

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 1995

Dear Member

"The spacious firmament on high, and all the blue ethereal sky". sang those present at the Staunton-on-Wye commemoration service on September 25th, but for them, and for those taking part in the Walk the previous day, it was a weekend of low grey clouds! Mercifully, there was no rain.

To report more fully, twenty members turned up for the Walk at Tintern, led by our Committee member, Mr. Ron Watts. "Eagles Nest 365 steps" declared the signpost, but an alternative ascent was made to what, like Kilvert, most people term the Wyndcliffe. Mr Watts read relevant extracts (July Eve 1875), and sadly the view 119 years later was much as the diarist had recorded. The party drove back to Tintern Abbey along lanes where the steep thickly wooded slopes showed barely a trace of autumn, but in the hedgerows trails of white travellers joy and red turkey oak indicated the season had indeed started. A visit was made to the splendid Abbey, now very well cared for. I am glad to report that unlike Kilvert (who clambered up the walls) the party stayed on terra firma. we are very grateful to Mr. Watts for organising the event.

If initially there was disappointment that the view from the Staunton churchyard - one of the most charming of the Kilvert Country - was obscured, it was dispelled on entering the old church. About 100 people were present, quite 80 of them members, and I noticed some as coming from as far apart as Kent and Hertfordshire, Somerset and Cornwall - and our preacher himself had travelled that day from Surrey. The service was conducted by Revd. R. Birt (priest in charge), the lessons read by our own members Mrs. M. Morgan and Mr. M. Sharp, and the address given by Revd. Clive Edmonds, rector of Haslemere. During the service the Choir sang the ever enjoyable "Brother James's Air", and readings from the Diary dealing with Staunton were given by four young pupils of the local school - Victoria Powell, Laura Bennett, Thomas Arthur and Lewis Edwards. (I was very pleased to meet Lewis's mother, an old pupil of mine). They looked very handsome in their scarlet school uniform and read so superbly as to arouse spontaneous applause from the congregation.

Sermons do not provoke that kind of reception, but the Revd. Edmonds gave much pleasure in his address. Having spoken of his links and love of the Kilvert country, he went on to a consideration of Kilvert's character, admiring him for his openness, his ability to bridge the gulf between rich and poor, his sense of humour, his eye for detail and his skill in recording his daily existence, he was obviously at his happiest as a priest in his love and care and concern for not only his parishioners but also people beyond the parish boundary. He exemplified St. Paul's advice, from the Second lesson. "let your bearing towards one another arise out of your life in Christ Jesus".

The Tea was held at Staunton School (by kind permission of the headmaster) which is part of the conspicuous set of buildings created by the Jarvis Charity in 1855. Even though I had read the fascinating and detailed history of the charity, I was totally unprepared for the size of the site, as were many other local members. (It is a sad fact that the high-minded Victorian intentions have proved to be a "white elephant"). The tea was sumptuous, the reunion of members the friendliest - altogether one of the very happiest in living memory. The Society is most grateful to Revd. R. Birt, our preacher (who had travelled from Surrey) but above all to Mr. and Mrs. Pantall whose idea it was to hold our service at Staunton-on-Wye. Mrs. Pantall supervised the tea, and Mr. Pantall not only had arranged

the tea venue but also indicated to us the sites use of the various buildings. (Incidentally copies of Mr. Pantall's history of the Jarvis Charity can be obtained from him at Upper House, Staunton-on-Wye, Hereford HR4 7LW at £10 including postage).

A.G.M. 1995. This will be held at the Bishop's Palace, Hereford on Friday, April 28th at 7 p.m by kind permission of Mrs. Oliver. The business of the evening over, refreshments will be available at £2 per head, and the lecture afterwards "Marching to Zion" will be given by Mr. J.B. Sinclair and the Revd. Dr. R.W.D. Fenn.

The walk on 29th April, will be Drum Du - O.S. Ref. SN 972604, the walk taken by Kilvert with Mr. Venables on 22nd February 1870. Our leaders will be Mr. & Mrs C. Dixon. Members should meet at 12.00 noon on the west (Brecknock) side of the Bridge at Newbridge-on-Wye on the B4358 (Beulah Road) immediately below Llysdinam. O.S. Ref. SO 013583. We can then drive to the hillside and the start of the up-hill walk. The ascent of Drum DU, is not too difficult but the ground is rough in places. Boots or stout shoes are recommended. The view from the top (on a clear day) is wonderful. After the walk, Lady Delia has kindly invited members back to Llysdinam to look around the gardens.

