Lewis (Mountain Ash)

"What an antithetical mind!" - Bryon on Burns.

While glancing over some of my recent essays on Kilvert, I could hardly help noticing the use made of the idea of dualism. Time and again Kilvert was seen and presented as a two-sided person, a blend of plain compound of opposites. This took my mind back to an earlier undertaking of mine, a study of the essayist-critic, William Hazlitt. There too, I have to confess, the same device had been put to heavy use. However, on that occasion, this approach had been virtually thrust before me by the liberal employment of it by those who had preceded me. Among these, easily the most distinguished was Virginia Woolf, who had coined the word 'twy-mindedness' for this trait in Hazlitt as depicted by her in 'The Common Reader'. I found myself agreeing with these predecessors about the two-sidedness, but it seemed to me that the view of it which they took drew the dividing line in the wrong place - it was like someone drawing a vertical line where a horizontal one was called for. Accordingly I set about presenting this 'twy-mindedness' from my own viewpoint and had the vanity to suppose that this was a rather important contribution to Hazlitt studies or, at least, a major claim to originality among those (if any) which my work possessed. As to the merits of this claim - and I have not been snowed under with congratulations - I can scarcely do justice to them here, as Kilvert is my present theme, not Hazlitt, and I can't assume an interest on your part in the latter. The real bearing of these remarks on Kilvert is not so much the fact that I have had a similar subject in the past as the admission which I now make that, when writing about Hazlitt, I brought my work to a close with a somewhat ill-prepared death-bed recantation - I proposed in conclusion to treat all this talk about dualism as no more than a kind of working hypothesis or method of exposition, not to be accepted as a complete portrait of the man in his full and true complexity.

At this distance of time I cannot be certain at what stage in the work this conclusion became clear to me or even whether the notion of it was at all suggested by really thinking about the title-page epigraph, taken from Hazlitt himself for his biography by P.P. Howe, editor of the standard edition of the works:

"A man in himself is always the same, though he may not always appear to be so". But, if Hazlitt is right, the proposition would apply to Kilvert as well, and that might mean that, if only we were capable of seeing deeply enough, the apparent contrarieties which we imagine that we perceive would display themselves as having an underlying unity.

There is one passage which comes to mind in this connection. It is a quotation from Confucius made by Michael Oakeshott in his introduction to Hobbes's 'Leviathan' :

"Confucius said, 'T'zu, you probably think that I have learned many things and hold them in my mind'. 'Yes', he replied, 'is that not true?' 'No', said Confucius; 'I have one thing that permeates everything'".

Oakeshott believed that Hobbes too had fundamentally a single 'passionate thought' which he goes on to expound. Now it may seem absurd or fanatical to appear to speak of Kilvert as in any way comparable with sages like Confucius or Hobbes and anyway there is no actual evidence that Oakeshott thought that all philosophers, deep or conventional, were guided by one master-idea. But if the universality of this were to be considered, there seems no reason to suppose that the depth or quality of the thinking would affect the question. In fact, the more naive the mind, the more likely it seems, *prima facie*, that a single dominant idea might control its workings.

We have quickly landed ourselves with a number of large issues. Is 'unity' a useful concept as applied to Kilvert? Can we see a psychological unity behind his diverse behaviour-patterns? Are his ideas the expression of a variety of moods and responses or have they a single source or what we may consider a chief source? I do not think it possible to supply conclusive answers to these questions, but it seems useful to draw attention to them and to suggest replies, if only to promote discussion.

Working backwards, I see Kilvert as basically a sensualist, in no disparaging sense of that word. This might give as his leading thought something like "a feeling for the beauty of the Creation". Here the final phrase allows us to include his deeply held religious convictions, though with a stress upon the world of appearances, or what strikes the five senses. I don't propose to demonstrate how this might be seen to underlie all Kilvert's thinking, but I cannot trace anything more fundamental; and if it seems something of a platitude, we should remind ourselves that Kilvert simply wasn't a profound thinker. It does

not mean that a sense of beauty never left him, only that seemingly remote reactions - of irritation or melancholy or disapproval, for instance, - can be regarded as springing mainly from the frustration of his love of beauty or sense of fitness.

