

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 1987.

Dear Member,

I must first report on our A.G.M. held at Hereford on May 1st. It was gratifying that yet again more than one hundred members attended the event. Apologies were received from Mr. & Mrs. Allen, Mr. & Mrs. Bentley-Taylor, Mr. & Mrs. S. Ball, Mr. B. Butcher, Miss Cholmeley, Mr. & Mrs. J.R.G. Comyn, Mr. E. Fisk, Mr. H. Gregg, Mr. M. John, the Very Revd. Owain Jones, Mrs. E. Organ, Miss I. Powys and Mrs. Teresa Williams.

In his remarks the Chairman referred to the events of 1986, expressing the Society's gratitude to all those who had helped to make them so successful; to Miss Cholmeley's most generous financial gift to the Society in memory of her sister, Mrs. E.M. Victor; to the proposed tablet in the ante-chapel of Wadham College, to commemorate Kilvert's undergraduate days there; and to those members of the Society who had died in the last twelve months - Mr. Vaughan Thomas (our President), Dr.J. Mathers and Mr. Joe Payne. The company stood in tribute.

The Chairman then referred to an interesting discovery at Llysdyman - a letter written by Kilvert to the Revd. Lister Venables from the Normandy village of Vénables, whence the Revd's surname derived, and containing the typical qualities of the diarist's style. It is hoped that permission may be granted for its contents to appear in our next newsletter. The date of the A.G.M. being 1st. May, the Chairman closed his remarks with references to the diary entries for that date.

The Treasurer's report was warmly received, the financial state being very satisfactory. He, Mr. Dearlove and Mr. Rogers (Hon. Auditor) were thanked for their work.

Regarding officers of the Society, the Chairman said he would welcome members' views on the Presidency. The proposal of Mrs. Renée Payne as a Vice-President was unanimously supported, as was that of the Revd. M. Reed (Vicar of Clyro) to be co-opted on to the Committee. The remainder of the officers were re-elected en bloc. With thanks to them, the company withdrew to partake of the always excellent refreshments supplied by Café Ascari and to renew friendships and acquaintances.

Our guest speaker, Mr. A.L. LeQuesne (author of "After Kilvert") had chosen "Rediscovering Kilvert's Clyro" as his subject. The earliest maps were of no use, he stated, but the tithe maps afforded information regarding the general layout of the village and its immediate surroundings. It was the Census Return (1871) which provided most evidence, and the index to the 3 volume edition of the Diary was a valuable adjunct. The enumerator for the census (Richard Chaloner, son of Kilvert's landlady) listed the houses and their occupants in strict order. Thus, starting at the Vicarage (with its staff of 6), it was possible to site, for example, the houses occupied by the constable and the Anthony family. Edward Evan's "hovel" must have been where the cottage at the east end of the churchyard now stands; and since Hannah Whitney's cottage is listed immediately before "Ashbrook" it must have been down the lane adjacent to what is now the Village Shop. Mr. LeQuesne's all too short talk was greatly enjoyed, as shown by the applause that echoed Revd. Lockwood's vote of thanks.

The Walk the following day drew a record number of members. With a send-off at Clyro from our Senior Vice-President, Revd. E.F. Jelfs and his wife, the cavalcade proceeded to Glaschw. On Cutter's Pitch the hedgerows were green, and the

verges bright with gorse, broom, bluebells and the ubiquitous dandelion. How different at Glascwm! There was hardly a sign of leafage, though at our picnic site beside the stream below the church there were kingcups, primroses, butterburr and cloth-of-gold in flower. But the sun had disappeared, strong winds had arisen. Mr. Morgan, our leader, led the party into the church and spoke of the references to the village in the Diary, and then showed members the Old Vicarage, the Baptist burial ground and "The Yat" (the wicked Squire's residence). The majority of those present undertook the walk to the Giant's Grave, a tumulus at the summit of Little Hill, only to be met with a vicious hailstorm. Such was the calibre of the walkers that they described it as "invigorating". I could not but think of the occasion of a Society service at Glascwm some years ago, when the weather was unforgettably awful - thunder, lightning and torrential rain! The last of these did arrive, but members were then bound for home - or for the Burnt House! The Society is once more indebted to Mr. Morgan for all his efforts to make the day an enjoyable one.

