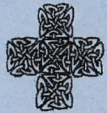


W&MCHS Prayer

Canon Ieuan

Almighty God, help us to please you in all that we do as we work to foster interest in the past. We pray especially that You will help us increase our knowledge and understanding of the part played by your Church within Wales and its Borders.

We ask this through Our Lord Jesus Christ. Amen

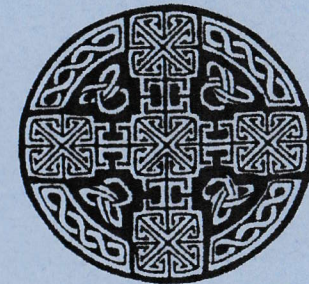


Hollalluog Dduw, helpa ni i'th foddhau Di yn y cyfan rydyn ni'n ei wneud i feithrin diddordeb yn y gorffennol. Gweddiwn, yn arbennig ar i Ti ein cynorthwyo i ychwanegu at ein gwybodaeth a'n dealltwriaeth o'r rhan chwaraewyd gan dy Eglwys yng Nghymru a'r Gororau.

Gofynnun hyn trwy ein Harglwydd Iesu Grist. Amen

The Old Faith

Dr Ihen Ifydd



Wales & The Marches Catholic History Society

Journal no. 31 Autumn 2013



Wales & The Marches Catholic History Society

Under the patronage of the Archbishop and Bishops of the Welsh Province



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The Old Faith Dr Hen Ffydd

No. 31

Autumn 2013

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A Word from the Chairman

As we begin yet another programme of WAMCHS activities, perhaps now is the moment to ask the question: what is the purpose of WAMCHS and what are we trying to achieve?

In my view the answer is quite clear: our purpose is to ensure that the Catholic history of Wales and the Marches is kept alive in the minds of local Catholics. We try to do this by focusing on the great events of the past, events such as the rise of the monasteries, the effects of the Reformation, Irish immigration and so on. But we also try to examine the work of individuals who did so much to make our local Church what it is today. One such was Thomas Joseph Brown, OSB who, from 1840 to 1880, served the Catholics of South Wales and Hereford, first as Vicar Apostolic and then as Bishop of Newport and Menevia. Quite recently, whilst reading through a publication entitled, "The English Catholics 1850 – 1950", I came across a reference to Bishop Brown where the writer, one Philip Hughes, describes him in the following terms: "Here again, a fine character and gifts that would have brought distinguished recognition from a wider world were generously given to create a diocese where the monk-bishop found a desert".

At first sight the term "desert" appears somewhat extreme. Yet the use of the word is perfectly understandable when we learn that, in 1840, in the entire County of Glamorgan there were no churches and that in other areas the "churches" were in effect little more than "garrets" or "lofts". Given this situation, it is certainly no surprise to read that the annual collection "for the bishop's maintenance" amounted to just £10!

These were certainly hard times for Catholics generally and for Bishop Brown in particular. Yet it is only by being reminded of these difficult years that we realise that currently – despite worries about the fall in church attendance, the shortage of priests and the amalgamation of parishes – the Catholic Church in Wales and the Marches is in a relatively healthy position.

And so, to answer the question: if WAMCHS serves any purpose at all, it is to ensure that the efforts of those who have gone before us, men such as Bishop Brown, are not forgotten.

It is against this background that I would like to thank all those who carry out research into our local Catholic history and then submit their articles for publication in "The Old Faith". It goes without saying that we are grateful to our current contributors and also to those who work so hard to produce this Journal. Finally, I would like to thank the many others who give generously of their time and effort to make the work of WAMCHS so successful.

Liam Affley

Websites of Interest

Wales & the Marches Catholic History Society
www.wamchs.btck.co.uk

Archdiocese of Cardiff
www.rcadc.org

Diocese of Menevia
www.dioceseofmenevia.org

Diocese of Wrexham
www.wrexhamdiocese.org.uk

Cytun – Churches Together in Wales
www.cytun.org.uk

UK Catholic Parish Directories
www.ukcpd.com

Direct links to RC parishes in Wales and England
Some Scottish and Irish parishes available, but website not yet completed
Also links to Schools, Societies, Charities

CCN Catholic News
www.catholicnews.org.uk

Catholic Faith
www.catholicfaith.org.uk

Monastic Wales
www.monasticwales.org

Welsh Castles and Abbeys
www.castlewales.com

Glamorgan Recusants 1577 – 1611

A selection from the Returns in the Public Record Office published by the South Wales and Monmouthshire Record Society 1954

Frank H. Pugh M.A.

(collected and edited by Sean Cleary)

Recusancy in England and Wales arose out of the attempt to impose the Elizabethan Church Settlement upon the entire nation. The Act of Uniformity of 1559 stated that on each Sunday the Queen's subjects, having no lawful excuse to be absent, must resort to church "where common prayer and such service of God shall be used," upon pain of punishment by the censures of the church and a fine of twelve pence, to be levied by the church wardens on each occasion, for the use of the poor. The Glamorgan recusants convicted during the years 1577-1611 were all popish recusants.

As time went on, Elizabeth's anti-Catholic legislation became increasingly severe. The clash between the forces of the Counter-Reformation and the new Protestant and national state which was coming into being under the leadership of the Queen, Burghley and Walsingham, grew more and more intense after the bull of excommunication of 1570. This bull amounted to a papal declaration of war against Elizabeth, and it ended the dozen years of comparative calm with which the Queen's reign opened, and gave the signal for more drastic action against the English Catholics. Most of the penal laws were imposed during the years of crisis. The founding of Douay College in 1568, the rising of the Northern Earls in 1569 and the excommunication of the Queen in 1570, led to the Act of 1571. The growing activity of seminary priests and the coming of the Jesuits, Campion and Parsons, in 1580, provoked the Act of 1581. Leicester's expedition to the Netherlands and the fall of Antwerp in 1585, the Babington Conspiracy of 1586, the execution of Mary, Queen of Scots in 1587, and the gathering of the Spanish Armada produced the chief crisis and the climax of the reign. The penal laws of 1585 and 1587 reflected the alarm felt by the government and people during these years of peril. The Act of 1593 gave further evidence of the apprehension created by the increase of priests entering the country. The re-enacting of the Elizabethan penal laws by the Statute of 1604, which followed the Bye Treason and the Main Treason (1603), helped to provoke the Gunpowder Plot which in turn led in 1606 to two new Statutes, imposing further penalties on recusants. The Oaths Act of 1610 struck at those who, throughout the years, had constituted the most stubborn element in the ranks of the recusants – the women.

From the Editor

First of all, in this edition of the Journal I must offer sincere apologies to Chris Magner who contributed the item on Holy Cross Church, Gellilydan in the Spring edition. His name was entered erroneously as Chris *Mangan* in some of my email exchanges and that name remained on the title of the article. It is something I should have cross-checked, so my apologies to Chris for leaving the incorrect surname in place.

Still on Journal matters, I would like to thank one of our committee members, Sean Cleary, for all his work over a number of years, searching through documents of interest regarding Catholic History, in Cardiff Library and other places and making the results available for the Journal. With their wide ranging topics, these have proved to be invaluable contributions to our publications. Thank you Sean.

Members recently enjoyed a fascinating and enlightening visit to Llancarfan to see the mediaeval frescoes recently discovered in the parish church of St.Cadoc - see p.29. Hopefully further visits of a similar nature will take place in the future.

As you may have noticed on the Publications page, an updated edition of the St.David's Cathedral booklet is now available. Copies may be obtained from the Secretary or from CTS Bookshop, Charles Street, Cardiff.