Then there is the issue of Kilvert's psychology. The contrast which I have written about most of late is that between his love of solitude and his sociability. Usually I have been content to point to these aspects of his nature as curiously co-existing in the same personality. It strikes one at first as impossible to see these as anything but an expression of human diversity - a desirable richness, as many would judge. Perhaps we should find a clue in the sentence from Hazlitt quoted above, in particular the phrase "in himself". Here there is a temptation to read this as virtually the same thing as "to himself" giving us a meaning that people are not aware of their own inconsistencies. But, holding on to Hazlitt's own wording, we may extract the idea that the self which outwardly expresses itself in such different ways at different times has, deep within, a single identity, a stability surviving all changes and chances.

Finally, one may just touch upon the general usefulness of the notion of unity. Plainly it is not useful if it is given the sense of 'uniformity'. It would obviously be foolish to try to distort variations of conduct and belief so as to force them into an improbable union or monotonous sameness. Kilvert could be as contrary, as various, as most others among God's creatures, but he had too an identity of his own which pervades all his thoughts and actions, like Confucius's idea. Such, at least, is my old-fashioned impression, for I gather that latterly doubts have been cast (or revived) regarding the long-established belief in a stable ego, which Hazlitt for one had no uncertainty about - except where actors were concerned. But that is another story.

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NAMES and NOVELTY by Sidney Ball (Swindon)

In the diary there is a host of names of people of all types and of all ages. What a wealth of interest we have in these so varied Kilvert folk!

An Echo of Keren's Wedding

On New Year's Day, 1873, Keren Wood of Langley became Mrs. Bethell. Kilvert thought Keren's younger sister, Margaret, "magnificently lovely" (Vol. 3 page 302). Mr. James Bethell, who spoke for the bridesmaids, must have thought the same. Thus, Eight years later - in 1881 - James married Margaret. Thus Keren's sister also became Mrs. Bethell. James and Margaret Bethell lived at Shepton Mallett, in Somerset.

Gussie married a Turkish Pasha!

First mentioned when she met Kilvert at Shanklin Station on 9th. June, 1874, Gussie occurs, with others of the Crwper-Coles family, the next year (Vol. 3 page 205, etc). Kilvert may well have recorded Gussie's marriage on 31st. October, 1877, but that year a big section of the diary is missing. And Gussie married a Pasha! Her husband, Sir Baldwin Walker, was really very English, but he inherited from his father not only a baronetcy, but also the title of a Pasha of the Ottoman Empire. This title was given to the first baronet for gallant services in Syria. To show that he was a Pasha, Gussie's husband bore an appropriate emblem on his coat of arms.

Mayhew's sons go forth from Oxford

It was after the Mayhews had settled in Oxford that their sons were born. Three of these boys Kilvert would have known when they were very small. Their careers are varied. Arnold born 1873. Followed his father into the church. After Clifton and Trinity, Oxford, he studied at Cuddesdon Theological College. Curacies, then Vicar of Waterford, then of Redcar. For a while Private Chaplain to the Bishop of St. Albans, finally a Residentiary Canon of Salisbury, where he died in 1939.

Charles born 1876. After Wellington and the R.N. College became an officer in the Royal Marines, rising to Major-General. Served in the China War and in the Great War. Commanded the R.M. Depot for two years. Lived in retirement in Sussex.

Arthur born 1878. Winchester and New College, Oxford - gained "Firsts". Held high posts in the Education Service in India, was a master at Eton 1922-8, Secretary of the Education Committee of the Colonial Office 1929-39. Wrote much on educational matters. He and his wife, May (Davies) had 2 sons and a daughter. Arthur died in 1948 at Datchet.

Miss Denman Revealed

In "Kilvert and London", his last article for our newsletters, Mr. Grice mentioned Miss Denman, and that we know nothing about her, except that she lived in No. 14 Eaton Place. This lady has only one brief mention in Kilvert, on page 22 of Volume One, when the diarist went from Mitcham to London and "escorted Miss Denman, and saw her home to 14 Eaton Place". Some time ago I decided that the lady was Emma Sophia Georgina Denman, a daughter of Richard and Emma Denman. And I discovered a happening on the very day that Kilvert wrote of escorting Miss Denman - the 20th. of January, 1870 - Miss Denman's sister Elizabeth married Sir Penistone Milbanke. Miss Denman would have gone to her sister's wedding. What more likely than for Francis Kilvert, ever the "gallant", to have offered to go to the church, and to see Miss Denman safely home?

Miss Denman was herself subsequently married - three times, for she was twice widowed. Her second husband, the Earl of Ravensworth, was a kinsman of "Alice in Wonderland".

