



Pope John Paul II has proclaimed that the year 2000 AD is to be celebrated as a Year of Jubilee.

With attention focused on the new millennium, an opportunity presents itself to look back on the past thousand years and to celebrate what has been achieved during that time by the Catholic people of Wales and Herefordshire. Pre-Reformation glories; the sufferings of penal times; the recusants; our Martyrs; the effects of Irish immigration, the growth of Catholic Education and the re-emergence of the Church, and its ultimate acceptance, as an important part of the national life of Wales and Herefordshire are just some of the topics worthy of celebration.

These short booklets have been and are being produced by individuals, parishes, historical study groups and schools in the Archdiocese as part of our contribution to the world-wide celebration of two thousand years of Christianity. I commend them to you and congratulate all who have taken part in this imaginative "Millennium" project.

+John Aloysius Ward

Archbishop of Cardiff.



ARCHDIOCESE OF CARDIFF

**CATHOLICS IN WALES AND HEREFORDSHIRE IN THE
SECOND MILLENNIUM**

Short Studies of Notable People, Places and Events 1000-2000 AD.

THE OLD CATHOLIC FAMILIES

THE VAUGHANS OF COURTFIELD.

Herefordshire



Wales



No. 4

Millennium Prayer.

Lord Jesus Christ,
Lord of time and eternity
prepare our minds to celebrate with faith
the Jubilee of the year 2000.
Fill our hearts with joy and wonder
as we recall that precious moment
when you were conceived
in the womb of the Virgin Mary,
that moment when you became our brother.

*Praise and glory to you, O Christ
today and forever.*

Lord Jesus bring us with you and your mother
on your journey to Bethlehem.
the place where you were born.
May we travel with you,
firm in the faith,
loyal to the truth,
obedient to the will of the Father,
along the one true path that leads to life.

*Praise and glory to you, O Christ
today and forever.*

Jesus, at your birth the angels sang:
Glory to God in the highest
and peace to his people on earth.
Two thousand years later
we need to hear that song again.
We need to pray for peace
in our hearts,
in our families,
in our country,
in our sad and wonderful world..

THE OLD CATHOLIC FAMILIES

THE VAUGHANS OF COURTFIELD

Edited by G. J. Lewis

Contributions from Fr. Christopher Fox M.H.M.

Printing & Production by Brian Passey

**It is fitting to acknowledge the work of Mary Vaughan (1910-1989)
"Courtfield and the Vaughans – an English Catholic Inheritance"
from which much of the material used in this booklet is drawn.**

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Cardinal Herbert Vaughan, born in 1832, spent a happy childhood at Courtfield, the family home. He became Bishop of Salford and then Archbishop of Westminster in 1892. He was the Founder of the Mill Hill Missionaries.

THE VAUGHANS OF COURTFIELD

It was in the 'border country', 'Welsh Herefordshire', in the estates and cottages along the banks of the Wye, the Usk and the Monnow that the 'Old Faith' was preserved most vigorously within the limits of the existing Archdiocese of Cardiff. The apparent serenity of the countryside and the gentle good nature of most of its inhabitants mask a capacity for loyalty and tenaciousness in the face of adversity which is the equal of any to be found in Penal Times. Various explanations have been made for the existence of this 'Recusant Triangle', part-Welsh, part-English. There is its alleged geographical remoteness and resulting insularity; the innate conservatism and slower pace of life within the rural west as opposed to a forward urbanism and greater north Continental and thus Protestant influence in the south-east. There is also the Welsh reluctance to embrace the 'Fydd Saeson' - the English Faith - which at first took little notice of the needs of a differing language and culture. But analysis of trends and the general picture can conceal a truth relative to the personal and the individual for whom continued adherence to a religious faith was ultimately a matter of personal choice - literally *a matter of faith*. Undoubtedly, at the heart of the wider survival of Catholicism in the area was the continued adherence of many of the landed gentry both in their example and in the protection they offered to the like-minded. Among these can be found the Somerset/Worcester Family (centred on Raglan Castle), the Herbert's/Jones's, of Llanarth, the Lords Abergavenny, the Melbourne's of Wonastow, the Kembles, Baker-Gabb of Abergavenny and - outstandingly the Vaughans of Courtfield. This booklet briefly sets out the story of that house and family.

King Henry V

Courtfield predates the occupancy of the Vaughan family. First called Greenfield it belonged to the Montagues in the fourteenth century and provided a nursery home for 'Harry of Monmouth', the future King Henry V. The victor of Agincourt, born at Monmouth Castle on 16th September 1387 (some claim differing dates). Henry was not born heir to the throne, but rather of a high noble birth; the son of Henry Bolingbroke, earl of Derby, Duke of Hereford who was to become Henry IV by force of arms in the first round of the dynastic 'Wars of the Roses'.

The young Henry was not a strong child and was taken to the quiet farmhouse of Greenfield owned by John Montague and his wife, Margaret. Here he could be raised in relative safety under the care of his nurse Johanna Waring (who was to receive an annuity of £20 upon Henry's rise to the monarchy). He seems to have remained there till he was about seven years of age. To reward the royal service the farm was elevated to the status of a manor and renamed Courtfield. In the oldest of the three sections of the present house there is a room called the 'King's Room', traditionally the nursery of the infant prince. The royal cradle of oak remained in the house for three centuries passing eventually to a nineteenth century collector of medieval artefacts - George Weare Braikenridge of Bristol - then to be sold at Christie's in 1908. Invoices for swords and scabbard (one shilling and sixpence) and for harp strings (eightpence) for the future king remain to indicate the varied nature of the young Harry's education and, if Shakespearean tradition be accepted, the king-to-be took pride in his Welsh roots. Courtfield was on the very cusp of the Welsh-English border, populated by people of Welsh descent and culture and legally part of Wales until transferred to Herefordshire in 1845 by Parliament. In his adult years - an early relationship was reinforced upon the field of Agincourt, on 25 October 1415, when Davey Gam and - significant for our story - Roger Vaughan sacrificed themselves to save their king, both men being knighted as they lay dying upon the field of battle.

Courtfield remained in the possession of the Montague family throughout the high medieval period. Despite the periodic alarms of Welsh rebellion and of dynastic squabble, the district settled to the eternal rhythms of the agricultural cycle, the manor house and landed squire largely replacing the castle and marcher baron as the power in the land. Religion, society and agriculture merged into a seamless whole. Lady Day, Michaelmas, Christmas and Easter - and as many as 30 more significant feasts - marked the passing of the priest's and people's year, as the offices of the church marked the individual's spiritual birth, growth in life and death. Comparatively prosperous the area helped to support a noble Cathedral at Hereford, a number of religious orders and some fine parish churches. The unity of Church and society in the medieval period is difficult to overstate - indeed, to consider them, as separate entities would have been alien to the medieval mind. Both English and Welsh were true children of Mother Church.

Henry VIII breaks with Rome

The balance of medieval life was swept away by a wave of social and economic forces with Henry VIII riding upon its crest. Henry's largely selfish purposes combined with wider pressures for change. The Catholic Church was challenged by Protestant Reform and the older order of nobility and church by a middle-class gentry. The unqualified power of the Crown had to face an increasingly powerful and independent Parliament. Henry's desire to safeguard the succession was taken to extreme lengths and extended to Courtfield with the execution in 1539 of its last Montague occupant - the 69-year old Margaret, daughter of the Duke of Clarence and wife of Sir Richard Pole. The ineptly performed execution was in part motivated by the flight abroad of the (eventual) Reginald, Cardinal, Pole, Margaret's youngest son, who was not prepared to accept the King's ecclesiastical reforms. Thus, Courtfield passed from the Montague's to the Crown, the occasion of the confiscation tied to religious differences which were to colour its history so vividly in the following centuries.

The Vaughans come to Courtfield

John Gwilym bought the estate for £800 in 1562, just a year later James Vaughan of Llangattock married Sybil the only daughter of the new owner and the Vaughan dynasty of Courtfield was in prospect. The Vaughans, a Welsh family from Llanrothal, in common with all the Welsh families of noble stock claimed a genealogy extending back through the Round Table to Brutus and the Kings of Troy - a source of some amusement to their *nouveaux* English counterparts. The Welsh had only just begun to take surnames in the English form and the name Vaughan derived from the Welsh patronymic 'Ap Vychen' or 'Bychen' indicating a younger son or - related to this - a son with the same Christian name as his father.

