

All good wishes Edw

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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AUGUST 1989.

Dear Member,

It was a very happy thought that our Chairman should suggest Draycott Cerne as the venue for the summer Commemoration Service. Canon J. Poarch (priest-in-charge), the churchwarden and the parishioners gave members a very warm welcome, despite the unfortunate delay in the arrival of the coach from Hereford. (Never before can I recall our coach getting lost, with the churchwarden in his shirt sleeves cycling to find us!). Our staunch Wiltshire members, Revd. D. Copeland and Mrs. Payne read the lessons, the Act of Remembrance was ably performed by Revd. B. Richards and the sermon was preached by Revd. D. Blair-Brown. He referred to the especial qualities of Kilvert as a man - his love of life, sense of humour, childlike faith and romantic nature; he was the product of an age of greatness, carried within him a sense of goodness and was made Whole by the life he followed. The contribution of the lady organist must be mentioned. Her firm lead obtained very hearty singing of the hymns and canticles. A splendid tea was served outside the church - "perfection", said a member, "the sunshine, the magnificent copper-beeches, the green grass, the bright colours of the ladies' dresses, the swan on the lake - all made a perfect English summer afternoon!" To all concerned, the Society's most grateful thanks!

Tea over, we reassembled in the church where our Chairman read - what else? - the accounts of the skating at Draycott (28-29 December 1870). Mr. Ball spoke of the tomb within the altar rails of Sir John Long, an ancestor of Kilvert's mother. Contributions by Revd. D. Lockwood and myself are mentioned elsewhere in this issue.

And now to the future! The Walk on September 23rd. Meet outside Glasbury-on-Wye Parish Hall at 12.30 p.m. Our leader will be our Hon. Auditor, Mr. G.A. Rogers. Picnic lunch, stout footwear. The service the following day will be at 3 p.m. at Abbey Cwmhir Church, some 6 miles north of Llandrindod Wells, and the preacher the Revd. C. Edmonds (Surrey) a member of the Society for many years. As usual, tea will be provided by the ladies of the parish, and the Vicar, Revd. N. Hall, (who has kindly given us permission to use the church), tells me that parking facilities are being laid on. Kilvert's visit (22nd April 1870) is worth re-reading, for the appearance of the church, the laundry, the inn with its painted wall-sign and the mansion is still much as he described it. Of the great Abbey founded by the Cistercians in the 12th century hardly any traces survive.

For Wiltshire members and others who live not too far away, two walks are planned:- one on Saturday, September 2nd., the venue at Bowden Hill Church near Lacock at 2 p.m., wet or fine, for an afternoon exploration on foot and by car of some of the places known to Kilvert and his friend, Ettie Meredith Brown. Finish at Lacock about 5 p.m. where opportunity for refreshment will be available. Leaders, Mr. K.R. Clew and Revd. J.C. Day. For local up-to-date information, ring the latter on 0672-63203.

The other Walk will take place on Saturday, October 14th. Meet outside the Old Brewery, Langley Burrell at 2 p.m. The leader will be Mr. J. Hall, and Peckinggell, West Tytherton, Kellaways and Tytherton Lucas will be visited. Cost for everyone taking part will be 50p and a further 50p for those taking tea afterwards. Strong footwear and slacks or trousers are advised. If further

information is required, ring Mrs. R. Payne, Old Brewery on Chippenham 652694.

It is naturally a great pleasure to welcome the publication in full of the 2 notebooks, reviewed elsewhere in this newsletter; the respective editors have set a standard one would like to see achieved for the whole of the extant diaries.

Next year sees the 150th. anniversary of Kilvert's birth. The Committee hopes to celebrate it worthily. For a start, it is hoped to make the A.G.M. weekend (May 3-4-5) much fuller than it has been. Details will appear in our February 1990 newsletter.

Yours sincerely,

E.J.C. West

Hon. Secretary.

OBITUARY

Miss Gwen Wheeler (aged 96 yrs) of Hereford. A member since 1951, and house-keeper to our late Treasurer, Mr. John Worsey. She regularly attended events until his death.

BOOK REVIEW

"Kilvert's Cornish Diary" - edited by Richard Maber and Angela Treggning, published by Alison Hodge, Bolsulval, Newmill, Penzance TR20 8AX at £7.95.

This is the notebook given by Mrs. Essex Hope to William Plomer and bequeathed by him to Durham University. He had made out for the Society a typescript of those parts of the notebook he had not used in the Selections of 1938. While it was possible to read the notebook thus, it was an unsatisfactory operation. Continuity was lost. However, with this publication the diary can be read without any such complication, and a valuable addition to Kilvert studies it is! (Plomer used only about one third of it).

In some ways it is unique. Nowhere else is the industrial aspect of the age such a feature, nor a holiday described with such fervour and detail. Those spent at Weston-super-Mare or Shanklin for example, are largely circumscribed by the actions of family or friends, but here Kilvert seems to stand alone as a tourist, before the landscapes, even though accompanied by his hosts William and Emma Hockin. There are superb sustained passages describing the rocky coastline and the sea, and on the other hand single sentences giving vivid impressions of such villages as Treen and Zennor - and fascinating and engrossing as the holiday was, there are touching references to Clyro. How dear to him must have been that village!

