

# 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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## June 1994

Dear Member

The Annual General Meeting drew some eighty members. Apologies were received from Revd and Mrs. J.C. Day, Mrs. Frazer, Miss K. Goodwin, Mrs. Grice, Mr. and Mrs. Hodkin, Mrs. N. Jones, Mr. and Mrs. R.I. Morgan, Miss R.M. Mumford, Miss I. Rees, Revd and Mrs. Rooke, Mrs. S. Sharp, Mrs. A. Stirrup, Mr. and Mrs. Stokes, Mrs. P. Talbot, Miss. A. Thomas, the Misses Wheeldon, Mr. and Mrs. M. White, and Mrs. T. Williams.

Following a brief silence in tribute to those members who had died during the year, the minutes of the last A.G.M. were approved and adopted, with no matters arising.

The Chairman began his remarks with reference to the most memorable services at Eglwys Oen Duw and St. Harmon. He spoke of the Kilvert Walks he had organised during the Hay Festival of Literature and of the real interest in Kilvert shown by younger people there. He thanked officers of the Society for their work, and welcomed Mrs. V. Dixon who had volunteered to be Minutes Secretary.

The Hon. Treasurer reported a very satisfactory financial state. Donations by members had been very pleasing. The Appeals for the Churches at Clyro and Monnington were considered, and it was agreed that £500 and £100 be given respectively. The Hon. Auditor was thanked for his work.

The election of officers followed. There was no change. I indicated that this year would be my last as Hon. Secretary, and had already informed our Chairman. I was deeply touched by his kind tribute to my work, by the letter of appreciation from our New Zealand members, and most of all when being presented with a bronze cast of the diarist's head - a beautiful gift, that I had never dreamed of acquiring. I am most grateful to members for thus remembering my work.

Miss Hart spoke on the newly formed Society of Dymock Poets, its weekend of events sadly clashing with ours, at the end of June.

There was some discussion regarding identification labels: it was felt members should make their own.

In the Committee Room, under the gaze of Bishop Atlay's portrait, the excellent refreshments of Café Ascari and the publications table were patronised. The Revd Rowe's production of the Index to Newsletters 1970-1993 proved very popular, so Mr. Marshall informed me.

The evening concluded with a talk on Kilvert and his contemporaries given by Mr. J. Powell-Ward, general editor of Seren Press books, who began with Kilvert's undergraduate years at Oxford. The Professor of Poetry was then Matthew Arnold. Kilvert could have attended his lectures, and it was possible that Arnold's enthusiasm for Wordsworth had passed to him. Oxford was also the scene of the public debate between Charles Darwin and Bishop Wilberforce while Kilvert was "up". Nearer in age to him were Richard Jefferies, Thomas Hardy and Gerard Manley Hopkins, each of whom had some affinities with him, as well as links in mutual acquaintance or in a special area of the country. By way of a postscript to the Victorian era, Mr. Powell Ward referred to Ilston where Kilvert had spent happy visits. In the churchyard there is a child's grave, that of Emily Jones, inscribed "Far from the eye, but near to the heart". She was the daughter of Ernest Jones, great friend of Freud, and populariser of his work in

Britain. He was born in 1879, some eight months before Kilvert died. Mr. Powell -Ward was warmly thanked for his absorbing and fascinating talk.

The following day drew a record number of sixty for our Saturday programmes. It was a most beautiful spring day, but the attraction was the rarely accorded privilege of visiting a historic manor house. There was a distinct literary flavour to the day, for we picnicked at Credenhill, where Thomas Traherne was vicar, proceeded to Brinsop Church where there are Wordsworth memorials, and hence to the Court, which Kilvert visited in 1879. Our guide was our member, Mr. Aggas, who took us first round the exterior, indicating the 14th century work, and the Tudor timber-framing. In the courtyard it was gratifying to see that work done as late as 1913 was perfectly in keeping with the earlier building. Mr. Aggas took us into the Great Hall, most impressive beams, roofing and fireplace. Here the party sat to hear from Mr. Aggas an account of the Wordsworth connections with the owners and the visits paid by the poet and his family. We are most grateful to Mr. Aggas and his family for giving us so memorable a visit. Our Committee member, Mr. R. Watts, must also be thanked, for he was the "Liaison Officer" who arranged the afternoon for Society members.

Details about the service at Fordington (June 26th) and the autumn service at Staunton-on-Wye (September 25th) will be found at the end of this newsletter.

*Yours sincerely,*

*E.J.C. West*

## **OBITUARY**

We regret to record the death of Mr. J. Strathon (Llandrindod Wells). A member since 1969, he had a great knowledge of his native Radnorshire and was always ready to share it with others.

Revd. David Tipper (Hereford). A member since 1984, he was vicar of Upton Bishop where 100 years earlier Andrew Pope had been the incumbent, and in writing an article on Kilvert's best man, I was much helped by him. His great interests were railways and the Black Mountains, and he gave talks on these at two A.G.M.'s. His book "Stone and Steam in the Black Mountains" has recently been reprinted.

Mr. H. Owen (Warrington). A member since 1992.

## **BOOK REVIEW**

"The Golden Valley Railway" by W. Smith, published by Wild Swan Publications Ltd, 3 Hagbourne Road, Didcot OX11 2DP. 136pp, £12.95 plus postage.

Our member Mr. J.F. Burrell writes as follows:- The line, intended as a link between Pontrilas (on the Hereford-Abergavenny route) and Hay, was commenced in 1876, but did not reach Dorstone (within walking distance of Bredwardine) until 1881, and the continuation to Hay was later still. It is doubtful that Kilvert had he lived would have found it of much use, for it would not have served as a short cut to Wiltshire, and the steepness of the hill between Bredwardine and Dorstone might well have deterred him.

The book has a number of excellent photographs of general interest, street scenes in Hay and Peterchurch, and one of Lady Cornwall cutting the first sod of the Pontrilas - Dorstone section in August 1876 (the missing part of the Diary). Other characters from the Diary mentioned in the preliminaries include Sir George Cornwall, Revd Henry Dew, Revd Walwyn Trumper, Mr. Haigh Allen and Mr. Haywood (thought to be the Agent of the Moccas Estate).

## **A VISIT TO BRINSOP**

**by Mrs. T. Williams (North Wembley)**

On Thursday 13th March 1879 Kilvert visited Brinsop, and his account of the day forms the last entry in the published Diary. The following two newspaper extracts report on the re-opening, after restoration of Brinsop Church in 1867 (during Kilvert's curacy at Clyro), and a visit by the Woolhope Naturalists' Field Club to Brinsop Court in August 1888.