The Powells of Dorstone

In the last newsletter, at the end of Mrs. Teresa Williams's interesting "Herefordshire Superstition" it was thought that the Rev. G.H. Powell, Rector of Dorstone in this century, was the son of the Rector in Kilvert's time. But he was the grandson. The son is in the diary, but cannot be identified from the diary alone. We have just his surname at the Snodhill picnic (Vol. 1, page 162), but he is called Tom Powell at the Rectory later. To give him his full name, he was The Rev. Thomas Prosser Powell, Vicar of Peterchurch. His wife was Jessy (Davies).

The host at Dorstone Rectory (Vol. 1, page 162), was the Rev. Thomas Powell, "squarson". He is not named in the diary, but his wife was the Mrs. Powell who won Kilvert's raffle at Hardwick (Vol. 1, page 217). She was Clara (nee Presser). Mr. and Mrs. Powell had several grandchildren in Kilvert's time.

The only daughter of Mr. and Mrs. Powell (and sister of Tom) was Clara Anne, who in 1863 had married Richard Green-Price, half-brother of Nettie and Edith Green-Price (Vol. 2, page 40) and of Fanny (Vol. 2, page 364). Richard succeeded his father as Baronet in 1887. He and Clara Anne had a large family, from whom there are numerous descendants today.

Another Diary Link with Royalty

Members know that Princess Anne's home, Gatcombe, is linked with the diary through David Ricardo (Vol. 3, page 75). I have found another royal link. Nether Lypiatt Manor, home of Prince Michael of Kent, belonged ages ago to the Freme family, ancestors of Kilvert's brother-in-law, Sam Wyndowe. The estate came to the Wyndowes in Stuart times, when Henry Wyndowe of Gloucester married Sarah Freme. The Wyndowes later made their home at Churchdown.

In Volume 3, page 188, Kilvert advised his sister Emily not to set up house with Major Wyndowe when Emily's husband, Sam, was abroad. The diary does not tell us who was this Major Wyndowe; he was Sam's brother, William Freme Wyndowe. His middle name perpetuated his - and Sam's - ancestors at Nether Lypiatt.

The Significance of Canon Shirley

Francis Kilvert went to Clyro in November, 1864, to be interviewed by Mr. Venables. Quoting from a Venables letter, Mr. Grice revealed that Mr. Venables wrote, at Kilvert's suggestion, to Canon Shirley of Christ Church for a character reference. ("Francis Kilvert and his World" page 33). Mr. Grice thought it odd that Mr. Venables should be referred to someone from Christ Church, Oxford, rather than to Kilvert's College, Wadham (page 35). Knowing the identity of Canon Shirley, and the solution to the mystery, I wrote to Mr. Grice about the worthy Canon. The day before his untimely death, Mr. Grice wrote thanking me, and agreeing that we should include my notes on Canon Shirley in a newsletter.

Walter Waddington Shirley was born in 1828 at Shirley in Derbyshire, the village from which his ancestors took their surname back in the twelfth century. He was the only son of Walter Augustus Shirley, Archdeacon of Derby and later Bishop of Sodor and Man. W.W. Shirley was at Rugby under Dr. Arnold, and at Oxford-Wadham College. After graduating, Shirley continued his academic career at Oxford, and achieved distinction as a mathematician, historian and divine.

Shirley spent most of his life at Oxford, at Wadham College. When Kilvert was at Wadham, from 1859 to 1862, the Rev. W.W. Shirley was Tutor and mathematical lecturer in that College. It was after Kilvert went down that Shirley became a Canon of Christ Church, also Professor of Ecclesiastical History. After leaving Wadham, Kilvert must have kept in touch with Canon Shirley, and knew where to tell Mr. Venables to write for a reference.

Canon Shirley's life, like Kilvert's, was cut short in his prime. He died, aged 38, just two years after he assessed Kilvert's character for Mr. Venables.

But in his short life, W.W. Shirley achieved much. He was ever busy, writing and lecturing; people of widely divergent views esteemed him for his fairness; he played a leading part in founding Keble College; he assisted in promoting the university extension movement.

In 1855 W.W. Shirley married Philippa Knight, who outlived him 46 years. Their descendants continue today.

