

THE KILVERT SOCIETY

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

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MARCH 1992

Dear Member,

I have to report, first of all, on the weekend of Sept 21-22. The walk on the Saturday drew 25 members. It was a day of much cloud and strong winds, which certainly marred the hopes of our leader, Mr. G. Rogers (our Hon. Auditor). He had chosen the route – on the high ground north-west of Erwood – not from any reference to Kilvert's actual association with the area, but because in good weather there were panoramic views of the hills and mountains referred to in the Diary. There were unfortunately only brief moments when the Black Mountains, the Brecon Beacons, Radnor Forest and Llandeilo Hill were visible. The walkers, however, expressed great pleasure in an invigorating ramble, and once again we thank Mr. Rogers for his arranging of the day.

The service the following day was held at Cusop by kind permission of the vicar, the Revd. P.B. Barnes, in mild, sunny weather. Once again the members travelling by coach had an exciting time – narrow road, large coach, but an expert lady driver brought us safely to the beautifully-kept church. The service was taken by the vicar, with the lessons being read by Mr. H.J. Dance (Hon. Treasurer) and Miss Evelyn Madigan (New Zealand). We were reminded that exactly 120 years ago Kilvert had preached at the church for a Harvest Festival; and the vicar in his address said that some might view the present occasion as one of nostalgia for Victorian England and, further back, Cranmer's words which for those brought up in the Anglican tradition had become part of their very being: "the changes and chances of this fleeting world, Thy eternal changelessness". Man's perceptions of God have changed over the centuries, and fresher insights are necessary to interpret the words of God in scripture and the traditional teaching of the Church. Let us admire Kilvert for his encouragement and inspiration, but remember also the messages of the lessons read at our service – Ezekiel's vision of God as the Good Shepherd, and St. Paul's exhortation (Romans XII verse II.)

For the rest, the excellence of the organist and choir encouraged hearty singing of hymns, and the excellence of the refreshments provided by the ladies of the parish encouraged hearty eating! To all, the society is indebted for a memorable afternoon.

1992 PROGRAMME

Friday, May 1st at 7.00 p.m. at the Bishop's Palace, Hereford the A.G.M. and Social Evening, following the usual pattern of business, refreshments and talk, this year by Revd. David Tipper on "People and Places of the Black Mountains"

Saturday, May 2nd. Walk. Leader Mr. Hugh Dearlove. Meet at Monnington at 12.15 p.m. Picnic lunch. (1 mile south of the A438 at the Portway Inn)

Saturday, May 16th. Walk "In the steps of Francis Kilvert to Britford". Meet at the West Door of Salisbury Cathedral at 1.00 p.m. Stout footwear advised. If wet, an alternative programme will be arranged. Return by 4.00 p.m. Further information from Revd. J.C. Day 0258-72531.

Friday July 3rd - Monday July 6th (inclusive). Kilvert Festival at Clyro, reference to which is made elsewhere in this issue. At 3.00 p.m. on the 5th, a Commemoration Service at the Church, when the preacher will be the Very Revd. M. Mayne, Dean of Westminster.

Sunday, September 27th. The Autumn Service at Langley Burrell Church, by kind permission of the Revd. J.A. Smith.

Please note that no Financial Statement is included with this newsletter. Elsewhere in this issue is a summary, with comments from Mr. H.J. Dance (Hon Treasurer).

Yours sincerely.
E.J.C. West (Hon. Sec.)

OBITUARY

Mr. J. Morton (Herefordshire). Member since 1975.

Mrs. A. Dubock (Powys). Member since 1990.

Dr. E. Ryan (Co. Durham). Life member since 1976. The executor of her estate has presented, in her memory, a prayerbook to the Society. This had belonged to Kilvert's paternal great grandmother, rebound by her grandson Francis and presented to his wife as attested by two paragraphs inscribed on the flyleaf in his handwriting, the date 1829. The society is very grateful for the gift.

BOOK REVIEWS

Golden Days Awheel by Albert Winstanley. Owl Books, P.O. Box 60, Wigan WN1 2QB (Price £7.99)

The author, a veteran cyclist of over 60 years of cycling devotes 17 chapters to the most memorable of his travels in this country. One chapter is devoted to Kilvert. It starts with the well-known extract of Kilvert's vision of Paradise which Mr. Winstanley says he has learnt by heart. We are thus prepared for and we receive, a most sympathetic view of the diarist. The tour starts at Bredwardine, includes Arthur's Stone and Crafta Webb, and finishes at Clyro. His enthusiasm is such that he scrambles through blackberry bushes in order to see the ruins of the cottage on Crafta Webb where Kilvert held his Lenten meetings. Four photographs are included.

Other chapters deal with such diverse themes as the Revd. John Kemble, the Seven Wonders of Wales, Youth-hostelling in the Outer Hebrides and the stone circle known as the Nine Maidens. All are written with a deep love of scenery and an infectious enthusiasm.

Childhood recollections of Francis Theodora.

This booklet, consisting of two radio talks given by Mrs. Essex Hope, was referred to some years ago, and was published in aid of Monnington Church Funds at £2. I am told copies can still be obtained and if any member desires a copy I would do my best to procure one.

E.J.C.W.

Eisteddfod Genedlaethol De Powys, 1993.

The Royal National Eisteddfod of Wales – the largest amateur festival of arts in Europe – will be held in South Powys in 1993. The nine-day event will take place at the beginning of August at the Royal Welsh Showground at Llanellwedd – the first time for this long-standing festival to be held in Radnorshire.