As members will have read in the February 1994 Newsletter, the Society proposes visiting Brinsop on 30th April, and it is hoped that these newspaper extracts may be of interest to those Society members unable to join the visit.

**From: The Hereford Times, Saturday, 16th February 1867**

**"RE-OPENING OF BRINSOP CHURCH"**

This little church at Brinsop has been restored, and was re-opened for Divine worship on Thursday last by special services. These services were very well attended, and it was evident by the proceedings that the inhabitants of the neighbourhood generally have taken a deep interest in the work of restoration.

The church which is dedicated to St. George, is a small, oblong building, of the 13th century with a nave and north aisle - a portion of the former being used as a chancel, which is divided from the nave by a very handsome oak screen. Previous to the restoration, the church was in a most wretched condition, being filled with hideous pews of the worst description. In one corner of the aisle, coals were stocked, while dirt and lumber were the prominent features throughout the other part of the edifice. The roof was in a very dilapidated state, the daylight being visible through it to an extent which almost baffles description. The modern bell-chamber was in a very dangerous condition from the rottenness of the timber, the windows being partly walled up. The handsome screens were much defaced and damaged. The stone floor was much broken, in addition to being cold and damp, whilst the wood floors were dangerous in many cases from actual decay. The porch would have been lost but for the kind hand of some friend who inserted a post under its end to prevent its falling. The walls were rent and required underpinning, etc. Thus briefly have we endeavoured to describe the state of this interesting Church.

The Rev. W. Tapsell Allen, the curate in sole charge, has had the restoration in view for years, but his praiseworthy efforts have always been frustrated by others, and it was not until the spring of the past year that his long-cherished wish was in any way realized. During this period his constant and untiring (efforts) never for a moment failed him. For months, if not years, he fought single-handed with a firm determination to attain his object, and was at last successful. The zealous churchwarden, Mr. N. Ford of the New House, deserves the greatest praise for coming forward with a helping hand, which with the aid of a few kind landowners, led to the plans and specifications prepared by Mr. R. Chick, architect, Hereford, being approved and adopted. Builders were then invited to tender for the work and that of Messrs. Walsh and Son, being the lowest, was accepted, for so much of the work as could be undertaken by the funds in hand.

The work executed comprises the complete restoration of the roofs, and re-tiling the same, after having laid asphalt on the back of the rafters for the more effectual heating of the church. The plastered ceiling of the aisle roof was removed, and the ancient oak boarding, which corresponded with the nave roof, exposed to view after having been carefully restored. The internal wall and arcade have been underpinned, and the floor brought to the original level. A new bell-chamber has been erected on arched and moulded traces resting and framed into the beams fixed on the walls and stone corbels. The spire to this chamber has not been fixed for want of funds but it is hoped a few friends will come forward, and enable the architect to add this completing feature. The walls have been thoroughly restored internally and replenished. In removing the white-wash, etc. from these walls, some ancient fresco paintings were discovered, and, although they are somewhat indistinct, they have been rigidly preserved by the architect. The stone-dressings throughout the building have been cleansed from all extraneous substances, and the natural surface of the stone exposed to view. The whole of this stonework has been carefully restored, and the stone walling which filled the place of glass, not only disfiguring the window, but destroying their (sic) proportions, have been removed, and the windows restored to their pristine beauty.

New deal seats have been fixed in the church, of a very chaste design, being stained and varnished. The desk screen has been carefully restored and repaired. The aisles or passages have been laid with Godwin's encaustic tiles (increasing in richness and beauty as they reach the altar) on a bed of concrete to keep the whole dry. The porch is completely restored, and new oak stalls fixed in the chancel with carved poppy headed ends and richly moulded and cusped traceried points. These stalls as well as the pulpit, which is also of oak, the latter is of a very rich design being octagonal in plan, with arched and cusped traceried panels resting on responds with caps and faces and carved spandrels. The pulpit and the stalls were the gift of the Rev. W. Tapsell Allen, as a memorial of his long service in the parish, and dedicated to the glory of God, as the following inscription states:-

To the glory of God, and as a memorial of eleven years' service as curate of this parish this pulpit and the chancel stalls are erected, by the Rev. Wm. Tapsell Allen, M.A., and a few private friends. A.D. 1867.

The old font with its ancient base has been carefully refixed near the entrance. In carrying out the works, several old fragments of stonework were discovered including some very handsome incised crosses of early date. These have all been carefully preserved and fixed against the walls. New oak altar rails, having carved foliage ends have been fixed on either side the altar space on wrought iron ornamental scroll standards painted and heavily gilded. The church is heated by Gurney's stove, provided and fixed by Messrs. Bennett and Brown of Hereford. The cost of the work already executed amounts to £710, and about £250 more is needed to complete the whole work. The work has been



one of pure restoration, and in no case can we detect any of these new ideas which so generally destroy the intentions of our predecessors. A new altar cloth has been forwarded by Messrs. Woolley and Watkins, Hereford, with the monogram in the front.

#### THE MORNING SERVICE

commenced at 11.30 when the church, which has now a very neat and pleasant appearance, was quite filled. Amongst the clergymen present were the Ven. Archdeacon Lord Saye and Sele, Rev. G.H. Davenport, Rev. B. Stanhope, Rev. W. Phillott, Rev. B.S. Dawson, Rev. W. Tapsell Allen, Rev. D. George, Rev. W.D.V. Duncombe, Rev. W.C. Fowle, Rev. W. Poole, Rev. J. Evans (Kenchester), etc. The Rev. W.D.V. Duncombe presided at the harmonium. The prayers were read by the Rev. W.T. Allen and the Rev. B. Stanhope; and the lessons by the Rev. W. Phillott and Rev. G.H. Davenport. The sermon was preached by the Ven. Archdeacon Lord Saye and Sele.

After the morning service a large party partook of luncheon at the Vicarage. A service was held in the afternoon.

The Rev. W. Tapsell Allen is about to leave the parish to take charge of St. Briavels. The Rev. W.C. Fowle succeeds him."