PROGRAMME FOR REMAINDER OF 1987

- Sat. July 4th. Langley Burrell Church Fete.
Sat. July 4th. Flower Festival at St. Mary's Church, Wootton by Woodstock, Oxon.
and (The church where Kilvert's marriage took place).
Sun. July 5th.
Sat. July 4th. WALK, led by Mr. & Mrs. Watts, in the Llanthony area. Meet at 12. 30 p.m. at the Abbey car park there. Picnic lunch - or follow the example of Kilvert and have a meal at the Hotel! Members travelling from the east of the Black Mountains are advised to travel on the Hereford-Abergavenny road (A465) turning off at Llanvihangel Crucorney. The road over from Hay, though most scenic, is narrow, and likely to be busy.
Sun. July 5th. Commemoration Service at Malmesbury Abbey at 3. 00 p.m. Preacher - The Right Revd. A. Hall-Matthews, Bishop of Carpentaria and member of the Society. One lesson will be read by Dr. W. Lockwood, who was born in the Dutch East Indies and is the wife of our Vice-President, Rev. D.N. Lockwood. It is hoped one of our New Zealand members will read the other lesson.
A coach will leave Hereford Town Hall at 12. 30 p.m. proceeding via Ross and Monmouth. Bookings to me, please.
Sat. July 18th. Langley Burrell. "An Afternoon with Francis Kilvert". (Full details appear elsewhere in this issue).
Sat. Aug. 29th. Father Ignatius Pilgrimage - (See details at the end of Fr. Luff's article).
Sat. Sept 5th. Coach Trip to Bristol Cathedral and Brislington House. Mr. Dearlove wrote at length about this in our last newsletter. Inclusive cost will be £6. 00 per head, which includes light lunch (for coach-travellers) and tea. Bookings to Mr. Dearlove, 1, Monkwell Road, Monmouth, Gwent.
Sat. Sept 19th. WALK.) For these two events fuller details will
Sun. Sept 20th. Service at Aberedw.) appear in the next newsletter.

Yours sincerely,

E.J.C. West

Hon. Secretary.

OBITUARY

We regret to record the death of the following members, and express our sympathy with the bereaved:-

Mrs. M. Wheeldon (Hereford), a member with her two daughters since 1972. Until she became ill, she had regularly attended our services, travelling on the coach hired for these occasions.

Mr. Joe Payne (Langley Burrell), with Mrs. Payne, member since 1965. The Society could not have had a more devoted member at this village, which with Clyro must rank as the dearest to Kilvert's heart; nor could the beautiful church there have had a more faithful servant. But Mr. & Mrs. Payne's enthusiasm for Kilvert was such that they frequently attended our Radnorshire services as well as our A.G.M's. I was very pleased that our member, Mr. K.R. Clew represented the Society at the Memorial Service to Mr. Payne.

Mrs. V.P. George (Henley-on-Thames), a member since 1968. Her son, in reporting her death, informed me that his mother died aged 97, but retained to the end a deep love of the Diary.

CAPEL-Y-FFIN AND CALDEY by Fr. Stanley Luff (Llandoverv)

(This article, written for the Father Ignatius Memorial Trust Newsletter, is reproduced here by kind permission of Mr. Wilfred Davies, the Hon. Secretary of the Trust).

Staying with the Cistercian monks on Caldey Island, I thought a few hours might be usefully employed in reading through back numbers of 'Pax', from September 1904, when the Anglican Benedictine community under Abbot Aelred Carlyle first published what was for many years a most informative and entertaining monastic review (it was later published from Prinknash Abbey, Gloucester, and has now ceased). I hoped to find information regarding the Abbey of Llanthony Tertia at Capel-y-Ffin, from the death of Father Ignatius in 1908 to the arrival of Eric Gill and his family in 1924.

The reason why this review of the Caldey Benedictines should be interested in Llanthony is that the Abbey at Capel-y-Ffin came into their hands - as it proved, much to their embarrassment. It happened in this way. Father Ignatius's deepest concern was that his New Llanthony should remain a monastery. To this end, when Aelred Carlyle's community was seeking a home, before they acquired Caldey Island, he invited them to Llanthony. From what Abbot Aelred wrote, he and Ignatius met, then or later, but it was found difficult to agree upon conditions satisfactory to both parties. One cannot imagine either Father Founder ceding his authority. So, according to Aelred, Ignatius left the property to 'certain members' of his community. The Superior of the group was Brother Asaph Harris (who after sixty years of monastic life died a monk of Pluscarden Abbey in Scotland). Aelred raised the whole issue in the 'Pax' of December 1908 to refute 'widely circulated reports' that Ignatius had left Llanthony to Caldey.

Aelred wrote guardedly but graciously of Father Ignatius: 'It is difficult for me to write about one whom I loved and revered very much as a personal friend, but with whose point of view I could not always agree . . . The power of the Father's personal love for our Lord always greatly attracted me, but his strong convictions about Religious Life were very different to mine. I never had to fight the same battles he encountered at the beginning of the revival of the religious life in England, and I confess the pronounced opinions he had formed during fifty years of struggle did not appeal to me as a man so much younger than himself who, not possessing his wonderful gift of oratory and missionary power, desired only to lead the contemplative life in a community established under proper authority'.

That was quite a neat assessment. Aelred Carlyle was later to experience 'battles' and 'struggles' to compare with those of Father Ignatius, but up to that point in his career he had learned how to pronounce any opinions in ways that favourably impressed the Archbishop of Canterbury and others, so that the CHURCH TIMES had been able to write in 1905 praising his community for its 'stability, loyalty and vitality' in contrast to earlier attempts, which undoubtedly included that of Father Ignatius.