To mark the occasion, and as part of its fund-raising activities, the Steering Committee has produced an historical map, (in colour) of South Powys featuring the famous residents and places in the area. Quite naturally, Kilvert is one of the 60 characters/places appearing on the map.

The historical map, which measures 17" x 19", is attractively framed and glazed, and costs £30. Anyone wishing to purchase the map (which is a limited edition, each copy being individually numbered) should contact Stephen Roderick, Hon Treasurer, Llandrindod Wells Appeal Committee, Deira, Pentrosfa Crescent, Llandrindod Wells, Powys, LD1 5NW (telephone 0597 823243 evenings).

TWO LETTERS FROM FRANCIS KILVERT.

by Revd. D.N. Lockwood

Very recently, our good secretary, Mr. Edward West, received a letter from Mr. M.E. Cleaver of Malmesbury. Mr. Cleaver has been searching out his family's history and it transpires that one of his grandmothers was Hannah Knight of Barrow Cottages in Langley Burrell.

These were the Knights whom Kilvert visited frequently: they seemed to be endowed with a very amusing turn of speech which the diarist often quotes. One is the occasion when John Couzens had gone to assist Charlotte Knight take a swarm of bees. Jacob Knight watched, no doubt at a safe distance, and he remarked of the bees: 'They haven't got to pull their hands out of their pockets to hit anybody.' Mrs. Knight, born at Berrow Farm, never, it would seem in Kivert's lifetime, revisited her old home. She had many stories of Draycot Park and the Long family to tell Kilvert. She also had the delightful and comforting sentence to console Kilvert on the smallness of his niece Mary Wyndowe: 'The world is wide, she'll have room to grow. And little people can turn round three times, while a big one is turning once.'

Kilvert thus immortalized Charlotte Knight and the artist Edward Ardizzone also liked that excerpt and made a charming and spirited little sketch of it in his illustrated 'Ardizzone's Kilvert.'

The Knight family were also useful in lending Emily Wyndowe a horse and cart to carry her, no doubt considerable quantity of luggage when she moved to a house she had taken in Bristol.

So, from the diaries we can see that they were a family in close contact with the Rectory, but on a lower social level – as comes across in the letters, but not, I would add, in the diaries.

These are the letters:

The Rectory
Langley Burrell.
Ascension Day.

My dear Hannah Knight,

I received a letter from your mistress two days ago in which she tells me that you are now preparing for Confirmation, you may guess how very, very glad it makes me to hear this; and more especially as I hope and trust that you are thinking about it seriously and prayerfully.

You cannot be too thankful that you are in a household, dear Hannah, where you will be helped and strengthened to do what is right, and I am so thankful that you are seeking to do what is right, and when we are seeking to do **that** you know God's Blessing must rest upon it. This season of your life is a very important one just now, because you know Confirmation is not only the renewal of those Baptismal vows which were promised at your Baptism, but the entering into a closer union with our dear Lord and Master in His Holy Feast. I hope you have quite made up your mind on this point and that is that when you kneel before the Bishop in the chancel of your Church it will not be the first and last time that you kneel there but that you intend by God's grace to become a regular Communicant.

I shall think of you and pray for you very often, dear Hannah, that Grace may be given to you to profit by your Clergyman's instruction, and I am quite sure that you will find that there is no greater happiness than in serving God; remember always that our dear Lord and Master is always near us wherever we are and that he will never leave us or forsake us, when we have once given ourselves to Him, we may often fail and get down-hearted and feel as if our sins were weighing us down but go to Him and He will strengthen you and comfort you.

It is such a grief to see so many people both young and old, cutting themselves off from the special blessings and comfort which are enjoyed by those who come to the Holy Communion, as Sunday after Sunday they turn away from the Holy Feast, and I am so anxious that you should **not** do the same that is why I write so earnestly. Dear Hannah do not forget that there is no work too little to do for God; all your daily duties may be done for Him and it makes life so cheerful and **all** work so light when we try to do it for our Master in Heaven; a very good and great man once said these words,

'Who sweeps a room as for God's laws,
Makes that and the action fine'.
so you see **all** may do work for God.

I hope these words may be as great a comfort and help to you as they have often been to me.

You will be glad to hear that Mrs Wyndowe has once more safely reached England and is now with us. She has brought her third little girl (Miss Mary) home with her and her two little sisters Miss Katie and Miss Hannah are greatly pleased to have her.

Goodbye dear Hannah may God help you ever more and more.
And I am always your true friend
Frances Kilvert.

The very opening shows that Frances, though friendly, does not claim intimate friendship. She writes to Hannah Knight not to Hannah, but once launched into her theme she forgets this and calls her by her Christian name only.

There follows the very typical, sincere but very heavy-handed piety redolent of the age. I am tempted to wonder how the poor girl replied to such an earnest homily?

Then, to this young girl, who we hope was not too overburdened in the household where she worked, Frances Kilvert quotes so solemnly George Herbert's famous lines, words which must truly have meant so much to herself.

Finally, when relaxing a little from her spiritual counselling she more humanly gives news of the family and the arrival of Mrs Wyndowe from India. One cannot but smile a little wryly when one hears the small girls, especially the mischievous Mary, known better to us as "The Monk" referred to as Miss Mary, Miss Katie and Miss Annie. There we see the not too subtle gradations of rank made quite plainly.

The second letter is written at Christmas time in 1876.

The Rectory
Langley Burrell
Chippenham
Wilts.
Dec. 22nd 1876.