Finally, may I wish you all

*A Holy and Happy Christmas
Bendithion y Nadolig i chi i gyd*

Maura Bennett

Forthcoming Events

- Nov. 17 Reminiscences of a Catholic Seafarer Terry Rooney*
Mar. 2 The Wales Great Famine Memorial Patrick (Barry) Tobin
Apr. 6 Plant Mair – Welsh Devotion to Mary Peter Hourahane
May 11 Fr. McCarthy
June 14 Annual History Day Rosminians and the Arts Tony Corten,
Catholic Australia - links to the Celts and the Marches John Griffin
Meetings are held at St. David's College, Cardiff unless otherwise indicated

The Act of 1571 made it a treasonable offence to bring papal bulls into the country. The same Act brought the importation of Agnus Dei's, crosses and beads under the penalties of *praemunire*. An Act to retain the Queen's Majesty's subjects in their due obedience (1581) imposed on recusants the crushing fine of £20 a month. (*£260 per annum since this was calculated by Lunar Month*) In 1585 all Jesuits and priests were ordered to leave the country within forty days. In 1587 was passed an Act, quoted so frequently in the Recusants Rolls, "for the more speedy and due execution of certain branches of the Statute of 1581." It declared that when a recusant was unable to pay £20 a month for the privilege of not attending church, "the Queen's Majesty shall and may, by process out of the Exchequer, take, seize and enjoy" all the chattels and two-thirds of the lands of such an offender. The Act of 1593, reminiscent of plague regulations, forbade popish recusants to travel more than five miles from their homes. By the Oaths Act of 1610, a husband of a recusant wife was obliged to pay £10 a month, or forfeit one-third of his lands and tenements. (*£20 is worth approx.£3,500 today and 1 year's fines over £45,000*)

The persistence of some of the women recusants is worth noting. Jane Morgan, wife of William Thomas of Colwinston, yeoman, was presented for absence from church 13 times; Joan John, wife of Rice Griffiths of Llysworney, 10 times; Dionysia Lewis of Newcastle, widow, 10 times; and Jonet Hopkin of Colwinston, spinster, 8 times. Out of 160 Catholics, who were present at a Mass near Margam in 1591, three-quarters were women. 38 recusant wives were convicted in the neighbouring county of Monmouth shortly after the passing of the Oaths Act of 1610.

The extent to which these penal laws were successful in their objective is perhaps difficult to assess. Here we are concerned with the single shire of Glamorgan, but an analysis of the returns do provide a guide to the incidence of recusancy during the years 1577-1611. These returns show that recusancy was not the complete failure that it is usually considered to have been.

The lists given below have been taken from the Glamorgan Goal Files, the Glamorgan Sessions Calendar Rolls and the Recusant Rolls. The bundles of the Glamorgan Goal Files for this period are in a tattered condition. For the period 1617-1636 these files contain several long lists of Glamorgan recusants. Two Glamorgan Sessions Calendar Rolls for our period have survived; the first covering the years 1554-1586, and the second 1586-1601. They are written in Latin on long parchment strips, and are Calendars of the Court of Great Sessions. In every instance the presentments for recusancy recorded on these rolls took place at Cardiff. The Recusant Rolls, as distinct from the local records such as the Goal Files and Session Calendar Rolls, were Exchequer accounts, compiled at Westminster. They contain lists of convicted recusants and the fines which they

owed under the penal laws. The aim of the Recusants Roll was to collect money, i.e., the money fine of £20 under the Act of 1581, or the rents from the two-thirds of recusants' lands forfeited under the Act of 1587, together with the money raised by the sale of recusants' goods and chattels confiscated under the same Act. In order to deal with the increase of clerical work resulting from these two Acts, especially from the latter, a new series of rolls became necessary. It was thus that the Exchequer issued in 1592 the first of its new series of rolls, called the Recusant Rolls.

The lists of Glamorgan recusants given in the Recusant Rolls before 1591 are fragmentary. We are, therefore, fortunate in possessing the Sessions Calendar Rolls in a fairly complete form. Some discrepancies between the local lists (i.e., those in the Sessions Calendar Rolls) and the Exchequer lists (i.e., those in the Recusant Rolls) for the years 1591 to 1601 are probably due to submissions, the local lists for these years are sometimes a little longer than the corresponding lists in the Recusant Rolls. Lists of convicted Glamorgan recusants are found in only nine out of the first 27 Recusant Rolls. Recusant Roll No.14 (issued 1605-06) contains lists of Glamorgan recusants for the years 1587, 1590, 1591,1593,1596,1600, 1603 and 1605. Recusant Roll No.19 (1610-11) reproduces the Goal File list for 1602, and Recusant Roll No.25 (1616-17) gives the list for 1611.

The penal laws of this period were too severe to be enforced everywhere with the same standard. Much depended on the attitude of the local gentry and the Justices of the Peace. In 1564 nearly half the total number of Justices of the Peace in the country were either Catholics, or neutral in their attitude towards the Church of England. Again, only the wealthiest Catholics could afford to pay the fine of £20 a month; the highest number to do so in one year, for the whole country, was seventeen. The available records show that perhaps less than a quarter of the convicted recusants during this period suffered actual financial loss under the penal laws.

The lists certainly show the persistence of recusancy in certain Glamorgan parishes, e.g., Colwinston, Margam, Pyle, Kenfig and Newcastle. In such cases the influence of the local gentry on the cause of Catholicism in these areas may be noted, especially that of the Turberville family in Colwinston and Penlline, and of David ap Jevan in Margam. When first presented for recusancy on 24th September 1584, William Griffith (of Llancarfan), his wife and friends, were stated to be of the parish of St.Mary Church-super-Montem. Perhaps this was because at first it was difficult to induce the churchwardens at Llancarfan to take action against an important local landowner. The lists show that a number of recusants made their submission in 1587. They probably took this course when, by the Act of that year, they suddenly found themselves exposed to the loss of their chattels and two-thirds

of their lands. After making his submission, a recusant would sometimes lapse again into recusancy, e.g., Llewelyn John of Laleston, Anne Rees of Llysworney and Cecilia, wife of Jenkin Turberville of Penlline. Most of the recusants whose names are recorded in the lists came from the Vale of Glamorgan; not until the end of our period were a few found in Blaenau Morganwg, i.e., in the interior which Leland calls "wild ground almost all".

It will be noted that the summary of presentments shows parishes suddenly springing into prominence as centres of recusancy, e.g., Margam in 1587; Pyle, Kenfig and Cornelly in 1590; Cadoxton-juxta-Neath in 1596; Eglwysilan and Llanfabon in 1605. In this we may detect the activities of seminary priests, who transformed sympathy with Catholicism into public defiance of the Elizabethan Church. In a county full of men and women attached to the old faith, the priest hunt with its train of sheriff, pursuivants, informers, and eventually convicted recusants, attracts our attention often to some lowland parish, and sometimes to the bleak hills.

That Catholic sentiment was strong in parts of Glamorgan is shown by a large attendance at a Mass celebrated probably in an old chapel, near the house of David ap Jevan of Margam in 1591. The record states, "there were present many thereat, the said David ap Jevan, and this to the number of eight score....whereof six [i.e. six score] were womenkind". In this same year nine recusants from Margam were convicted and fourteen from the neighbouring parish of Pyle and Kenfig (with Cornelly). Among those convicted were David ap Jevan, with Anne Cradock his wife, and Edward Dio John (or Edward David), with Mary Turberville, his wife. The record speaks of the attendance of both these men at the Mass. The officiating priest was Morgan Clynog, who with Fisher (another priest) is next heard of in Penlline in 1596. His presence there led to the conviction of 12 recusants, 10 of them members of the Turberville family, at whose house he stayed. Examples of the activities of a priest leading to the conviction of recusants are common in Monmouthshire during this period. For example, Robert Jones, the Jesuit, described as "the firebrand of all", (i.e. of all the priests at work in Monmouthshire and Herefordshire), was known to be active in Llantarnam in 1605. Shortly afterwards the Recusant Rolls listed 62 convicted recusants in this parish. It is significant that when Bishop William Blethin issued his two lists of recusants in the Diocese of Llandaff, he mentioned no fewer than five priests.