The Reformation came slowly to Wales and Herefordshire. Doubtless many were aware that Henry VIII was in dispute with the Church, if few agreed with his treatment of Catherine of Aragon and even fewer - apart from those prospering from the dissolution - had much sympathy with his sacking of the monasteries. That said, King and Pope had fallen out before and many must have considered that the dispute was no more than a phase which would pass; the local clergy and religious practice remained largely unchanged and with Henry's ambivalent attitude towards religion - 'Catholicism without the Pope' - many were more conscious of continuity rather than change.

The Reformation

With the events of Edward VI's reign and those of Mary Tudor there was no disguising that a bitter and full-blown religious dispute was raging. Elizabeth endeavoured to take a middle path in matters of religion, where she could. During her reign England became more firmly Protestant both as a result of a proactive religious reform and Catholicism's association with the foreign enemies of the Crown. In crudest terms, it was a time for clergy and laity - and the gentry, in particular - 'to pick up sides' in a religious and social 'kickabout' with temporal prizes of the highest stakes. The sincere of both sides would claim also benefits of an eternal order - and risks of cruel and lethal punishment.

It was against this developing background that James and Sybil Vaughan passed the estate to the second of their three sons, William. In turn he married Jane, daughter of Richard Clarke of Wellington, near Hereford (also to become a recusant family). They had eight children, five sons and three daughters. William died in 1601 and Jane in 1620. It was William and Jayne who had to make the choice between the old and the new religious orders. In the face of recusant punishments of increasing severity, the choice lay between joining those at one with by the new order with the prospect of patronage, office and wealth - or to remain with their Faith facing marginalization, the displeasure of the secular authorities and potential financial ruin. In the extreme it could mean death.

The Choice is Made

The Vaughans were not slow in their choice. In the face of growing religious reform of the Elizabethan church they were for the old ways, for the Mass and the Pope; for faith before fortune. From the start of the Recusant persecution the Vaughans figure largely in the records of punishment - Jayne herself appearing on the recusant rolls for Welsh Bicknor from 1592 to 1619 along with four others of the Vaughan family. Jayne is associated with an early act of public resistance at Hereford in 1605 when a number of people were prosecuted for hearing Mass at the Darren on the Herefordshire slope of the Monnow valley. The strength of Catholic sentiment was further demonstrated by incidents at Caerleon and, again, at the Darren in Hereford where refusals to allow Catholic rites at funerals prompted riots and the burials being accomplished by force. The parish Church at Llanrothal, near the Vaughan's Hereford home, was according to tradition, the last Church in that part of the country where Mass was offered after the Reformation began. As the Catholic clergy were

forced into a peripeptic and covert role Courtfield itself was pressed into use as a Mass centre - with advice of the priest's availability passing by word-of-mouth to the locality's faithful.

Penal Times

The *Bruges Chronicle* (with maddening lack of regard for dates of birth and details of parenthood) relates of a Jane Vaughan - possibly the sister of William above, perhaps close cousin - who married a Thomas Wiseman, after being sought by 30 suitors. She was a noted recusant, embroiled in adventure and narrow escapes from the pursuivants. She is credited with causing the priest-hunter Topcliffe to take a tumble from his horse by the judicious use of holy water! In 1598 she was captured and actually sentenced to death by 'pressing' - i.e. being crushed to death by heavy stones with a further stone placed underneath the body to break the spine. She was spared this punishment, released into the community and watched carefully. Two of the Wiseman sons became priests, another died fighting, refusing to surrender, in the religious wars in Flanders. Four daughters became nuns, Jane and Bridget professed among the Canonesses of Louvain, Anne and Barbara were successively Abbesses of the Bridgettine Community of Syon, then in exile in Lisbon.

The tale of recusant adventure and punishment can be repeated across scores of border families - many of them with previous or future marriage ties to the Vaughan family. The Vaughans were part of a network of recusants stretching to Monmouth and Brecon, to Hereford and Leominster embracing many gentry families and agricultural workers. By bias of record keeping and their capacity to 'promote' the faith by virtue of money and the use of their homes as shelter, the Vaughans figure large in the story. The family enjoyed a relationship of mutual trust with their tenants. They were 'paternalists' who saw the business of managing their estates as a responsibility and a duty rather than an opportunity for personal profit. This tradition sustained to the twentieth century and was recognised by Professor Sir Glanmor Williams in his 1974 essay *The Gentry of Wales* where he singles out the Vaughans to link them with 'with the enduring concept of the true gentleman' (Williams, 1979:154).

Loyal to the Queen

The Vaughans were loyal subjects of the Crown. Contrary to the fears of the Elizabethan government, the old Catholic families were predominantly loyal to the Monarch. They were at one with the rest of the country in

resistance to enemies such as Spain and France - indeed, often more so, conscious as they were of the suspect nature of their position. The Vaughans themselves prove the point with their shared loyalty to the Monarch and the Old Faith - both predating the Reformation. Later, upon the removal of restrictions upon Catholics, they had a long and proud record of civil and military service. The attitude of the rural gentry was at variance with those Catholics of more radical persuasion. Suspicion of the Jesuit Order as advocates of 'direct action' coloured their relationship with the Catholic aristocracy even to the nineteenth century - and the older families sought to disassociate themselves from any hint of a political challenge to the established order. Following upon the Throckmorton Plot a national 'Bond of Association' was circulated throughout England and Wales in 1584. The bond was a petition condemning the proposed assassination of the Protestant William of Orange and pledging loyalty to Elizabeth. Amongst the forty or so gentry signatures secured in Monmouthshire, more than half were Catholic or of marked Catholic sympathies. The Monmouthshire gentry - Catholics included - swore to defend Queen Elizabeth 'by whose life we do enjoy the unquestionable benefit of peace in this land' - a formulaic ending which might have caused the Catholics to consider the issue of their financial penalties with some wryness.

But Loyal to the Faith

As the Vaughans were loyal to the Crown so they were loyal to their Faith. The execution at Leominster in 1610 of Richard Cadwallader of Stretton Sugwas by Hereford, which brought 16 years of his ministry to an end, was preceded by a brave acceptance of months of torture and imprisonment, crowned by his confusion of the Anglican Bishop of Hereford in debate. It is likely that the Martyr ministered to the Vaughans and was well known to them. 'Dungeon, Fire and Sword' figure large enough in the recusant story of Monmouth/Herefordshire but an equally potent weapon in the destruction of the Old Faith was the undramatic, soulless bureaucratic device of recusant registration and fines for all those not attending Anglican services at their parish church. John Vaughan (1575-1639) inherited the Courtfield estate in 1601 and was confronted with the prospect of crippling financial penalties in support of his faith - a monthly fine of £20 and the prospect of the confiscation of two-thirds of his land. Fines were made higher by successive legislation. The penalties were such that John was compelled to sell extensive areas of the estate, 'sold for the sake of Church and King' as he wrote to a friend. Eventually,

he was sentenced to prison for alleged treason - a time he spent in translating the whole of Horace's poems into English, preserving the metre of the original. The contrived nature of the charges against him were recognised when John received pardon from Charles I, signed in the King's own hand.