Summer Commemoration Service. This will be held on Sunday, June 25th at 3 p.m. at Peterchurch (Herefordshire) by kind permission of the Vicar, Revd. P. Williams, and the Rt. Revd. J. Oliver, Bishop of Herefordshire, will give the address. Full details and information about the Walk the previous day in the next newsletter.

Finally, A message from the Subscriptions Treasurer, to remind members that annual subscriptions were due on January 1st, and to hope members will wear name badges to save the embarrassment of having to ask members for their name at the A.G.M.

Your Sincerely,
E.J.C. West (Hon. Sec.)

OBITUARY

We regret to announce the death of the following members:-

Mrs. N. Jones (Olchon, Herefordshire). A member since 1970, her warm personality enlivened the coach parties travelling to commemoration service venues.

Mr. S. Latham (Whitchurch, Shropshire). Though he and Mrs. Latham joined the Society in 1969, they had attended the inaugural meeting at Hereford in 1948.

"POOR LANYON" *by Barry Smith (Truro)*

"At dinner tonight I told Roland Venables the story that Hockin told me about poor Lanyon, who used to live at Tullimaar. He had money and other troubles and went out of his mind. Unfortunately the outbreak happened in church. He was living in Falmouth and one morning he went to Tregothnan Church. During the celebration of the Communion, Lanyon went to the desk and began reading the Litany aloud. The Curate came down the chancel and asked him to desist. Lanyon turned on the Curate, "Get thee behind me Satan" he said severely and went on reading the Litany aloud. The Curate went behind him and returned to the Altar. The Rector now came down and remonstrated with Lanyon. Lanyon made no answer but took up the Great Prayer Book and knocked the Rector on the head." (Kilverts Diary, Sunday 27th August 1871.)

THE BACKGROUND

In the summer of 1870, Francis Kilvert, the well-known Priest and Diarist, visited Cornwall, staying with his friends, Emma and William Hockin of Tullimaar, at Perranarworthal, Nr. Truro. His impressions and adventures are now recorded in *Kilvert's Cornish Diary*.¹

However, the striking incident which forms the subject of this article, is not part of that volume and being an 'outlier', so to speak, never appears to have received the detailed scrutiny it perhaps deserves. It appears, abruptly, in a non-Cornish section of Kilvert's Diary, concerned with events in Clyro, the Welsh border village where Kilvert had his curacy and where the 'dinner tonight' took place.

THE MAN

'Poor Lanyon' was William Henry Lanyon who was baptised at Stithians church, Cornwall, on 29th September 1825, eldest of three children of Susan née Tucker and Richard Lanyon. The latter was a powder maker of Kennall Vale at the time of his son's baptism.

The Kennall Vale Gunpowder Works had been established around 1812 by Benjamin Sampson Snr., who was its Manager and a successful businessman, having an interest also in the Perran Foundry at Perranarworthal. Of significance to the Kilvert incident, it was he who built the large house of Tullimaar where, as noted, Kilvert sojourned during his stay in Cornwall.

Around 1823/4, Richard Lanyon entered into a business partnership with Sampson and in 1828, became the manager of the Kennall Vale Gunpowder Works. He also acquired a tenth of the business. His father's status meant that William Henry had a good employment opportunity, when he came of the right age and joined the firm in January 1841.

Writing later in life, he was to say that he became "clerk, traveller and cashier to the firm". The Stithians census of 1851 shows him as an unmarried clerk in his mid-twenties, living at home with his father, who having first been widowed, was by now remarried to his first cousin, Mary Ann Lanyon, of Camborne. However, he showed increasing acumen. Earl writes that eventually, "W.H. Lanyon's activities on behalf of the company had ranged far and wide from throughout the west of England to south and north Wales."²

Meantime his father's material success continued. At some unknown date, probably around 1860, Richard Lanyon acquired Acton Castle in Perranuthnoe parish, west Cornwall - in Lake's words, "a castellated house, on a commanding site near the sea".³ This had, in its time, been owned by various worthies, including Admiral Praed. It is not clear whether Richard Lanyon ever actually lived there for any length of time or whether the Castle was meant to be an occasional "hide-away" from the atmosphere of the gunpowder works.

Tullimaar had had changes of ownership of its own. Benjamin Sampson Snr., its builder and former business partner of Richard Lanyon, had died in 1840, the property eventually passing to his son, Benjamin Sampson Jnr., who already had a home of his own - Great Wood, at Mylor. It is unsurprising, therefore, that a tenant was sought for this "desirable residence".

The first sign of William Henry Lanyon's association with Tullimaar, is the 1861 census return, taken on 8th April. This shows him living alone at Tullimaar, but for servants, an unmarried merchant of 35 years. Yet, within weeks, his marriage was to change all that! One might wonder whether he took up the tenancy of Tullimaar to be a comfortable and commodious residence for his bride-to-be and keep her in the style to which she was accustomed.