Dear Hannah Knight,

Christmas is so near to us now that I find I must begin my little note of good wishes and I think you may perhaps like a verse for the New Year so I enclose one; may you increase in the knowledge of the Lord Jesus year by year, dear Hannah, and be taught more and more by the Blessed Spirit of God of the wonderful grace of holiness of the Lord Jesus as you look more closely at His redeeming love. You will also be led to see how sinful you are each day, it is so merciful of God to have these dealings with our souls, to **show** us that we are sinners, otherwise we should grow contented with ourselves and there is no state of soul to be so dreaded by the believer in Christ as this. I mean to be satisfied with **ourselves**, we cannot be safe unless we are resting solely and entirely on what the Lord Jesus has done for us and is doing for us each day. I shall like very much to hear from you. I was quite disappointed when I did not get any letter from you last Christmas. Dear Hannah do not be putting

any trust for salvation or think that you can secure God's favour by anything that you do – going to the table of the Lord is no good work it cannot save you and can only be a help and comfort to you in so far **that it** leads us to remember the great love of our Lord and Master thus dying for us.

My best Christmas and New Year wishes.
Your true and sincere friend
Frances Kilvert.

Hebrew xii. 2.

The quotation is:

'Looking unto Jesus the author and finisher of our faith: who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God'.

I must truly admit that had I received this letter my apprehensions on the prospect of meeting my Maker would be considerably compounded. Frances Kilvert was, quite evidently, a forceful, possibly rather insensitive evangelist. One cannot but compare her letter with one the diarist wrote to Mary Ann Powell.

It is a much gentler, more understanding and altogether more human a letter. It was given to the Society by Mrs. M Hurlbutt, her granddaughter, of Hawaii.

These letters are those of a very pious and conventional Victorian lady, whose place in society as "a daughter of the Vicarage" endowed her with the duty and right to go about the parish and do good: as undoubtedly she did. Like her brother she had a genuine concern for the poor and alleviated it wherever possible. It has, though, to our eyes of the nineteen-nineties, a too paternalistic tone. They were propping up the existing structure of society, some of it good, some of it evil. We have to remember the family's indignation over the high-handed actions of the Squire over the singing and the harmonium.

That the letters were kept implies that they were treasured. It is possible Hannah never received any other letters so articulate and impressive. They are the letters of the Sunday school teacher to the pupil, albeit, perhaps, a favourite pupil.

There is another letter from Frances, the passionate, heart-broken missive she sent to the ever sympathetic Mrs Venables. That letter is a true cry from the heart of a bereaved sister mourning the loss of her brother.

Frances was, I believe, every bit as feeling as her brother, but she was unable to show her emotions as he did so remarkably and frankly – yet within the curbs of his Christian beliefs.

These letters are a small but valuable side-light on Victorian values and Victorian concern for those less fortunate than themselves.

As all members will know, Frances, once her duty was done as housekeeper and nurse to her aged parents, entered the Anglican Order of St. John the Baptist at Clewer near Windsor and she spent many, many years in good work, dying there in 1929.

We hope that Mr. Cleaver in his explorations will find more letters and that some may even be from the diarist himself.

KILVERT IN GOWER: SOME FOOTNOTES **by Mr. B. Lile (Aberystwyth)**

Monday 15 April 1872 (ii.183)

Kilvert entrained at Hay, which was served by the Hereford, Hay & Brecon Railway, opened in 1864 – just a year before he came to Clyro. He changed at Three Cocks and Cwmbach Llechryd (better known as Builth Road) for the Central Wales Railway, which connected Shrewsbury to Swansea via Killay, where the station opened in 1867 and closed in 1964. (See S.G.A. Luff, 'How did Kilvert get to the Gower?' **Newsletter**, Sept. 1981, pp4-5, which rather attempts to create a mystery where none exists.) I am sure Canon Luff will not mind my mentioning several small errors in his article. Kilvert made three, not two, recorded visits to Gower, the third being from 12(?) to 19 October 1878 (iii.426-8); Henrietta Westhorp was Agnes Venables' sister, not sister-in-law; 'the new Cwmbach schools' (i.338) were those in Newbridge-on-Wye, and not the 'polychrome brick school' in

Cwmbach Lleychryd; and the book mentioning the latter is not 'Pevsner's book', but Richard Haslam's **Powys**, Pevsner being merely the advisory editor of the series entitled **The Buildings of Wales** to which the volume belongs. And some minor quibbles: the peninsula is 'Gower', and not 'the Gower', to all who live there; the place names should, of course, read: Blackspill, LLanelli and Rhaedr; and of the eight Llechryd references in Plomer's index only one (iii.183, which should read i.183) is incorrect.