The 17th Century

The worst of the anti-Catholic sentiment and penalties in the area were perhaps of the seventeenth century, and Courtfield provided a man of sufficient stature to accept the challenges head on in the person of 'The Grand Old Man of Courtfield' - Richard Vaughan (1600-97). It was the time leading to and containing the Civil War, the 'Century of Revolution'. During the remaining period of John's stewardship and that of Richard's Lordship of Welsh Bicknor (the 'civil' parish of Courtfield) the Vaughans were fined heavily, time and time again. The family enjoyed a reputation for some stubbornness in refusing to adopt the devices employed by other Catholic families in avoiding the worst of the financial penalties. Some would stand in the Church porch for the Anglican sermon, to meet the letter of law in the matter of attendance, or of the head of household affecting a token-Anglicanism while the other family members attended Catholic services. An entry of 1637 might serve as a typical example; "Fines paid to the King for the Children's Worship with £24 charge to make the composition £528 6s 8d" - a sum sufficient for the purchase of a considerable farm. Such was their steadfastness and open proclamation that in the late sixteenth and the early seventeenth century the Vaughan family paid many thousands of pounds in recusant fines and lost more than half of its ancestral land in confiscation. Striking at the very heart of Courtfield - in 1651, came the sequestration of 'the Manor of Welsh Bicknor with the mansion house of Courtfield, being the land of Richard Vaughan, a Papist and Delinquent', the goods and livestock were auctioned and sold - temporarily leaving Richard Vaughan with a notional freehold and one third of the rental income of the land.

While unflinching in the proclamation of their Faith the Vaughans may have benefited from their established status within the county; indeed, such was their openness in the matter of their faith that some explanation is necessary to account for their retaining any property or wealth at all. They, and the other recusant families, were not without friends. In 1564 it was reported that not a single justice in Hereford City could be found favourable to the new church settlement. Strictest enforcement of fines and

confiscation was spasmodic, if capable of devastating effect. As already stated, the Vaughans were thoroughly 'of the county' and they were trusted as such - they were considerable landowners, with estates other than Courtfield, secured by marriage and purchase. Under the umbrella of Somerset/ Worcester family patronage many of the gentry charged as justices of the peace with the enforcement of the Penal Laws in the rural areas of England and Wales might resort to 'masterly inactivity'. Sharing as they did a commonality of interest and often blood-ties with the Catholic families. Prosecution of Catholics was often in response to instructions from London, the instructions themselves often related to worsening foreign relations or at the insistence of a particularly zealous Protestant reformer.

Ofentimes a proverbial 'blind eye' might be turned to Catholic activities as long as they were not too blatant. Even after the bitterness of the Civil War period the wider district would see public displays of Catholic devotion. Pilgrims numbering in their hundreds processed to St. Michael's Mount near Abergavenny. Without apparent rancour, Catholics made their way past the Anglican congregation at Dingestow (whom they outnumbered three to one) to celebrate Mass in the home of Lady Jones of Treowen - (this latter phenomenon incredibly after the grossness of the Titus Oates persecution). Anglican friends might purchase parcels of land from Catholic gentry - with a hidden 'gentleman's agreement' that they remained the 'real' property of the original owner. These lands were not then subject to confiscation or valued in the assessment of fines. By definition, evidence of such a covert device is difficult to find - but we know the Marshall Bridges of Tiberton and Thomas Cocks of Castle Ditch, Eastnor performed such favours during the seventeenth and eighteenth centuries. The Vaughan ledgers of the period record a flurry of leasing, releasing, selling and rebuying of many parcels of land at both Courtfield and their other estates. Returns of recusants numbers in a parish were often deliberately understated - in part, it must be admitted, as high numbers could be seen as a reflection on the incumbent Anglican cleric. Warnings were given of looming financial assessments as that sent to the Vaughans in June 1642 of a 'Commission come down from the Lord Keeper...to enquire of the lands and goods or recusants, which is to be executed Tuesday next at Caerleon. The warrants are already out, all of which I thought good to give you notice of'.

The Civil War

As relationships between Parliament and Crown worsened South Wales and Herefordshire chose firmly for the King. The Usk Valley and the Wye had a strategic importance as 'lines of communication' between Royalist Wales and the King's English forces. A recurring motif of the Parliamentary and Puritan propaganda of the period was that of a phantom Catholic army - complete with bloodthirsty Irish - stood ready and brutal in the fastness of the Welsh mountains. It was only waiting for the instructions of the treacherous Worcesters. This image while having no substance in reality had sufficient force to survive in polemic literature across two centuries. Herefordshire and Monmouth were raided from Parliamentary Gloucester and from the north midlands; the City of Hereford changed hands a number of times - when captured by Parliament many of the Garrison were identified as Catholics. The Roundhead Colonel reported 'we have [captured] 120 gentlemen ... most of them Papists ... By this, the Pope's nest at Hereford is spoiled'. Nearby Goodrich Castle fell to Parliament after a long and arduous struggle with two Vaughans listed as members of the garrison. The Parliamentary forces were inspired by a Puritan zeal and markedly anti-Catholic. The homes of the Catholic gentry were often Royalist strongholds. Any priest taken prisoner after siege could expect short shrift and was effectively prey to immediate and summary execution. Richard Vaughan seems to have elected to see to his own affairs rather than play any active role in the War but the family was to suffer Parliamentary wrath nonetheless.

A Vaughan Martyr

The bitterness of the period took the life of another Courtfield son. Squire Richard's younger brother Thomas took up the dangerous vocation of missionary priest. Thomas was ordained in 1627 by Dr. Giffard, Archbishop of Rheims (and an uncle by marriage). He then went on the perilous 'English' mission. By being a priest trained abroad and re-entering the country Thomas Vaughan was at constant risk of death. If his end was not one of formal execution he paid the full penalty for his faith. Whether Father Thomas Vaughan served in the area we do not know for certain. We do know that he was captured travelling in the region, possibly taken from a small coastal vessel - a common means of travel along the Severn and Wye and facilitating access to towns such as Bristol, Cardiff and beyond. He was held by the Parliamentarian, Captain Robert Moulton, probably on the ship *Lion*. Moulton was a dedicated if ruthless Puritan and did not take undue trouble with the care of his Royalist prisoners - especially priests.

Father Vaughan was taken ashore in a weak and desperate condition at Cardiff where he died. The local historian Father J. M. Cronin puts the date as in May or June 1644. Challoner says that though Father Vaughan 'did not suffer at the common place of execution he was nevertheless a martyr for his character and religion'.

Public disobedience in the matter of attendance at the official church was but one side of a life of faith. The visible, uncompromising aspect of the Vaughan religious stance is indicated by Richard Vaughan's repeated naming in the recusant lists from 1648 till 1690 - but there was an obverse and private aspect to the faith of the Vaughan's. At the heart of Courtfield was a love of the Mass and prayer. Richard gathered his family together for daily prayer.

Some 17thC. Ladies of Courtfield

We must also note the abiding faith of the Vaughan family's female members. The Recusant lists of the time were heavily weighted with the names of females, partly a consequence of male property owners concealing their faith to avoid fines but also a reflection - as is so often found - of the depth of faith experienced by women. The Vaughan women were no exception. A proactive and intimate faith is indicated by the life of Margaret Vaughan (widow of William Bridges) who spent many hours in private prayer kneeling at her *prie-dieu*, her memorial at Mordiford Church depicting her in this position - as she was found in death in April 1655. While a local Catholic notable might be given respectful burial (sometimes by a Catholic priest) and a memorial in an Anglican church, no local accommodation could allow for the existence of established religious houses. For such a life Catholic women were compelled to go abroad. Two of Richard Vaughan's daughters became nuns, Clare, entered the English Benedictine nunnery at Pointoise (Ghent) in September 1657 aged 19 - dying as Mistress of Novices thirty years later. The 17 year-old Mary Vaughan elected the name of Sister Mary of St. Joseph with the English Teresian Carmelites at Antwerp in 1649; she became choirmistress, dying at 78 in 1709 after a lifetime of prayer.

A cousin, of these ladies, Walter Vaughan of Welsh Bicknor (1672-1696) studied at St. Omer and the English College, Rome was ordained in Paris at the age of 24 to celebrate the office of priest for just a few short months before his death.