*A detailed list of names follows headed: **Glamorgan Recusants 1577 – 1611 from the Returns in the Public Record Office.** These are taken mainly from the Glamorgan Sessions Calendar Rolls : Wales. Included are the gentry of the Vale of Glamorgan, their wives and other relatives together with some servants, also those parishes beyond the Vale eg Cadoxton j Neath, Margam, Llanrhidian, Llanishen,*

Rudry, Gelligaer, etc.

Notes

William Griffith, of Llanfithyn, Llancarfan: perhaps the most interesting of all the Welsh recusants of this period. He visited the Continent several times, and was in touch with Campion and Parsons. He retired to the Cwm, Llanrothal, Herefordshire, and sold most of his lands in Glamorgan for a considerable sum.

David ap Jevan of Margam: at his house in 1591, after the christening of a child brought from Llandilo Fawr, Carmarthenshire, the priest, Morgan Clynnog said Mass in the presence of eight score persons. David ap Jevan died in Cardiff goal; the inquest was held on 30th Sept., 1598.

James Turberville, Lewis Turberville and Nicholas Spencer also died in Cardiff goal "by the visitation of God".

Jenkin Turberville kept the priests Morgan Clynnog and Fisher at his house at Penlline. His house was searched in 1596, and most of the Penlline Turbervilles were presented for recusancy [Jenkin died 24th Feb., 1597].

William Bylson is mentioned in Bishop Blethin's two Returns of 1577 and 1578. He resided at the house of Thomas Lewis of the Van.

Llewelyn John of Laleston: This is probably Llen Sion of Llangewydd, the Welsh Catholic poet, whose works are quoted in *Hen Gwndidau, Carolau a Chywyddau* (by L.J.Hopkin-James and T.C.Evans).

The Lists have been taken from the Glamorgan Goal Files (some of the bundles are in a tattered condition), the Glamorgan Sessions Calendar Rolls (which came to an end in 1601), and the Recusant Rolls. The lists given in the Recusant Rolls before 1601 are not as complete as those found in the Sessions Rolls, but after 1601 the Recusant Rolls provide useful lists. The presentments given here span the years which saw the enactment of the most severe of all the Penal Laws against recusants, i.e., the series of Statutes, which began with the Act to retain the Queen's Majesty's Subjects in their due Obedience 1581, and ended with the Oaths Act of 1610. A few more names may be gathered from other sources.

Edward Dio John, or Edward David, of Margam: Probably the *Edward Dafydd o Fargam* to whom Llewelyn Sion of Llangewydd addressed one of his poems. Edward Dio John attended mass at the house of David ap Jevan near Margam in 1591, when eight score persons were present.

Ambrose Griffith, of Llancarfan: a lawyer, one of William Griffith's many brothers. He was imprisoned in London in 1582 for a short time. He moved to Gloucestershire, and later settled in the city of Hereford, where the bishop described him as "an half recusant, and a dangerous man". His son James entered the English College in Rome in 1611.

Mark Griffith of Llancarfan: probably a member of William Griffith's family. He was in Paris in 1590, and visited the English College at Douay. In August, 1592, he visited the English College at Rome. He fell ill there and stayed for 46 days.

George Williams of Colwinston was perhaps the George Williams who was apprehended at Gravesend trying to cross over into France. He later became a priest at Douay and played a leading part in the disturbance in the Monnow valley in 1605.

Jenkin Turberville of Penlline: an Inquisition post-mortem at Cardiff 23rd Sept., 1597, shows that he held considerable property and land in the Vale of Glamorgan.

Griffith Williams (mentioned in Recusant Roll No.8), held property in Tythegston, Cowbridge and Monkash. He is a leading character in "*The Storie of the Lower Borowes of Merthyr-mawr*" (edited by H.J.Randall and William Rees in Publication No.1 of the S.Wales and Mon.Record Society). On p.58 we read that about 1590-1592 Griffith Williams took up the study of divinity and "in a short time, he forgate the way to Church, and became a recusante".

Bishop Blethin's well-known lists of recusants (1577 and 1578) name two Glamorgan Recusants:-

Thomas Carne of Ewenny, eldest son of Sir Edward Carne, Ambassador to the Holy See during the reign of Queen Mary. Thomas Carne was the only J.P. in Glamorgan to be presented for recusancy during this period. Bishop Blethin presented him for not "receiving [communion] since her Majesty's reign, nor coming to the church". This fact did not prevent him from being three times appointed Sheriff of Glamorgan: in 1562, 15-- , and 1581.

William Winslade (Wynslot, in Blethin's lists), of St.Brides Major. He was a "gentleman of Devon, fled out of his country for religion". He was one of the leaders of the Prayer Book Rebellion of 1549. He fought at Sampford Courtenay, escaped from the battle and, with Humphrey Arundel offered further resistance at Okehampton. He was captured, and later released, settling at "Ugmore in Glamorgan". His father, John Winslade of Tregarrick in Pelynt, was executed as a traitor in 1550, for his part in the rising. William's son, Tristram Winslade, who had

"a Spanish and traitorous heart", sailed on the Armada, as a salaried but unattached officer under Medina Sidonia. William Winslade is twice mentioned in the "*Stradling Correspondence*" (ed. by J.M.Traherne).

Please contact me if you are interested in having names of the recusants mentioned in the various Glamorgan lists, but which – for reasons of space - have not been included in this journal. Since there are a great number of them, please indicate if possible, the parish/area of Glamorgan you require. SAE if by post, or just email me – details inside front cover. MMB

* * *

With the Christmas season approaching perhaps these Bloomers which appeared in some young RC pupils' exam. papers many years ago will raise a smile:

The Wise Men brought Gold, Frankincense and Mirth

Frankincense was used to make him smell sweet when he was washed

also..... There was a man sick of the parsley

and finally:

The Cavaliers were Catholics, the Roundheads were Prostitutes

* * *

A Welsh Mediaeval Chalice

Its origins recounted by Fr.J.M.Cronin, St.Peter's Magazine, Cardiff, 1927

Obituary Edward Curran RIP

It was with great sadness that the Wales and the Marches Catholic History Society learned of the death of Edward Curran in May of this year. Eddie, as he was known to most people, was the eldest of eight children born in 1923 to Charles and Lily Curran. After leaving school, Eddie joined the Navy to serve in the Second World War. When the war ended, Eddie decided to become a teacher.

Eddie's teaching career began at Holy Cross School, Newport, where he met his wife to be, Mary Duggan. Eddie's teaching career then took him to Father Hill School, Newport, and later to St.Joseph's High School, Newport. During his years of teaching, Eddie inspired many youngsters to want to learn and he encouraged many a youngster to take an interest in history. Over the school generations, Eddie taught many of the sons and daughters of his previous pupils. He was a champion of every youngster with whom he came in contact, and was able to recognise something positive within everyone.

Eddie was an authority on Catholic history, particularly the history of Catholicism in Newport. He brought out several publications relating to this subject and more than one priest has referred to these booklets whenever historical notes have been needed.

Eddie helped the Wales and the Marches Catholic History Society to further their knowledge by giving presentations and by making his research available to everyone.

Eddie is survived by two sons, two daughters, ten grandchildren and two great grandchildren. Eddie's love of his family, and his contribution to education, the community, and Catholic history has been great and he will be sadly missed.

Lillie Fennell

In the Bulletin of the Board of Celtic Studies (Vol.III, pp340) there appeared recently, a very interesting notice of a very old chalice and paten that is to be found among the church plate of the Catholic Church (St.Illtyd's) Dowlais. The notes made about it are very interesting. Professor Morgan Watkin, M.A., L-es-L., Ph.D. and E.Nash-Williams, M.A., the Director of Archaeology at the Welsh National Museum at Cardiff are responsible for the notes.