The Editors contribute a most interesting introduction - biographical details of Kilvert and the Hockins, a survey of the Cornwall of the 1870's as well as some very perceptive comments on the self-revelations the notebook affords. Their annotations are admirably full, the many contemporary illustrations add pleasure to the format, and the printing first-class. They are to be heartily congratulated on their achievement!

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LINKS WITH THE DIARY

At the Draycott Cerne service, Revd. D. Lockwood (a vice-president of the Society) reported his visit to Mrs. Minnie Price (of Cusop) on the occasion of her 100th. birthday. He took a bouquet of flowers and a card to offer the Society's congratulations. Mrs. Price recalled her aunt at Bredwardine who used to speak of "dear Mr. Kilvert". This aunt was Margaret Davies of the Old Weston, mother of "little Davie". Mrs. Price is thus a cousin of the little boy whose funeral is so graphically described in the Diary, Christmas 1878.

Our Committee Member, Mr. Basil Butcher, has sent an obituary notice of Sir Humphrey Baskerville-Mynors, a former Director of the Bank of England, whose home was in Herefordshire. His surname combines those of two long-established families of the Welsh Border, both of them featuring in the Diary. But there is something

more. Sir Humphrey was the son of Revd. A. Baskerville-Mynors, rector of Langley Burrell, and was born there in 1903.

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REMEMBERING KILVERT IN THE LANGLEY MEADOWS - 20TH. MAY 1989 -

by Gwen Ball (Swindon)

On a beautiful May afternoon a group of Kilvert enthusiasts, plus two happy small dogs, met at Langley Burrell church, all eager to walk through the fields Kilvert had loved so much when he lived there. Members from as far afield as Bristol and Middlesex joined us to enjoy the Wiltshire countryside.

Farmer Jim Hall again led us on our way and the Revd. Derek Copeland read many relevant extracts from the diary.

We spent a few quiet minutes in Langley church, then Derek Copeland read from the entry of April 4th. 1871, when Kilvert, having received a letter from his mother, made somewhat sarcastic remarks about Squire Ashe agreeing to having a stove in the church and actually going to donate £10 toward it. Again on 28th. October 1874 Kilvert was very indignant about arguments with Squire Ashe re the harmonium.

Out into the sunshine, and Mrs. Scott-Ashe had kindly given permission for us to walk through the gardens of Langley House. From diary recordings of 25th. November and 16th. December 1872, we learned of eccentricities of the Ashe family, and the site of the old Manor House. The garden now is beautiful and peaceful with many gorgeous old-fashioned roses in bloom.

Walking through the fields, we thought of Kilvert on 3rd. June 1876 gathering ferns for his sister Dora to decorate the church on Whit-Sunday. Skirting Long Pond Plantation we came to the Stein Brook. On 9th. January 1872 Kilvert recorded the tale of how, many years before, "old Pinniger's wife" was drowned here, when they were coming home drunk from Chippenham market. We were all helped safely across the brook, but I doubt there was any fear of anyone drowning!

Across the fields and through barbed wire to Sydney's Wood. On 3rd. June 1876 "the bluebells grew in crowds". They still do, but it has been such a mild winter and warm spring that on 20th. May 1989 the bluebells were all over. Had we been a week earlier I'm sure we should have seen the wood just as Kilvert described it a hundred and thirteen years ago.

Like Kilvert we wandered over the "pathless meadows" and could see Langley Grove Farm where on 19th. May 1875 Kilvert made the sad error of mistaking the servant girl for one of the Lessiter daughters. On that day he was marvelling at the bluebells and white stellaria. The bluebells, I have said were alas over, but the stellarias, starflowers, or stitchworts as they are usually known in this area, were still starring the hedgerows in abundance.

From the fields we turned into grassy Stearts Lane; on 18th. June 1875 Tom Cole said this was part of the old drove road where cattle could be driven from Wiltshire to London. We came through the lane and out to the roadway by Thornhill Farm, which Kilvert knew well. From nearby we could look over to the railway line and Derek Copeland read from 5th. June 1876 Kilvert's amusing account of his brush with the railway authorities.

On the roadway then, to the Steamer Inn where the road joins Maud Heath's Causeway coming from Kellaways. How often must Kilvert have walked this road homeward to Langley Burrell! At her home, The Old Brewery, Mrs. Renee Payne was waiting to welcome us with tea, scones and other goodies to which we all did justice. Jim Hall was soon studying the map to decide where to lead us on our next walk in the steps of Kilvert.

Our sincere thanks to Mrs. Renee Payne for her organisation and hospitality, to Revd. Derek Copeland and Mr. Jim Hall for gaining permission from neighbouring farmers to allow us on their land, helping us through barbed wire fences, over rickety stiles and muddy streams. We look forward with anticipation to our next walk in October.

Extracted from THE HEREFORD TIMES, Saturday, 8th, August, 1868.

contributed by (Mrs. Teresa Williams)

"RADNORSHIRE SUMMER ASSIZES"

The commission for holding these assizes was opened at the Shirehall, Presteign, on Tuesday last, by Mr. Justice Montague Smith. His Lordship arrived from Brecon during the afternoon, and was met by the High Sheriff, W.T.M. Baskerville, Esq., and a retinue of javelin men. After opening the Commission, his Lordship proceeded to the parish church, where divine service was held.