A Sanctuary for Priests

Given the central importance of the Mass, the necessity of the priesthood to the maintenance of the Catholic faith was recognised by Church and Parliament alike. If the 'head' of priesthood could be severed the body of Catholicism would die. The penalties for priesthood have been well addressed elsewhere. The Church sought to counter government actions by establishing seminaries abroad and developing a covert network of clergy to meet the needs of the scattered Catholic communities. A Jesuit mission to the area had been founded in the opening years of the seventeenth century. With the aid of Somersets and local gentry a Jesuit College (effectively a sort of provincial headquarters as opposed to a place primarily for study) was established at a farm at Cwm close to Courtfield, it had a missionary responsibility for all of Wales, Hereford, Gloucester and Somerset. It served as a base for around six priests. Its location and purpose was well known to both locals and the authorities - indeed, the connivance of the local justices in its existence was later to be cited as evidence of the extent of Catholic power in the land. The College offered schooling to children and was responsible for the translation of devotional works into both Welsh and English. The Jesuits were sufficiently wary of local indulgence to employ aliases and have at least two priest holes built into the farm and exercised due caution as national events heightened anti-Catholic sentiment. The Cwm priests served Courtfield for much of the seventeenth century - a priest's hole at Courtfield is an addition of this time.

The Titus Oates Plot

The most severe trial of the Catholics in this part of the country did not come with the Civil War but afterwards - not unrelated to the decline of the Worcester/Somerset power-base and the change of religious allegiance by the Third Marquis of Worcester in 1667. Even in Hereford/Monmouthshire not all the locals viewed the activities of the Recusants with a certain indulgence. In 1673 under the patronage of the anti-Catholic noble the Earl of Shaftsbury two Protestant gentlemen of the district - John Arnold of Llanfihangel Crucorney (who previously had exercised tolerance to Catholics in his office as Justice) and John Scudamore (actually of a noted Catholic family) of Kentchurch in Hereford - presented a vividly rendered report to Parliament upon the extent of Catholic activity in the district. They published a populist and highly-coloured pamphlet entitled *A Short Narrative of the Discovery of a College of Jesuits at a place called the Come in the County of Hereford*. Their activities dovetailed into the

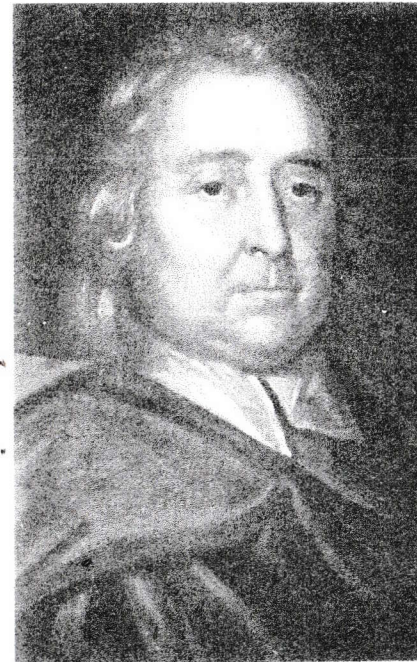
fantasies of Titus Oates whose false allegations of a nationwide-Catholic plot of assassination sparked a period of intense and unthinking Catholic persecution the following year. In Monmouthshire Oates's lies were further compounded by the machinations of William Beddoes (another one-time Catholic) who, with his eye upon a £500 reward, revived the Civil War bogey of the Welsh Catholic army together with a plot to seize Chepstow Castle. At the Bar of the House of Commons Beddoes named Richard Vaughan and his son John, along with most other male members of the local Catholic gentry families - as leaders of the great plot.

Expulsion of the Jesuits

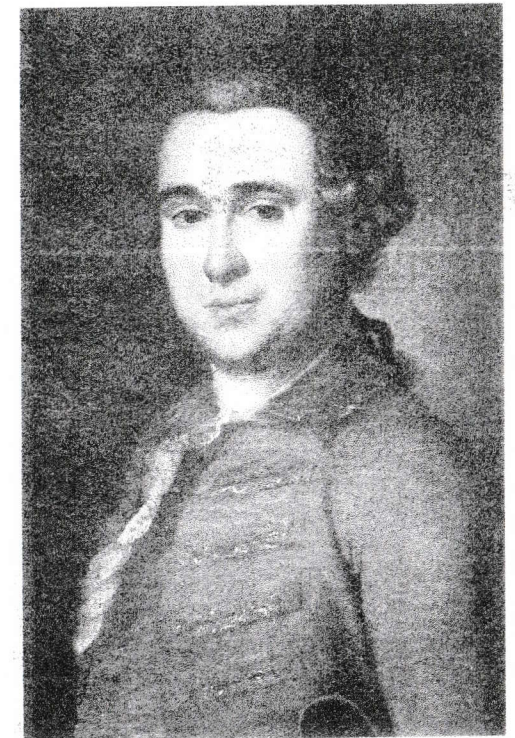
Fortunately for the Vaughans the energy of the local authorities under the leadership of Bishop Croft of Hereford, another former Catholic, was taken up with the capture of the priests. The Cwm was raided; its occupants were forced to flee and find refuge where they could. It is likely that the various outhouses and lime kilns around Courtfield were pressed into service as temporary and covert shelters for the refugees with the Vaughan family taking them food and drink at great personal risk to themselves. The Catholic houses were known and subject to frequent search - Father Ignatius Price, an old man, was compelled to stumble from improvised shelter to improvised shelter, remaining ahead of a gang intent upon profit from his capture. He was finally found dead from cold and exhaustion in a barn upon a freezing January night.

Four Martyrs

The lunatic inventions of Oates prompted the arrest of Father **John Kemble**, a secular priest of Hereford then close to eighty years of age. After imprisonment and a painful journey to Newgate prison for intensive interrogation he was returned to his native city for execution. Father Kemble epitomised Herefordshire calm in asking to be allowed to finish his pipe as he was told to make ready for execution. The old man's death in August 1679 by hanging - bungled by a nervous and unwilling executioner so that he hung strangling for 30 minutes - was an attempt to spare him from the pains of dismemberment while alive. In Glamorgan the plot cost the lives of Father **John Lloyd**, a secular priest and Father **Philip Evans** a Jesuit. To the immediate south-west of Courtfield the College at Cwm had been broken up and its Superior, Father **David Lewis**, was arrested at Monmouth and condemned. With the aid of perjured evidence he was executed at Usk a week after John Kemble. The sympathies of the watching crowd was with the priest who was known to many - the official



Richard Vaughan. (1600 - 1697)
"The Grand Old Man of Courtfield".
Described as "a Papist and
Delinquent". The family was
fined heavily during his lifetime
because of his adherence to the
Old Faith.



William Vaughan 1738 - 1796.
He led the petition to build
'a publick Catholick chapel'
in Monmouth in 1793 and
helped to finance its building.



John Francis Vaughan (The Colonel)
1808 - 1880
Father of a remarkable Catholic family.

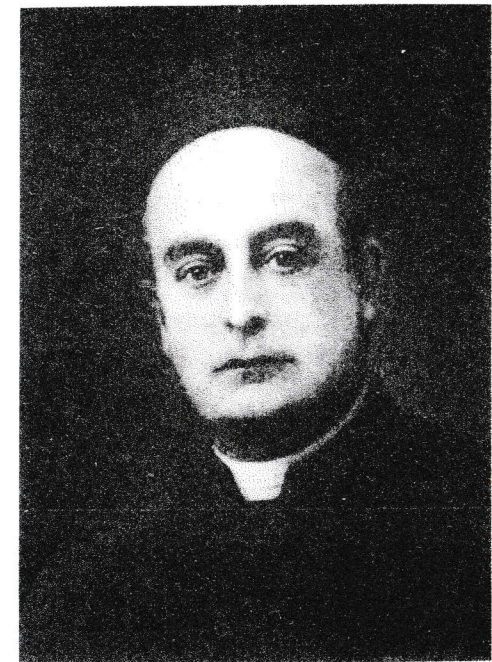


Francis Baynham and Caroline
Vaughan Parents of Canon Francis
Vaughan who was named second
Bishop of Menevia when he was
Parish Priest in Barry in 1926.

Eliza Vaughan 1810 - 1853
Mother of six priests, two of
whom became Archbishops,
and four nuns.



Fr. Bernard Vaughan S.J. -
a famous preacher whose sermons
attracted huge congregations - which
often included King Edward VII.