In December 1909 Aelred Carlyle explained that the 'certain members' who inherited Llanthony were Father Asaph and 'a Sister in the Convent'. It seems there were four other brothers, and they all felt unable to carry on. From my own memory of Father Asaph I would not have thought the gifts of leadership were his. Anyway, Aelred went to Llanthony, preached a retreat and presided at a Chapter, at which he read a letter from the Sister stating that, in the interests of continuing monasticism at Llanthony, she would leave and make over her share to Asaph. Three brothers, and Father Asaph, went to Caldey to 'test their vocations', and Llanthony was made over to Caldey.

In the years that followed, the Caldey monks, both up to and after their conversion to Roman Catholicism, seemed never to seriously consider colonising Llanthony. They tried only to keep it going in the hope that some future, consonant with its monastic character, would emerge.

The first plan was for the Anglican Benedictine Nuns of Malling in Kent (where Aelred himself had been professed monk) to take over, but they found the place 'too strait', and their architect pronounced adversely on the state of the buildings. 'Pax' thought this was just the moment to ask Father Ignatius's admirers to pay up £10,000! However much they received, they felt able to place over the Father's grave a tiled memorial, renewed later by our own Trust.

In June 1910 the Abbot of Caldey reports: 'I must say that Llanthony is a place about which there have been many illusions'. Of the four brothers who had gone to Caldey only Asaph persevered. The others were allowed to return to Llanthony

awaiting 'something definite'. Many years later one of these returned to Caldey and died a monk.

In September 1911 there are more disparaging remarks: 'It can honestly be said that Llanthony has a much greater reputation than it deserves'. A novice staying at Llanthony wrote back to Caldey: 'We have a constant feeling we should like to blow out windows and let in some light and break down doors to let ourselves through'.

The same number says an oblate housekeeper is to be installed pending the inauguration of a plan to run Llanthony as a retreat centre and house of studies for clergy - one of many Caldey projects never realised, but it proved an occasion to appeal humbly for £300.

Whoever the caretaking brother was, over the next few years he showed scant literary skill, beyond advertising the sale of Ignatius's Mission Hymns at threepence, no reprint guaranteed, and all the old stock of picture post cards and publications.

Caldey too had reason to be taciturn in these years before the outbreak of the First World War, for at long last some of Aelred's observances were being judged by Bishop Gore of Oxford as incompatible with a future in the Church of England. The conversion to Roman Catholicism of Caldey and its sister Abbey of nuns at Milford Haven led to a wonderful welcome from certain quarters - Dom Columba Marmion, the Irish Abbot of the Belgian Abbey of Maredsous, and Dom Bede Camm, one of its English monks, but from other quarters letters breathing 'hatred and contempt'. The only reported consequence at Llanthony was that someone sent the caretaking brother copies of the Catholic 'Universe' newspaper. In August 1913 Dom Bede Camm spent a week at Llanthony. The brother advertised for men guests at 30 shillings a week with the special bait of fishing tickets available. Llanthony now had the disadvantage of being fifteen miles from the nearest Catholic Church at Abergavenny.

Other visitors that year were Dom Paul Saillour of the exiled French Benedictines at 'Caermaria' near Cardigan and the spiritual writer Dom John Chapman (later Abbot) of Downside.

The last Christmas before the War, Brother Cadoc, the caretaker, and a companion went fifteen miles by horse-drawn vehicle to Midnight Mass at Abergavenny, slippery roads compelling them to walk part of the way back.

The conversion of the Caldey community enlarged the possibility of disposing of Llanthony to a Catholic community. Exiled French Carthusians who had already built a 'quadruple' Charterhouse at Cowfold in Sussex optimistically considered further development and sent monks to inspect Llanthony. They apparently recommended it to a group of Carthusian nuns in the south of France, and Aelred, thinking the War would be a flash in the pan, counted on their arriving in the Spring. Now they seemed only too glad to see the back of Llanthony which 'has been such a responsibility and expense'. Caldey was ready to let it go for 'a small sum'. According to a later article by Sir David Oswald Hunter-Blair, Abbot of Fort Augustus in Scotland and popular author of several volumes of 'Memories and Musings', the English Benedictines also showed interest in Llanthony at this time, which may account for that visit by Dom John Chapman.

After so many aborted projects there is small wonder that in Autumn 1927 'Island Notes' had to contradict 'rumours circulating during the past three years about the once-Anglican monastery of Joseph Leycester Lyne' - an unkind description and the lowest ebb in Caldey's feelings about Llanthony. The rebuttal does not even say what the rumours were, but it admits, after such a long silence, that the caretaking brother had been withdrawn, much of the land sold, and that house and church, especially the latter, were dilapidated. The disclosure goes on to admit that the monastery was now rented out as a private house, that the Church has been abandoned, but that a Caldey priest was now resident there to say Mass for the new occupants and neighbouring Catholics in a 'semi-private chapel' in the house. The following year impoverished Caldey monks, no longer led by Aelred Carlyle, who had removed himself to Canada, sold Caldey to Belgian Cistercians and themselves transferred to an old monastic grange near Gloucester called Prinknash - where they still are, but in a new Abbey.