The assize sermon was preached by the High Sheriff's chaplain, the Reverend Mr. Kilvert, curate of Clyro, from the text, Luke xii, 2: "For there is nothing covered that shall not be revealed, neither hid that shall not be known". Dwelling upon our Lord's warning to His disciples against the leaven of the Pharisees, hypocrisy, the preacher said God requires truth before all things. He prefers that men should choose and love truth for its own sake, loveableness, and beauty. But it is also wiser to be true than false. Truth will come out sooner or later. An accurate chronicle is kept of men's acts, words, and thoughts. This presupposes a sleepless observer. God always sees, but often makes no sign. Sometimes it needs all our faith to believe that God knows and cares. This was the mistake that the enemies of the Psalmist made. They concluded from this silence that God did not care for, or did not know of their wickedness. But 'evil pursueth sinners, and evil shall hunt the violent man'; 'whatsoever a man soweth that shall he also reap'. A silent avenger dogs the footsteps of the criminal. The avenger does not always come up with the criminal in this life, but the criminal is surely overtaken in the next life, and that may be worse. Sometimes the avenger rides with his victim, and travels in the guilty heart. The murderer travels in his own hell, and God looks on. A guilty secret is a horrible burden. But that hardest of burdens and heaviest of loads may be borne in silence and unsuspected. The dark secret may be kept, while, like the wild beast shrouded under the cloak, it is gnawing silently into the life. And the guilty one may go to the grave unsuspected, even respected and honoured. Crime may even be forgotten, but sin may come home about the evening, returning to the house from whence it came out. It knows its birthplace and its father. Some day it will claim its parent. If the criminal does not betray himself, something else may betray him. Something may tell tales, though the dead man may not. If nothing else, a bird of the air may carry the matter. And men do sometimes betray themselves, either unwittingly, or unable to keep the leaden secret any longer.

Ibycus was a citizen of Athens; on a journey he was murdered by robbers in a desert place. As he was dying a flight of cranes passed overhead, and he appealed to them to be his avengers. Not long after, two of the robbers were in a place of concourse, when some cranes again flew overhead, and one of the men was overheard saying, "The cranes of Ibycus". This led to suspicion and conviction, and so strange an event became even a proverb among that people. All evil deeds shall be revealed, however carefully concealed. Cain out of sight of his murdered brother, may have thought himself safe from detection; but the spilt blood cried to God from the ground, and would take no denial. Achan mingled with the congregation as if the earth in his tent had not lately been disturbed. But the tribe, the family, the household, the individual were unerringly taken one after another. The thief saw himself silently and relentlessly hunted down. Secret words also shall be revealed; spoken in chambers they shall be proclaimed from the house tops. Referring to the case of Ananias and Sapphira, he said that plot, hatched in secret, and meant to go with the conspirators to their graves, has passed into a proverb. Unexpressed thoughts also shall be revealed, especially if they involve deceit and untruth. Hypocrisy is never safe, and is sure to be detected; often it will betray itself. Truth is impregnable by virtue of its simply being truth. Falsehood wants a continual effort to support it, and make it seem true. The administration of justice is one of the means appointed by God for revealing things that are covered. Punishment is intended not so much as an atonement or expiation of crime, as a precaution against further offences. The precaution works either by depriving the offender of the power to do more mischief, by deterring others from doing the like, or by the amendment of the offender himself. Detection is often a mercy. It may save from future crimes. It may bring a man under ameliorating influences. It is more merciful to be anxious to better a man's character, than to be anxious to save him from punishment. It is far better to be found out in this world, stopped and brought up short, than to

drift into the next, undiscovered by man, unpunished, perhaps unrepentant, unforgiven. Welcome detection, shame, punishment, the true colours at last, rather than carry the mask of hypocrisy, however successfully, into the next world. For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul?".

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KILVERT AND THE RITUALISTS
HIS IMPRESSION OF FATHER ARTHUR STANTON
by Canon S.G.A. Luff (Llandovery)

One day at Capel-y-ffin I visited the old church, a remote chapel-of-ease to the parish of Llanigon with Hay-on-Wye. The church gives the place its name. I have heard it explained as 'the chapel on the border', meaning the confines of Wales and Herefordshire - the English border, but I wonder whether it is not perhaps just 'the chapel at the end of the road'. Kilvert neatly calls it stout and boxy, reminding one of an owl. A few steps down a track, but easily missed, I found the Baptist Chapel. This is the second place of worship at Capel-y-ffin, the remaining two being the ruins of Father Ignatius's Abbey Church, the setting of an annual memorial Evensong, and the chapel in the monastery, a wing adapted at least since the time of Eric Gill's occupation and still occasionally used.

There was a text pinned to the board outside that Baptist Chapel of which I have kept a photo-copy, the original doubtless dried up in the sun and blew away in the wind. Its title is 'Christ, the Rare Jewel'. It is a kind of Litany made into prose. I string a few lines together:

He is a Garden full of sweets, a Hive full of
honey, a Brook which ever flows, a Rose which
ever blooms ... The Christian is fed by His
hands, carried in His heart, nursed in His
bosom, warmed by His love.