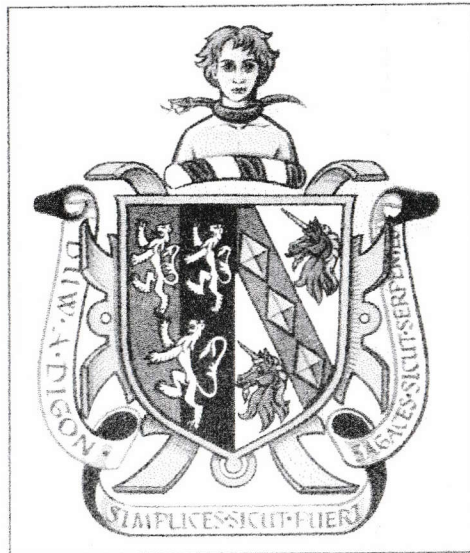


THE COAT OF ARMS OF THE VAUGHANS

The coat of arms of the Vaughan family shows, above the shield, the head of a boy with a snake entwined around the neck,

The motto in Welsh reads "*Duw a Digon*" - "*God is enough*".

The Latin inscription translates as "*Guileless as children, wise as serpents*".



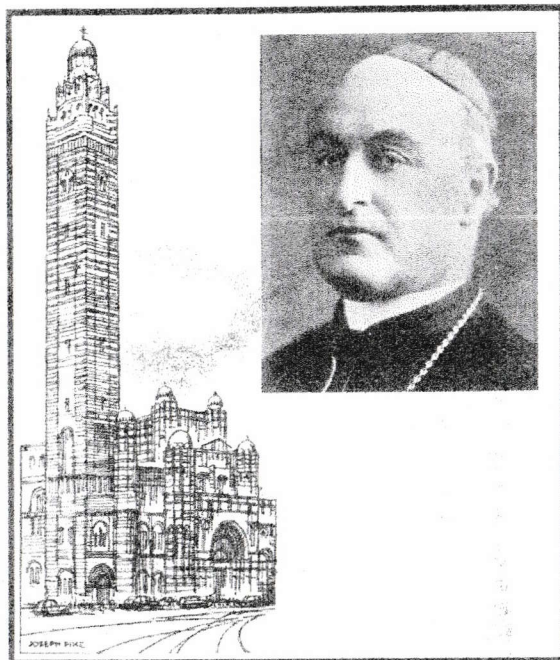
executioner refused to partake in proceedings and a convict made a gallows in return for freedom. The gallows most noble purpose was to serve as a platform for David Lewis's brave speeches - in Welsh and English - of farewell and encouragement.

Persecution and Terror

At least two of the priest martyrs must have been well known at Courtfield. The shock of the Oates persecution and accusations must have rocked the Vaughans to the core - but their faith was steadfast. Without compromise they weathered the immediate storm but their status as Catholics made them a target for suspicion. While, as we have seen, some in the area could live easily with Catholicism others could not - and as the social mores of the age and area changed, it was those of lower birth who might take the lead in searching for the 'agents of the Pope'. In late 1688 Richard and his second wife, Agatha Berington, suffered the indignity of being tied to their bedstead as their possessions were ransacked as Courtfield was searched by a mob from Hereford City looking for the Jesuit priest, James Richardson. Richard Vaughan was beaten by the mob but would not reveal the priest's whereabouts. The hunt around Courtfield continued for several days, motivated as much by a brutish excitement and desire for the financial reward (including plunder) as by religious belief, but Father Richardson escaped by hiding in a lime kiln for seven weeks. During that time is believed to have carved with his penknife the beautiful figure of a hermit - a kneeling monk made out of a solid block of wood which was passed to the Vaughans and can be seen in the Courtfield Chapel to this day. Allen's Grove, a small wood halfway along the back road, was named after a Father Allen who frequently occupied a sandpit there. These priests were fed by the Vaughans who took them food in the dead of night.

The 18th Century

The eighteenth century saw entries on both the credit and debits side in the account of Catholic emancipation. On the debit side the triumph of William of Orange reinforced the Protestant ascendancy and confirmed the relationship between crown and the established church, Catholicism became identified with the Jacobite cause. Recusant laws were to remain in effect - if enforced with decreasing vigour - into the 19thC. After 1720 their enforcement in the area seems to diminish dramatically. To Catholicism's advantage, Britain's domestic and foreign affairs took on a more 'pluralist' attitude - religion was no longer the central talisman in



The magnificent Cathedral at Westminster and its originator Cardinal Herbert Vaughan. This is a lasting memorial to him. It was opened for the first time for his funeral in 1903.

determining the government's stance across a range of matters. Alongside these developments the quiet and sincere proclamation of both their faith and their loyalty to the crown by the Catholic gentry did much to convince many within government that Catholics should be admitted to their wider circle.

The Vaughans and the Stuarts

John Vaughan succeeded his father, Richard, in 1697 - the new squire was 26 years of age, being born of his father's second wife in Richard's mid-seventies. The Vaughan's fortunes looked set to prosper by a marriage into the Catholic Jones/Herbert family. It was a time to concentrate on matters of agriculture and estate management, on restoring the fortunes of the family. While such matters must have been at the front of his mind the Vaughan attitude to religion remained constant. John, who was a staunch supporter of the Stuart cause, refused to take the Oath of Allegiance to George I in 1715. Two years later his name appears on a list of convicted popish recusants. Two of his sons, Richard and William, described as 'the most romantic members of this quixotic family' espoused the Jacobite cause wholeheartedly and became prominent in the subsequent struggle to help Bonnie Prince Charles make good his claim to the throne. Richard made frequent visits to Madrid, Rome and Paris in his efforts to promote the cause. In Spain he would have met many of the Irish 'Wild Geese', those who fled from Ireland after the Battle of the Boyne. Many of them were officers in Patrick Sarsfield's army, among them the Fords of Munster. Richard Vaughan fell in love with the daughter of General Ford and the records show that in 1736 Richard and Dona Francisca Fuord y Magueire (Maguire) were married and came to live in Courtfield. The Spanish Senora was welcomed by the local people but because of the troubled times she soon returned to Spain, while her husband continued his fight for the Jacobite cause.

Upon Charles Stuart's landing and rallying of the Highland Clans the young Vaughans sought to persuade Bonnie Prince Charlie to march on London through Wales hoping to gain Pan-Celtic support - a romantic if unlikely, prospect. When this was overruled by the Highland Chiefs, the two Vaughan brothers went to Preston and on 27 November, 1745, joined the Prince's forces and the retreat to Scotland. William was attached to the Prince's lifeguards and later served as Lieutenant Colonel in the Manchester regiment. Richard joined the Duke of Perth's division. Their high hopes of restoring the Catholic monarchy were dashed at Culloden in

1746. Unlike many of the Highlanders both brothers escaped with their lives and secured a passage to Spain. Because of their prominence both brothers were outlawed and their property seized. They were excluded by name from the general pardon of 1747. They served Philip V of Spain with distinction and in 1777, William rose to the highest rank, that of Field Marshall.

Peace and Greater Freedom

The elder brother of the two rebels, John - who took care to keep himself apart from any Jacobite involvement - inherited Courtfield. John took the new, oath of allegiance to George III at Monmouth in 1778. For John it was a time of agricultural improvement, to keep abreast of the developments in stockbreeding, for involvement in schemes to build roads and bridges, to invest in developing industry. John secured the contract to rebuild Bristol bridge with stone from the Courtfield quarries. John died childless. William Vaughan, son of Richard and his *Senora*, returned to Britain and took charge of his inheritance. William lived at Monmouth rather than Courtfield - probably in consequence of his business connections and his growing involvement in civic administration. While energetic in his efforts to make the estate prosper he did not neglect his faith - as indicated by these account entries of 1783:

'Paid John Lucas for appraising Goods in Chappel and Priest's Room, Courtfield ... Paid Mr George Knight a year's annuity [Knight was a Jesuit chaplain] ... Expenses of Miss Vaughan's education at Louvain ...'