On 28th May 1861, William Henry married Ellen Mary Edgcome, daughter of the late George Edgcome, Surgeon, at St Gluvias Church, the officiant being the bride's brother, Revd. George Edgcome, who was Curate there and the eventual Vicar of Penwerris, Falmouth.

On 8th December 1863, Richard Lanyon died at Kennall Vale, aged 66 years and was interred in Stithians Churchyard. For W.H. (as we will henceforward call him) his father's death was both loss and opportunity. He succeeded to his father's interests, becoming, in his own words "managing partner" of the gunpowder works. He also, one presumes, became owner of Acton Castle, being the eldest son in relation to an entailed estate and members of his family were to live there for many years.

Yet, as chance would have it, in March of that same year, 1864, the death occurred of the major stakeholder in the gunpowder works, Benjamin Sampson Jnr., who left his entire freehold mortgaged to his Steward and solicitor, William Shilson of St Austell.⁴ A wind of change was soon to blow for W.H.!

Up to the time of Richard Lanyon's death, per John Smith, the industrial archaeologist. "the running of the company seems to have been characterised by a fairly easy-going approach to the collection of accounts, and hospitality was liberally extended to visiting customers; in 1864 all this was to change. Shilson rigorously followed up the bad debts and seems to have put the company back on its (financial) feet. However, this was not without losing W.H. Lanyon in the process, who left Kennall Vale in 1868."⁵

The circumstances surrounding the departure of W.H. are unclear. On 11th June 1868, there was a general assignment by him to William Shilson of shares in the Kennall Vale Gunpowder Mills and the same year, a notice in the *London Gazette* formally announced the ending of the Shilson-Lanyon partnership. Bryan Earl, an expert on the history of the Cornish explosives industry, observes, "Regarding why Lanyon left Kennall, my questionings did not resolve this, but I had the impression that there was something 'odd'; I had the impression that he had other interests than gunpowder."⁶

Kilvert, it may be recalled, recounted that W.H. had "money and other troubles". Amongst those other troubles must surely have been the rapid, if not quite overwhelming, growth of his responsibilities as 'pater familias'! Having married in 1861, as a bachelor of 35 years of age, he was, by the end of 1867, the father of no less than six children, all born during his residence at Tullimaar and all, incidentally, baptised by his brother-in-law, the Revd. George Edgcome.

The turbulent year of 1868 ended with the birth of a seventh child. This took place at Strangeways Terrace, Truro, to where W.H. had evidently moved on leaving Tullimaar, making way, as it transpired, for Kilvert's eventual hosts, William and Emma Hockin, who took up residence there in the following year. Strangeways Terrace was to be a familiar address to Kilvert since there, as his *Diary* records he encountered the "Truro Hockins", his companions in some venturesome outings. It was also in the church round the corner, St John's - "the ugly cupola church" to Kilvert, that the seventh Lanyon child, Katie, was baptised.

From March 1869 and continuing till January 1870, W.H. inserted advertisements, as follows in the *Royal Cornwall Gazette*: "W.H. Lanyon (Late of Kennall Gunpowder Co.). Gunpowder Merchant. Truro.

Orders promptly attended to.” On no occasion is a business address given. Gunpowder trading can hardly have been carried on at as respectable an address as Strangeways Terrace, Truro! Lanyon may well have already developed links with the gunpowder mills at Bishop’s Wood, about two miles from the City of Truro (see also below).

Within a short time, more babies were on the way. The next three were born in Falmouth, to where he had apparently moved after his short sojourn in Truro. In the census of 1871, W.H. was residing at 12 Florence Place, Falmouth, not far from the family home of his wife, who could well have needed moral support with such a progeny! Baptismal registers describe W.H. as ‘Esquire’ or ‘Gentleman’, the census (1871), as ‘Commission Agent’.

How W.H. remained gainfully employed during the 1870’s, is not altogether clear. Tregoning Hooper, in notes on the Perran Foundry, around the corner from Tullimaar, observes, “A later tenant of Tullimaar House, Mr William Henry Lanyon, was also associated with the management of Perran at the latter end of its activity, under Sir Fredrick Martin Williams.”⁷ (The latter became the principal partner and Managing Director of Perran in 1870: it closed in 1879.) W.H.’s eleventh and last child, Edgcome, was born in Ponsanooth, not far from the Perran Foundry, in January 1871.