It was exhibited at the Museum at the time of the King's recent visit (1927). The late Prior of Dowlais, Fr.Hilary Watson, OSB, intends to publish shortly in the Ampleforth Journal an article on the Dowlais Chalice. The technical observations made by Professor Morgan Watkin and E.Nash-Williams have no interest to the ordinary interested person, but the description of the chalice and paten, together with the inscription on the former, command a certain notice which we should like to give, as Catholics cannot but be deeply interested in one of the few precious relics that survived the upheaval of the so-called Reformation in this country.

'Both are silver gilt. The paten is plain with a central circular depression engraved on the underside with the letters IHS and the cross and nails of the Passion within a glory of rays. The rim bears a composite mark consisting of a crowned fleur de lis over an undecipherable object all engraved, probably a French maker's mark. The Chalice stands eight inches high. It has a wide conical bowl, octagonal stem with an octagonal foot with incurved sides and a chamfered edge with a double moulding. The foot is engraved on one of the faces with a long cross botonnee standing on base of three steps. On the opposite face is an engraved mark similar to that on the paten. The same mark occurs also on the exterior bowl immediately below the rim. Beneath the foot is an inscription engraved in two concentric circles around the underside of the spread. It is in Gothic characters and reads as follows: Davy + ap + grefyt + amerit + aliter + ddarre + ddick + le + herault + afait + fr + aparis + cest + galice + po + prier + dieu / pour + ces + amys + ou + moys + davril + lan + mil + IIIIC + IXIX apres pasques.*

The language is medieval French. According to the experts, the following is the modern French version of the inscription :

Dafydd ap Gruffydd ap Meredydd aliter Ddu o Hiraddug le herault a fait faire a Paris ce calice pour prier Dieu pour ces ames au mois d'Avril l'an 1469, apres Paques / The poet Dafydd Ddu o Hiraddug, son of Gruffydd ap Meredydd, had this chalice made at Paris to pray God for these souls April 1469 AD.

We cannot, of course discuss the accuracy of the Welsh reading of the first portion of the inscription. The interest centres in the two names Gruffydd ap Meredydd and David Ddu o Hiraddug (Black David of Hiraddug, a hill near Prestatyn, N.Wales).

*Both are names of Welsh poets who flourished in the fourteenth century. The former is supposed to have lived 1290-1340, though he is known to have been alive in 1382 and died in 1400. David Ddu was born in 1340, and though not certain, it is thought that he was a priest. The chalice therefore is a fifteenth century one. Dafydd Dhu o Hiraddug was still alive in 1496. It is a very interesting historic relic of a poet priest of old Wales.' ***

There is a footnote to the article in the Bulletin with a quotation from a letter from Prior Wilson discussing how the chalice came to Dowlais: *'I regret very much to say that there is no record whatever of how, whence, or at what date the Chalice and the paten found their way to the Catholic Church at Dowlais. It cannot have been before 1846, the year in which the first church was built and Fr. James Carroll till then residing at Merthyr Tydfil, removed to Dowlais. It is supposed that he or one of his successors who served a very wide area acquired it from some Catholic of the neighbourhood.'*

To this, we offer the following observations. The original mission in the twenties and thirties of last century was known as the Merthyr mission. It included, among other places, Dowlais and Rhymney. It was served by secular priests. We have a note from a letter written by the chief trustee of the secular clergy funds who resided at Llanarth where he was chaplain at this time which may throw light on how the chalice came to the Merthyr valley. This Fr. William Gerard provided out of ancient endowments of the Triple Trust the necessaries for secular priests working in South Wales and Monmouthshire. He would have also a collection of church silver and other things necessary for divine worship, which had been held by the clergy. Now on 28th June, 1828, Fr. Gerard wrote to Bishop Collingridge: *'Mr. Portal (the priest at Merthyr) spent two days at Llanarth the week preceeding Pentecost. He had two places of worship a large room at Merthyr for which he paid £14 a year and a large room I believe at the Bute works five miles from Merthyr. He said Mass in both places every Sunday.'* Then he makes the remark *'I gave him a chalice, an altar stone, and a crucifix, for he had only one of each for both places.'* Thus there were two chalices for use in 1828, long before Fr. James Carroll's time. Was the chalice given to Fr. Portal, the Dowlais Chalice? We do not know but we can only say this, that as Fr. Gerard had chalices to give away, and as he was deeply interested in the foundation *'of this new Welsh mission in the hills of Glamorganshire'*, it is a possible explanation of how the Dowlais chalice came into use there. As funds and endowments were in the trusteeship of Mr. Gerard, so too in his keeping were many of the old sacred vessels that the old Welsh missionaries may have got together. But as the poet priest, if we accept the reading given us, was a Flintshire man, a possible explanation of how the chalice from North Wales came to the South may be this: the Cross Keys secular mission at Holywell was sold in 1802, and all its effects and endowments fell into the hands of the South

Wales secular clergy. The mission at Monmouth, just established, benefited considerably by the transfer. Certain it is, that an amount of stuff and endowments were brought by Dr. Gildart into Monmouthshire in 1802, when the seculars gave up the old secular mission in the town of Holywell. The chalice may have been among the transferred treasures, and came into the hands of the superior of the Monmouthshire secular missions.

The present writer adds these few notes with all reserve, but they offer, he thinks, some explanation as to how and when the chalice may have come into Glamorganshire. Mr. Gerard gave the first resident secular missionary of East Glamorgan a chalice in 1828. That fact is certain. Mr. Gerard would be the one priest in South Wales to have a collection of old church plate for distribution by reason of his responsible position as administrator and he would be the keeper of such old chalices as the missionaries would gather upon their rounds. Was this the Dowlais chalice given by him to Fr. Portal in June, 1829? We cannot say for certain. But we strongly suspect that it came through his hands.
J.M.C.

**a cross botonee is an heraldic design of a cross having its arms ending in a trefoil shape symbolising the Holy Trinity (as the shamrock or the clover leaf). It is often used on the cover of Prayer Books, carved on stones etc. The word is taken from the French for 'botany'.*

*** from the Ampleforth Journal 1928 - mentioned at the beginning of the article, there is the observation that the Welsh inscription may have been drafted by a scribe unacquainted with the Welsh language and therefore produced some of the words phonetically eg amerit / amheretit / am heredudd / ap Meredudd; also ddarre ddick / Ddu'r Addug / Ddu o Hiraddug; and the word herault - used to indicate a poet or bard with ceremonial duties in a princely household, not just a minstrel.*
MMB



A Special Request to all Members

*Articles and items of interest are needed for forthcoming editions of the Journal
Contributions from north, mid and west Wales would be particularly welcome
Please send to me - details inside front cover - by 1st March 2014
for inclusion in the Spring Journal*

MMB



Swansea 1808-1829 before Catholic Emancipation

from St. Peter's, Cardiff magazine 1929

In the previous journal, the Districts of Cardiff and Newport were covered. Both have been taken from the series published by the magazine during the centenary year of Catholic Emancipation and entitled 'Catholicism in Glamorgan before 1829'

L'Abbé Séjan began at Swansea the oldest register of baptisms and marriages that we possess in Glamorganshire. The first entry is dated 8th September 1808, but in 1811, a Fr. Samuel Spooner wrote in three entries belonging to the years 1805 and 1806, and were evidently gathered by this priest during the time that he superintended the struggling South Wales mission. Fr. Spooner, who was born at Dartmouth, September 17, 1783, was in his younger days an employee of a wealthy merchant named Seely at Lisbon where he was received into the church at the English College there. His godfather, the pious Marquis de Ponte de Lima, became his patron, allowed him a small pension and also nominated him to a small benefice in the church of Evora. He entered for ecclesiastical study the English College, Lisbon, on September 15, 1807. He left the College for England on 24th February, 1809, going to Ushaw College to finish his divinity, and then to St. Edmund's Old Hall in November and was ordained priest there in 1810. He first served in Torbay and was then appointed to Chepstow (*register of Lisbon College*). He went to Swansea in the middle of 1811 and resided there till he was appointed to Chepstow about July or August, 1812 (*Clifton Archives*). He claims in his letters at this time to be the *de facto* missionary of Swansea. This explains how his entries appear in the Swansea Register between the dates 1 Sept. 1811 and 13th March 1812, and he puts the title Missionary Apostolic after his signature.