Sterling Browne Westhorp (1830-1885) was born at Sibton, Suffolk (and not in Norfolk as claimed by Canon Luff, 'Clerical Encounters in the Gower,' **Newsletter**, Aug. 1982, p.10), the son of Rev. Sterling Moseley Westhorp and his wife Martha, nee Bellamy. He graduated at Christ's College, Cambridge, in 1854, and was successively curate of Sternfield, Suffolk; St. Philip's, Kensington; Sibton and Peasenhall; Brampton, Suffolk; Oby, Norfolk; and Reydon and Wangford, Suffolk, before accepting the living of Ilston in 1870. (**Crockford; Alumni Cantabrigienses**). His wife Henrietta was 39 at the time of Kilvert's first visit and there were three children at the rectory: Agnes Katherine, aged 7, Henry Richard, 5, and Sterling Ilston, eight months, a second daughter, Mabel Lucy, having died three months earlier at the age of 4 (ii.118). (Mr West kindly lent me photographs of Westhorp and Henry dating from about this time.) The household was completed by a nurse, a cook and a maid (**Census** returns, 1871). Just before his death from a heart attack on 1 November 1885, Westhorp, who was 'universally loved and respected,' had been appointed a rural dean (**Cambria Daily Leader**, 2 Nov. 1885). Agnes married Spencer Twiselton Colville-Mansel (not Christleton, as Canon Luff has it), who died at Maes-teilo, Llandeilo on 20 February 1938. She died at Roland Gardens, Kensington, on 22 July 1949 (**Calendar of Grants**). Canon Luff interestingly describes ('Clerical Encounters,' p.10) his meeting with their daughter Caroline Henrietta Joyce Colville-Mansel, who died unmarried in 1983 (**Newsletter**, Aug. 1983, p.2). Mr West tells me that he also met Caroline, who informed him that she and her mother lived in London but spent the war years in Ross-on-Wye, to which Caroline returned at the age of 75 after living in various places in Gower and the Cardiff area; that Henry emigrated to California, where he managed some fruit plantations and died without issue; and that Ilston went to Australia, where his descendants still live. In an attempt to trace them, I wrote to five Westhorps in Victoria, whose addresses Mr West kindly provided, and to most of the others listed in the Australian telephone directories, but only heard from two collateral descendants: Peter Westhorp, teacher, writer and managing director of a computer company, of Doncaster East, Victoria, and his sister Penelope, a lecturer in occupational therapy at the University of South Australia in Adelaide. They are the greatgrandchildren of one Arthur E. Sterling Westhorp, and tell me that Sterling Westhorp, probably hyphenated, was the traditional family name until the Sterling was dropped, probably by their grandfather. Disappointingly, however, their branch of the family only arrived in Australia (from India) in the 1920's.

Tuesday 16 April 1872 (ii.183-6)

John David Davies was born at Oxwich parsonage on 14 January 1831, the elder son of Rev. John Davies, rector of Reynoldston, and his wife Laura, nee Lloyd. He entered Trinity College, Dublin, as a Rossall scholar in 1850, was ordained a deacon in 1855 and priest in 1856, and graduated M.A. in 1859, before becoming rector of Llanmadoc on 28 June 1860 and of Cheriton on 2 August 1867. He restored both churches and held both livings until his death. He was a talented wood-carver but is chiefly remembered for his monumental **History of West Gower** (1877-94), that bible of Gower historians. He also wrote **A Few Words on Non-communicating Attendance** (1879), and was a regular contributor to the **Gower Church Magazine**. He died a bachelor on 30 September 1911 and was buried at Cheriton, where his photograph, I trust, still hangs in the porch: it was locked when I last called. (**Dictionary of Welsh Biography**). To the churches mentioned by Canon Luff as containing Davies's wood-carvings ('Clerical Encounters,' p. 12) may be added Llangennith, and an excellent illustration of his craft is to be found in J.D.K. Lloyd, 'The Historian of West Gower', **Gower** 6, 1953, pp 7-9. Canon Luff finds it odd that Davies confined his researches to **west** Gower, to which one might reply that Davies's **History** comprised virtually his life's work, and that east and west Gower are two quite distinct entities. Davies's maid, whose inordinate cleanliness so impressed Kilvert was probably the 48-year-old Llanmadoc-born spinster Sarah Evans, who appears in the 1871 **Census** returns, and who, to a mere 30-year-old, may well have appeared old.

What Kilvert describes as the 'Graves of the Unknown' and, oddly, 'the graves of the children of the people', between Pen-maen and Kilvrough (Cil-frwch), is the Parc Cwm Long Cairn, otherwise known as Parc-le-breos Tomb or the Giant's Grave. Dating from the Neolithic period, it had been excavated by Lord Avebury in 1869, when fragmentary remains of some two dozen people were discovered, and it was restored in 1961. The 'narrow green meadow' forms part of Green Cwm, and the bone cave is Cathole, situated about 200 yards up the valley from the tomb. Excavations in the nineteenth century, 1958 and 1968 indicated Paleolithic, Mesolithic and Bronze Age occupation

(Royal Commission on Ancient and Historical Monuments, **Glamorgan Inventory**, vol. 1, part 1, pp.19, 34-5 and Paul R. Davis, **Historic Gower**(1986), pp67-8 which contains photographs of the two sites).

Louisa Sheldon was from Llowes near Clyro, so presumably she had been recommended to the Westthorps by Mrs Venables. Kilvert was to meet her again three years later:

At Mr (sic) Sheldon's I found her good nice daughter Louisa whom I remembered so well as parlourmaid at Ilston Rectory and who was the staff and support of that now sad and broken household. (iii.275)

It seems unlikely that he here refers to Mabel Lucy Westthorp's death which occurred before his visit in 1872, yet, oddly, there were no other deaths in the family in the intervening period (General Register Office. **Deaths registered . . .**)

Edward William Bolney (not, as Canon D.T.W. Price, **Newsletter**, May 1990, p.5, points out, Bonley, as Kilvert(?), Plomer and Canon Luff have it) was born on 20 February 1840 at Stamford, Lincolnshire, the son of Alexander Roselle Brown, physician, and grandson of Nelson's rear-admiral, William Brown. He was educated at Brighton College, Bath and Trinity College, Cambridge, graduating in 1863, and was vice-principal of the South Wales Training College before becoming vicar of Sketty in 1865. He retired in 1903 and died at his home in Eaton Grove, Swamsea, on 2 May 1906 (*Crockford*; *Alumni Cantabrigienses*; *Cambria Daily Leader*, 3 May and 4 July 1906). For an account of Bolney's ministry at Sketty (and his photograph) see H.C. Williams, **The Story of St. Paul's Church, Sketty**, 1850-1950 (1950), pp.14-18. Ven. Williams confirms that Bolney was 'an old-fashioned High Churchman of the Gladstonian type,' which would have made him a natural opponent of the moderate Kilvert. Bolney lived with his sister, Henrietta Lucy Brown, eight years his junior, who moved to Shaftesbury on his death. Rev. George Bolney Brown, vicar of Aston, Stone, Staffordshire, may have been his brother.