A Church at Monmouth

It was also a time for a public, if quiet, revival of Catholic organisational fortunes with schools and religious orders re-establishing themselves in England and Wales. In 1793 the first Catholic Church in the current archdiocese was built at Monmouth. William's name is at the head of a petition seeking permission for 'a publick Catholick chapel'. William's money helped finance the building, allowed on condition that it looked not too much like a church and ... the congregation enter not in groups but one by one. William asked in his will 'for proper charitable donations to be made fore the good of his soul, ... and ... to be buried with my ancestors at Welsh Bicknor'. His desire was met in May 1796.

William's son, also William, inherited the estate as a schoolboy. He married Teresa Maria Weld (the daughter of another old Catholic family from Dorset - her brother Thomas became Cardinal Weld) at Lulworth

Catholic Church in 1803 - the public marriage in a dedicated church a further signal of the Catholic integration into society. By now the Tudor house of Courtfield was close to a ruin. Heath in his 'Excursions down the Wye' published in 1799, painted a rather drab picture of Courtfield. His imagination had been fired by the probable grandeur of a house that once had a royal resident but he was greatly disappointed by the sad condition of the house and surroundings.

Courtfield Re-built

The newly married couple set out to remedy this - the existing building dates back to this time. The new Courtfield did not neglect its religious heritage. From 1804 we can trace an unbroken list of chaplains, maintained to meet the needs of the family and its servants and Catholic tenants and neighbours - numbering 30 in 1813. We are lucky to have the registers of the Chapel at Courtfield from 1773 to 1832 (printed by the Catholic Record Society, Vol. IV) which indicate a lively and varied congregation - besides the Vaughans a range of Joneses, Pritchards, Merrys, Coles and Marshalls. Besides the gentry the list contains ploughmen, butchers, gardeners, schoolteachers, tilers, and a surgeon. By 1838 the official list of the congregation numbered 100.

William and Teresa Vaughan had eight children, one young son died in infancy; five chose a life of religious vocation. William (1814-1902) became a priest then bishop of Plymouth in 1855, Richard was a Jesuit, Edmund a Redemptorist and eventual Provincial, and two of the daughters nuns. The family's fortunes were prospering and houses were maintained in London and Gloucester - the Vaughan family ties spread to the Continent and an exciting royal elopement. After the 1829 Catholic Emancipation Act the status of the Vaughans in county society was quickly recognised by his appointment as a Justice, Deputy-Lord-Lieutenant and High Sheriff of Monmouthshire in 1833. He died in 1861.

The Colonel

The next heir, John Francis Vaughan (The Colonel), educated in France and at Stonyhurst, married Eliza Louisa Rolls of the Hendre in 1830. The Colonel worked hard to get the best from his estates - purchasing property in Ireland and directing its improvement. He was a full-blown member of county society and continued the family tradition of paternalism and civic duty as a Justice for Monmouthshire, Herefordshire, Gloucestershire, Radnorshire and Co. Mayo - the extent of his offices reflecting the spread

Engineer Militia - known, because of the religious loyalties of the Colonel and some others of its officers and men, as 'the Pope's Own'. The Regiment donated both money and valuable artefacts to the church and was particularly associated with St. Mary's, Monmouth. The Colonel was an accomplished public-speaker and in the debate of 1850 over 'the Papal Aggression' of re-establishing the Catholic hierarchy in England and Wales, he used his talents and his good humour in defusing Protestant anger at a number of public meetings convened in the area to discuss the matter.

The Saintly Eliza

The role of females in the Vaughan story has been remarked upon before - Eliza picked up their torch in a spectacular fashion. Eliza was from a sincere Evangelical background and came to Catholicism four months after her marriage - she had been educated partly in France and had developed a regard for the Church from what she had seen of its work amongst the poor. Eliza's family is the same Rollis as in Rollis-Royce; she took wholeheartedly to her new religion. She retained an evangelical frame of mind and embarked upon a proactive programme of visits to the poor of the neighbourhood; tending the sick, distributing food and clothing in a spirit of genuine charity. Eliza prayed daily for an hour before the Blessed Sacrament reserved in the house chapel. She prayed for a large family and for many religious vocations among them. She had in all fourteen children. One died in infancy. Of the others six of her eight sons became priests and four of her five daughters became nuns. Courtfield was no dry and austere residence - Eliza's prayer and charity was accompanied by a sense of fun and cheerfulness - cricket, riding, shooting and country matters were topics at mealtimes together with matters of Christian duty; amateur dramatics and music were a natural accompaniment to chapel Mass and prayer. The Vaughan children who gave their adult lives to Christ were boisterous, full of adventure, happy in a secure parental love touched by a divine spark.

Death of Eliza

Eliza was to die giving birth to her fourteenth child in January 1853 - the impact of her example upon her husband and the depth of their shared spiritual life might be gauged from a letter of the Colonel's to their son Herbert just two months after her death:

'Today I was watching before the Blessed Sacrament and thanking God that I could offer Him the sacrifice of her whom I so devotedly and truly loved. I poured out my heart in gratitude for His having given me Eliza as a model and as a guide - for having linked me to her in a still-subsisting spiritual connection, and for having taken her from me that my heart may follow her to Heaven. What marvellous consolations and graces has not my blessed angel procured for me... I see her constantly as I saw her before the Blessed Sacrament. Oh, I thought her exquisite in her pure human loveliness when I watched her beautiful face in prayer'

The Colonel was prostrate with grief and threw himself into his military duties, departing with his regiment for the grim trenches of the Crimean War. He returned to Courtfield in 1860, married Mary Weld - a cousin, when aged 51. The Vaughan children took readily to their stepmother, the second marriage was happy - if marred by the death of its two children in infancy. The Colonel and his second wife died within days of each other at Biarritz in December 1880. The Weld family, partly in their memory, built the present Gothic Chapel at Courtfield in 1881. It is dedicated to Our Lady, *Ty Mam Duw*, the house of the Mother of God. In it there are beautiful stained glass windows in memory of Eliza and John Francis and other members of the family.

The legacy of Eliza and John's marriage must be unique in the British Church. The eldest son was Cardinal **Herbert** Vaughan; third Archbishop of Westminster, but it might be as well to first, consider the contribution of his siblings.

Of the daughters, **Gwladys** became a Visitation nun in France. **Teresa** became a Sister of Charity. **Clare** became a Poor Clare Sister. **Mary**, born in 1845, joined the Canonesses of St. Augustine in Newton Abbot in 1865 and was Prioress there for some years before her death in 1884. The youngest daughter, **Margaret**, also tried out her vocation to the religious life but had to leave because of poor health. She died in 1936.

Roger, the second son joined the Benedictines at nearby Belmont. He was Prior there in 1873 when he was appointed Coadjutor Archbishop of Sydney, Australia in 1877. He was a very effective and popular Archbishop but sadly died suddenly while on a visit back to England in 1883.

Of the other sons, **Kenelm** joined the Cistercians but had to leave because of ill health. He applied to the diocese of Plymouth where his uncle was Bishop. He was ordained in a hurry to cheat death, and he is held by family tradition to have been miraculously cured while saying Mass. He ministered in Newton Abbot and Teignmouth but spent most of his life in South America.

Bernard, the seventh son, was possibly the liveliest and most human of them all. He loved sport and dancing, an accomplished mimic he was involved in all sorts of youthful pranks. But early on he entered the Jesuit order. He became a famous preacher, wit and raconteur. His sermons at the Jesuit church in Farm Street in London attracted an overflowing congregation, which sometimes included the Prince of Wales (King Edward VII), and his entourage. He packed the Free Trade Hall in Manchester defending the Catholic Church against the attacks against her, prevalent at that time. His series of sermons on 'The Sins of Society' sparked off huge debates. He preached at the Eucharistic Congress in Montreal in 1910 and lectured in the Imperial University in Tokyo. He even had his effigy placed in Madame Tussaud's. He was also known for his work for the poor and the destitute in the East End of London. When he died in 1922, his requiem at Farm Street attracted a packed congregation both of the high and mighty and of the poor and lowly, all paying tribute to a universal brother and friend.

Joseph Vaughan the fourth son, joined the Benedictine Order, founded the monastery of Fort Augustus in Scotland and was prior there for many years.