From the dates of the entries in L'Abbé Séjan's handwriting, he appears to have served Swansea officially from 29th September, 1808, to 26 July, 1811. He makes an entry again on 24 February, 1812, and apart from two entries on the 8 and 13 March by Fr. Spooner, he continues the registers down to 8 May, 1814, after which date we know that he returned to France. L'Abbé Séjan describes himself in Feb., 1812 as the '*vices Samuelis Spooner Missionarii Apostolici gerente*' in an entry of a baptism which he had at Neath. There is only one marriage entry during this period (1808 to 1814): James Roarke, aged 27, to Catherine Richards, aged 24, at which L'Abbé Séjan officiated on 16th May, 1813. It is probable that the record of the civil marriage will be found in the local Protestant Parish Church, as the law in those days obliged Catholics to go before the parson for civil validity of their marriages. The man had two witnesses Thomas Meany and Louis d'Henin, and Mary Jones was the woman's witness. Mr. d'Henin kept a lodging house in High

Street (*Description of Swansea 1818*). His name appears in the Swansea Register as early as June, 1810, as godfather at a baptism and again in 1813.

One point particularly should be noted: L'Abbé Séjan always used the word *capella* in describing his chapel from 1808 to Feb., 1812; but in November, 1812, he begins to use the expression '*in sacrario Swansea Catholico*'. This indicates the change to the new chapel from the chapel or room which was in Swansea Castle. The story of the new chapel must therefore now be told. The following extract from Foley (*S.J. Records, vol. I*) explains how the movement for building a chapel arose. After stating that it was a large trading town much frequented by the Irish, he mentions the appointment of L'Abbé Séjan, a French priest, who as he could not speak sufficient English, was occasionally assisted by Revs. Mr. Williams, of Brecon, and Spooner of Chepstow. '*By subscription raised by much exertion, he substituted a chapel for the old room (in Swansea Castle). A copy of the subscription circular is extant. Among other things, it states that Fr. Robert Plowden had established the Swansea mission, but that it had languished for want of a proper chapel and resident priest; that Swansea was the most suitable spot for a mission, inasmuch as, though the Catholics were then few, they were likely to increase, and it was the most central position for the faithful scattered between Monmouthshire and Pembrokeshire. Besides the Catholic mariners frequenting the port, it also speaks of the people seeming well disposed to receive the faith of our forefathers, both there and in other parts of Wales. The Abbé Séjan returned to France at the Restoration.*'

Much information can be gleaned from the Clifton Archives on this proposed new chapel. In 1810, plans (which still exist) for a priest's house and chapel in Nelson Place were got out by Mr. Charles Wallis, an architect, who offers on a long lease the ground on which the whole is to be built. L'Abbé Séjan fixes on the site on the 21 Aug., 1811. There is a very curious story about an unfaithful benefactress, who promised to do so much for Swansea, and finally failed everybody.

'A benefactress in London, Mrs. Elizabeth Thompson, suddenly appears. She comes to Swansea in the company of the Rev. Samuel Spooner, who is now to serve the Mission, signs a contract between herself and the architect, and almost at once rescinds it squaring the latter with £100 down.' (*Bp. Burton's Catholicism in Glamorgan*) The time of the arrival of Mrs. Thompson and Fr. Spooner was about August, 1811. The priest later on wrote an amusing account to his Bishop of his dealings with Mrs. Thompson. '*On the very day preceding Mrs. Thompson's final determination, she had recourse to her old means of imposition. She is rather deaf, but on that day she heard all the sermon; and to crown her felicity, we happened to have a baptism. I was almost smothered by a deluge of fulsome compliments. But in those compliments, it was easy to read the fate of the poor chapel, and the end*

of the undertaking. On the following morning, everything was reversed. She appeared to be gloomy and melancholy. After breakfast, she stopped me from going to speak to a person who was waiting for me, to hear her final determination. She addressed herself to me, and told me that she had made up her mind to leave Swansea and retire to Bristol. The shock was mild, because it was foreseen. To shake her resolution seemed impossible. To induce her to do something and not entirely to abandon it, I made a little attack on her feelings. This was the first time I had ever interfered, and my opinion had the weight which I expected it would. The tears started in her eyes, and after a variety of foolish expressions of regard etc., etc., she declared that nothing was farther from her wishes than to make me look little, or to abandon me after having brought me hither. She made a proposal of which, for want of something better, I accepted. She promised to send me by regular payments 41 pounds per annum, and at her death to leave me four thousand pounds. I naturally inquired what security she would give me for the performance of her engagement. She would give none but her word, which she confirmed by a solemn appeal to Heaven. She may put it into execution, but I am not possessed of sufficient credulity to believe one syllable.'

There is little more to be said about this would-be benefactress of the Swansea Chapel. She failed to carry out any of her promises, and l'Abbé Séjan and Fr.Spooner had to build and get money without her. She took to blackening the character of both priests and soon disappears from view altogether. The building of the chapel went on all the same during the winter. Fr.Spooner seems to be in charge and he was hoping to combine the two rising missions of Swansea and Newport as the field of his missionary activities. In May 1812, the chapel is finished. *'It will, when dry, be painted, and will probably be opened about Corpus Christi.'* Fr.Spooner writing to the Bishop, who was staying at Chepstow, was enquiring what form of blessing should be used. *'We have no book containing the method of blessing the chapel, and must trouble you to lend us one for the purpose.'*

In the June of 1812, the Bishop wanted Fr.Spooner to go and live at Newport, especially as Dr.Hawkins, a local Catholic doctor in that town, offered him £40 a year to act as tutor to his children (*Clifton Archives*). But he refused the invitation on financial grounds. With the chapel at Swansea not yet open, Fr.Spooner was tiring of his responsibility all the same. We get a glimpse of his disheartenment in two letters to his Bishop. On 11 June, 1812, he tells of his eleven months at Swansea with much worry and reduced to the last shilling (*Clifton Archives*). Although he had a settled income from his Portugese benefice, evidently he was hard up. He asked for financial relief or removal. The Bishop in reply directed him to go to Chepstow when l'Abbé Séjan would relieve him. This seems to show that the French priest was not living continuously at Swansea at this time. Fr.Spooner's feeling about his removal to Chepstow are reflected in a letter early in July, 1812. After saying that

he hoped that Chepstow is only a temporary appointment, he writes: *'I would prefer bread and water at Swansea to the most luxurious viands at Chepstow, if I were to reside at Miss Jones....(she lived in High Street). Poverty and peace are to me much more eligible than plenty and continued murmuring of complaints of the difficulty of attending the support of a priest. I will go, but I cannot be expected to stay.'* (*Clifton Archives*)

So Fr.Spooner went. He kept in touch with l'Abbé Séjan, and at Christmas asked the Bishop that he might go to help for the Confessions *'as requested by Monsr. Séjan.'* Fr.Spooner, to give the story of the rest of his career, remained at Chepstow till, on 10th December, 1815, when he went to Plymouth. He returned to Portugal for the purpose of arranging matters in connection with his benefice at Evora, and was detained there over a year by the Portugese revolution. After a rambling life, during which he was the victim of much mental anguish, bodily pain and severe destitution, but ever steadfast in his faith, he made a pious end in London on 8th Aug.1839, aged 56, and was interred at Moorfields. In the opinion of many, he was better suited for an actor than a missionary. He published a work entitled: *'Letters on Portugal'*. Such is the career of one of the priests who built the first chapel for public Catholic worship in Glamorganshire, and as such, with his friend, l'Abbé Séjan, he must ever be remembered.