Wednesday 17 April 1872 (ii.186-7)

Strangely, in all four references to Three Cliffs Bay, Kilvert writes 'Cleeves', for the dialect word 'cleve', though he does add '(Cliffs)' on the second occasion. The quotation is from Genesis iii.8. The accident occurred at the Rhyd-y-defaid Colliery on the previous evening. Water had indeed burst into the pit, but it transpired that the two victims – William Bennett, 42, and John Bennett (his son?), 18, both of Ilston – were not drowned but suffocated, having been trapped when a resulting roof fall blocked their escape route. For an investigation of the accident, speculation upon Kilvert's reaction to it, and reflections on the grim affinity between the deaths of the Bennetts and Kilvert himself (in circumstances as bleak as those encountered by William Plomer at **his** death), see: Howard Godfrey and Brian Lile, 'Killay Mining Accident, 1872', **Gower**, 42 (1991), p.34-41.

Thursday 18 April (ii.187-8)

The village of Sketty in Kilvert's time was little more than a cluster of houses around a cross, with an inn on each corner, and the church down the lane that ran eastwards to Swansea. Alas, it is no longer lovely, but, like Killay to the west, a sprawling suburb. Mr Grice sees Kilvert's complaint against the desecrators of the lych-gate as 'the resentment of a middle-class traveller against the invasion of less acceptable travellers of beauty spots hitherto looked upon as the special provinces of his own class.' (**Francis Kilvert and his World**, p193). The carved initials cover not 'the timber of the gate' (Canon Luff) – there are just a few along the top of the (two) gates – but the stonework of the porch on either side.

For an interesting account of Welby (like Westthorp, an East Anglian), see D.T.W. Price, 'The Reverend Montague Earle Welby,' **Newsletter**, May 1990, pp3-6 (which contains a couple of minor genealogical inaccuracies). Rev. Price states (p.4) that Welby's father, Rev. John Earle Welby, was the **second** son of Sir William Earle Welby, first baronet of Denton. So it appears from the 1970 edition of Burke's **Peerage**, but this lists only **sons who had issue**. The 1915 edition shows that John was in fact Sir William's **fifth** son, and the fourth of his second marriage (one of his elder brother being another Rev. Montague Earle Welby, 1778?-1871, the uncle of our Montague). Sir Bruno Welby of Denton Manor, near Grantham, a descendant of Sir William through his first marriage, informs me that the line from the second marriage was known as the Allington branch, which became extinct on the death of Sir George Earle Welby (our Montague's nephew) on 25 August 1936. It was not Sir George's father, Rev. George Earle Welby, who had five sons (Price, p.5) but the latter's father, Rev. John Earle Welby, rector of Harston. And one other minute quibble with Canon Price: although he (p.5) and Burke award Sir John Talbot Dillwyn Llewelyn a hyphen, he always appeared, as president of the Welsh Rugby Union, in the batting order of Swansea Cricket Club (of which he was captain) and in the local press, as Sir J.D.T. Llewelyn or Sir John Llewelyn, and it was without the hyphen that he died (**Cambria Daily Leader**, **South Wales Daily Post**, 7 July 1927).

As Welby is one of only two vicars of St Paul's, Sketty, whose photograph does not appear in Ven. Harry Williams' history, it was with some interest that I learned from Sir Bruno last year that a grand-daughter of Sir George's sister Emily (1891-1956) inherited a painting by John Ferneley, Snr., of Rev. Montagu (sic) Welby on horseback, that she sold it at auction in bad condition, and that it reappeared at Sotheby's 'about four or five years ago, having been well restored, and was illustrated in their sale catalogue.' Sure enough, there it was Lot no. 129 in the catalogue of British paintings to be sold on 20 November 1985: 'The Rev. Montagu Welby on a Chestnut Hunter with Dogs,' a fine example of the equestrian genre with an asking price of £30,000-40,000. Excruciatingly, however, it is dated 1843 and thus portrays not Kilvert's colleague, then a boy of 16, but his elderly uncle of the same name. Ten years later, Ferneley also painted an equestrian portrait of Welby's aunt Augusta, but of Welby himself there remains no trace.

Kilvert first met Welby at Clyro vicarage on May Day (i.120-1), when the latter mistook some cider for wine and passed it round in wine glasses. Kilvert found this highly amusing, but, as all present were too polite to smile, one wonders where Canon Luff gets the idea that the company became slightly tipsy' ('Clerical Encounters' p.11). On tots of cider? (It might also be added that Canon Price need not be amazed that Welby's was an aristocratic background: we may suppose that even aristocrats are capable of mistaking a decanter of cider for wine.) Welby at Sketty was described as a 'unique preacher and so popular and beloved by the people that he carried all before him' (Williams, **op. cit.**), and Kilvert's dismissing as 'probably untrue' the story that a lady had fainted under the influence of a Welby sermon, suggests that he may have been just a shade jealous of his colleague's homilistic talent.