### **From: The Hereford Times, Saturday 8th September 1888** **"WOOLHOPE NATURALISTS' FIELD CLUB"**

So inviting was the programme of the day's proceedings, as drawn out for Tuesday, 28th August, the fourth field meeting of this year, 1888, that more than fifty members accepted the invitation, the majority of whom attended the meeting, notwithstanding the depression of the barometer, and the unfavourable forecast of the weather. Leaving Hereford in brakes, the first halt was made at Brinsop Court where the members were received by Mr. Dearman Edwards, the occupier of this farm-building. The remains of this ancient fortified mansion are interesting. Portions of the moat now form useful and ornamental water, partly surrounding the building, except where a permanent roadway is substituted for the drawbridge. At the entrance a mutilated sculpture of a monkey playing a fiddle surmounts one of the piers. The walls and windows of the old chapel, of the Decorated style of architecture still exist; but most interesting of all is the beautiful specimen of the 14th century timber work represented in the grand roof of the building opposite the chapel, called "The Hall" but now used as a granary. The windows are of the Decorated style, the massive oak beams supporting the floor of the Hall remain in situ; the fireplace of the Hall, and of the room on the ground floor below it, clearly indicate that the ceiling of the lower apartment was only nine feet high.

Whilst partaking of refreshment in the Court, the full length portrait was observed of the poet Wordsworth, a copy in oils from Pickersgill, presented by the late Lord Saye Sele to Brinsop Court in perpetuity, in remembrance of the visits of the poet to this residence, then occupied by his wife's brother, Mr. Hutchinson. The members were now summoned to assemble underneath a cedar tree, which had been planted upon the lawn by the poet just 50 years ago; it is now a well-grown specimen, with a girth of 11 foot 1 inch at 5 feet high. Here Mr. Thomas Hutchinson read the appended interesting record, collated from the family archives, of the various visits of the poet and his family to this residence of his grandfather.

#### **WORDSWORTH AT BRINSOP COURT** **(by Mr. Thomas Hutchinson)**

Wordsworth's first visit to Brinsop was in the year 1827 when he was accompanied by his wife and Miss Southey, the eldest daughter of the poet Southey. In 1835 he and his wife were here again, and on this occasion he wrote three sonnets connected with the district - (1) Roman Antiquities at Bishopstone; (2) St. Catherine's, Ledbury; (3) To —. No name is given to whom this last sonnet was addressed; but it was to Miss Loveday Walker, daughter of the late rector of Bishopstone who, in the sonnet, is called Lesbia. It relates an incident which took place at Bishopstone Rectory. Miss Walker was seated in the drawing room playing the piano, which in the sonnet, by poetic licence is called a harp, when a pet dove she had let out of its cage came and flapped its wings against the window, and before she could let it in a hawk pounced down and carried off the bird. The sonnet begins, "Wait, prithee, wait." Miss Walker died only a year or two ago in Hereford. In 1837 the poet and Mrs. Wordsworth again visited Brinsop with their daughter Dora, but on this occasion he had to hasten his departure on account of illness and inflammation in his eyes, which frequently gave him trouble when composing.

The next visit he paid was in 1841, when he was accompanied by his wife, and on this occasion he assisted in laying out the garden at Brinsop Vicarage, for which he had great taste, as is shown by the beautiful winter garden still in existence at Coleorton, Leicestershire (the residence of his friend the late Sir George Beaumont, the celebrated landscape painter), which he entirely designed and laid out.

On this occasion he also visited my father at the neighbouring parish of Hentland. In 1845 his last visit, he was accompanied by his wife and an old servant (Jane Winder) who died while here and is buried in Brinsop churchyard. He and his wife also visited Grantsfield and spent a night at Bockleton Vicarage with the Rev. (sic) J. and T.E. Miller. There is a large stone on the road between the Church House Laysters (sic) and Wilden marking a spot where he sat and admired the view and on which the Millers had his initials "W.W." cut. I had almost forgotten to say that on one of his visits he planted the cedar tree at Brinsop Court. The poet Southey visited Brinsop on one occasion, and Edward Quillinan, another of the Lake Poets who afterwards married Dora Wordsworth, the Poet's daughter, came here constantly for the shooting. The Court was at this time visited by Dorothy Wordsworth, the Poet's sister, and Sara Hutchinson his wife's sister to both of whom he was indebted for much assistance in his poetical works. Sara Hutchinson was at one time Southey's amanuensis. Henry Crabb Robinson was also another celebrated man of that time who visited Brinsop. He was a great friend of Wordsworth, Southey, Coleridge and Lamb.

In the January number of "Temple Bar" 1877, is a paper written by Miss Anne Beale entitled "The Wordsworths at Brinsop Court", and I will conclude this paper by relating, for the most part in her language, two anecdotes of a favourite dog, which are interesting from their connection with Dorothy Wordsworth and Edward Quillinan. Dorothy was not naturally fond of dogs, but this one, a spaniel, Prince by name, attached himself to her and accompanied her unheeded during her long solitary walks. On the eve of one of her departures from the Court, he discovered what was about to happen, and lay at her bedroom door all night. The following morning he secreted himself in the cart which conveyed her luggage to Hereford and finally met her at the coach. It was with difficulty that they prevented the animal from following her and got him to go home. Some time after when poor Prince was stricken in years he became sadly infirm, and a burden not only to those about him but also to himself. However, his young master George Hutchinson did not find the old dog a burden, and when the command to get rid of him was repeatedly issued, he begged him off with entreaties and tears. At last, however, the fiat went forth that Prince must die, so the faithful dog was hanged by a servant named Jeremy Preece during the temporary absence of his friend George. Quillinan was staying at the Court at the time and was engaged in laying night-lines across the moat. When the boy returned he inadvisably sent him to search for worms in "the ducks' nest," a spot referred to by Wordsworth in his fifteenth sonnet (miscellaneous). When George, in high spirits at his quest, drew near this retired place he chanced to look up a neighbouring tree. There he saw his beloved Prince ignominiously hanging by the neck. The shock was so great that the boy went half mad with grief and would not be consoled. Quillinan, who had not known of the place of execution was much distressed. Retiring to his room, he hastily wrote the following impromptu lines by way of consolation, which he threw out of the window facing the cedar and moat to the boy wailing beneath, with the words: "Look, George, here's an epitaph":-

#### **"Epitaph on a Favourite Dog"**

"Stop! passenger, and drop a tear,  
A most ill-fated Prince lies here;  
His reign in youth was wild and pleasant,  
He hunted rabbit, hare and pheasant.  
Grown old he bid adieu to sport,  
And mildly ruled at Brinsop Court;  
But shame on these reforming times  
Of revolutionary crimes!  
This harmless old and good Prince-royal,  
Was vilely used by hands disloyal;  
His noble neck was hempen-collared,  
And stretched upon a willow pollard.  
Oh! wicked traitor, Jerry Preece,  
Repent if you would die in peace."