Chiefly owing to the exertions of this good French priest, the Swansea chapel was eventually opened in the middle of the year 1813. It has already been noted that he used the new building in November, 1812, for a baptism. The delay in blessing the building according to the ritual of the Church was due probably to the fact that the builder had not been paid off though he permitted the Swansea congregation meanwhile to use the building for worship. It is thus described in *A Description of Swansea* (1813): *'On the great road leading from Swansea to Gower, at the extremity of the town, on the left is a new row of houses, called Nelson Place, in which is a neat chapel belonging to the Roman Catholics, the Rev.J.Sejan, priest, and the boarding school of Mr.Hazel.'*

In 1814, Napoleon Bonaparte was exiled, l'Abbé Albert Séjan returned to his native land. His old associations with the French Court were forgotten. He lived in a state of great poverty, and in the early thirties was comforted on his deathbed by a visit from a member of an old though non-Catholic, Swansea family, Captain George Mansel.

Swansea was without a resident priest for a few years after the departure of l'Abbé Séjan. It was served by Fr.John Williams from Brecon. *The Laity's Directory* for 1817 has the following: *'Swansea, Glam. There is no resident missionary at present there, for want of means to support one; it is only served a few times in the*

year from Brecknock, a distance of 40 miles by the Rev.--Williams.' In 1818, under Swansea, the Directory states that 'the Catholics of this place depend on the Brecon Missionary for the occasional spiritual assistance they receive. Donations will be thankfully received by the Right Rev. Dr.Collingwood, Taunton, and the Rev.L.Havard, Catholic Church, Brecon.' In 1824, the Directory states that it is served 'occasionally by the Rev.Edward Richards OSF of Abergavenny.' The Swansea Register reveals that between 1818 and 1824 he baptised relatives and friends' children in the Vale of Glamorgan. He was a relative of old Dr.Bates of Southerndown. There are thirteen baptisms by him in the Register, including three of the Lewis family at Llanblethian, near Cowbridge, four of the family of Bates: three children of Edward Bates who lived first at St.Bride's near Bridgend (1820), and then at Southerndown (1821 and 1823), and one of Gabriel Bates of Cowbridge. Two other families named Ellis and Evans, others named Scully, Tedball, Power, all of Swansea, and a family named Bourke at 'Ynysgerwn in the valley of Cwm, Neath' make up the number.

It was in the Autumn of 1824, that Fr.James Fleetwood took up his residence at Swansea and he continued to reside there till late in 1829 (there is a record of one Catholic baptism of a child named Gilakin of Cardiff, on the 21 Jan., 1827). Ever since his incumbency, the line of Swansea pastors has never been broken. His own missionary career and especially his attempts to found a mission in Porthcawl and Bridgend were described in earlier editions of this magazine. Ever since, Swansea, the oldest Catholic mission in Glamorganshire, has flourished and in a century and more of truly Catholic life, the faith in West Glamorgan has radiated forth from this centre into many missions and parishes of the western part of the county, the truest test of its powerful vitality.



A Welsh Autumn Saint

St.Illtud November 6th

St.Illtud was a very early Christian saint, born in Brittany and living for many years near Llantwit Major in the Vale of Glamorgan. He established one of the great monastic schools of the period. There is a direct line back from him to Germanus and therefore to orthodox Christianity immediately after the departure of the Romans. Illtud was the teacher and spiritual leader of a formidable group of early Christian saints who settled in the area in the 6th century and thus helped establish the foundations of Welsh Christianity, which then spread outwards to all parts of the island of Britain. The names of Cadoc, Patrick, Dyfrig, Taliesin, Samson of Dol are all linked to him and to this period of Celtic Christianity. Churches dedicated to St.Illtud are located in the southern part of Wales - the Vale of Glamorgan, Gower, Breconshire and also in Brittany.

The Last Resident Missionaries in 18th century South Wales

This concludes the survey published in the St. Peter's Cardiff, Magazine covering the two hundred years of Catholicism in South Wales from the Reformation to the 1820s. At the end of these two articles, were the initials JMC

Glamorgan

St.Peter's Magazine 1924

In attempting to write of the days that preceded the Catholic Revival in South Wales, it is well to remember that even during the darkest period of the penal days the Church was not entirely stamped out in the county of Glamorgan. Missionary priests are known to have had close connection with the county up to almost the middle of the 18th century, and when they moved their residence elsewhere, the Catholics of the county - a forlorn remnant of as gallant a race as ever suffered for conscience sake - were still served by itinerant missionaries. It is an unhistorical statement to say, as has sometimes been said, that Mass was said in such a place for the first time since the Reformation. Priests were to be found in the days of Elizabeth residing within a few miles of Cardiff. They worked in the neighbourhood in the time of Cromwell. So, too, in the days of Charles II they visited Catholic families of the county. And in that darkest century of our history - the eighteenth - Mass continued to be said, at very rare intervals it is true; but the continuity was somehow kept up. The Church, though well nigh battered out of existence, still held on. In this paper, we propose to set down whatever vestiges we have picked up of the names and work of the missionary priests who laboured in Glamorgan during the dark night of the 18th century.

England and Wales were without a Catholic Bishop from 1655 to 1685 - the country being governed by a Chapter of Secular Clergy with local archdeacons. In 1685, Dr.John Leyburn was made Vicar Apostolic of England and Wales. In 1687, this Vicariate was divided into two, and in 1688 into four districts governed by Bishops who were styled Vicars Apostolic. Wales was included in the Western District. So that from 1688 to 1840, when the new Vicariate of Wales was formed with Bishop Brown OSB as Vicar Apostolic, Glamorgan was for 150 years under the episcopal jurisdiction of the Vicar Apostolic of the Western District, who, for the most part resided at Bath.

Three sections of Clergy worked within the confines of what is today the Archdiocese of Cardiff. The Secular Clergy, the Franciscans and the Jesuits. At the end of the 17th century, there was a fairly numerous body of secular clergy and their Archdeacon was Fr.Charles Carne, a native of the county of Glamorgan. They had their own missionary funds and property which they managed to keep secretly

in spite of penal laws. Under Fr. William Lloyd's will, the patrimony of the secular clergy was held in a triple trust. But the curious feature of this trust was that whilst the funds provided expressly for secular missionary priests in the counties of Pembroke, Carmarthen, Brecon, Monmouth and Hereford, there is no mention made of Glamorgan. The omission is inexplicable. As the secular clergy decreased in numbers they seem to have made such places as Llanarth and other homes in Monmouthshire their stations. At one time, no less than three missionaries lived together at Llanarth. Any hope of tracing information about their missionary work seems a hopeless task, as the valuable archives of the Western District were destroyed by fire at Bath during the Gordon Riots of 1780. That fire must have burnt whatever official records there were of the Church in Penal Times in Wales. The Vatican Archives and the Archives of the Old Brotherhood remain as possible sources of information to make up for such a great loss. There is unfortunately no trace of secular clergy working in Glamorgan during the 18th century. But there is evidence that Llanarth at least on one occasion sent a priest on an urgent sick call into East Glamorgan.

In 1680 and in the following years, the Franciscan Recollects settled at Abergavenny, Monmouth and Hereford. They maintained a complete succession of missionary friars right through the 18th century in those three centres. There is, however, no evidence of their work in our county. Abergavenny, the nearest and most flourishing Franciscan house, did some service in Glamorgan in the twenties of the 19th century. The three towns just named with Llanarth and Courtfield can claim to be privileged places in South Wales and border where the faith never died out. We must, however, mention here that for 35 years in the first half of the 18th century, Bishop Matthew Prichard lived for the most part at Perthyre near Monmouth. This learned and saintly pastor was Vicar Apostolic of the Western District and was a Franciscan and a Welshman. He suffered many privations, and at times was with difficulty able to discharge his duties. His Coadjutor Bishop, Dr. Yorke, writing on 6th February 1747 wrote of the Bishop and himself: *'we are compelled to fly from house to house and city to city'*. Did these hunted Bishops ever visit the Catholic homes of Glamorgan? Unhappy indeed was their lot, but despised also was the condition of the remnant of the laity that had survived to their day. We can only hope that the humble Franciscan Bishop may have found some shelter in the Vale of Glamorgan where Papists were still in some number. This grand old man was laid to rest at Rockfield near Monmouth in 1750.