In March 1880, a confident letter was sent by W.H. to the *Mining Journal*, which he signed as “Manager, West of England Gunpowder Company”. How had this change of business activity come about? “In 1880, writes Bryan Earl, “a set of capitalists’ in London and Cornwall formed a new company - The West of England Gunpowder Co. - and bought the old Plymouth and Dartmoor Mills at Cherry Brook in Devonshire, also starting negotiations to buy either Herodsfoot Mills and the Bishop’s Wood Mills. The Manager - W.H. Lanyon, ex-Kennall - was probably the promoter of the new company, which had its head office at St Michael’s House, Cornhill, London ... The West of England Gunpowder Company could not last long. The days of gunpowder for blasting in Cornwall were numbered and the company collapsed.”⁸

In *Lake’s Falmouth Packet and Cornwall Advertiser* for 5th January 1895, the following, laconic, death notice appeared, “Lanyon. At Truro. 30th December. William Henry Lanyon, aged 69 years.” This brevity was, no doubt, intended. The sad fact is that W.H. died in the Union Workhouse, St Clement, Truro, even while his step-mother still resided at Acton Castle! His death - “Ulcer of the leg. Senectus” - was registered by the Workhouse Master. He was buried at Stithians on New Year’s Day, 1895. His father’s solid tomb bears no record that his son was interred with him. Of W.H.’s resting place, there is now no trace.

THE INCIDENT

Why was this story told to Roland Venables?

Rowland Venables, to give him his correct first name, was the son of the Revd. Joseph George Venables, first cousin to Kilvert’s Vicar in Clyro, the Revd. Richard Lister Venables. In 1843, the Revd. Joseph George Venables had married Caroline née Sandys, widow of James Harvey Hosken, of Ellenglaze, Cubert, Cornwall. Rowland was born in Truro in 1846. Brought up in Cornwall, he would be familiar with people and places that Kilvert had encountered there. It was no doubt meeting with young Rowland, with his Venables relatives at dinner in Clyro, which recalled to Kilvert’s mind this vivid incident from Rowland’s home country - a good after-dinner story, maybe?

A long way to Church?

Kilvert shows no surprise that W.H., living in Falmouth, should have gone to “Tregothnan Church”. Yet he was not unaware of the remoteness of that church (St Michael Penkevil), standing at the gate of the Tregothnan estate. Indeed, in his *Diary* for 28th July 1870, he records how he had visited it by boat from Truro with the Truro Hockins. “We landed” he says, “just above Tregothnan and walked up through pretty woods to the beautiful church of St Michael Pen Kevil (sic), restored by Lord Falmouth at great expense.”

No-one living at Falmouth, like W.H., could have dreamed of going to church at Tregothnan on a casual basis, a taxing journey whether by boat or by land.

Old bye-laws for watermen show the “water distance” from Market Strand Pier, Falmouth, to Tregothnan Boat House, as 6 miles 2 furlongs. So had W.H. sailed up in his own boat, it could not have been quick! Barclay Fox, in his *Journal* describes sailing to Tregothnan from Falmouth on a number of occasions. Writing of “7th month, 1833” he says, “... we set off for Tregothnan with a most splendid wind which took us up in an hour ...”. Passenger boats, too, plied upon the sixty or so miles of navigable waterways which lay within the ports of Falmouth and Truro and it is recorded that Viscount Falmouth “sometimes permitted church and philanthropic organisations to land at the boathouse for teas, laid out in the grounds.”⁹

Yet on the occasion reported by Kilvert, W.H. went to attend the Sunday morning service. Could he have gone there more easily by road? Even today, “Tregothnan Church” seems remote. The present writer has tried the road journey from Penwerris Church, Falmouth, to St Michael Penkevil Church in a modern car. The 18 mile road journey took 35 minutes. How long would it have taken W.H. with a horse and trap!? The conclusion then must be that, whether by land or by boat, W.H. made the awkward journey purposefully. Could it have been with disruption in mind?

A problem of personalities?

One hypothesis could be that W.H. went to settle a grievance against one or other of the "leading lights" of that distant church. Who were they?

a. THE RECTOR: The Clergy List for 1870 shows the Revd. Frederic Webber as the incumbent of St Michael Penkevil. Nothing exceptionable is known of him. He matriculated in 1819 from Pembroke College, Oxford, and in 1832 became assistant Curate in the parish of Perranarworthal, Cornwall, - interestingly, the parish where Tullimaar stood. In 1842, he became both Rector of St Michael Penkevil and Domestic Chaplain to the Earl of Falmouth. He seems to have been content with a sequestered way of life, being buried in his own churchyard in 1879, aged 78, after 37 years of service to his church.