These lines were engraven on a stone and placed at the head of Prince's grave. The remains of the good dog still rest at Brinsop Court, but the tombstone has been removed to Miss Hutchinson's garden at West Malvern.

#### **"Footnote to article"**

It is a singular coincidence that on the very day of the above-recorded excursion of the Woolhope Club, the widow of the youngest son of the poet Wordsworth died, viz., Mrs. Fanny E. Wordsworth of The Stepping Stones, Rydal, the Relict of Mr. William Wordsworth, J.P., D.L. The deceased lady was in her 68th year and was the last surviving member of the Wordsworth family of that generation".

*Teresa Williams*

# KILVERT: SALMON SPEARING AND THE SECOND REBECCA RIOTS

by H. Godfrey (Durham)

Kilvert's Diary entry for Saturday, 4 November, 1871 concludes with Mrs. Meredith, the farmer's wife at the White Ash, recalling:

....how the salmon came in the great floods up to the little fall below the larger one and how the men would get into the brook up to their armpits and spear the salmon in the pools.

It is a description that conveys the thrill of the chase and gives the reader the feeling of being deep in the water, despite the fact that the reminiscence is not Kilvert's own, but is entirely presented at second hand.

Seven years later he writes of the similarly exciting events below Rhayader Bridge on the evening of Monday, 25 November, 1878.

Walked up to St. Harmon's. Went down to the drill hall at 7.30 to see the Rhayader volunteers drill, but the hall was deserted and the volunteers had gone out to see and take part in the Rebecca riots, a large party of Rebeccaites being out spearing salmon below Rhayader Bridge. We watched the spearing from the Bridge, a most picturesque sight.

The Volunteers, judging by other Diary entries, seemed to be a ludicrously ill-disciplined body of men but the reference to their going out 'to see or take part in the Rebecca Riots' may have puzzled many readers. Ironically, most Volunteer Corps were set up in the mid-nineteenth century to assist the regular army in cases of threats from abroad and riots at home! Moreover, Plomer's note on the Riots does nothing to explain the origins of the tollgate riots in southwest Wales, the first of which was the destruction of the gate at Efail-wen near the border between Pembrokeshire and Carmarthenshire in 1839. The cost of paying several tolls both to and from market was ruinous for small farmers, who had to pay a further toll when collecting lime for their land. The Toll-Gate Trusts, which owned and were expected to maintain the roads, often sold the rights to outsiders and the locals were blatantly exploited. Taking the quotation from Genesis: 'And they blessed Rebekah and said unto her, Let thy seed possess the gates of those which hate thee,' they found a name and a cause. Wearing masks and women's overgarments was a cheap and easy method of disguise. However, the riots soon took on a much wider significance. Workhouses, symbols of the hated Poor Law, were attacked and many old scores settled, particularly with ungenerous employers and unscrupulous landlords. It must have struck many readers that Plomer's note cannot refer to these riots. An article by Dr. (now Professor) David J.V. Jones, of University College, Swansea, in the journal *Llafur* (Vol 2, pp 32-56, 1976), entitled *The Second Rebecca Riots: A Study of Poaching on the Upper Wye*, corrects Plomer's mistake. Before the Enclosures of common land in the seventeenth and eighteenth centuries and the subsequent establishment of fishing rights by the landowners, it was generally assumed that everyone had the right to fish when and where they chose. The imposition of any restrictions, for example, on the size of the mesh used, or the ban on night fishing, and the introduction of a close season for fishing were all measures that were deeply resented. David Jones shows how the later riots were concerned principally with fishing rights and their main link with the earlier manifestations of Rebeccaism were to be seen in the common concern for secrecy and disguise. These so-called Second Rebecca Riots were in part sparked by the formation of the Wye Preservation Society in 1865 and in part by the Inquiry into Salmon Fisheries, 1860/61. In his well-documented article, David Jones shows how the local populace regarded the salmon not only as sport, but also as part of their staple diet and as an important extra source of income. The virtual completion of the national rail network of mid-century meant that catches could be immediately despatched for sale in the main border towns. The reference in the article to Parliamentary Papers, 4 and 11 January 1879, quotes the following letter which might, indeed, refer to the same incident described above by Kilvert.

They are undoubtedly popular: and it is a melancholy fact that all poachers are. People all have more or less of the hunting instinct in them: and however much they may believe in game-laws, they have a sneaking sympathy for the free pursuit of wild game, whether fish or fowl or four-foot. The result is that the bold Rebeccaites, though everybody professes to be virtually shocked at their proceedings, are an object of encouraging curiosity, and their impudently public announcements of approaching meetings invariably draw a large number of sympathising spectators. It is interesting to learn that even the Rhayader volunteers shut their ears to the bugle call to assembly, and mitted off to Rebecca, and that when the officers were enquired for it was found that they had gone off too.

David Jones goes on to point out the great complexity of motives in the local support for Rebecca and even refers to certain dissenting ministers preaching on the purity of their flock and on the 'ungodly' nature of the salmon laws. Convictions were notoriously difficult to obtain; and gifts of salmon were often mockingly delivered to the conservators.



Long before these references in Kilvert's Diary there is an account of poaching with salmon spears and of the legalistic manoeuvrings of the defence to be found in George Borrow's *Wild Wales*, London, (1858). Writing about the Dee in Llangollen (Ch. 8) and the Dyfi near Machynlleth (Ch. 78), he describes the activities of both conservators and poachers.

In his description of Machynlleth we are given a detailed account of the Court of Sessions and of the defence offered in a case of salmon poaching with spears. Fictional accounts are to be found in Anne Beale, *Rose Mervyn of Whitelake: a Tale of the Rebecca Riots*, London, (1879), and especially in a little-known novel by R. Dansey Green Price, whose father had represented Radnorshire in Parliament. The son, however, seems to have been content with being a country gentleman who could afford to indulge his interests in fishing, shooting, fox-hunting and especially horse-racing. His writing, prior to Rebecca, was mainly sporting journalism. In offering his book to the public he writes:

It is hoping against hope to expect that critics will be kind to this my maiden book, and it is with no slight misgivings that I have been persuaded to publish it.