When indeed was this written, and by whom? At its centre there is a quotation! 'He is altogether lovely,' says the saint'.

I knew I had read that somewhere recently. It occurs in the sermon preached by the celebrated ritualist Anglican, Father Arthur Stanton, at St. Barnabas's Church, Oxford, on Ascension Day, 25th. May, 1876, and quoted by Kilvert - not, I am afraid, with any admiration; quite the contrary!

That particular line may be recognised as part of the 'Song of Songs', attributed to Solomon, a poem that appears to be in its origin a love lyric but with its place in Sacred Scripture; applied in Jewish tradition to God's love for His people, in Christian to Christ's love for us.

Kilvert, accompanied by his friend Mayhew, had gone to Magdalen for the morning service but arrived late, so they went on to attend part of a service at Merton. Those services were presumably Matins. In the afternoon they went to New College and the service there would have been Evensong, so it is surprising to read that at the late hour of 8 p.m. they went to hear Father Stanton preach at St. Barnabas's. He was preaching at Vespers. Kilvert seems not to have been aware that Vespers and Evensong are but different versions of the same liturgy. 'Evensong' is the old English translation of Vespers. The Gospel Cantic of Mary, the Magnificat, is the high point of both services. At the morning service of Lauds (which in the Anglican Prayer Book is fused with Matins) the parallel Cantic is Zachary's Benedictus. In Roman Catholic ritual at solemn celebrations the altar may be incensed during these Canticles to honour the Gospel texts. Obviously at St. Barnabas's the ritualists had borrowed this 'Roman' practice. Referring to this Kilvert writes: 'It appeared to me to be pure Mariolatry'. As a criticism it was neither fair nor appropriate, but then his prejudices, being

prejudices, were unfair - they included Dissenters, tourists, the Athanasian Creed and, as from the 25th. May 1886, Solemn Anglican Vespers and Father Stanton.

I was intrigued to note that Kilvert was interested enough in Father Stanton to go to hear him. Stanton's preaching impressed many people, especially working men, and women on the north side of Holborn who were no better than they should be. Kilvert, however, found him 'theatrical and overdone - his matter neither original nor interesting'. The text was that line from the Song of Songs - 'He is altogether lovely', and the preacher repeated this constantly 'in a very low die-away tone'. It was intended to be moving but Kilvert thought that 'every eye was quite dry'. When Stanton walked out at the end he 'looked exhausted' - not so bad as the celebrant however, who was a 'hideous and emaciated ghost', and Kilvert had never seen such a function and did not care if he never did again.

If you read a biography of Stanton he appears to be quite a different person. An admirer wrote thus of that die-away tone: 'His voice sinks till it is nearly inaudible, and now you see the preacher's hold upon his hearers, for they stretch forth with hands to ears, and strained and anxious faces, lest they lose the smallest word of the spell which this great magician is weaving round their hearts'. He was certainly as prominent a ritualist and popular preacher as Father Ignatius - whom Kilvert had already met at Capel-y-ffin and to whom, after some initial prejudice, he took kindly. Stanton was born on the 21st. June 1839. He is thus a close contemporary of Father Ignatius, born in 1838, and of Francis Kilvert born in 1840.

That Ascension Day at Oxford was in 1876. George Russell, Stanton's biographer, calls 1875 the climax of his career, because down to that time he had been 'the hero, the guide, the chosen friend of a considerable band' - especially members of his Working Man's Club and the St. Martin's League for Postmen - 'a gifted rhetorician who defied authority. From 1875 onwards everyone recognised him as a power with which the rulers of the Church had to reckon, whose lightest word was a rule to ever-increasing numbers of laymen'. In this role of enfant terrible to the Establishment he had more in common with Father Ignatius than with Francis Kilvert.

Stanton ministered at St. Alban's, Holborn, where the Rector was the somewhat more contained Father Mackonochie. Stanton and Mackonochie are buried side by side at St. Alban's Cemetery, Woking. In November, 1912, in his 73rd. year, Stanton was taken ill on a preaching visit to Colchester. Although he recovered well enough to go to his old home at Stroud he did not return to the parish where he had never been more than an assistant priest. He died on March 27th.

Towards the end, when it was clear he could not take up active work, the Bishop of London, Dr. Winnington-Ingram, offered him a prebendal stall in St. Paul's, but, as he wrote declining the dignity, 'I could not occupy any position anywhere'.

A chapter of his biography is titled 'Work and Warfare' - the latter refers to the anti-ritualist fury which picked on St. Alban's and Stanton for its legal strategy as it picked on Father Ignatius for its fun and games. For this aspect of Stanton's churchmanship I am sure Kilvert had no sympathy, but for the devotion it could contain, when he encountered it, he did. Early in his priesthood Stanton had fancied founding a Brotherhood, for active pastoral work, not secluded contemplation. He tried to enlist Pusey's interest - as Ignatius had done - but nothing came of the project. He was known, at a Mission, to distribute cards of the Crucifixion with the words: 'All for Jesus' reminiscent of Ignatius's motto 'Jesus Only'. In the sentiment of one delightful quotation Stanton, Ignatius, and Francis Kilvert would have all agreed: 'I go to Shepperton this week for a dear old Evangelical Calvinist. I am sure we shall get on, as he loves Jesus'.