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KILVERT'S VISITS TO CATHEDRALS AND COLLEGE CHAPELS
by Kenneth Day (East Preston, Sussex)

An organist and choirmaster for many years and deeply interested in the subject of church music, I have been greatly intrigued by Kilvert's half-references to music performed in services which he attended at various cathedrals and college chapels. The lack of recorded detail has prompted me to research the subject: little information has emerged, but I am greatly indebted to the efforts of various correspondents, whose names are acknowledged below in these tabulated notes. The names of the organists in Kilvert's day are given, when known.

23rd. January 1870 Temple Church, London. (Organist: Dr. E.J. Hopkins)

"Beautiful service and singing. Dr. Vaughan preached".

No service forms survive in the archives of the Temple Church before 1900 except in a few isolated cases.

(Mr. David Lewer - "Something of a Kilvert fan myself").

25th. January 1870 Westminster Abbey. (Organist: James Turle assisted by Frederick Bridge)

Consecration of Bishop of Oxford - beautiful anthem - organ trumpet stop - Veni Creator

Records of details of such services as Consecration of Bishops do not go back as far as 1870. (Mr. Douglas Guest).

2nd. December 1870 Worcester Cathedral.

Evensong - anthem with beautiful accompaniment like rippling water.

No precise details extant of 19th century services.

(Mr. Christopher Robinson)

26th. October 1871 St. Michael's College, Tenbury.

(Organist: Langdon Colborne)

Full choral service, the Te Deum long and drawling, fine Venite and Psalms.

The Morning Canticles were to the setting by Boyce in A, and the Anthem was "Thy mercy, O Lord", by Sir Frederick Gore Ouseley.

(Mr. Roger L. Judd)

12th. August 1875 Chichester Cathedral.

In time for part of Morning Prayer and Litany
enjoyed the service greatly.

No report received.

7th. April 1876 Hereford Cathedral (Organist: George Townshend Smith)

Morning Prayer, Litany and a beautiful anthem at 11 o'clock.

Practically no service records prior to 1900. Service papers were handwritten, presumably for use of the choir alone, and destroyed when out-of-date. (Mr. Roy Massey)

7th. December 1875 Salisbury Cathedral (Organist: John Elliott Richardson)

Heard the roll of the distant organ . . . it was the hour of Evensong , , , the second lesson for the day was being read from the 16th chapter of St. John's Gospel . . .

The Diocesan Records Office does not have any account of music lists as far back as 1875. The local paper "Salisbury Times and Journal" for 7th. December 1875 carries no reference to the Cathedral's music.

(Mr. Richard Seal - "A great pity: it would have been most interesting to know what music was performed the day that Kilvert visited the Cathedral").

23rd. May 1876 Magdalen College, Oxford. (Organist: Sir Walter Parratt)

10 o'clock service - the splendid storm of the anthem as we "heard once more in college fanes the storm their high-built organs make and shake the prophets blazoned in the panes".

No Chapel Bills extant between 1857 and 1938.

(Dr. Bernard Rose - "It is as frustrating to me as it is to you").

25th. May 1876 New College, Oxford. (Organist: James Taylor)

A magnificent tempest of an anthem, and a superb voluntary after the service.

Chapel service sheets were not preserved for that period.

(Dr. David Lumsden and Mr. Francis W. Steer)

20th. June 1876 Bristol Cathedral. (Organist: J.D. Corfe or George Riseley who succeeded Corfe in 1876).

We drove down to Evensong at the Cathedral and inspected the new nave. (Nave commenced 1868: architect G.E. Street)

Records of music at services go back only as far as 1907.
(Mr. Clifford Barker)

25th. June 1876 St. Paul's Cathedral. (Organist: Dr. John Stainer - knighted 1888)

The great congregation took the last hymn up and sang it grandly. It was "Sweet Saviour, bless us ere we go".

This service was the then recently introduced Evening Service, not the statutory Evensong at 3.15. The Canticles were to the setting by Stainer in E flat. The anthem was "How lovely are Thy dwellings fair", by Spohr, and the hymn "Sweet Saviour, bless us ere we go" was sung to the tune "St. Matthias" by Dr. J.B. Dykes.

(Mr. Christopher Dearnley - "Glad to hear from an admirer of Kilvert's Diary", Mr. Ronald Alexander and William Clowes and Sons, Ltd.).

27th. June 1876 Canterbury Cathedral (Organist: Dr. W.H. Longhurst)

Anthem taken from the 4th. Psalm. Part of the anthem was a solo "I will lay me down in peace . . . dwell in safety". Then the whole choir broke into full and glorious song.