Price (1838-1909) was born at Madeley in Shropshire. But in the dedication of the book to the Rev. R. Lister Venables which may be of interest to members of the Kilvert Society. Venables, as Chairman of the Court of Quarter Sessions in Radnorshire, and as a Conservator of the Wye, did much, according to Price, to 'check the evils of Rebeccaism' from which the idea of the story was taken. The novel, *Rebecca: or, A Life's Mistake. A Story of Country Life*, London, (1882) has languished for many years in obscurity. Price goes on to disclaim any prophetic warning the book may contain of the revival of Rebeccaism and praises Venables for his 'moderate and yet firm demeanour'. Intending the book as a moral fable, he describes how the marriage across the class barrier of a gentleman, John Mountjoy, and a pretty but unsophisticated Welsh girl, Myra Reece, proves unfortunate for them both. A further twist to the plot makes Myra's brother, William Reece, the Rebeccaite leader. The book includes a detailed and lively account of salmon poaching and of the subsequent court proceedings. Chapter 6, for example, describes the fishing expedition as follows:

...The favourite ford is reached, the lights are held in the water, and the spearers are dashing about in it with wild shouts, as the poor fish, cut off from the deep water, dash about in the shallow gravel, and every now and again, as one is transfixed, there is a cheer from the forms on the riverside, and he is brought to land and deposited in a bag.

In the trial, conducted in the small fictional county town of 'Bouveryshire', where the assizes were being held, the defence is conducted by Mr. Sergeant Jones:

Mr. Sergeant Jones rose for the defence with a majestic air. He was a man of great eloquence, and loved by Welshmen. Hitching up his silk robe and looking at the judge, the prisoner and the jury each in turn, he began: '....I shall feel it ....incumbent upon me to dissect my friend's facts and in so doing to show you how utterly inconsistent they are ....Let us shortly examine them. We have here a very estimable, and, no doubt active magistrate and devoted salmon preserver trying his hand at amateur detectiveship. He keeps at a respectful distance from what he believes to be an affray - one hundred yards is a long way on a moonless night ....In the name of all that is fair, I challenge my learned friend to prove my client to be 'Rebecca', or one of the Rebeccaites. There has not been a tittle of proof. I am not here to defend 'Rebecca' or the Rebeccaites: ....I am here to defend William Reece upon a grave charge and I ask you to discard all notion of 'Rebecca' from the question. Are you prepared, in the calm discharge of your duty, and on your solemn oaths, to convict William Reece on the totally unsupported evidence of one man ....If you are, I will no longer waste words of arguments or have a hope for the fate of my unhappy client, whose life, up to this moment, has been one of untainted honesty, and whose only sister sits behind me, a well-nigh brokenhearted woman ....As Mr. Sergeant Jones concluded, there was an attempt at applause at the lower end of the court, which was instantly suppressed.

The jury, failing to agree, are kept in isolation for one more night. The judge then concludes his statement.

In this case, I think, I shall find it my duty to recommend the Crown to withdraw from this prosecution. The ends of justice have, I think, been satisfied by the trial. The sad scenes which have been enacted in this county under the name of Rebeccaism having ceased since the warrant was issued against the accused, a better spirit has prevailed, and I have the authority of the prosecuting magistrate for saying that he does not desire the case to go for trial again.

The tradition of poaching with salmon spears long continued in the Rhayader area and the last recorded example of such Rebeccaite activity was reported as late as 1932, when the culprits, hooded and

disguised in traditional manner, felt secure enough in their popular support to distribute to the authorities flashlight photographs of themselves engaged in their illegal activities. It is not the only occasion in Wales that unpopular and alien authority has met with an impenetrable wall of silence from the native population.

The spears used were the five-pronged variety traditional in Rhadnorshire, the use of which was not made illegal until 1861. Geraint Jenkins, *Nets and Coracles*, Newton Abbot, (1974), gives details of the great variety of fish traps used throughout Wales and, indeed, the rest of Britain, and lists the dangers spawning salmon faced in their journey upstream. These consisted of weirs, fords, nets (including stake-nets) hooks, gaffs, spears, and even bare hands or 'grabbing' as it was called. By 1879 the national press was showing an interest: it was reported that gangs of Rebeccaites often numbering from thirty to as many as a hundred, would set out on poaching raids. The conservators, aided by watchers, water-bailiffs and constables, were usually faced with a wall of silence and most attempts at prosecution failed through lack of incontrovertible evidence of identification. Price's fictional account illustrates the difficulties faced by the authorities. Robert Gibbings, *Coming Down the Wye*, London, (1942), refers to a similar event, noted above, as late as December, 1932.

There must always be a difference of opinion between those who work all day for a few shillings and those who have so much leisure that they have to invent difficulties to make their fishing less effective .... Things came to a head in December 1932 when 'Rebecca and her daughters' got busy on the Edw, a tributary that joins the main river below Builth. In one night at least 18 spawning salmon were killed, and then flashlight photos were taken of the fish and their captors .... The men had disguised their features for they intended the records to be seen not only by their friends, but by those against whom they had a grudge. They were exhibited in local shops, and even appeared in newspapers.

Proceedings, however, were dismissed for the usual lack of absolute proof of identification. Fifty years earlier, as we have seen, Kilvert recorded a similar incident, becoming one of the onlookers himself and thus offering his tacit support, at least, to those defending their age-old rights against the rich landowners. Gibbings's summing up of the controversy is exceptionally well put. Kilvert had clearly not inherited his father's passion for fishing. The Diary entry for Wednesday, 22 June, 1870, records a fishing expedition on Llangorse Lake when Kilvert joins his father and Perch, his aptly named brother, he comments drily:

To me, however, the fishing was of very little consequence. I had not expected to catch anything and was not disappointed. The beauty of the evening and the Lake was extraordinary...

The one vivid description of orthodox fishing is that of Mr. Bulten of Llangoed and his keeper, landing a 25lb salmon, 1 July, 1872. Despite living through the time of the Second Rebecca Riots and despite being curate to a vicar who was also a conservator of the Wye, Kilvert did not 'profess to be virtuously shocked' by the activities of the Rebeccaites in their illegal slaughter of the salmon. Kilvert's concern is with the 'picturesqueness' of the event and the glory of the landscape.

## CHAPTERS IN KILVERT'S LIFE

by John Hodkin (Cumbria)

Twenty-one years ago Mr. Frederick Grice gave a wide-ranging talk on Kilvert's literary background in which he expressed surprise that Kilvert revealed no knowledge of Jane Austen, Dickens, the Brontës, George Eliot, Disraeli, Meredith and Hardy and that he made only perfunctory references to Mrs. Gaskell and Trollope.

Did Kilvert with his background of culture not read "David Copperfield", "Jane Eyre" or "Adam Bede"? I find this difficult to believe. It is quite true, as Mr. Grice said, that Kilvert does not mention many of the great novelists of his time, but there is a possible explanation for this - that he did mention them, but William Plomer cut the references out.