What had happened at Llanthony - years before these explanations of 1927 - was not told in 'Pax' till September 1941, when the sculptor Eric Gill had died and Peter Anson, himself a former Caldey monk, contributed his 'Memories of Eric Gill'.

He tells how he was at Quarr Abbey on the Isle of Wight in the autumn of 1923 when he first met the famous sculptor and 'master of letters': 'He was seriously

considering the question of settling on Caldey Island or perhaps an island off the west coast of Ireland . . . I had a brain wave: 'I wonder if Llanthony would do for you'. 'What's Llanthony?' he enquired. So I went on to give him my impression of Father Ignatius's monastery in the heart of the Black Mountains and so attracted was he with the word picture I painted of this solitary retreat that he went on to Caldey to discuss ways and means of renting or buying the property at Capel-y-Ffin'.

Next year Peter Anson visited the Gills at Llanthony. He wrote, 'When I watched him chipping away at one of his characteristic Madonnas I could not help wondering what Father Ignatius would have thought of this type of art . . . A chapel had been fitted up in the north cloister, the stone altar slab resting on a monolith with a completely veiled tabernacle, being the prototype of the altar in the chapel at Piggots (Gill's later home near High Wycombe) and in the church at Gorleston on Sea'.

The nearest 'Pax' gets to reporting the presence of Gill at Llanthony appears many years later - 1934 - in this vague assurance: 'The monastic building may well have suffered a worse fate than to fall into the hands of a fervent Catholic family, who will not only respect the memory of Father Ignatius and tend his grave, but who in their private chapel will often have Mass said and will pray for the soul of one without whose generous efforts such a shower of graces would never have watered the valley he loved so well'. I wonder whether the Caldey - Prinknash silence was at the request of Gill himself, to help preserve Llanthony's solitude?

In March 1934 'Pax' reported that on the previous Christmas Day the community had used for the first time the Llanthony choir stalls, removed from the now crumbling church to an extended choir at Prinknash Abbey. This item of news aroused interest and one of the two brothers who had been sent to dismantle the Llanthony choir wrote an attractive account.

'The walls, which had never been pointed with any better mortar than the shallow soil of the mountain, are slowly and relentlessly crumbling away; the slender columns with their daintily carved capitals carry the eye irresistibly up to the lofty groined roof, only to find it has fallen in here and there to let in the August sunbeams, but to give no less easy access to the rains of winter and the sweeping drifts of snow. A solitary panel of stained glass still survives at the top of one of the north lights and, saddest of all, at the sanctuary steps is the grave of him whose generous endeavours for the glory of God seem to have led only to this deserted monument which cannot be said to possess even the dignity of an ancient ruin. The trees will have to grow to a great height before they can actually hide the church, but the birds have sown seeds of rowan and silver birch in the buttresses, and the very coping of the roof is gay with a young sapling covered with scarlet berries. We peeped in on the night of our arrival to take rough stock of the work ahead of us, and we were greeted with the awe-inspiring whoop of a great white-breasted barn owl which flew lazily down from above the vaulting and out at the south window. ghostly in the silver moonlight'.

In that passage the anonymous brother has captured the mood of the ruined church as you might find it today, should you return on a moonlit night. By day, with the passage of fifty years, it has acquired a touch even of that dignity of ancient ruins.

According to that account it was impossible to save the great organ, and there is a mere allusion to the departure of the high altar which readers of last year's Newsletter will know is now at St. Julian's, Newport.

(This year's pilgrimage will be held on Saturday, 29th. August, 1987.

11. 30 a.m. The Holy Eucharist at St. David's Church, Llanthony.

12. 00 Roman Catholic Mass in the private chapel at the Monastery,
midday Capel-y-Ffin.

2. 30 p.m. Procession leaves Capel-y-Ffin Church for the Abbey Church
where the address at Solemn Evensong will be given by the
Revd. Hugh Allen, Vicar of St. Matthew's, Newport.)

KILVERT'S MALMESBURY

by Sidney Ball (Swindon)

Only once in our published Diary Francis Kilvert visited Malmesbury. But he seemed to know the town quite well - it was the route he walked on the 12th. October 1874 that was new to him (Vol.3.p.92). Kilvert knew some Malmesbury folk. He called at the grand Abbot's House (Abbey House) where Mrs. Jennings, the surgeon's wife "was at home and very kind, but sweet lovely Maud was away....." There are other references to Malmesbury, as when the diarist heard the townsfolk called "Jackdaws" (Vol.3.p.123) and when there was difficulty about the living (Vol.3.p.134).

Members may look forward to an enjoyable time in such a historic place as Malmesbury. By virtue of a charter of 936 AD (a copy in the British Museum) citing an even older charter of King Edward the Elder, Malmesbury claims to be the oldest borough in England. The Abbey was founded in the seventh century and over the centuries became one of our grandest religious houses, with fine buildings of several periods.