Catholics of Glamorgan in the 18th century owed most of their spiritual advantages to the sons of St. Ignatius Loyola. There is evidence of fairly continuous activities throughout the century by these indefatigable Jesuit missionaries. For a time, there were resident priests, and later they visited Glamorgan as itinerant missionaries. The last of them became Glamorgan's first church builder and the pioneer of the

Catholic Revival in the County. Scanty is our information concerning the earlier Fathers and their work in the county. The names of two have survived. They were the last resident priests in the county. Before giving biographical details of these missionaries, we must give some information on the organisation which they adopted to meet the difficult conditions they met with, in the 18th century in Glamorgan.

* * * *

The English Province of the Jesuits was divided in penal days into what were called *'Colleges'* - a group of missionary priests who served the counties assigned to their jurisdiction. Glamorgan belonged to the College of St. Francis Xavier from 1670. This College of St. Francis Xavier embraced the counties of Somerset, Gloucester, Hereford, Monmouth and the whole of South Wales. At the end of the 17th century it had only three or four priests. In 1696, it had *'suffered severely during the late storm (the Titus Oates period) in the destruction and devastation of its houses and farms'*. But the Fathers grew in numbers as time went on: six in 1705, seven in 1711, eight in 1714. There were seven in 1723 in the College, four of whom lived on alms, the other three on a settled income. The sources of these funds is not indicated, but the South Wales Jesuit missionaries had a very uncertain livelihood. The temporal returns are given in Roman scudi (4/4d to 4/6d in value). In 1651, the clear income of the College was 800 scudi, enough to support 10, but then maintaining 20 persons. The income of this fund was badly paid, and in consequence, alms also enabled the missionaries to subsist. In 1693, the income fell to 570 scudi, owing to loss of houses and property. Its reliable alms were 80 scudi, the income from the funds yielded very little. In 1711, the clear income fell to 315 scudi. In 1723, the clear income was, with private moneys, 310 scudi - sufficient to keep three Fathers. In 1743, with six Fathers to be maintained, the income fell to 184 scudi. At the end of the 18th century their South Wales Fund amounted to £22 5 1d (less property tax). The two Rectors of the Welsh Colleges - the North Wales one was known as that of St. Winifred - had a fund of £20 a year for the maintenance of *'Welsh Tablers beyond the sea'* at St. Omer. One from N. Wales and one from the South were nominated by the local Welsh Superiors. These *'tablers'* were young Welsh Jesuit *'alumni'*, who went abroad to be trained as missionaries.

* * * *

'During times of persecution' writes R. Trapper-Lomax (CRS Vol. v) *'no secrets were kept more religiously than the addresses of the missionary priests. Even when the persecution of blood had ceased, something of the old reticence remained, and it is very hard to tell with certainty where priests used to live'*. This will explain the difficulty of locating the missionary priests of Glamorgan during the first half of the 18th century, be they regular or secular. Fortunately the Jesuit Provincial's Address Book of the Fathers serving Stations in England 1727-1734 exists and has been published. The address used for Bishop Prichard deserves quotation here:

'To Mrs (sic) Powell at Perthier near Monmouth (to Mrs (sic) Harris at ye Pitt near Llanarth cancelled).'

To such straits was this Bishop driven to hide his identity! One address is of absorbing interest:

'To Mr (John Hill cancelled) (John Scudamore inserted) to be left with Tho.Hopkins in Pile near Margam in Glamorganshire.'

The following South Wales addresses are interesting:

'To Mr.Rob.Garbot at Mr.Jones by Drybridge in Monmouthshire. He was the Rector and had the alias Richardson.'

'To Mr.Wm.Clark at Mrs.Vaughans (Hereford cancelled)'

'To Mr.John Bodenham at Courtfield, to be left with Mr.Lewis, mercer in Monmouth.'

'To Mr.Franc.Andrews (alias Evans inserted) at the Priory in Monmouth.'

'To Mr.Wm.Dormer at ye Priory in Monmouth.'

'To Mr.Tho.Hildyard at Rotherwoss, to be left at ye posthouse in Hereford.'

Unlike the other South Wales missionaries in Monmouthshire they had no fixed station. They had a postal address and curiously enough their good friend Tho.Hopkins has not the prefix of Mr. - Hopkins may have been a trusty Catholic member of their scattered flock.

There were very few Catholic gentry left. The Matthews of Radyr lived at Thurles in Ireland in 1718; Thomas Turbeville, Esq., of Cornely Hall, and Catherine Jenkins were the only Catholics whose estates were worth valuing. Thos.Carne at Cowbridge, (his daughter was at Llancaiach) must have been considerably reduced in this world's goods. Pyle was undoubtedly the centre of that district which gave well over 75% of the recusants in the 16th and 17th centuries. It was sufficiently distant from the main road and the sea to make for seclusion and to save the missionary priests from the attentions of the Customs Officers of Cardiff and of the County who in 1715 and 1745 were charged to keep a strict look-out for Popish priests and papists. Finally the presence of the Jesuit missionaries in the Vale of Glamorgan between 1727 and 1745 - as the Address Book mentioned above indicates - shows that in all probability their work continued during the period from the capture of Ven.Philip Evans at Sker in 1678 down to the day when Fr.John Scudamore left South Wales to reside definitely at Bristol. Who the missionaries were that served the county between Ven.P.Evans (1678) and Fr.J.Hill (1723) will very likely never be discovered, for as we have said above it was a dangerous thing to make even a record of their name, or their station or address. We shall now set down the biographical details of Fathers John Hill and John Scudamore.

Fr.John Hill

Fr.John Hill was born in Montgomeryshire Sept.26, 1683. He entered the Society of Jesus at the age of 21, on Sept.7, 1704, and was professed of the four vows

February 2, 1721/2. he served the mission of Stapehill, Dorset, for a short time, and was also in Glamorganshire and for some years at Holywell, North Wales. He was then removed to London and became Procurator of the (English) Province (of the Jesuits) for some years, and died there April 25th or May 6, 1751 aged 68 years. (SJ Records)

It will thus be seen that if he came to Glamorgan in 1723, he was 40 years of age when he was sent on the Welsh mission. With Pyle as the centre of his movements, we can argue that Cardiff must have been visited by him. We know from documentary evidence that he visited frequently a Catholic lady above Merthyr, at Llancaiach near Gelligaer. As his successor was professed of the four vows in Feb.1736, it is likely that Fr.Hill served the county for at least ten years. We leave it to the imagination of our readers how these years were spent. *'flying from house to house'*, secretly serving his humble flock, saying Mass in their homes, giving them their consolations of their dearly bought religion. Who can tell of his spirit undaunted amid difficulties which today are beyond our ken? A hard life of great sacrifice must have been his beyond all doubt. To Abergavenny or Llanarth he would look for a fellow priest to seek for help and advice. His isolation and loneliness may have been cheered by this infrequent fellowship. But we are left to picture him all alone, on the highways and byeways of the Vale. Disguise and the darkness of the night screened him from the enemies of himself and his religion.

Fr.John Scudamore

To Fr.Hill succeeded Fr.John Scudamore. He belonged to a well-known and ancient Herefordshire family - the Scudamores of Holme Lacey, Co.Hereford.He was born March 8, 1696. His father (Henry Scudamore) resided at Pembridge Castle - a place redolent with memories of Ven.John Kemble the martyr. He entered the Society of Jesus, September 7, 1718 and was professed of the four vows. February 2, 1736, he was therefore 40 years old when he came to Glamorgan. In 1744, he went to Bristol, and became the principal and founder of that mission. Two years later, though still remaining the resident missionary at Bristol, he was made Rector of the College of St.Francis Xavier. Thus he became responsible for the direction of missionary effort in South Wales. Under his government, the College increased its work and doubled the number of priests. There were 13 in 1769.