Why should he have done this? Perhaps he thought it would be more intriguing to concentrate on those authors who were well known in their day but have since slipped into oblivion. This is, of course, pure theorising on my part, but knowing how much excellent material from the diary never found its way into print not an unlikely explanation of the puzzle.

Let us look at the books Kilvert did read which are mentioned including those read aloud to him.

The first book is "Les Misérables" which his father and Dora read aloud on Monday, January 31st, 1870, or February Eve as Kilvert so charmingly puts it. There was another reading from it the following day. "Les Misérables" is not as long as "War and Peace", but it is getting on that way, so presumably it was only read aloud in judiciously-selected snippets!



Next we turn to March 1st, which was Shrove Tuesday, St. David's Day and Leek Day. On this day Kilvert read Edmund Jones' "Curious Book" which he brought from Hardwick Vicarage the previous night, an account of Aberystwith Parish, Monmouthshire.

"A ludicrous naive simplicity about his reflections and conclusions", writes Kilvert. "He thinks Providence took particular pains in making his parish which he thinks one of the most wonderful in the world." I tried to find out something about Edmund Jones but failed.

On the first Sunday in Lent, March 6th, Kilvert read Boyd's "Sunday Afternoons in a University City". The city was St. Andrews and the book was published in 1866. Andrew Kennedy Hutchison Boyd (1825-1899) was one of the best-known Presbyterian ministers of his time, and an extremely-prolific author. After some ministerial appointments, including St. Bernard's Edinburgh, he found his niche at St. Andrews in 1865 where he spent most of the rest of his life. He was convenor of a committee appointed by the General Assembly to produce a new hymnal, and in 1890 was appointed moderator of the General Assembly.

The variety of Kilvert's reading is shown by the fact that three days later he was immersed in the autobiography of Flora Macdonald, published by her granddaughter, "a simple interesting book". He was still reading this on Friday and he finished it on the following day. Alas for Kilvert! It has been established that this book was a forgery.

On Thursday, April 7th, he read a book of religious anecdotes while taking the Hay Savings Bank, and then on Tuesday, May 24th, while Perch fished Kilvert read *The Spanish Student*.

Who wrote this? The index is no help here. No doubt this would only have been a one-pipe problem for Sherlock Holmes, but for us lesser mortals is a question of rummaging through reference books. I eventually learned that it was a play by Longfellow.

On his Cornish holiday Kilvert read Bottrell's (the old Celt's) book of Cornish legends. This is first mentioned on Monday, July 25th, St. James' Day, and again on Monday, August 1st, Lammas Day. In addition, this author is mentioned twice in the Cornish notebook.

Who was Bottrell? The only information I have been able to find is that his Christian name was William and that he was born at Rastra, St. Levan, in 1816. I have not been able to find his date of death. His father, also called William, was a prolific author himself and was English master at the seminary of Quebec from 1847 to 1851. Can any Cornish members tell us more about this father and son?

Also on August 1st Kilvert looked at Mrs. Hockin's "beautiful copy" of Tennyson's "Idylls of the King", with Vivien, Elaine and Guinevere illustrated by Dore.

Something completely different on Friday, September 30th. Kilvert read that "clever amusing book" "A Week in a French Country House" which caused him to wax lyrical about French manners as opposed to English ones. This was written by Adelaide Kemble (1816-1879) afterwards Mrs. Sartoris. This remarkable woman, born into a theatrical family, made two reputations, first as an opera singer and then as an author. Her singing career was short but brilliant, and she said goodbye to the stage in 1842 at the age of 26. She married Edward John Sartoris the following year and became an author. She published "A Week in a French Country House" in 1867, followed by other stories and sketches.

On Friday, October 28th, we find Kilvert reading Ouida, whose real name was Louise Ramé or de la Ramée. The book was "Puck" which Kilvert finished on Tuesday, February 7th, the following year, 1871. "Clever, bitter, extravagant, full of repetitions and absurdities and ludicrous ambitious attempts at fine writing, weak and bombastic", writes Kilvert. "The great blot is the insane and vicious hatred of women. Evidently written by a woman". It is significant that it took Kilvert 103 days, nearly 15 weeks, to plough his way through this novel! Ouida was one of the best-selling novelists of the later Victorian era. She was much ridiculed by the intelligentsia of the day with a notable exception, Max Beerbohn, or "The Incomparable Max" as Bernard Shaw dubbed him. He wrote an admiring essay about her, full of his acute powers of perception and immense charm.

On Saturday, December 3rd, 1870, we find Kilvert spending two shillings of five shillings which his mother had given him to buy a book as a birthday present. His choice was an English translation of "Faust" and he bought it at the Foregate Street Station while he was in Worcester attending his aunt's funeral. He does not mention this again until Monday, April 15th, 1872, when he read it while on a train journey between Clyro and Ilston.

Moving now to 1871 there is another example of the variety of Kilvert's reading, Bishop Cotton's life, on Monday, Brothring Monday, March 20th. George Edward Lynch Cotton (1813-1866) started his working life as a master at Rugby under Arnold and Tait. In "Tom Brown's Schooldays" he appears as "the young master". In 1852 he was appointed head of Marlborough College, and in 1858 Bishop of Calcutta where he founded schools for the children of the poorer Anglo-Indians and Eurasians. He drowned in an accident on a steamer on the Ganges.

On Saturday, May 20th, Kilvert read "Tristram Shandy", and then we have another sharp contrast, with him reading "that beautiful story" "The Gates Ajar" on Friday, June 30th. There was a most informative article about this book in the September 1980 newsletter. Suffice it to say here that the author was Elizabeth Stuart Phelps (1844-1911) who was 24 at the time of publication in Boston, Massachusetts. Her father was a professor at the Andover Theological Seminary. It had gone through 55 printings by 1884 and before the turn of the century 80,000 copies had been sold in America and 100,000 in England. It was also translated into German, French, Dutch and Italian.

The first book we learn of Kilvert reading in volume two is "Stepping Heavenward" which he finished on Wednesday, November 8th. There is an entry on the writer of this, Elizabeth Prentiss, in Who's Who in Kilvert's Diary. Mr. Grice describes it as Kilvert's favourite book. Elizabeth Prentiss was the wife of George Lewis Prentiss, a Congregationalist minister who worked in New York. The book was first published serially in 1869 and soon became a best seller.