St. Aldhelm, Abbot for thirty years from 672 to 702, introduced a regular monastic rule and installed the first organ in England here. It was St. Aldhelm who started the Abbey of Malmesbury on its long period of prosperity, lasting eight and a half centuries until the Dissolution of the Monasteries.

The Abbey surrendered to Henry VIII on December 15th. 1539. A rich clothier, William Stumpe, bought the Abbey and grounds, and used most of the buildings for his clothing factory! But Stumpe did give in to the wishes of the townsfolk in saving the nave of the Abbey for a parish church. Thus the present Abbey Church is but a fragment of the original, but what remains is worth coming a long way to see.

We enter the church, as Kilvert did, by the magnificent south porch. Countless pages have been written about these famous Norman sculptures; Francis Kilvert sums it all up for us in a sentence:

"I went into the Abbey Church, through the grandest Norman doorway in the world, arch within arch sculptured richly with pictured medallions of the history of the Bible". (Vol.3.p.92).

Inside there is more grandeur, with huge columns and a mass of decoration. Among numerous memorials is an effigy of King Athelstan on a tomb chest. He was buried in the Old Abbey, but no-one really know where. Tradition puts it near the High Altar. Kilvert, taken in the Abbey House garden by Mrs. Jennings, was shown "...the site of King Athelstan's grave near where the High Altar used to stand". (Vol.3.p.93). The folk of Malmesbury have a great regard for the Saxon King Athelstan; for help in fighting his wars, the King granted lands to the men of Malmesbury - these lands are still held today by descendants of those Saxon warriors.

Have you heard about Elmer, the world's first aeronaut? In the early 11th. century Elmer, a monk of Malmesbury, made himself wings and jumped off the west tower. He flew over twenty yards before falling and breaking both legs. Lame thereafter all his life, Elmer is said to have lived to a ripe old age. Isn't it amazing that we have Elmer's counterpart eight centuries later in Kilvert's Diary? Francis saw the fine old manor, Bulwich House "where old crazy Sadler Cale ... made himself wings and flew from the top of the garden wall ..." (Vol.2.p.274). William Halliday told Kilvert that Mr. Cale shouted to the people "Watch I vlee!" (Vol.3.p.155). Sadler Cale was more fortunate than Elmer, for Kilvert tells us that Mr. Cale broke his fall in a pond!

A woman of Malmesbury, Hannah Twynnoy, died on December 23rd. 1703 after being mauled by a tiger from a travelling menagerie. Members may see Hannah's tombstone in the Abbey Churchyard.

Another woman of Malmesbury was Nancy Hanks, mother of Abraham Lincoln. The great American President is said to have had much the facial features of the Hanks folk of Malmesbury.

Members will see, near the Abbey Churchyard, the fine old market cross, new when Leland came this way in the reign of Henry VIII. Not far away is the Moravian Chapel, built about the same time as the Moravian Settlement at East Tytherton, where Kilvert's mother went to school. (Vol.3.p.146).

One of the delights of Kilvert's Diary is that we are told several human and unusual stories. On his way into Malmesbury, Francis spoke to a labourer who was

related to Mr. Pitt, the Vicar of Malmesbury. The Vicar did not recognise his labouring relative (Vol.3.p.92). Mr. Pitt and his family have memorials in the Abbey, where there are also memorials to the Lovell family mentioned by Kilvert (wrongly spelt Lovel in the diary).

When Kilvert was at the Abbey House "Mrs. Luce of The Knoll (widow of Captain Luce) came in to call ... I was duly introduced". (Vol.3.p.93). The Luce family, prominent in Malmesbury for a long time, have several memorials in the Abbey Church. There is one to Captain Luce mentioned by Kilvert - John Proctor Luce RN, who died at Chichester in 1869.

I end these notes on historic Malmesbury with some lines which Francis Kilvert would have liked, and we may like also. These lines are a translation of part of a poem said to have been written in the 7th. century by Aldhelm of Malmesbury :

"Almighty Maker, Master of the World
Who shap'st the starry Heaven's shining dome,
And form'st Earth's foundations by Thy word
Paints the pale meadows with their purple bloom..."

KILVERT'S KINSHIP WITH ROYALTY

by Sidney Ball (Swindon)

Samuel Ashe was quite a young man when he bought the Langley Burrell estate circa 1656. Ten years later he married Ann Pleydell. Having made a study of the Pleydells I was able to show that Kilvert and the Lord Radnor of his time were sixth cousins (Feb. 1985 Newsletter; Vol.3.p.221). Lord Radnor was descended from Thomas Pleydell, brother of Kilvert's ancestress Ann Pleydell.

Lord Radnor had an only brother, The Rt. Hon. Edward Pleydell-Bouverie, whose great-great-great grand-daughter is the newest member of our Royal Family, HRH The Duchess of York. This charming young lady has a common ancestry, through the Pleydells, with Francis Kilvert. Let our Newsletter be the first place to reveal such kinship! The Duchess of York is a sixth cousin, five times removed, of Kilvert.