There are no service sheets for the above date in the Cathedral archives. (Dr. Allan Wicks and Miss A.M. Oakley).

(NOTE: My own surmise is that the anthem referred to was "O God of my righteousness" by Maurice Greene, which one might expect to find in cathedral music lists of the period)

Additionally to the above, Kilvert visited the Alexandra Palace in North London on 12th May, when:

"The great organ in the fine concert hall was a high treat. It was grandly played for two, amongst other things, variations of popular airs and 'The Last Rose of Summer' was beautiful". (An interesting record of the kind of programme acceptable in organ recitals of the period). The first organ (1873 - Henry Willis) was destroyed by fire the day after it was opened.

The opening recital on the second organ (1875 - Henry Willis) was given by the Resident Organist, Frederic Archer, who very probably was playing on the day of Kilvert's visit.

(Mr. B.K. Lynden - Clerk, Royal College of Organists)

(Mr. Stephens has been trying for some time to obtain a copy of "The Unforgotten Valley" by J.J. Duggan and "Valley on the March" by Rennell of Rodd, both books dealing with parts of Radnorshire. He would be glad to buy copies or to offer in exchange either Howse's "Radnorshire" or the edition of part of Kilvert's Diary recently published by the National Library of Wales. I am very willing to act as intermediary should any member have for sale the volumes Mr. Stephens wants).

[illegible]

Newly a member, Mrs. D. Box, of the above address, invites members to visit the house, though she writes "We are always in relative chaos here!". Her telephone number is Chippenham 653193. We appreciate her kind gesture very much indeed.

[illegible]

CHITTOE CHURCH is for sale. Kilvert went to the church on 21st. of March, 1876 - Ettie used to worship there. (Vol. 3. p. 246). Now Chittoe Church is to be made into a dwelling.

We read of two visits Kilvert made to the De Quettevilles at BRINKWORTH RECTORY (Vol. 2, p. 240 and p. 346). The Rectory is still there, but now it is an old people's home.

Descended from EMILY MORRELL (Vol. 3, p. 313) is the present head of Morrell's Brewery; he recently opened the Westgate Inn at Oxford to mark 200 years of the renowned "Morrell's Oxford Ales".

Members may recall that corned beef tins were thrown through the windows of the Argentinian Embassy at the time of the Falkland crisis. I saw those broken windows. The Argentinians moved out. I was told that the property would be sold this year. This house is 9, WILTON CRESCENT, once the home of Lady Frances Higginson. Kilvert knew it well.

Kilvert's brother Teddy was married to Nellie Pitcairn on 4th. June, 1878 (Vol.3. p.395) at ST. BARNABAS CHURCH, KENSINGTON. This church is now used jointly by Anglicans and Methodists. The hall at the front of the church is used for a "play-school". I had to wend my way through the little ones to view the church.

(I have just received from Mr. Glyn Tegai Hughes the following details concerning the Gregynog Press edition of Extracts from the Diary - E.J.C.W).

THE CURATE OF CLYRO

Extracts from the Diary of the Reverend Francis Kilvert

Gwasg Gregynog will publish at the beginning of September, 1983, a volume containing fourteen extracts from the Diary, selected by Meic Stephens who also supplies an introduction, and with twelve wood engravings by Sarah van Niekerk.

The volume, designed by Eric Gee at the Press, is printed on Barcham Green Maidstone Light Tone handmade paper, using the original Victoria Press on which most of the pre-war Gregynog Press works were produced. The type is 14-point Bembo, and the page-size $9\frac{1}{4} \times 5\frac{3}{4}$ inches. There will be 250 copies of the ordinary edition, case-bound, with sides covered in an original marbled paper and with a cloth spine in matching colour and printed paper label.

15 copies will be specially bound by James Brockman (whose workshop will also produce the ordinary bindings). The specials will be case-bound, with split boards, sides covered in silk with head and tail leather strips. They will have single-colour handsewn headbands with Japanese coloured endpapers, and will be contained in a suitable box.

Purchasers of the special bindings will have first opportunity to buy a portfolio of any five of the engravings of their choosing (plus an additional 'Aberedw' engraving) signed by Sarah van Niekerk. There will be 20 such portfolios.

Prices will be as follows:	Ordinaries	-	£ 45. 00 - plus postage
	Specials	-	£125. 00 - plus postage
	Portfolios	-	£ 65. 00 - plus postage

Trade terms are available for two or more copies of the ordinaries.