The Mumbles Railway, claimed to be the world's first passenger railway, was opened in 1827, and was revived in 1860. Steam traction was introduced in 1877, electrification in 1929, and the line closed in 1960. For a description of Oystermouth Castle see: Paul R. Davis, **op. cit.**, pp79-81. The 'lurid copper smoke' which Kilvert saw hanging over Swansea reminds us that the town's copper industry, then over 150 years old was still expanding and would continue to do so until the early 1890s. Howard Godfrey draws my attention to the fact that while Plomer (ii.11) quotes this sentence as an example of Kilvert's 'power of conveying the physical property of everything he describes' and of 'the crystallization, the design, the movement, and the power of suggestion that are to be found in a good picture or poem', strangely, he includes no entries from the Gower visits in his one-volume selection.

On his first visit to Gower, Kilvert, for once, does not record that any beautiful young girls caught his eye, but his mention of 'Rosalie the Prairie Flower' suggests that they were never far from his thoughts. For this song, which brought the American George F. Root fame and fortune when it was published in 1855, was just the kind to appeal to Kilvert, telling as it does of a young maiden – a sort of poor relation of Jeannie with the light brown hair – who is as beautiful as she is virtuous:

Fair as a lily, joyous and free,
Light of that prairie home was she.
Ev'ry one who knew her felt the gentle pow'r
Of Rosalie the prairie flow'r.

The song, included in Michael R. Turner and Anthony Miall, **Just a Song at Twilight** (1975), p.31, has a lilting melody, which explains why it was still being played on the accordion at Mumbles nearly twenty years after it crossed the Atlantic.

Though oysters were found in abundance at Oystermouth, the name is a 'backformation' and a corruption of Ystumllwynarth ('curved wooded hill').

Saturday 20 April 1872 (ii.188-9)

Kilvert first met Rev. John Hughes – 'a tall red-bearded man, stout, and heavy upon his feet' – soon after the latter came to Bryngwyn (i.305). Hughes had doubtless been visiting his old haunts when he clapped Kilvert on the back at Killay Station, for, after graduating at St. David's College, Lampeter, in 1866, and holding curacies at Laugharne, Camarthenshire, and Tichfield, Hampshire, he was curate at Reynoldston, Gower (1868-70) before accepting the living at Bryngwyn. He returned to Gower in 1899 as vicar of Llandewi with Knelston, retired to Cheltenham in 1914, moved to Hereford soon afterwards, and died ca.1918.

Whitsun Monday 10 June 1878 (iii.396)

Miss Huband's identity has not been established, but Julia Newton, as the daughter of the late Rev. N.D.H. Newton, was patron of the living of Bredwardine (David Lockwood, **Francis Kilvert** (1990), p.139; **Who's Who in Kilvert's Diary**). She entertained Kilvert to meals and lent him her carriage.

Whitsun Tuesday 11 June 1878 (iii.396)

Barnaby Bright. St. Barnabus' Day, in Old Style reckoned 'the longest day.'

Thursday 13 June 1878 (iii.397)

The bone cavern (Cathole) was previously visited on 16 April 1872, but what are we to make of the comment that 'Westhorp could not see even the "outline of a female" '? Nor is it clear to what 'The Groves' refers, unless it was an earlier name of Green Cwm Cottage, which, as the 25" Ordnance Survey map of 1884 shows, stood a short distance up the valley from Cathole.

Wednesday 16 October 1878 (iii.427)

The name of Westhorp's horse – Tattersall – suggests that, like his brother-in-law Mr Venables, he was a customer of the firm of horse auctioneers of that name, but the identities of the girls remain a mystery. Hettie, though absent from the rectory at the censuses of 1871 and 1881 was presumably the Westhorps' daughter, since Mrs Westhorp's name was Henrietta. Of Annie Mitchell nothing is known, except that she was the only maiden to captivate Kilvert on his Gower visits and her name might really have been Carrie. For, as Mr West agrees, Annie, Carrie (p.427) and Corrie (p.428) must surely be the same person – especially as both Annie and Carrie have 'lovely blue eyes' – the confusion presumably arising from a misreading of Kilvert's difficult handwriting.

Tuesday 17 October 1878 (iii.427)

Eliza Richardson was the youngest daughter of Rev. John Ross of Crawford, Lanarkshire, and the second wife of Col. John Crow Richardson (1810-1884), shipowner and reputed millionaire, of Pant-y-gwydir, Glanbrydan Park and Derwen-fawr. He was mayor of Swansea, 1860-61, and for several years captain and acting-commandant of the 3rd Glamorganshire Rifle Volunteers (Thomas Nicholas, **Annals and Antiquities of the . . . County Families of Wales** (1872), p. 639; **Cambria Daily Leader**, 12 Nov. 1884). Until her removal to Glanbrydan in 1884, Mrs Richardson was an energetic churchwarden at Sketty Church, earning this glowing tribute from Ven. Harry Williams (op. cit):

Mrs Richardson qualified in hospital work, and on many an occasion the village sick were benefited by her skill and generous attention. She conducted Bible classes for young men and women, instituted a lending library in the church schools, founded a remarkably strong branch of the Church of England Temperance Society, with its annual tea and festival, and was the originator of many concerts and entertainments during the winter months.

Friday 18 October 1878 (iii.427)

The pictures at Penrice Castle – by Flemish and Dutch masters – had been collected by the previous owner, Thomas Mansel Talbot, and we may presume that his son, Christopher Rice Mansel Talbot (1803-1890) had extended an open invitation to Westhorp to bring his visitors to see them (Rollo Charles, 'Some Penrice Pictures,' **Glamorgan Historian**, vol. 5 (1968), pp213-9).

Kilvert's visits to Gower are treated discursively (and, it must be said, with numerous errors) by Rev. R.L. Brown in 'Mr Kilvert, Walk Softly,' **Gower**, 21 (1970), pp.26-32.