b. THE CURATE: The Clergy List for 1870 reveals no Curate. Other Clergy Lists, parish registers and registers of curates' licenses kept in the Devon Record Office, have failed to reveal one either. Who, then, was the curate whom W.H. reportedly abused? We may never know. Canon William Price observes, "Since the benefice income and the population were both small, I would not expect there to be a curate, unless the Lord Falmouth paid for one. The 'curate' might have been some visiting clergyman, possibly staying at Tregothnan, who was assisting the Rector, just as Kilvert used to take part in the service when he was on holiday."¹⁰

c. THE PATRON: The 1870 Clergy List shows the patron of the living as "Viscount Falmouth". This gentleman would have been an owner of land and other property within that area of Cornwall associated with W.H. at different times. Could W.H. have borne some grudge against him, arising perhaps through business or personal dealings, which he chose to settle by "acting out" in that gentleman's very church? Again, we may never know.

A 'trawl' of local newspapers for the relative period (January 1870 to August 1871) has failed to disclose mention of the incident, whether as local scandal or as local court case. Could the Patron (or his Rector) have known W.H. to be a man with problems and sought to play down the matter? Perhaps. "I am afraid" wrote the present Lord Falmouth, "I have no knowledge about Mr W.H. Lanyon's visit to the Church at St Michael Penkevil and his invasion of the church pulpit and certainly this has never figured in any correspondence of the time. If it was true, I am certain I would have heard about such an incident, as these things don't get forgotten in country districts."¹¹

A problem of Liturgical purity?

Short of simply ascribing "madness" to him, a final explanation of W.H.'s "acting out" in Tregothnan Church might be a deliberate protest against some liturgical practice of which he disapproved and which he knew to take place in that remote church. If so, a deep concern could have led him to travel so far from his home in Falmouth and occasioned his outburst. The incident, as recounted by Kilvert, is specific in relation to that part of the service during which W.H. erupted. Canon William Price, a specialist in church history, suggests a possible link with the Act of Uniformity Amendment Act of 1872:-

"The Lanyon business occurred on a Sunday before 1872, The service ought to have been Morning Prayer, the Litany and the Holy Communion. (On this occasion, it was probably the whole of Holy Communion since the Curate and Rector were at the altar ...). So, Morning Prayer and the Litany ought to have been said on that Sunday at St Michael Penkevil before the actual Holy Communion occurred and it was during the Holy Communion part of the service that Lanyon jumped into action and began to read the Litany.

What is interesting is that the Litany ought already to have been said. I do wonder whether the Litany had been, illegally before the 1872 Act, omitted earlier on in the service, perhaps to shorten the length of the service ... Lanyon could have been drawing attention, pretty dramatically, to an illegal omission of the Litany.

It would be the act of a liturgical purist - very unseemly but explicable. If the Litany had been said earlier, however, Lanyon was simply repeating it, and that would seem pointless, a sign of some mental problem. The Litany is very penitential and the words could reflect an anguished soul."¹²

Was W.H. an "anguished soul", an unbalanced businessman, or neither? Kilvert's after-dinner story may forever keep us guessing!

Acknowledgments: are due to the wide variety of people who have helped to disentangle this story. They are particularly due to Mr John Hockin of Swanage, a collaborator in much Kilvert research: also to fellow members of the Kilvert Society, Canon William Price of Lampeter and Mr Sidney Ball of Swindon. Dr Bullmore of Kingston kindly helped with the Lanyon family tree.

References:

¹ *Kilvert's Cornish Diary*, edited by Richard Maber and Angela Tregoning. Published by Alison Hodge, 1989.

² *Cornish Explosives* by Bryan Earl. Published by the Trevithick Society, 1978.

³ *A Complete Parochial History of the County of Cornwall* by William Lake 1867-72.

⁴ *The Kennall Gunpowder Company, Kennal Vale, Ponsanooth*, by John R. Smith, 1986.

⁵ John R. Smith (op.cit.)

⁶ Bryan Earl, Personal communication, 15th December 1989.

⁷ *Perran Foundry and its Story* by W. Tregoning Hooper. 106th Annual Report of the Royal Cornwall Polytechnic Society, 1939.

⁸ Bryan Earl (op. cit.)

⁹ *Passenger Steamers of the River Fal* by Alan Kittridge. Published by Twelveheads Press, 1988.

¹⁰ Canon William Price. Personal communication, 3rd September 1990.

¹¹ Lord Falmouth. Personal communication to Mr John Hockin, 10th October 1991.

¹² Canon William Price. Personal communication, 3rd September 1990.

(From Journal of Cornwall Family History Society. No. 72. June, 1994).