THE HYDE FAMILY OF BREDWARDINE

(Through the kindness of Mrs. E. East of Rhosgoch and her brother-in-law, Mr. S. East of Grimsby, I am allowed to reproduce their researches into the family frequently mentioned in Vol. III of the Diary).

Thomas Hyde (1836-1906) and his wife Mary (1833-1900) had a family of 8 children. The two eldest, Mary and Joseph, were born at Crafta Webb, and the latter is possibly the young man out of work referred to on p.387. The next three were born at The Hill, Elizabeth, Ann (who lived only 10 days) and Esther; and the last three, Thomas, Rose and Sarah, at The Common. Of these last six, it is Elizabeth and Esther who figure most prominently in the diary, though Thomas is mentioned twice.

He appears on pp. 359 and 451. In the first entry he and Esther walk with Kilvert up to Crafta Webb, and from the second we learn he was a choirboy. Mr. East believes he became a tramp and died from drowning in the Wye.

Esther, (born in 1865), Kilvert thinks, might have been the little girl he had seen some six years earlier on a visit to Rev. Houseman at Bredwardine. However, she is the subject of a long entry on p.387, revealing both of her and of Kilvert's feelings about children... "poor little girl, my faithful companion and loving fellow pilgrim on many a dark night's walk to Crafta Webb and Brobury Church".

The diary reveals later, p.376, that it was not Esther he had seen earlier but her sister "pretty Lizzie", whom he addresses months later "sadly and solemnly about her dreadful fall". Her illegitimate child, Clara, he baptized on August 4th. 1878. Mr. East tells me Clara attended the local school and the records for 1887 lists Thomas Hyde as her guardian.

Now on p.364 there is the reference "Garmin, the Brobury keeper, brought a hare and a brace of pheasants from Sir Henry Cotterell". A month later Kilvert

visits Mary Garmin, and later in the year the keeper brings more game to the Vicarage. Mr. East tells me that the name should be "Gurmin" - and he should know, for he is the grandson of George Gurmin and Elizabeth Hyde, who were married in Birmingham in 1883, and are buried at Almeley (Herefs), Elizabeth being 71 years old at the time of her death in 1933.

E.J.C.W.

THE HON. B.P. BOUVERIE by Rev.J.C. Day
(Pewsey, Wilts)

In preparation for the Kilvert service in Wiltshire I thought I ought to look up the Diary references to Malmesbury.

Much to my surprise there was mention of a cleric who was one of my illustrious predecessors as Rector of Pewsey. Kilvert records under Wednesday, 6th. January 1875 a fleeting visit to Langley by the De Quettvilles and the conversation that took place and how "indecent efforts had been brought to bear to get a Mr. Bouverie of Stanton St. Quintin appointed to the vacant living of Malmesbury Abbey and parish. It was felt that the right man was required there who had 'some private fortune'".

The Rev. Bertrand Pleydell Bouverie, the third son of the fourth Earl of Radnor, was at the time Vicar of Stanton St. Quintin, about five miles west of Langley Burrell. His father, the Earl, was patron of the living which at that time was worth in the region of £312 per annum. The Living of Malmesbury Abbey was worth about one hundred pounds more, but as well as the Abbey that parish had two other churches to upkeep.

The reference to 'some private fortune' would fit the Bouveries, for it is certain that they enjoyed a considerable private income, apart from any church stipend. At the time of this mention in the Diary he was 29 years old and had been Rector of Stanton for several years.

Another reference to Mr. Bouverie occurs under the entry for Lammas Day (August 1st) 1873. The local gentry are gathered together at Langley House to do honour to the Bishop, (presumably Bristol) who was staying for a Confirmation at Langley Church on the following day. On the guest list are noted Mr. Bouverie of Stanton and Lady Constance. This latter had been before her marriage into the Bouverie family, Lady Constance Nelson. The estates of the Nelsons and the Radnors adjoin on the Hampshire border country. Lady Constance was the daughter of the Third Earl, and entitled to be called 'Lady' in her own right, while her husband had to be content with a mere 'Honorable' in front of his name.

No doubt Mr. Bouverie would have been an excellent choice for Malmesbury Abbey but it was not to be, for in 1880 he became Rector of Pewsey in the Diocese of Salisbury, (also a living then as now under the patronage of the Earls of Radnor). As to income, Pewsey was a much more valuable proposition than Stanton and Malmesbury put together, being valued at £838 per annum with 120 acres of Glebe and a stately Georgian Rectory House. Not that any of this would have worried him or Lady Constance! In their heyday in Pewsey they are said to have employed fourteen servants and a curate. This latter ran the parish fully for many of the winters of the Bouverie reign, and he and Lady Constance were in the habit of wintering in Southern Europe, undertaking a cruise during the colder weather. They were great travellers and during their time at Pewsey travelled as far afield as Canada, South Africa, Singapore, Hong Kong and Australia, no mean feat in the 1880's and 90's.