The youngest son was **John** born in Courtfield on 24th January 1853. As we have seen his mother died shortly after his birth. He grew up to be a very quiet, thoughtful and deeply religious young man. His first preference was for the Carthusians but his frail health prevented this. He studied at the English College in Rome and was ordained a secular priest in 1876. He ministered in Australia for some years, returned to England where he worked with Cardinal Manning. He was made Auxiliary Bishop of Salford in 1909. He was a gifted preacher of retreats, was Rector of St. Bede's College, Manchester from 1912 to 1915 and in his final years took charge of the parish of Great Harwood near Blackburn. He died there on 4 December 1925.

The Cardinal

Herbert was the eldest son of the family and as such was expected to inherit Courtfield estate and carry on the family name and tradition. He was the apple of his father's eye and gave every promise of fulfilling his every ambition for his son. He was a natural leader, had a bold adventurous spirit, and loved hunting and shooting. Tall and handsome, he became a fine horseman and enjoyed to the full the country life riding around Courtfield estate on his stout Welsh pony. He attended first the local Catholic School of Dr Burgess at Monmouth under the care of the noted Father Thomas Abbot. At nine the future Cardinal went to Stonyhurst Jesuit College for four years, leaving after a disagreement of some kind between family and school. For a year he attended the school at Belmont then passed to the Jesuit school at Brugelette in Belgium, where he seems to have secured the best of his schooling. He was no plaster saint and over-use of his nickname 'Milord Roastbeef' prompted a display of his skill at fisticuffs. But there, when he was 16 years of age, he decided to become a priest. It must have been an agonising decision for him, so much to live for, so much to give up, and also sensing the reaction of his father whom he loved dearly.

When he broke the news to his parents there were differing reactions. His mother was delighted at so obvious an answer to her prayers but it was a hard blow to his father, staunch Catholic though he was. It took him quite a while to be reconciled to the idea of his eldest son giving up the estate and the promise of a brilliant secular career. He was reputed to have said: 'If God takes Herbert, he can have all the rest as well!'

Studies in Rome

In October 1851, Herbert went to Rome to complete his studies for the priesthood. There he shared lodgings with the poet Aubrey de Vere who in one of his letters describes his admiration for this young man 'who renounces prospects as brilliant as almost any man in England can command to be a priest in some out of the way village in Wales and seems as happy as the day is long in his studies and devotions'. The young man of 21 was hit hard by the death of his mother. He returned home to be with his family. He went through a period of great mourning and his diaries revealed thoughts of his own unworthiness to become a priest. However, he returned to Rome, continued his studies and was ordained priest on the 28th October 1854, when only twenty-two years of age.

He had formed a close personal relationship with (the future) Cardinal Manning during his studies at Rome. On returning to England, he became vice-Rector of the seminary of St. Edmund's Ware, and joined the Oblates of St. Charles already established by Manning. During his unhappy time at Ware, Vaughan thought hard about his future, his first vision was to become a missionary priest in Wales. His diary holds frequent references to 'my own desolate diocese', to himself as a 'poor missionary in Wales', and to God's possible task for him to win back Wales and its people to the Catholic faith. He bemoaned his inability to speak the language of his ancestors. But the relatively narrow geographical limits of his intended field of mission were soon expanded.

A Missionary Vision

The eighteen sixties were a time of rapid expansion for the European Colonial powers - Britain, France, Germany, Belgium and Holland all had major overseas possessions scattered across the globe and vied with one another to ensure 'a place in the sun'. Tied to the military and economic considerations of the European powers was a desire to - from the perspective of the day - 'civilize' the native populations. It was a time of exploration and mission. Letters from great explorers such as Livingstone and Stanley indicated that Africa was ripe for Christianity. There was missionary fervour all around. The Anglican Church Missionary Society and various Nonconformist groups were already about such work. Catholic Europe was responding too. In France, Cardinal Lavigerie founded the Missionaries for Africa, or the White Fathers, as they came to be called. But what of Catholic Britain?

The soldierly courage and capacity for sacrifice of his father came to the fore. The young Father Herbert Vaughan showed an equal boldness and daring. In an age of still uncertain Catholic standing - at a time when the Catholic church in Britain was itself acutely short of priests (and prone to sectional disputes), schools and churches and struggling to 'reinvent' itself from the vastly differing perspectives of the old Catholic families and the poor migrant Irish - Herbert reminded the British Catholic community of its responsibilities to the world. Vaughan with his usual daring went straight to the top, to Cardinal Wiseman, to present his plan of starting a College for training missionaries to serve overseas.

Vaughan expected to be rebuffed but then an extraordinary background

story emerged. Wiseman told the young Vaughan how years before when he had experienced certain mental troubles and deep anguish, he had been told by his spiritual director, an Italian mystic, one Fr. Vincent Pallotti (now a canonised saint) that he would never be free from such, until a young priest would come to him with plans to found a missionary College in England. 'I have never told this to anyone', Wiseman said, 'but the time, I believe, has come. I give you my blessing and my support'.

A Beggar for Christ

Vaughan set to work with application, drive and energy to raise funds for a missionary College. The struggling Catholics of England and Wales could offer little by way of finance. Preparing himself by learning Spanish he set off for the Americas. It must have been hard for the one-time heir to Courtfield Manor to adopt the role of the beggarman. One entry into his diary while travelling across the Atlantic ran: 'Had no courage to beg much on board'. (This comment must strike a sympathetic cord in many an APF promoter's heart as they try to fill the red mission boxes today).

In San Francisco the Archbishop refused him permission to preach, seeing it as poaching funds which were desperately needed at home, as the U.S. was in the midst of its civil war. Herbert prayed to St. Joseph for a change of heart. As he was preparing to leave a letter arrived permitting him to give one sermon only at each church. Vaughan's skills and the justice of his cause touched the hearts of the Americans and he soon received £3000 with promises of more. After the north, Fr. Vaughan proceeded to South America where he continued his fund raising in Peru and Chile. In spite of many difficulties, he had much success.

Mill Hill

Two years away, secured more than £10,000. On returning to Britain he searched for a suitable property where he could start his Missionary College. He found one in Mill Hill, Northwest London. A small story behind the acquisition of this property gives us an insight into Vaughan's persistence but also into his almost childlike trust. Holcombe House, the property in question was not for sale. Neither the owner nor the lessee was interested when Vaughan called. After several rebuffs Father Vaughan called one day with a small parcel. Before another refusal could be voiced he simply asked for the courtesy of leaving the parcel there as he was on a

journey and would collect it later. Yes, all right. Vaughan went to several convents and asked them to pray for a special intention. He himself spent the whole day in prayer. The parcel contained a small statue of St. Joseph. He intended to dedicate his Missionary College to St. Joseph. St. Joseph was already in possession by way of a small statue so it was up to him to make that presence permanent! When Vaughan called back to collect his parcel he was told that the owner had changed his mind and that he could have the property. Holcombe House was blessed on the 19th March 1866, the Feast of St. Joseph. It was the beginning of St. Joseph's Foreign Missionary Society. It began with one student and one professor (Fr. Vaughan himself). In 1869 work was started nearby on new buildings as suitable headquarters for a growing young Society. In an honoured place inside the main entrance of those buildings stands the small statue of St. Joseph to this day.

An Ideal Achieved

The idea of starting a missionary college soon changed to the concept of forming an independent society. St. Joseph's Foreign Missionary Society of the Sacred Heart was born. Applications increased and the work of the society expanded rapidly. The Founder could hardly have foreseen that in 1938, just 35 years after his death, the Mill Hill class to be ordained that year would number 45, the highest number in any class since the Reformation. The first four missionaries of the new Society left for Baltimore in 1871, to minister to the African Americans in the Southern States. These later formed their own Society, the Josephites, who continue to minister there. They proudly claim Herbert Vaughan as their Founder.

Within his lifetime, Vaughan would have seen his missionaries depart for India in 1875, for Afghanistan in 1879, for Borneo in 1880, for the Maori mission in New Zealand in 1886. In 1895, he sent Bishop Hanlon and four priests to East Africa, to what was called the Upper Nile Mission, to take charge of an area greater than the whole of Britain. In that area today there are a dozen flourishing dioceses, virtually all with their own African Bishop and personnel.