WILLIAM BOTTERELL, THE OLD CELT

by John Hodkin, Cumbria

In my article "Chapters in Kilvert's Life" in the June Newsletter I appealed for information from Cornish members about William Bottrell, the Old Celt, a writer mentioned four times by Kilvert during his Cornish holiday of 1870. My expectations were richly rewarded when Mr. Barry Smith of Truro very kindly sent me an obituary of Bottrell, which appeared in "The Cornishman" on 1st September, 1881. The article was composed by the manager of a newspaper in which some of Bottrell's work was first published. It is written in a florid style, typical of many Victorian obituaries, but is none the worse for that and gives us a perceptive account of a reserved and solitary man.

Bottrell was born at Raftra, St. Levan, on 7th March, 1816. he was an only child and had a good education, learning to speak Spanish and French fluently. His father was a yeoman on means. Bottrell, who was intended for the church, was from boyhood fascinated by folk tales and stored them in his memory. The writer of the obituary says that in the long course of his intimacy with Bottrell he referred only incidentally to his travels and troubles. "He made but one allusion to a great and somewhat mysterious trial, and his apparent reticence was respected by us and we seldom asked questions." Bottrell was a great traveller in his earlier days, first living in Spain. While there he invested a large sum in confiscated Church property, but when the former owners regained power he suffered from a second confiscation which deprived him of all. "Nevertheless, Mr. Bottrell had no dislike to the Roman Catholic creed; the politeness of educated priests, who sympathised with his studies, and the childlike trust of the peasantry in the creed taught them, somewhat counter-balancing his dislike of unquestioned power or hollow pretensions", says the obituary.

From Spain Bottrell moved to Quebec where he became English Master in a college and made many friends amongst men of letters. "We believe also he went into the backwoods and was overseer or clerk for some timber merchants." He then migrated to Australia and lived some years there but had no success in commercial enterprise nor did good fortune in any form come within his grasp. Bottrell lost his wife while in Australia to add to his many former trials and disappointments. He returned to Cornwall and lived the life of a recluse at Hawke's Point, Lelant. A mutual friend of the obituary writer and Bottrell said that Bottrell lived in a hovel and cultivated a little moorland. He had a black cat called Spriggans and a cow and a pony. These animals would all follow him down the almost perpendicular cliff over a goat's path and no accident ever happened to any of them. In those days Bottrell was a favourite with the tinkers who told him of their ancient legends and hearthside stories, and he garnered from the ample harvest.

On the advice of the obituary writer some of the yarns were published in the Newspaper he managed, and their value and popularity being ascertained Bottrell published them in three volumes of "Traditions and Hearthside Stories of West Cornwall" which appeared from 1870 to 1880. Kilvert would therefore have read the first volume on his holiday. The Ward Lock guide to St. Ives and West Cornwall describes the volumes as amusing and instructive. Bottrell was stricken with paralysis while the third volume was going through the press. He rallied mentally but gradually deteriorated physically and died on 27th August, 1881. His address at the time of his death was Dove Street, St. Ives. In the first reference that Kilvert makes to the work on Monday, 25th July, he finds many words, ideas, superstitions and customs kindred to those of Wales.

When I wrote my piece in the June Newsletter I relied for what little information I was able to give about Bottrell on a publication called Bibliotheca Cornubiensis, volume one, published in 1874, and described as "A catalogue of the Writings, both Manuscript and Printed, of Cornishmen, and of Works relating to the County of Cornwall with Biographical Memoranda and Copious Literary References."

Reading the appropriate entries in this and comparing them with the obituary makes one realise there is something wrong with the former. The Bibliotheca Cornubiensis says that not only did Bottrell write "Traditions and Hearthside Stories of West Cornwall", but that his father, also William, wrote a book with the same title, and also states that William senior taught at Quebec like his son. The writer of the obituary, who knew Bottrell well, makes no mention of his father being a writer. And the following extract from the entry for the father is proof that the writers of the compendium have got the father and son mixed up.

... "Educ. under Will Purchase and N.B. Julyan at Penzance to 1831, at Bodmin under Mr. Boar 1832; learnt farming under his father; English master in the Seminary of Quebec, Canada, Sept. 1847 to 1851. Resident 4 St. Clare Street, Penzance, 1879."

The father's dates are given in the compendium as 1790 to 1867, so by that token he was being educated in his forties. Also, by 1879 he had been dead for three years. If we apply these dates to the Old Celt we see they make sense as he would have been 15 when being educated by Will Purchase and N.B. Julyan and 31 when he took the Quebec post. Finally, what a pity it is that Bottrell and Kilvert never met. Kilvert was pretty close to Lelant on Thursday, 21st July, when he visited Hayleland Phillack. And on Friday, 29th July, he writes in the Cornish notebook of seeing Lelant church among the towans (sandhills).