This standard of simple and sincere devotion is far removed from the theatricality which put Kilvert off at Oxford. Perhaps Stanton had more than one preaching style. His preaching more than once stirred up trouble. After preaching to the Garrison at Chatham, and handing round a prayer book, the Chaplain General wrote to forbid him 'ever again officiating in a military chapel'.

From 1869 the disciple at St. Alban's was the young Theodore Mansel Talbot

of Margam, Glamorganshire. As a matter of fact, he also was born in 1839. He spent much of his time at Holborn helping with social work, and when at Margam promoted the High Church cause. Stanton was, to use his own words, 'constantly a guest at Margam'. Talbot had restored the Norman nave - quite beautifully, in its way - of a Cistercian Abbey, all that was left save the wonderful dodecagonal Chapter House. He won over to Ritualist practice a priest in the Gower peninsular who ministered to two churches, Llanmadoc and Cheriton. This clergyman, the Rev. John David Davies, had favourably impressed Francis Kilvert, in spite of his looking 'like a Roman priest, close shaven and shorn, dressed in seedy black'. I have written of this encounter in an earlier article (Clerical Encounters in the Gower, August 1982). When Davies reopened the church at Llanmadoc after restoration, Theodore Mansel Talbot carried a banner. What with candles on the altar and flowers, the day led to a prolonged vituperative correspondence in the local press. When Davies died in 1911 his obituary in the Church Times made special mention of his relationship with Talbot and 'Mr' Stanton, who, it says, 'frequently visited and preached'. It is a pity we do not know more of these visits.

Both Theodore and Stanton were radical in their political ideas. There is a chasuble on display at Margam Church - close by Theodore's shrine-like tomb - associated with Stanton's visits and embroidered with the most unlikely text I have seen on a church vestment - 'Liberte, Egalite, Fraternite.'

The South Wales contact led to Father Stanton agreeing to preach at St. Mary's, Cardiff, in October 1875. It was on the eve of the appointed day that he received a letter from Bishop Ollivant of Llandaff inhibiting him from preaching. Talbot's intervention was unavailing. The Bishop explained that his only concern was to maintain peace in his diocese. Unfortunately when Stanton asked whether the inhibition extended to his visits to Margam, the Bishop had in fairness to say that it did.

Soon after this unpleasantness Theodore had a serious hunting accident. He wrote to the Bishop from his sick bed to ask whether Stanton could come down to minister to him spiritually, and Ollivant gave a consent of which Stanton wilfully declined to take advantage. In the event Theodore was moved to his father's London house in Cavendish Square, where Stanton did his best to comfort him and prepare him for death. He attended the funeral at Margam.

Kilvert's sharp reaction to Arthur Stanton may have been an intuition that closer acquaintance could not improve. On the surface though it seems a shame that while the patent sincerity of Ignatius and John Davies easily dissipated the diarist's prejudice, the merits of Arthur Stanton did not get a chance.

In the Index in Volume Three of the Diaries there is under 'ritualism' one entry, which refers to the Vesper service at St. Barnabas's. Had the word listed been 'ritualists' it would have merited three entries: the Rev. John Davies, Father Ignatius, and the Rev. Arthur Stanton. All three have now been subjects of articles in this Newsletter.

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FILLING IN THE GAPS

by John Hodkin (Cumbria)

A fascinating but tantalising feature of Kilvert's diary is the number of people who are only mentioned once. They are invariably described in a pithy phrase, so that one longs to know more about them.

Take for instance the entry for Sunday, January 23, 1870, when Kilvert is in London.

"We gave Perch up when he did not come at 10 as I had told him, and I started alone. In the Birdcage Walk by the Guards Chapel a Hansom cab driver furiously overtook me. Out of it leaped Perch and we walked on down to Westminster Bridge, took steam boat and landed in rain at Temple pier. We were put into Inner Temple seats. The middle of the church full of men as it is for the use of the Templers. Free seats below the bar. Ladies sitting at the sides. Church crammed. A beautiful service and singing and

Dr. Vaughan, Master of the Temple, preached well on the Conversion of St. Paul. I liked his preaching.

"At three o'clock went to St. James, Piccadilly, to hear Dr. Goulburn, the Dean of Norwich. He preached for the St. James and St. George's Infirmary a good sermon and very appropriate from the Gospel for the day about the Centurion's sick servant, but I like Vaughan better, he is quieter and simpler. Goulburn seems more of a ladies' man".

Ladies' man or not, this is the only time he appears in the diary, and I thought it would be intriguing to find out something about him.

Edward Meyrick Goulburn was Dean of Norwich for 23 years, from 1866 to 1889. He lived from 1818 to 1897. His father, Serjeant Goulburn, was an MP and he himself married the daughter of another MP, William R. Cartwright.

He had a distinguished career at Oxford university and among the posts he held before going to Norwich were Headmaster of Rugby from 1850 to 1858, Vicar of St. John's, Paddington, from 1859 to 1867, and he was a Prebendary of St. Paul's Cathedral from 1858 to 1866.

Goulburn wrote a number of books including "Farewell Counsels of a Pastor to his Flock", "Thoughts on Personal Religion" and "The Pursuit of Holiness".