However, for all their wealth, they endeared themselves to the people of Pewsey and Malmesbury's loss was Pewsey's gain. They are said to have lavished their wealth around the parish in all kinds of good causes. In the late 1880's they paid the lions share of the cost of completely restoring the parish church; at this time they also provided the town with two meeting halls, one of which still remains and bears their name.

Mr. Ball in his article (Feb. 85 Newsletter) mentions that Francis Kilvert and the Earl of Radnor were actually sixth cousins. Quite obviously Kilvert never realised this or what raptures he would have gone into as he walked through the Earl's park at Longford Castle on 26th. August 1875 and when he had dined in the presence of his Bishop and the Earl's third son on August 1st. 1873!

Canon Bouverie, (he was made an Hon. Canon of Sarum in 1894), retired as Rector of

Pewsey in 1910. On his death in 1926 he was brought back to Pewsey for burial, much mourned by former parishioners.

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AN AFTERNOON WITH FRANCIS KILVERT

The Kilvert Society invites you to 'An afternoon with Francis Kilvert', the Victorian diarist, on Saturday, 18th. July, 1987. The programme begins at 2 p.m. in St. Peter's Church, Langley Burrell, with a talk on Kilvert's life and his diary. Then follows a gentle stroll of about 4 miles through Langley Burrell to Kelloways and return. This gives the opportunity to look at and learn about many of the places mentioned in the diary, and finishes with tea and biscuits in Langley Burrell about 5 p.m.

A small charge of 50p per person will be made to cover expenses, with any surplus going to St. Peter's Church Fabric Fund. Ample car parking space is available at the church entrance. Please wear sensible walking shoes.

For more information about this event, please contact the Rev. John Day on Pewsey 3203.

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THE REVEREND ROBERT MARSHALL HEANLEY -
BROTHER OF 'KATHLEEN MAVOURNEEN'
by Mrs. Teresa Williams (N. Wembley)

The Reverend Robert Marshall Heanley, b.1848, was the only brother of Katherine Mary Heanley (1850-1891) the 'Kathleen Mavourneen' of Kilvert's Diary. Many details of Robert's early life and career are related in the excellent booklet written by Mrs. Eva Farmery and Mr. R.B. Taylor, entitled Kilvert's 'Kathleen Mavourneen' and published by the Kilvert Society.

The booklet, a product of many years' research, tells the story of the Heanley family of Croft, and of the Cholmeley family of Wainfleet, Lincolnshire. Katherine, whom Kilvert met, and 'fell in love with at first sight' at the Findon wedding of Addie Cholmeley and Charles Heanley, on 11th. August 1874, was subsequently named 'Kathleen Mavourneen' by the Diarist.

Kilvert also met Robert for the first time at Findon. The Diary reads: "In the Church we found Robert Heanley, the best man. I took a fancy to him at once for his pleasant frank open face". (3/63). Robert was married in June 1878 to Annie Robson Mackenzie of Cheadle. Subsequently, he became Rector of All Saints, Wainfleet, and at the end of 1889 he moved to Upton Grey, Hampshire. Robert remained at Upton Grey until 1898 when he accepted the rectory of Weyhill. His deep interest in local history and folklore, details of which can be found in the Kathleen Mavourneen booklet, pp 28-30, resulted in many contributions to newspapers and eventually the posthumous publication of The History of Weyhill. A review of the book in The Times Literary Supplement of 13 July 1922, spoke of it being "a good example of what a parish history should be ... scholarly and careful ... with occasional touches of dry humour".

Robert's ministry at Weyhill lasted until his sudden death on 28th. June 1915 during the Great War, a war in which his son served, and in which Robert was active in helping to alleviate suffering at home. The following edited accounts of his funeral and the sermon preached at Weyhill on the following Sunday, are extracted from The Andover Advertiser & N-W. Hants Gazette of 2nd. and 9th. July, 1915, respectively.

FROM: THE ANDOVER ADVERTISER & N-W. HANTS GAZETTE, Friday, 2nd. July, 1915.

"Death of the Rev. Robert Marshall Heanley

To very many outside his own sphere of work the news on Monday that the Rev. Robt. M. Heanley, rector of Weyhill and Rural Dean, had passed away came as a shock; while to those who had attended Weyhill Church on the Sunday evening and listened to his ministrations, the information appeared incredible. However, it was soon confirmed

and regret at the death of one who for 17 years had been rector of a country parish and had utilised his spare time in labour in many other directions connected with the well-being of the diocese was widely expressed.