A prospectus will be available in July from:

Gwasg Gregynog, Gregynog, NEWTOWN, Powys. SY16 3PW.

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THE MOTORCADE

For this event on May 21st. five cars met at Clyro, in weather which appeared showery and unsettled, especially over Herefordshire. However, as the party proceeded into Wales the sun made an appearance and the day developed into one of warm and continuous sunshine. Via Builth, Cilmeri and Garth, we stopped first at Llanleonfel church where Mrs. Wilkinson read Kilvert's fascinating description of its ruinous state. The next stop was at Eglwys Oen, Duwchurch, built by Miss Clara Thomas of Llwyn Madoc. (She is mentioned in the entry for 11th. February, 1870, and Kilvert evidently preached at the church at a Harvest Festival in 1871). A pleasing, very well-kept little church, it contains a tablet to Hugh Evan Thomas (Kilvert's "darling Hughie"). whose naval career led to an admiralty and a knighthood. His parents, Charles and Caroline Evan Thomas, are buried in the churchyard, as are other members of the family. A delightful drive past the mansion of Llwyn Madoc led to Abergwessyn and Llanwrtyd, with a brief stop at the British Legion Woollen Factory. Then a journey over the Eppynt mountains brought us to Brecon Cathedral where among the many links with the Diary, we inspected the organ from Hay Castle, the very instrument round which "all the young people ... sang 'Pilgrims of the Night' and some other beautiful hymns and music", (7th. May 1872).

Though the motorcade ended at Brecon, the majority of members made their way to the Burnt House Restaurant and Cafe, between Middlewood and Bredwardine, where they partook of tea and the excellent home-made cakes, receiving warm hospitality from Mr. & Mrs. Stutz.

Once again Mr. & Mrs. R. Morgan were our excellent leaders, and once again we thank them very much for their most interesting itinerary.

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KILVERT RESEARCH

In the February 1983 newsletter our late Deputy Chairman, Mr. Frederick Grice, wrote: "What we really need now is an annotated Kilvert, a volume with numerous notes clearing up the many ambiguities in the text ..."

Two of our members, Mrs. Teresa Williams and Mr. Kenneth Clew, have pooled their research resources to work on this project. The scope of research has been widened to include all information that may be gathered about Kilvert's early life and of the time when 'gaps' appear in the published Diary.

They point out that this research will take a matter of years, rather than months, though they eventually hope to publish the results. In the meantime, they would welcome any information that might help them in their task. Their addresses are: Mrs. T.M. Williams, 87, Pasture Road, North Wembley, Middlesex, HA0 3JW and Mr. K.R. Clew, Gillumsfield, Tadworth Street, Tadworth, Surrey, KT20 5RG.

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NEW MEMBERS (1982)

Mr. P. Byrne (Royston)	Mrs. G. Mullins (Bristol)
Mrs. E.M. Croft (Wimbledon)	Mr. C. Newberry (Truro)
Mr. D. Dodds (Moreton-on-Lugg)	Mr. F. Nicholls (Birmingham)
Mrs. Eden (Northolt)	Mr. J. Nunn (Cirencester)
Mrs. M. Ellis (Llandrindod Wells)	Miss E. Osborne (Cambridge, Massachusetts)
Mrs. B. Eynstone (St. Briavels, Glos)	Mr. F. Rathbone (London)
Mr. L. Hyde (White Plains, N.Y., U.S.A)	Mr. & Mrs. A Renner (London)
Ms F. Heanley (Brentwood)	Mr. J.S. Ridley (London)
Mrs. D. Hawkins (Beverley)	Mrs. D. Saunders (Llangarron, Hfds)
Mrs. S. Jaccaud (Vermont, U.S.A)	Mr. & Mrs. Simmons (Llanwrst, Gwynedd)
Miss J. Janieson (Llandovery)	Mr. & Mrs. Sherwood (Clyro)
Ven. & Mrs. O. Jones (Newbridge-on-Wye)	Miss T. Tipler (Worcester)
Mrs. J. Kelsall (Bath)	Mr. R. Walker (Croydon)
Miss M. Kilvert, (Victoria, Australia)	Mr. R. Warren (St. Briavels, Glos)
Mrs. J. McQuade (Shepperton)	Mrs. P. Woodward (Cheadle, Cheshire)
Canon & Mrs. S. Mogford (Cardiff)	Mrs. E. Yates (Victoria, Australia)
Mr. A. Yoxall (Cheltenham)	

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