If anyone could have coaxed some much-needed biographical information out of the Old Celt it would have been F.K.

CANON W. E. T. MORGAN **by Revd. Dr. J.N. Rowe (Clyro)**

William Edward Thomas Morgan is best known as a former Vicar of Llanigon. But his career will no doubt be of interest to the Kilvert Society in so far as he was a friend of Francis Kilvert himself. I am therefore grateful to our Secretary for giving me the opportunity to describe it at length, though references have already been made to it in Mr. Sidney Ball's article "The Field for ever Full" in the February '85 Newsletter, and in our secretary's second article on Llanthomas in the one for August '88.

There is only one entry relating to him in the published part of the Diary. It is dated 3rd May 1878, and runs as follows: - "After breakfast I went to Lyncam and engaged Morgan's housekeeper, Mrs. Price, as our housekeeper at Bredwardine Vicarage...Morgan gives her an excellent character, and would take her with him to his Glasbury curacy, but he is going into lodgings."

Morgan once sought the hand of Charlotte, daughter of the Revd. William Jones Thomas, one of his predecessors as Vicar of Llanigon, but was rejected as a suitor for Daisy (otherwise known as Fanny), another daughter, namely because he was an impecunious curate. (This information is given by our Secretary.) It is noteworthy that though Kilvert himself subsequently married another lady, Elizabeth Rowland (after being crossed in love several more times!), Morgan never married during the whole course of his long life. (This reminds us, doesn't it, of the young women who lost their boyfriends and fiancés in the First World War, and as a result became old maids.) Charlotte Thomas is recorded as having been buried on Jan. 19th., 1933, aged 84.

We are also told that Morgan was best man to Kilvert at his wedding on August 20th. 1879, the custom at that time apparently being that the best man should be single. Scarcely more than a month later, on September 23rd., Francis Kilvert died of peritonitis. the funeral took place on the 27th., and we would suppose that William Morgan would have been present, though he is not named in the account of the funeral.

William Morgan is recorded as having been born at Pengwern in the parish of Llangyfelach, north of Swansea, on 15th. November 1847, his parents being Morgan Rice and Mary Elizabeth Morgan. Although infant baptism was at that time the norm, he was not baptised till 23rd. December 1848, by which time his father had become Vicar of Llansamlet, east of Swansea.

I have not been able to find out anything about his schooldays, but he became a Scholar of St. David's College, Lampeter, and graduated there as a B.A. in June 1870. He was ordained Deacon to serve in the parish of Llanyre, near Llandrindod Wells, in the spring of 1871. The Clergy who recommended him for ordination were his father, who was still the Vicar of Llansamlet, the Revd. David Evans, Vicar of Llangyfelach, and the Revd. Thomas Walters, rector of Ystradgynlais (between Swansea and Brecon). A year later he was ordained Priest, the recommending clergy being his own Vicar, the Revd. James Evans, the Revd. W.W. Vaughan, Vicar of Llandegley (east of Llandrindod Wells) and the Revd. Thomas Thomas, Vicar of Disserth (between Builth and Rhayader). James Evans is referred to by Kilvert in the diary entry dated 21st. April 1870, where he described the laying of the foundation stone of the "Mission School Chapel" at Hysfa. The Revd. Walter Vaughan is referred to in the diary entry for 4th. May 1876, and the Revd. Thomas Thomas in the entries for 14th July 1871 and 14th October 1871.

In 1878, as already stated, he became Curate of Glasbury, where the Revd. James Newman was Vicar, and stayed there till 1880, when he was succeeded by the Revd. John Knight Law (about whom information was given in the Newsletter of June 1994).

Strangely enough, there is no mention in Crockford's Clerical Directory of any clerical office being held by him from then on till 1887, when he became Vicar of Llanigon. One of the three clergy who signed a testimonial on his appointment to that benefice was the Revd. Thomas Williams, Vicar of Llowes, who was himself a close friend of Francis Kilvert (there are frequent references to him in the Diary), and information about him is also given in the Newsletters for February '85 and May '93. In the document in which Queen Victoria presented him to the Bishop of St. David's for institution to the benefice, reference is made to the "cession" of the last incumbent. That incumbency was a very brief one, because the previous Vicar, the Revd. Jones Thomas, whom Morgan had hoped to have as his father-in-law, had died in February 1876 (see Newsletter of August '92). The succeeding Vicar, the Revd. W. Atterbury

Thomas, conducted three burials, in Nov. '86 and in Jan. and March '87, and Morgan conducted his first burial in June '87, so his institution as Vicar must have been during the intervening time.