At the time of his death he was living at 12 Calverley Park Gardens, Tunbridge Wells.

Some more personal glimpses of him are to be found in the diary of the Rev. Benjamin John Armstrong, Vicar of East Dereham, Norfolk, from 1850 to 1888. This was first published in 1948, and although it has not got the literary qualities of Kilvert, it is full of interesting material.

He first mentions Goulburn on October 12, 1866.

"Death of the Dean of Norwich, Dr. Goulburn is to be the new Dean. Being a High Churchman, we shall now have a weekly Celebration and evening nave service in the Cathedral, for which the local English Church Union has hitherto petitioned in vain".

The next mention is for May 9, 1867.

"Went to Norwich to hear the Dean, Dr. Goulburn, preach in the cathedral at the annual meeting of SPG (Society for the Propagation of the Gospel) ... The sermon, certainly, was clever, but quite without action, and delivered with an inelegant roll of the body. It was inferior to what we had expected from Dean Goulburn".

On October 31st. 1870, the diocesan conference was held, of which Armstrong writes:-

"The only speakers worth listening to were the Dean of Norwich, C.S. Reade, MP and a Mr. Buxton".

On November 12th. 1871, Armstrong records accompanying the Bishop to eight o'clock matins at the cathedral ("a new arrangement of Dean Goulburn's").

"Accompanied his lordship for the third time to the cathedral at 3. 30 where there was a vast congregation to hear the Dean preach for the hospital".

On January 25th. 1873, Armstrong attended a public meeting in Norwich in defence of the Athanasian Creed. Dean Goulburn was in the chair.

June 20th. 1875 - "The Dean of Norwich, Dr. Goulburn, came to preach for our Church Schools. He drove his own horses from Norwich, and was accompanied by Mrs. Goulburn and the Rev. T. Woolcomb, a well-known Fellow of Balliol".

November 18th. 1876, Armstrong attended a service at the cathedral.

"The Dean's sermon was decidedly prosy and dry, but to judge by the largeness of the congregation it seems to be 'the thing' to go to hear him".

January 20th. 1883 - "Meeting at Norwich about the proposed alteration to the Marriage Law to enable a man to marry the sister of his deceased wife. The Bishop, who occupied the chair, and the Dean made much lengthy openings as to almost exhaust the subject, thus leaving the others little more to say....."

The other clergyman Kilvert mentions, Charles John Vaughan (1816-1897) was, like Goulburn, a distinguished figure in the Victorian church.

He was the son of a clergyman and after carrying off many prizes at Cambridge university followed his father by becoming Vicar of St. Martin's, Leicester, where he was from 1841 to 1844.

From 1844 to 1859 he was Headmaster of Harrow School. He was Chaplain in Ordinary to the Queen from 1851 to 1879, Vicar of Doncaster and Rural Dean from 1860 to 1869, Chancellor of York Cathedral from 1860 to 1871, Select Preacher at Cambridge 1861 to 1887 and at Oxford 1875 to 1878, and Master of the Temple from 1869 to 1894.

From 1879 until his death Dr. Vaughan was Dean of Llandaff.

He was a prolific author, his books including "Memorials of Harrow Sundays", "Heroes of Faith" and "The Two Great Temptations".

There are no other mentions of Dr. Vaughan in Kilvert, but Armstrong has two entries about him.

On December 20th. 1854, Armstrong had a conversation with a friend on the monitorial system at Harrow.

"This system has recently been defended by Dr. Vaughan, the Headmaster, in public print. But it surely seems open to the gravest objections".

And on January 23. 1859, Armstrong attended evening service at St. Paul's Cathedral.

"Dr. Vaughan, Master of Harrow, was the preacher - very heavy and nearly an hour long, and the preacher not well heard".

A third remarkable link between the Kilvert and Armstrong diaries is Father Ignatius who in the 1860s tried to establish a community in the Norwich diocese.

Armstrong makes a number of references to him, notably for February 1st. 1869, when he heard Father Ignatius give a lecture in London on the Church of England.

"He has a beautiful and ascetic countenance, and delicate, speaking hands. His voice is powerful and melodious and his eloquence is moving and powerful.

"There was nothing objectionable in the lecture. He defended the Reformation of the English Church, but added 'the less said about those who initiated it the better'.

"He believed that none could be heretical who held with the Nicene Creed. The hall was filled and the lecturer was frequently applauded. Archbishop Tait, before his elevation to the Primacy, licensed him to a curacy - a strange contrast to the Bishop of Norwich, who never rested till he got him out of the diocese".

There is, alas, no mention in the diary of Armstrong ever visiting the Hereford diocese. How amusing it would have been to have his comments on the clergy and to compare them with Kilvert's!

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THE KILVERT FAMILY BIBLE

It was with stunned ears that I listened to a phone call from our Perth (W. Australia) member, Mr. R.W. Wood some time early in June. An extract from his letter subsequently received will explain!

"The quarterly journal of the W.A. Genealogical Society arrived the last week in May and my wife excitedly pointed out a paragraph on one page which read 'Seen by members browsing through secondhand bookshop - Family Bible, Walter Coleman b.1778, Henrietta Astor B.1778, covers 4 generations to 1880. Names include Kilvert, Jardine, Pitcairn'.