On Saturday, January 13th, 1872, Kilvert had to wait three hours in pouring rain for a train so bought the autobiography of Margaret Fuller Ossoli, "Summer upon the Lakes". It was published at two shillings, but Kilvert got it for sixpence. Sarah Margaret Fuller, to give this lady her full maiden name, was born in 1810 in Massachusetts and wrote "Summer on the Lakes" in 1843. The following year she wrote *Woman in the Nineteenth Century*. In 1847 in Rome she met and married the Marquis Ossoli. In 1849 during the siege of Rome she took charge of a hospital and after the capture of the city by the French she and her husband sailed with their child for America but died in a shipwreck. Julia Ward Howe, writer of "Mine Eyes Have Seen the Glory of the Coming of the Lord", wrote a biography of her.

On Wednesday, May 8th, Kilvert read the remainder of "that most touching story of Max Krimer and the Siege of Strasbourg" to the old soldier. The author, Sarah Smith (1832-1911) was a remarkable woman. Her father was a Shropshire bookseller and publisher. She began to write stories at an early age and in 1859 her sister Elizabeth, unknown to her, sent one of them, "The Lucky Leg", to Charles Dickens, then editor of *Household Words*. He accepted it and a friendship sprung up between them. Sarah, feeling that her name lacked distinction, adopted in 1858 the pseudonym of Hesba Stretton. Hesba represented the initial letters of the names of her brothers and sisters then living in order of age, and Stretton was taken from All Stretton near Church Stretton, Shropshire, which had family associations for her. Her first book to create a stir was "Jessica's First Prayer" which was issued in book form in 1867. She wrote many other books which were widely popular. Sarah, who never married, led a simple life. She never went to the theatre, cared nothing for dress and owned no jewellery. She was a great worker for charity and took a leading part in the founding of the London Society for the Prevention of Cruelty to Children.

Another writer favoured by Kilvert was Frances Parthenope, Lady Verney (1819-1890), the elder sister of Florence Nightingale. Kilvert read her "charming book Lettice Lisle" on Saturday, May 18th. She was born in Naples, her extraordinary name Parthenope being the Greek name for her birthplace. She married Sir Harry Verney, Liberal MP for Buckinghamshire for more than 50 years, in 1858. He was a pioneer in rural housing administration. On Tuesday, July 2nd, Kilvert read "Fernhurst Court" by Lady Verney and on Friday, April 16th, 1875, her "Llanaly Reefs".

Kilvert's father read aloud "Lorna Doone" - "that wild and powerful book" - on Friday, October 25th, 1872.

The first book that Kilvert tells us he read in 1873 - on Monday, March 24th, Lady Day Eve - was Charles Kingsley's novel "Alton Locke" and he was delighted with it.

"Memorials of a Quiet Life" by Augustus Hare was Kilvert's chosen reading on Monday, July 21st. Hare (1834-1903) had been a pupil at Hardenuish Rectory of Kilvert's father. His other books included "Sussex" and "Walks in London".

Another change of tack came on Wednesday, October 29th, when Kilvert read the autobiography of Alphonse Marie Louis de Lamartine (1790-1869) the French poet, statesman and historian. Kilvert writes that this book was admirable with idyllic pictures of Lamartine's childhood and an exquisite portrayal of country life at Milly.

Volume three opens with "Chronicles of the Schinberg Cotta Family" by Mrs. Elizabeth Charles (1828-1896) which Kilvert read on Tuesday, June 2nd, 1874. Mrs. Charles, a very prolific author, was the only child of John Rundle, MP for Tavistock. She began to write early and Tennyson took an interest in her poetry. Her husband, who died young, owned a soap and candle factory at Wapping. The *Chronicles of the Schinberg Cotta Family* was her best known book, and was published in 1862. It was translated into most European languages, into Arabic and some of the Indian dialects. On Wednesday, March 15th, 1876, Kilvert gave a reading of another book by Mrs. Charles, "The Diary of Mrs. Kitty Trevelyman", which is spelt wrongly in the diary as Trevelyan. This is a story of the times of Whitefield and Wesley, and was published in 1865.

On Monday, August 17th, 1874, Kilvert read an ode by Horace, the first of the fourth book.

On Friday, September 4th, Kilvert read Lamb's "Essays of Elia", and on Thursday, October 1st, Kilvert and Kathleen Hearnley compared notes on Tennyson's "In Memoriam".

On Wednesday, December 30th, another popular novelist appears on the scene, Miss Annie Keary (1825-1879). She came to lunch with the Kilverts on that day and Kilvert told her how much he enjoyed her novel *Castle Daly* which was then coming out in Macmillan's magazine. In addition to novels Miss Keary wrote two books of an educational nature, "Early Egyptian History" and "The Nations Around", an account of the peoples bordering Israel.

On Friday, February 26th, 1875, the Kilvert family joined together and gave Kilvert's father, whose birthday it was that day, Dean Farrar's "Life of Christ", just recently published. We find Kilvert reading this on Sunday, August 8th.

On June 5th, 1876, Kilvert read a book called "The Attic Philosopher in Paris, being the Journal of a Happy Man". I wonder who wrote this.

Because of the cuts in the diary we move to 1878, and on Thursday, January 10th, Kilvert read "Malcolm", a novel by George Macdonald (1824-1905) who wrote poetry and novels but is best known for his children's books. On Friday, February 15th, Kilvert read the sequel "The Marquis of Lossie", which he thought inferior to "Malcolm".

On Ash Wednesday, March 6th, Kilvert read "Forty Years' Recollections" by Charles Mackay who was born in 1814 and died in 1889, and was well-known as a songwriter and journalist. He was in turn editor of the *Glasgow Argus* and the *Illustrated London News*. Among the many songs for which he wrote the words perhaps "The Good Time Coming" is the best known.

On Monday, July 15th, Kilvert read "Ruth", presumably the novel by Mrs. Gaskell, and then on Monday, November 18th, "The Dilemma", a novel by Sir George Tomkyns Chesney (1830-1895). Chesney was one of the many Victorians able to excel at pretty well anything they turned their hands to. His first career was as a soldier, finishing up as a general. He performed distinguished service during the Indian Mutiny and eventually was appointed secretary to the military department of the government of India. In 1871 he wrote an imaginary account of a successful invasion of England, "The Battle of Dorking or Reminiscences of a Volunteer", which was very well-read. The *Dilemma* dealt with the character and organisation of the Indian native soldier. He wrote a number of other books. In 1892 Chesney was elected Conservative MP for Oxford, but died suddenly three years later.

Three days later, Thursday, Kilvert read Trollope's novel "Is He Popinjay?" This is not one of the Barchester or political series of novels, and its silly title has probably led to it being one of the lesser-known of the Trollope canon. The *Church Times* recently published an article about Trollope which praised it.