His stay at Llanigon was a very long one; he conducted his last service there on 16th December 1923, the new Vicar being instituted on the 18th December. But for some reason Morgan appears to have resided at Cusop during the last three years of his incumbency, and he continued to live there until his death on the last day of 1940 at the age of 93. Earlier that year the last of the three volume edition was published. In his introduction Plomer records his thanks to Canon Morgan "who had been present at Kilvert's induction to the living of St. Harmon".

His obituary in the Transactions of the Woolhope Club runs as follows:-

"The Club has lost a valuable member by the death of the Revd. Canon W.E.T. Morgan, who died on 31st December, 1940, at the age of 93 years. At the time of his death he was the second oldest member of the Club, having been elected in 1892, forty-eight years ago. He acted as one of the Vice-Presidents in the years 1913, 1920, 1931, 1932, and from 1934 to the date of his death. though offered the Presidency on more than one occasion, he could not be persuaded to take the chair. His contributions to the Club's Transactions were many and varied. A good Welsh scholar, he was much interested in the Place-names and folklore of Breconshire and Radnorshire, and he wrote papers on these subjects which are printed in our Transactions. He located an unrecorded Long Barrow in the parish of Llanigon and had it carefully excavated, making a full report on it to the Club. Another outstanding piece of work was when he broached an entirely new subject, namely Dog Doors in Churches, which hitherto seem to have gone entirely unrecorded. Other interesting papers dealing with this Welsh Borderland came from his pen.

"When Sir Cyril Fox was endeavouring to obtain from the National Museum of Wales in Cardiff an old stone cider mill with press and all the concomitants for cider making, Morgan found him an admirable example, which was about to be broken up, in his parish of Llanigon.

"He graduated from St. David's College, Lampeter, in 1870, and after holding several curacies in Radnorshire and Breconshire, he was appointed to the Vicarage of Llanigon, near Hay, from which he retired in 1923, and took up residence in Cusop, where he died.

"Shortly after the foundation of the Bishopric of Swansea and Brecon, he was appointed a Canon Emeritus of that Cathedral. The Bishop who appointed him was none other than Edward Latham Bevan, son of Archdeacon Bevan, for very many years Vicar of Hay. (Kilvert knew the family well, and several times refers to the future Bishop as "Teddy Bevan").

"With a knowledge and understanding of all things appertaining to the countryside, he was much beloved by all with whom he came in contact in the course of his parochial duties.

"He retained his full faculties and activities up to the end, and his was a personality which those who had the pleasure of knowing him will not readily forget.

"He lies interred in the churchyard of his old parish, Llanigon."

As mentioned in the obituary, he was a keen member of the Woolhope Club (referred to disparagingly by Kilvert in the Diary entry for 26th May 1871), and read a number of papers to his fellow-members which are preserved in the Club's Transactions. The following is a list of some of them:-

1898	pp.32-44	Notes on Llanigon Parish
1911	pp.212-217	Rhosgoch and Painscastle
1913	pp.83-92	Glasbury to Hay
1918	pp.91-98	Llanigon Place Names
1921	pp.13-17	Further Notes on the Parish of Llanigon
1923	pp.221-223	Llowes
1927	pp.29-32	Painscastle
1928	pp.170-175	Notes on the Derivation of "Bettws" and "Ysphyty" and the Origin of Parishes
1932	pp.163-168	St. David's and Swansea and Brecon Dioceses

He also published in 1931 a small book entitled "Hay and Neighbourhood", which contained a series of articles on some of the parishes in the Archdeaconry of Brecon, including Llanigon, Hay, Cusop, Clyro, Llowes, St. Peter's, Glasbury, All Saints, Glasbury, Bettws, Painscastle, and Rhosgoch.

In addition to the acknowledgments already made, my grateful acknowledgments are also due to the National Library of Wales for supplying me with details of Canon Morgan's career; to Mr. Peter Cooper, of Treble Hill, Glasbury, who loaned me the book "Hay and Neighbourhood"; and to Mrs. Rosemary Carlisle, churchwarden at Llanigon, not only for permission to consult parish records but also for the information that Canon Morgan left £100, the interest of which was for the benefit of the children of the village.

P.S. The impression may have been obtained from my article on the Revd. James Newman in the Newsletter for September last year that he succeeded the Revd. Samuel Alford as incumbent of Glasbury. Whereas in fact it was the Revd. Charles Bradley whom he succeeded, about whom information was given in the Newsletters for September 1986 and February 1987. Mr. Alford was Curate-in-Charge while he was at Glasbury, acting on behalf of the incumbent.