On Tuesday afternoon it had been his intention to preside at the meeting in connection with the North Hants. Association for Preventive and Rescue Work, and in stepping into the breach the Vicar of Andover explained how very deeply he regretted the circumstances that required him to take the chair which the Rural Dean had intended to occupy. As they knew, after taking all the services on Sunday, he was seized with sudden illness and died early Monday morning 28th. June. ..Mr. Heanley would be very much missed, not only in his own parish but also in Andover and the district around. ...the funeral took place yesterday afternoon 1st. July in Weyhill churchyard, the grave lined with white and blue campanulas immediately adjoining the path from rectory to vestry, which the departed so regularly traversed to attend the services of his beloved church. Half an hour before the time fixed for the service parishioners commenced to arrive ...Several there were who remembered when Rev. Heanley came to the parish in 1898. The sun shone brilliantly through the windows of the church which was scented with the many wreaths placed in the chancel. The local company of the Somerset L.I. under the command of Major Tetley, followed by Major Gardner with the section of the A.S.C. formerly stationed at Weyhill, took up position near the west porch and soon after the procession of clergy arrived in sight. Those present included the Ven. Archdeacon Fearon, Rev. Harold N. Rodgers, representing the Bishop of Winchester, Rev. H.E. Delme Radcliffe (Father of Andover Rural Deanery)", (a list of sixteen more clergymen followed), "the Rev. Duncan Travers (representing the Universities Mission to Africa) and many others. Next came the coffin which was followed by the family mourners, Mrs. Heanley, R.E.M. Heanley, 5th. Fusiliers (son), Mrs. M. Goulter, (sister), Mr. and Mrs. Lewin Cholmeley, etc. ...The vacant stall in the church was draped with the Rural Dean's purple stoll (sic). The service included Psalm XC, the hymn, 'On the Resurrection Morn' and then the large company moved from the church to the graveside to the strains of the 'Dead March'. ..then came the committal by the Archdeacon, the Benediction and the service closed with the Nunc Dimittis. There were numerous beautiful floral tributes from far and near, including a full length cross of roses, lilies and mauve irises from Mrs. Heanley, which was lowered with the coffin". (There followed a list of 55 wreaths from family and friends).

So surrounded by a wealth of blooms, Robert Marshall Heanley rested at the age of 67 years, and his work during the 17 years he spent at Weyhill will live long after him and keep his memory green, for in joyous times and in sorrow he showed equally his wide sympathy with all in his parish, and was looked upon by all classes as friend as well as pastor".

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FROM: THE ANDOVER ADVERTISER, Friday 9th. July 1915.

"WEYHILL - THE LATE VICAR

Messages of sympathy continue to go out to the relatives of the late Rev. Robert Marshall Heanley who was so suddenly snatched from our midst. At the Churchwarden's invitation, Rev. Spencer J. Walker of Amport, took Matins on Sunday and preached a good sermon which dealt very largely with the death of the late Vicar. Taking his text from ACTS X,2, the preacher said:

'You will of course be looking for some reference to that faithful soldier and servant of Jesus Christ who has ministered to you for the last 17 years, who to the utmost of his power has discharged among you the promises he made at his ordination 44 years ago. He has been conspicuous for the study of Holy Scripture, keeping himself in touch with everything which might throw light on the Word of God or to help erroneous and strange doctrine. Verily, he was a loyal son of the Faith delivered once for all to the Saints. Not an exhorter only, but a teacher for no man realized better the importance of a true foundation of religious belief. Before he came among you he had accomplished 15 years of work in Lincolnshire of which he always carried with him happy memories. He found there both in church buildings and in the people much which stimulated his love of archaeology, a love which he transferred to this interesting parish of Weyhill. He knew the history of its every corner and nothing gave him greater pleasure than to tell that history. But his interests did not lie only in the dead past: from 1877 to 1880 he was organizing secretary to the Universities Mission to Central Africa, and that mission lay close to his heart. Nothing was allowed to interfere with the consuming zeal of his support, or his untiring effort on its behalf. Though his sympathies and tastes were so varied and widespread, first and foremost came the love and care of this little church. I remember a week or so after I came to this neighbourhood, and before I had met your vicar, I visited the church and was struck with the spirit of worship which radiated on all sides. There was not a portion of the service which did not declare his zeal for this house of God - the singing of the choir, the carefully prepared sermons, his devotion to the simple dignified service at the altar. ..We have often talked together, and I can truly say I have never heard from him an unkind criticism. But on whatever was of good report he would gladly dwell. ..St. Luke's report of the Centurion Cornelius may well be applied to him: 'A devout man that feared God with all his house, which gave much alms, and prayed to God alway' ".

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HAVE YOU PAID YOUR SUBSCRIPTION FOR 1987 ?

OVERSEAS MEMBERS - PLEASE PAY IN STERLING

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Canon J.S. Leatherbarrow	Mr. A. Scott-Ashe
The Very Revd. N.S. Rathbone	The Ven. D.W. Jones
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COMMITTEE
(in addition to above 3 names)

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Mrs. M. Morgan	Revd. D.N. Lockwood
Miss I. Rees	Mr. R.I. Morgan
Mrs. N. Turner	Revd. B.R. Price
Mr. B. Butcher	Revd. G.W.E. Rooke
Mr. G. Davies	Mr. M. West

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LATE NEWS:

THE PRESIDENCY

It is with very great pleasure that I am able to report that The Lady Delia Venables-Llewellyn has very kindly consented to become President of the Kilvert Society.