"These names to us were like a roll call from the Who's Who of Kilvert's Diary, so a quick call to the editor of the Journal established the location of the shop in an old Perth suburb, frustratingly closed on that day. Next morning saw us at the shop soon after opening time, trying hard to look casual. No sign of the one we were looking for, so an enquiry was necessary, and to our immense disappointment we were told it had been sold some weeks before. The shop owner was able to put us in

contact with the purchaser, a Chinese student at one of our universities.

"This pleasant young man agreed to allow us to examine the bible and take notes of the inscriptions, and we visited him in the rather cramped student college rooms which he shared with several of his countrymen. After cautioning us to take great care of the book as it was very old, he produced the large volume wrapped in a cotton tablecloth and left us to it.

"It proved to be a very handsome leather-bound bible in very good order, rather large format and weighing perhaps 4 or 5 pounds. The fly-leaf was inscribed in fine copper-plate handwriting, "Thermuthis Coleman. The gift of her grandmother, January first, 1817". There was no indication of which grandmother, so this must be a matter for speculation. (Our opinion favours Thermuthis Ashe because of the Ashe family's strong religious background, with the grandchild carrying the unusual name to the then third generation). The next few pages carried the family details I have set out for you separately .

"The next problem was to persuade him to part with his book, which we were satisfied beyond reasonable doubt was the genuine family bible once belonging to Francis Kilvert's mother. The difficulty of explaining to him the reason why we attached so much importance to acquiring the book, and to be honest without overemphasising the situation, taxed both our diplomatic skills. He was about to commence his final accountancy examinations and agreed to consider our request after they were over. We left our telephone number and went home to wait after phoning you as you will remember".

The upshot is that the Society has bought the Bible, at a total cost of about £325. When I announced the news at Draycott Cerno, two offers of a donation were immediately forthcoming. Perhaps there are other like-minded members?

Mr. Wood hoped that the Bible might be used at the Abbey Cwmhir service. We intend to do so, even though its actual weight is 10 lbs. Meantime, I am sure I echo the feelings of all members when I express the warmest thanks to Mr. and Mrs. Wood for their great efforts in procuring this wonderful addition to our collection of Kilvertiana.

E.J.C.W.

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FRANCIS KILVERT AND NEW ZEALAND - STILL MORE LINKS -

by Lyndall Hancock (Dunedin, New Zealand)

Emma Hockin's parents

John Hockin (Swanage) asked me whether I could help in pinpointing the year of birth of his grandmother, Emma Hockin. This has never been clear, with conflicting dates in various records.

Emma Kate was born when her parents, John Borlase Baines and his wife, Mary Ann, were on their way back to England from New Zealand, and family tradition says that she was born at sea within a day of reaching Dover. In the Diary, Kilvert gave her birthday as Sept. 11 (ii:267).

With this much information, I began to search national records. But results were inconclusive, unfortunately, mainly because there are few extant passenger lists for New Zealand-England in the early 1840s. (In the new Colony, incoming passengers and goods mattered more than outgoing ones). However, some scattered information came to light concerning the Baines and their time in New Zealand, and perhaps more will later be discovered.

John Baines was a surveyor attached to a Plymouth-based emigration company. He and several other surveyors were sent to New Zealand ahead of the first emigrants to choose a suitable site for a new settlement. The men and some wives and children sailed on the London on Aug. 13. 1840, and the Baines are listed as cabin passengers. After arriving in Wellington on Dec. 12. the group (or possibly just the men) sailed up the west coast of the North Island to what is now the province of Taranaki, and they went ashore at a likely site. John was one of those who then searched even further, returning south to cross Cook Strait to the Marlborough Sounds and the coast of Nelson. But in the end they decided the first site was best.

Thereafter only snippets about the Baines are known, at least at present.

John's work was laying out the settlement which was named New Plymouth. (It still has a Baines Terrace in the central city area). In 1841 he was promoted to Assistant Surveyor, and then In February 1842 he left his employing company but is known to have stayed on in the area (possibly as a storekeeper) until at least the end of 1842.

At a yet unknown date, the Baines returned to England. (John Hockin's own researches favour 1844). And almost at the end of the voyage was born Emma Kate Baines, who became Mrs. Hockin of Tullimaar and Kilvert's good friend.

Two travellers and some emigrants

Sidney Ball (Swindon) told me of three more New Zealand links he had found. One was Charles Santley, the famous baritone who was heard by Kilvert at Exeter and London (i.25, iii:44) and who toured New Zealand in 1890.

Another was Anthony Trollope, who in 1873 published two large volumes of his travels in Australasia. Fortunately for modern readers there is a summary of the New Zealand section which is balanced with the contemporary press reports about the author. (A.H. Reed's "With Anthony Trollope in New Zealand", 1969). I was hoping to come across something for which a Diary link could be found to show that Kilvert had read this particular work of Trollope's - perhaps an escape from drowning that would explain that curious sentence written by Kilvert in Cornwall. But no such luck, alas.

Trollope travelled at a fast pace from Bluff in the far south in midwinter 1872, to Auckland in the north. In a mere two months he had "been there, done that", with copious notes to prove it. (The newspaper coverage of his progress was rather uneven, I have to report. In general, New Zealanders were fairly unmoved by the celebrity among them).