MORE ABOUT MARY MUNDY OF MULLION

by Canon S.G. Luff (Llandover)

In the Newsletter of August 1990 I wrote of Herbert Stanley Vaughan's notebook – illustrated with his own pen-and-ink sketches – of his visits through Devon and Cornwall in 1884. This came into my hands along with the gift of his unframed and unexhibited water-colour paintings. Their particular interest was the record of his visit to the Old Inn at Mullion and his appreciation of its innkeeper, the remarkable Mary Mundy, celebrated for sheer personality. She, or at least her face, had been eulogized by Professor Blackie as 'the brightest thing in Cornish land'. Vaughan guessed her to be about fifty, so for all her charms she must have seemed quite matronly to him. Kilvert's visit had been in 1870 and it is surprising – though quite in keeping with the social order – that he focusses on her qualities rather than her attractions.

The special value of Vaughan's contribution is that he not only stayed overnight but also sketched the Old Inn, the menfolk in the bar at night, including Mary's brother Yarn, and Mary saying good-bye at the inn door. Unfortunately these lively pen sketches cannot be reproduced in this newsletter, but they could have featured in 'Kilvert's Cornish Diary' had they been known at the time. Vaughan also instances some of the oddities of Cornish dialect from the conversation in the inn parlour.

Following that article I wrote to Dr. Richard Maber, co-editor of the Cornish Diary (Alison Hodge, Penzance, 1989), who put me in touch with Mr G.W. Greatwood of Mullion. Among the documentation I received from him is a copy of a local protest (undated) to inhibit alterations to the Old Inn by Cornish Brewery Ltd. It explains the Inn is possibly late 17th century with mid-nineteenth century additions (Mary's?). In 1850 a Samuel Mundy was killed by an accident in the launching of a local fishing boat; he was an onlooker. Samuel could have been Mary's father. On his death the inn was licensed to Mrs Ann Mundy (his wife?) and only in 1873 to Miss Mary Mundy, so that at the time of Kilvert's visit Mary was not yet the licensee. In 1889 Devenish Brewery bought the Inn, so that was either the year of Mary's death or of her retirement.

The letter of protest goes on to list the literary associations of the Old Inn, the first being Kilvert's visit 'with his sister on the 26th July 1870. They had of course no knowledge of the Vaughan visit – indeed Vaughan's little book has not been published (though it ought to be) so I suppose it is not 'literature'. The next to mention the Inn and Mary is 'An Unsentimental Journey' (the full title adds 'through Cornwall'), by Mrs Craik. When this was published in 1884 the authorship was ascribed to 'The Author of John Halifax, Gentleman'. Other visitors, not literary were Lord Randolph Churchill (father of Winston) and Marconi, during his transatlantic radio experiments.

The petitioners gathered what the brewers wanted – 'an open-plan pub such as can be seen in any other part of the country . . . the Mounts Bay Hotel situated only one hundred yards away meets that need admirably.'

The Cornish Archeological Trust also submitted a protest, referring to Kilvert's Diary. The petitioners appear to have been successful.

Certainly today the Inn does not look quite as it did to either of our travellers. A 1904 postcard, presumably still valid, shows a tall Victorian style building adjacent. If this is the mid-nineteenth century addition made in Mary Mundy's time, how is it that it does not appear in Vaughan's sketch of 1884?

We turn now to the interesting footnote to page 43 in 'Kilvert's Cornish Diary'. This refers us to a local history. 'Mullyon', by the vicar, Edmund George Harvey, published in 1875. This is known as the 'Gull Book' from the gull on the cover. It contains extracts from the Old Inn Visitors' Book (still extant) – 'two Latin epigrams, a piece in Greek, and an 84 line doggerel poem in English', all these apparently by John Stuart Blackie, professor of Greek at Edinburgh. He also endowed a chair for Celtic studies, which was perhaps the interest that brought him to Cornwall. 'Thereafter,' says the note, 'Mary Mundy featured in Guide Books.' Then we are referred to Mrs Craik's 'Unsentimental Journey'. Mrs Craik's book was published in 1884. The Journey itself lasted sixteen days, beginning on the first of September, 1881 – so she is between Kilvert and Vaughan. She travelled with two nieces, whom she called her 'chicks', and complacently accepted the dignity of 'old hen'. It is not clear why the journey is called 'unsentimental', except that there was clearly to be no nonsense. The 'chicks' are to 'obey orders implicitly', their objects being 'to study life in its simplicity, and to make ourselves happy in our own humble, feminine way.' Kilvert's Cornish holiday was nineteen days. Their paths crossed in many places and it would be intriguing to study their similarities and contrasts.

They hired a carriage and a driver, introduced to us as Charles. He was young and bright-looking but teetotal and recently widowed; as he said, reassuringly, 'No fear of me, ma'am.' Approaching Mullion Charles said, 'Of course you've heard of Mary Mundy.' And they had! 'There was in one of our guide books a glorious description of the Old Inn, and also an extract from a poem, apostrophising the charms of Mary Mundy.' In fact Mrs Craik even knew Dr Blackie.

Mary was out when they arrived, and they were greeted by her brother – 'Jarn', I suppose. Mrs Craik calls him 'the honest man who has gone through life as 'Mary's brother'. 'Her's gone to Helston,' said Jarn, 'I hope her'll be back soon for I don't know what to do without she.' There is a new feature of Cornish dialect. Vaughan had the impression that most pronouns could just be replaced by 'un'. Mrs Craik dismisses Jarn's predicament as 'the usual helplessness of men without women.'