This is the last book that Kilvert records reading in the diary. Surveying the list what strikes me is how adventurous he was in his reading. He must have found no end of striking incidents and quotes for his sermons from these books.

## **THREE GLASBURY CLERGY**

**by Revd. J.N. Rowe (Glasbury)**

During the five years I have lived in Glasbury, I have been interested in gathering information about some of the clergy who have ministered in Glasbury in the past, and I dare say it may be of interest to others also.

First, the Revd Samuel Alford, about whom we are told something in the Diary itself. He was curate-in-charge of Glasbury from 1848 to 1871, and there are a few allusions, some lengthy, some brief, to him and his family in the Diary. They lived in what is now the Old Vicarage, on the Radnorshire side of the Wye, which is now in a very smart state, but was then what would be described as tumbledown.

Kilvert's attitude to Alford seems to have been somewhat ambivalent. There is a reference in the passage dated 14th December 1871 to "the good little parson and his family, who cling to the Vicarage"; but in the entry dated 22nd May the same year we are told of an appointment made by Alford and a certain Tom Dowell to meet at Clyro Vicarage at 12 noon that day without consulting their host. When Alford arrived (without his friend), the Vicar was out; and so when Kilvert met him outside the Vicarage, he invited himself to Kilvert's rooms and had a makeshift lunch with him. Kilvert goes on to say that Alford kept him in for nearly an hour, "boring me excessively and driving me almost frantic with his impertinent gabble". So Kilvert's attitude must have become somewhat mollified by the time he wrote the following entry!

In the former entry it is stated that Kilvert had walked to Glasbury to wish the Alfords "Goodbye". This is a reference to their impending departure to Helmsley, in the East Riding of Yorkshire (see entry for



3rd November 1871). Apparently almost immediately afterwards the Revd James Newman became Vicar of Glasbury. There is a far from complimentary reference to him in the entry for 19th February 1872, in which Kilvert says that "he never ought to have been appointed by the Bishop, and he ought never to have accepted the living". Perhaps there was a personal element in this rather bitter comment, because Kilvert was no doubt feeling chagrin at not having himself having been appointed Vicar of Glasbury in the ground of his impecuniousness (see entry for 13th September 1871). Mr. Peter Cooper, the present owner of Treble Hill, the house on the left side of the road to Brecon opposite Glasbury Bridge, informs me that Newman lived there as a tenant because of the bad state of the Vicarage, and was unwell for most of his incumbency. He objected to the division of St. Peter's parish when the de Winton family proposed the building of All Saints' Church in the early 1880's, probably because it would mean the loss of parishioners and tithes to the St. Peter's incumbent. His grave and that of his wife is near the south door leading into St. Peter's chancel, and the stone bears the two following inscriptions: "Here rests James Newman, for 12 years vicar of this parish, who died July 12th, 1883" (His age is given as 67 on the memorial window depicting Christ the Good Shepherd erected in the chancel by his daughter.) "Here rests also Mary his wife, who fell asleep January 20th, 1889, aged 69 years". On a neighbouring tombstone surmounted by a cross two burials are recorded: (1) Elizabeth Batty, who died February 21st, 1907 aged 78 years, and (2) Mary Edith, daughter of J. & M. Newman, who died January 8th, 1926 (age not recorded). Newman's widow, their daughter, and his widow's sister, Miss Batty, continued to live at Treble Hill after his death. After Mrs. Newman's death, the daughter moved away, but continued to make regular visits to Glasbury. (Mr. Cooper has also supplied me with information about the house itself, which I would pass on to anyone interested.) When the parish of Glasbury was divided into two, a new Vicarage was built for each Church, and there appears to have been a certain amount of rivalry as to which should be the most impressive! Ironically enough, almost exactly a century after the parish was divided, the Vicar of St. Peter's took over the charge of the parish of All Saints!

The National Library of Wales has supplied me with the following details of James Newman's career. He was born in Middlesex, the son of James Newman (gent). He was a part-time nonresidential student, beginning his education through a private tutor in 1840 and took his degree in the spring of 1850 at Trinity College, Dublin. He was ordained Deacon in 1850 and Priest in 1851 by the Bishop of Hereford. He became Curate of Bromyard, 1850-4, and later minister of Brockhampton Chapelry, Bromyard, 1852-4. He was appointed curate at St. Mary's Brecon in 1854 and then St. John, Maindee, near Newport, from 1860-6, becoming perpetual curate in 1866 until 1871, when he was appointed incumbent of Glasbury, where he remained until his death in 1883.

Mr. Newman appears to have had a series of curates during his time at Glasbury, of whom the last one was the Revd John Knight Law, who remained at Glasbury till 1885. I am indebted for details of his career to Canon D.T.W. Price. He was made deacon in 1873 and priest in 1874 at Worcester. After holding several curacies, he became incumbent of Sliema Holy Trinity, Malta, in 1878, and became curate of Glasbury in 1880. He took part in the service of consecration of the new Church of All Saints' Glasbury on October 10th, 1882, but the Vicar of St. Peter's Glasbury was conspicuous by his absence, no doubt for the reasons previously suggested. During his time at Glasbury Mr. Knight Law lived in a house at Three Cocks, on the way from Glasbury to Brecon. On leaving Glasbury he held two further curacies, and eventually became Rector of Marston Trussell in Northamptonshire, retiring in 1927. He was evidently still alive in 1940, so he must have been born not later than 1850 (the minimum age for a deacon being 23), and thus lived to the ripe old age of at least 90!

I gather from Mr. E.J.C. West that Canon W.E.T. Morgan, formerly Vicar of Llanigon, was at one time Curate of Glasbury, but I must leave it to someone else to collect and supply information about his career.

## **SUMMER COMMEMORATION SERVICE**

This will be held at Fordington Church (by kind permission of revd. Canon D.J. Letcher) on Sunday, June 26th at 3.00 p.m. The address will be given by our member Revd. J.C. Day (Rector of Sturminster Newton).

Fordington is very near Dorchester (Dorset) and is the village where Kilvert met William Barnes the poet.

A coach will leave Hereford (opposite the Town Hall) at 10.45 a.m. and pick up at The Prince of Wales, Ross-on-Wye at 11.15 a.m. Bookings to me please, and please note the new phone number - 562994 (Picnic Lunch)

I regret that there will be no walk on the previous day.

## **AUTUMN COMMEMORATION SERVICE.**

This will be held at Staunton-on-Wye Church (by kind permission of Revd. R. Birt) on September 25th at 3.00 p.m.