The third of Sidney Ball's links is awaiting a lot more genealogical research in this country. Some members of the Awdry clan emigrated here, and were living last century near Lake Manpouri in the southwest of the South Island and at Marton in the southern part of the North Island. They brought some placenames with them, but apparently used them only for houses because the names are not listed as localities in a gazetteer. The two South Islanders were brothers, West Mascon (or Marcon) Awdry and Arthur Sidney Awdry, born in Chippenham in 1863 and 1870 respectively. It is of interest that in 1897 Arthur married an aunt of Bill Goodsir of Invercargill - and Bill and his wife Ivy are the very southernmost members of the Kilvert Society! (Some day, hopefully, they will finish their Awdry research and write about it for the Newsletter).

Wootton by Woodstock

This home village of Kilvert's future wife, Elizabeth Rowland, had strong links with New Zealand in the 1870s. Groups of dissatisfied farm labourers emigrated from there and from nearby Oxfordshire as part of a large planned agricultural emigration from various parts of England.

In the western part of the county (which had been the Wychwood Forest until it was cleared 20 years earlier), many farm workers were recruited by a very well-respected local agent, Christopher Holloway, who had been born and bred at Wootton. He was a Methodist lay preacher and a branch chairman of the newly-formed union of agricultural workers.

To help his recruiting, he travelled to New Zealand to obtain first-hand knowledge. In early 1874 he arrived at Port Chalmers, near Dunedin, with a large group from the Wychwood area - 327 adults and children - and then spent nine months touring the country and meeting former emigrants, especially those from Oxfordshire. On his return to England he continued recruiting farm workers, and he also gave general lectures on New Zealand to wider audiences. One of these was at Wootton in April 1875. (It is unlikely, though, that Elizabeth Rowland heard him speak. She must have known him by sight, although younger than he was - but she was almost certainly in the opposite camp. Her father, John Rowland of Hollybank, was prominent in the "backlash" association of farmers and landowners).

As Christopher Holloway spoke at Wootton about New Zealand's advantages, he would have known full well that his listeners were in two minds. For every one of them would be remembering the Cospatrick, the emigrant ship which had burned five months earlier while Holloway was overseas. Even in Langley Burrell the tragic news was known. (iii:127, and Newsletter August, 1985).

Many farm workers from the Wychwood area had been on the Cospatrick, and one village later erected an obelisk with a drinking fountain in memory of the seventeen local people who died. Those who like to seek out places with Diary references can still see the memorial on the village green at Shipton-under-Wychwood. It is now flanked by a tree planted in 1974, the centenary of the tragedy.

(Acknowledgement to Rollo Arnold's "The Farthest Promised Land", 1981)

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KILVERTIAN QUESTIONS AND ANSWERS
by Sidney Ball (Swindon)

Who was the girlish Mrs. Philips?

When Francis Kilvert walked with Mr. Evans and Cecil from Llwynbarried to Abbey Cwmhir, lunch was provided by Mr. and Mrs. Philips. Always captivated by feminine charm, Francis thought Mrs. Philips "Young, lively, girlish and rather pretty" (Vol. one, p. 113). If Mrs. Philips's sisters elsewhere were likewise attractive, what a bevy of charming daughters had the Revd. Charles Prescott! For Mrs. Philips was the fifth daughter of that reverend gentleman, previously Rector of Stockport, Cheshire. Anna Theophila Prescott had married George Henry Philips in 1867; he was a younger son of Francis Aspinall Philips who had bought the Abbey Cwmhir estate in 1837. Mr. and Mrs. Philips probably met through Mr. Philips's elder brother, Francis Philips of Lee Priory in Kent and his wife Caroline Mary. That Mrs. Philips was an elder sister of Kilvert's Mrs. Philips.

Kilvert has Philips and Prescott both spelt wrongly. This is understandable. And we can well believe that he was sorry to see the last of charming Mrs. Philips (Vol. one, p.114).

What does the Victoria County History think of Kilvert's Diary?

Very highly! In volume 3 of the VCH for Wiltshire it is stated, "The fullest glimpse of parish life in Wiltshire in the 1870's comes from Langley Burrell, from the diary of Francis Kilvert". The writers go on to say that from Kilvert we learn of the type and number of services; of the village school; of church life in and outside the parish; of the restoration of churches; of the work of the clergy; of ruridecanal conferences ... etc. It is good that this important historical series recognises the Value of Kilvert's Diary.

Why Palmer as Intermediary?

In our last Newsletter Mrs. Constance Boake gave us some thoughtful notes about Canon Walsham How who offered Kilvert the Cannes Chaplaincy. The Canon used the Revd. Samuel Palmer of Eardisley as a go-between to make the offer to Kilvert (Vol. 3, p. 397). Why was this? Walsham How and Palmer must have known each other well. Yes - their wives were sisters! In 1849 How married Frances Anne Douglas. In 1854 Palmer married Ellen Douglas. They were daughters of the Revd. Henry Douglas, a Canon of Durham.

I have an idea that Walsham How asked Palmer if the latter knew of a clergyman who would be suitable for the Cannes Chaplaincy and that Palmer suggested Kilvert.

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