So they went to the Cove and to the sea caves and came back in the evening to meet Mary. Mrs Craik's text could be the caption for the Vaughan sketch: 'She stood at the door to greet us – a bright, brown-faced little woman with the reddest of cheeks and the blackest of eyes.' They ate in a neat little parlour at the back of the inn (not like the rather superior Kilverts and Hockins, who engaged a sitting room upstairs), not 'one of your dainty afternoon teas, but a regular substantial meal'. by the light of candles in serpentine candlesticks. The Lizard is the home of serpentine, that singular rock with meandering patterns of colour that polishes like marble. Kilvert brought home a chunk knocked straight off the cliff, in addition to manufactured souvenirs which included candlesticks which he thought 'very beautiful'.

They paid more than was asked for the tea, and Mary did not refuse it: 'No, I'll not say no, ma'am, it'll come in handy; us has got a young niece to bring up – my brother and me – please'm.'

Cornwall has an abundant share of Celtic saints (they are shared between Wales, Scotland, Ireland, Cornwall and Brittany), and has plenty other famous names in its legends and annals, but few achieve fame on the mere strength of personality, like that black-eyed good-natured little body Mary Mundy. I am glad Kilvert did not miss her, but a slightly more intimate appreciation would have been more in keeping with his personality. I suppose she would not have graced a parsonage.

S G A Luff

A handsome edition of Mrs Craik's 'An Unsentimental Journey through Cornwall' was published in 1988 for the Jamieson Library, Newmill, Penzance. No price is indicated.

KILVERT FESTIVAL

Just to remind you that next July Kilvert will once again stalk the lanes of Clyro, as Clyro Parish pulls out all the stops to celebrate the life and times of our famous diarist. Plans are still being made, but so far we have

PERMANENT DISPLAYS

The Church will be filled with a flower display on the theme "Kilvert the Man of God." Rejoicing in Kilvert's work as Curate.

The Hall will tell us the story of the Victorian Village as well as act as a tea shop.

Gardens around the parishes will be open for you to copy Kilvert and enjoy the wonders of nature in our area.

DAILY

Walks around the Village, and possibly further exploring the areas with the Diary open in hand, to listen to Kilvert in the settings he wrote about.

Teas. Either come up to Cae Mawr for the maids to wait on you , or go out to Wye Cliff to have your tea on the Lawn and play Croquet or try your hand at Archery.

FESTIVITIES

Evenings Each night the Church will become a theatre with pageants and Penny Readings set amidst the flowers by the light and atmosphere of Oil lamps

Services There will be services in Clyro Church, taken from the 1662 Prayer Book in the manner that Kilvert would have used, with notable Preachers. Both our own Communion Service, and Evensong for the Kilvert Society.

Children on the Saturday and Sunday the children of Rhos Goch will also supply their own delightful pageant.

There will probably be much more, but whatever you do keep July 3rd, 4th, 5th, and 6th clear, or you will miss the experience of a lifetime.

Rev Martin Reed. Vicar of Clyro.

A MEMORABLE MEETING

by Mr J. Nunn (Cirencester)

I discovered Francis Kilvert in 1982, when I called at Bredwardine Church – like the late Sir John Betjeman, I have a passion for churches! I picked up a booklet about Kilvert, written by Kenneth Clew, and soon after I bought the Diary and joined the Kilvert Society. The following year I took a holiday at Hay-on-Wye, for the sole purpose of visiting and photographing as many places as possible connected with Kilvert, taking with me Mr Morgan's booklet "24 Walks in the Kilvert Country", a great help in finding sites.

I decided to return home via Hereford in order to see the Cathedral and railway stations. Having done so, I decided on impulse to call on Mr Godfrey Davis, the Society's archivist, who I knew lived in Hereford. A lady, gardening in front of the house turned out to be Mrs Davis. I told her the reason for my visit and she said her husband usually took a nap in the afternoon but would ask if he would see me. He agreed. I was very surprised that he was an old man, and I apologised for my sudden arrival. He was very courteous, enthusiastic, and took great pleasure in showing me his large collection of cuttings, photographs etc. relating to Kilvert in 2 or 3 large albums and other covers. I must have stayed well over 2 hours, and came away with some surplus photographs of Kilvert interest. This started my own collection, and I now have 3 large albums of photographs as well as newspaper cuttings and other items of interest. I hope that in years to come I can add to these. Meanwhile I remember with much gratitude this meeting with Mr Godfrey Davis for his kindness and encouragement to a new member and a complete stranger!

ACCOUNTS FOR YEAR ENDED 31ST DECEMBER 1991

Here is a summary of our duly audited accounts for the year. Should you desire a detailed statement one will be sent to you on receipt of a stamped addressed envelope. A detailed statement will also be given to everyone attending the Annual General Meeting.

Summary of Accounts for Y/E 31.12.91

RECEIPTS	£	PAYMENTS	£
Balances from 1990	273.19	Grants, Subscriptions & Special	1368.30
Subscriptions	1710.88	News, Notes, Service sheets	814.26
Donations & from Reserves	910.00	Meetings, Insurance, Transport	498.00
Special events	340.00	Stationery & postages	467.00
Sales of Literature	<u>500.23</u>	Purchase of literature, expenses	97.62
		Total payments	3734.30
		Bank Balances, 31.12.91	<u>489.12</u>
	3734.30		3734.30

(signed)Harley Dance, Hon Treasurer, 31.12.91 G.A. Rogers, Hon Auditor 20.01.92

Reserve Funds total £2576.18, as at 31.12.91

Reminder

Subscriptions. The 1991 A.G.M. decided that the annual subscription be £5. If you pay by Bank Giro Credit, have you remembered to ask your bank to increase the amount to £5 p.a.?

H.J. Dance (Hon. Treasurer)