Bishop of Salford

While remaining Superior of the young Society, Herbert Vaughan was called to other responsibilities. In 1872, when he was appointed Bishop of Salford, he tackled the task with his usual drive and energy. He was particularly concerned about the clergy and their ongoing formation, about

the lack of Catholic schools and social amenities and the poverty, which gave, rise to much drunkenness. His first public appearance as a Bishop was in Manchester's Free Trade Hall, to support Fr. Nugent, known locally as the 'Apostle of Temperance' where he caused some consternation by declaring himself for moderation rather than abstinence. Vaughan's concerns and interests were wide-ranging. He established over 40 new parishes. The North remembers him as the Founder of the Rescue Society, of St. Bede's College, Manchester, and the Manchester Geographical Society and for his promotion of Catholic schools and his particular concern for the trade-school training of Catholic boys. In a dispute over authority between secular clergy and the Jesuits his tenacity won the day for the English and Welsh hierarchy. He was always keen to 'be doing' and his impatience to finish complicated ceremonies after his elevation to Cardinal earned him the nickname the 'Scarlet Runner'; the joke was that when he had five minutes to spare he would call to his secretary 'What can we start next'?

His concern for the missions remained to the forefront. In 1872, together with Alice Ingham, he founded the Congregation of the Franciscan Missionary Sisters of St. Joseph. These would go to many of the mission fields to work side by side with the Mill Hill Fathers and Brothers, as well as providing invaluable help in the Colleges at home.

When Cardinal Manning died in 1892, Vaughan was now sixty years of age. He knew that he would be considered as a likely successor and he took it upon himself to write a personal letter to the Pope begging to be spared this new responsibility, and that a younger man should be chosen. He was overruled and in March 1892 Herbert Vaughan was elected Archbishop of Westminster.

Cardinal Archbishop of Westminster

Herbert Vaughan, the third Archbishop of Westminster, was not of the same intellectual calibre as Wiseman or Manning but he more than compensated for this by his incredible energy for initiating new apostolic projects. The founding of the Catholic Truth Society, the restoration of the Tablet, the setting up of the Catholic Mission Society, (for spiritual renewal in the Home Churches), all sprang from his bold initiatives. Apart from the huge task of administering the large Archdiocese, he was faced with the lack of a Cathedral. Both Wiseman and Manning had agreed on the

necessity of a metropolitan Cathedral to complete the restoration of the Hierarchy but it was left to Vaughan to build it. He faced many difficulties and much criticism but he persevered. The foundation stone was laid in 1895 and the magnificent Byzantine style Cathedral that stands today in Victoria Street and Ambrosden Avenue is a monument to him. Eight years later it was sufficiently advanced to be opened for the first time. The occasion was the funeral of its founder, Herbert Cardinal Vaughan. He had been created a Cardinal by Pope Leo XIII in 1893.

His interest in the foreign missions never ceased. He remained Superior General of St. Joseph's Society till his death. In the last year of his life meetings he held in the United States lead to the inspiration to found the Maryknoll Missionaries in America. Herbert Vaughan spent his final days at his beloved St. Joseph's College, Mill Hill. He died peacefully just before midnight on 19th June 1903, the Feast of the Sacred Heart and was buried at the Calvary cemetery at St. Joseph's College, Mill Hill.

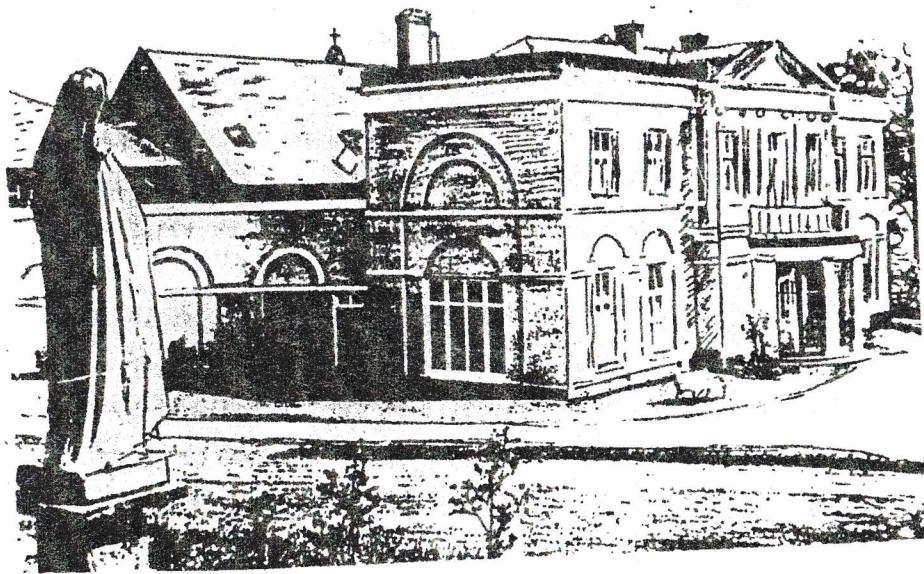
The 5th son, Francis Baynham Vaughan, inherited the Estate and took up most of the public offices once held by his father and in addition was Chamberlain to Popes Leo XIII and Pope Pius X and was a Knight Commander of the Order of Pius. He married Caroline Ruth Pope from a distinguished American family and they had six children, three sons and three daughters. The eldest son, Charles, in due course inherited the family estate, married and carried on the family line. The other two sons became priests, the youngest, Francis John, was parish priest in Barry when he was named Bishop of Menevia in 1925 - an appropriate unity of purpose for a family long versed in providing leadership and example to Wales and the Catholic Church. The Vaughan family continues to flourish in a range of properties in Herefordshire and beyond.

Courtfield and the Missionary Society

The house at Courtfield together with about 50 acres of the Estate came into the possession of the Mill Hill Missionary Society in 1950. Originally it was envisaged as a possible retirement home for missionaries but the house is a little too isolated for that. In the early sixties it became a training Centre for Brother candidates. Workshops were built, appropriate machinery was installed and at one time there were up to 30 Brothers training there. Many of these have since brought their talents of building, mechanics, carpentry and other skills to the far reaches of the Mill Hill Missionary world and continue to contribute greatly to the apostolate

started by Herbert Vaughan. The Brothers, with the aid of a local architect built a large accommodation block for themselves. In the seventies when the Brothers' training was transferred elsewhere, this building was easily transformed into a Retreat Centre. With accommodation for up to forty people, it is used throughout the year by various groups and individuals. Nine weekends are given to the spiritual renewal of Mission promoters. Parish groups, Priests and sisters groups, Youth groups have all used Courtfield as a Retreat Centre. It has also become very popular with individuals who wish to come for a few quiet days of recollection. Every year on the 2nd Sunday in June there is an Open Day for all the mission promoters. Up to 500 people can be seen converging on the Centre on that day with Mass usually led by a church dignitary. In 1954, because of the significance of the saintly life of Eliza Vaughan and of her prayers for priestly and religious vocations, the Archbishop dedicated a Shrine to Our Lady of Vocations at the altar where Eliza prayed. She must be looking down with pride from heaven.

Few families can have lived so faithfully to their motto: Duw-a-Digon: God is sufficient. Let the motto and Vaughan example be an inspiration to all friends of Courtfield.



*Praise and glory to you, O Christ
today and forever.*

With the shepherds from Bethlehem
and the wise men from the east,
we kneel before your manger, Lord Jesus.
We commit ourselves once again
to the great missionary work of bringing you
to those who have never heard your name.
And we reach out the hand of friendship
to those who are worshipping you in different
churches and searching for Christian unity.

*Praise and glory to you, O Christ
today and forever.*

Lord, your mother Mary kept all these things
and treasured them in her heart.
Open our hearts to the richness of
our faith.
Open our minds to its meaning.
We adore you and bless you as our Lord
and Saviour,
Son of God and son of woman,
the way, the truth and the life,
the one mediator between us and God.

*Praise and glory to you, O Christ
today and forever.*