Did Fr.Scudamore lose interest in his old Glamorgan circuit, as the work at Bristol increased in importance, and in spite of the responsibilities of his Rectorship? We do not think so. There is an entry in an old account book which hides his identity - and shows that while Bristol claimed him, so did Glamorgan. *'A present to Mrs.Bristow or Glamor (Bristol or Glamorgan) towards paying the house rent at Hook's Mill (Ashley Down, Bristol) 01:01:00'*. Here we see the missionary adopting a double alias, coined no doubt from the places where he laboured. The doubled alias may have been needed to keep his Bristol and Glamorgan affairs distinct. This indicates, it seems to us, that he kept in touch with Glamorgan.

Moreover, as we shall see, his two successors in the care of Bristol maintained the connection from the time of his saintly death, 8th April 1778 to the second decade of the 19th century. It has sometimes been said that Glamorgan owed whatever church organisation it had to Bristol, whose 'carpet-bag' missionaries visited the county. This is hardly a fair reading of our indebtedness to the Bristol mission. Bristol in its hour of need in the forties of the 18th century took from us our last resident missionary who had laboured for nearly ten years in Glamorgan. He went to Bristol and became 'the principal founder' of the mission in that city. Bristol owes a good deal to this side of the Severn, and whatever it did for Glamorgan from 1778 to 1813 was only returning, with interest indeed, the spiritual care that the Glamorgan missionary lavished on Bristol for the forty years of Father Scudamore's saintly and laborious life.

Monmouthshire

St.Peter's Magazine 1925

The presence of Franciscans at Abergavenny and Monmouth (Perthyre) during the whole of the eighteenth century without interruption, is a striking fact. And one of the friars, who had been Father Guardian of Abergavenny, Matthew Prichard, was consecrated Bishop in 1715. For thirty-five years he ruled over the Western District, and resided at Perthyre. The secular clergy too, had their headquarters at Llanarth. The two old presbyteries in which they lived still exist. 'The Pitt' and 'The Tump' were their homes and 'The Pitt' has its priest's hiding-hole and is now occupied by the present chaplain of Llanarth Court. It is Llanarth's boast that the Lamp of the Sanctuary has never been quenched.

The darkest hour came, however, with the last survivor of the Welsh secular clergy of penal days - old Mr.Edward Jones. Sometime about 1770, after 25 years working on the South Wales mission, we find his missionary duty extended over a very large tract of country. Living at Llanarth in the heart of Monmouthshire, he visited Brecon and its vicinity on one Sunday in every three months. He also attended at Caerleon one Sunday in every month, to which mission £10 per annum from the secular clergy fund was specifically attached. Moreover the Catholics of Raglan, of Usk and of the neighbourhood were under his care, for whose use he had a chapel at Llancaio House near Usk which he served on one Sunday in each month. On the intermediate Sundays, Mr.'Flint' Jones (as Fr.Jones was commonly called) said Mass at Llanarth and assisted the Catholics of the congregation conjointly with the chaplain at Llanarth Court. It is of interest to Cardiff Catholics that a member of the Davis family of Llancaio House was the first Welsh pioneer of Catholicism in Cardiff early in the 19th century.

In May of the year 1781, the agent in Rome of the Vicar Apostolic of the Western District and therefore of Wales, the Rev. Mr. Waters, was actually engaged in securing from the Holy See 'the suppression of the Wednesday Abstinence (*jeune*

des Wednesdays) in England by order of Mr.Walmesley'. Bishop Sharrock OSB had just been consecrated coadjutor Bishop by Bishop Walmesley, and we find his address given as: 'Mr. Sharrock, Llanarth, Angleterre'. He is not to assume the title of Bishop or Coadjutor 'as although things are quiet, anything might wake up hatred'. Bp.Walmesley sends him money in October, 1781 'to be given in a spiritual way among the missionaries and Herefordshire....by getting them books of instruction'. In Feb.1782 Fr.A.Weetman OSF at Perthyre describes some of his own missionary efforts : 'Chepstow is served seven miles distance every fourth Sunday....and every second Sunday of the month, Pembridge Castle about three miles distant'.

How interesting to find the brethren of Bishop Matthew Prichard serving the old home of Ven.John Kemble the Martyr. It was Bishop Prichard who gave Bishop Challoner the information about the Martyr that we find in his 'Memoirs of Missionary Priests'.

There was a proposal too to open a school in Monmouthshire! Some money was given to Bp.Walmesley, he thinks 'Brecknock should be preferred. The people are seldom attended. They live at a great distance from any help'. In his visitation reports Bp.Walmesley states that there are 200 communicants at Perthyre, 22 or 23 at the Grange, and 150 at Llanarth. At Brecon there are 28 or 30 communicants served every two months, the priest who serves Caerleon has 28 persons.

Brecon had a priest of its own in the person of Mr.John Williams by 1789 who was succeeded by the two Mr.Havards. If 'the flock was indeed numerous in Monmouthshire' as Bp.Walmesley wrote in 1783 'but they have pastors, though not as many as one wished', the flock in 'Roman dingle' as the Catholic valley near Brecon was called, had also great need of a pastor. There were nearly 200 of the old Welsh Catholics there. The Bishop, Mr.Walmesley held strict views. He did not like the missionaries in South Wales saying two Masses on a Sunday. He says that 'he dislikes the project of Mr.Fleet at Perthyre doubling prayers' (that was his way of describing the duplication of Masses)...and he continues 'I am averse to that practice', rather he would redistribute the clergy.

Mr.John Jones of Llanarth went to Brecon on October 15th, 1789 and he says what he found: 'a tabernacle that deserves not the name, an old tattered vestment, two old pewter candlesticks, with a room about 12ft.square'. Brecon's first chapel was certainly not a place to pray in. And Mr.Jones, on a note of exultation at the thought of the bad times for the faith that were left behind, declared 'we are not, thank God, as formerly, under the lash of persecution, obliged to pray in dark corners'. Fr.John Williams of Brecon, a year or two later in 1792 writes to Bishop Sharrock from Brecon and says that he has 'two boys up in the hills' of Brecon

'who have vocations for the priesthood and they wish to follow the good example of their brother, Lewis Havard, who was studying for the priesthood at Douay. Both speak Welsh perfectly and would need a year to learn English'. The Havards were great boys and became great priests, born and reared on Bolamaen farm (which had been left as patrimony of the Catholic Church at Brecon for the upkeep of the priest to serve it, by priest and martyr William Lloyd). Mr. Williams was now, a century after the martyr's death, living at Brecon in direct succession to Fr. Lloyd. He sorrowfully declares at the end of his letter: 'my chapel is a sad place'.

It was in 1792, that the project of building the chapel at Monmouth was mooted. Alas! Bishop Walmesley was carrying on a controversy over Mr. Wilkes, a suspended priest. We read that the 'noble laity' - Lords Dormer and Petre and John Throgmorton, who favoured the Rev. Mr. Wilkes, - cut down their subscriptions to the building fund, but the contract for it was signed July 6th 1793. This was one of the first public Catholic chapels built in Wales in modern times. Hereford chapel had already been built in 1790. Abergavenny had its private chapel all along, and so had Perthyre and Llanarth. And Monmouth too, could boast of a convent of refugee nuns from France, who settled at Perthyre for a short time in the middle of the year 1794.

It was the beginning of an epoch. The Catholic Revival had begun.

Since the N. Wales College of St. Winifred was mentioned, p.25, an article covering that area c.18th century would be of great interest MMB



A Welsh Autumn Saint

St. Cybi November 7th

St. Cybi was apparently of Cornish descent. He lived during the 6th century and received his first teaching in the Christian faith in Cornwall. He went on pilgrimage to Rome and Jerusalem, before staying in Gaul for a great number of years. Later he settled on the Llyn peninsula in north Wales and finally lived at the large and important monastery he founded on Anglesey - Ynys Mon. It was established within the remains of an old Roman fort, hence the name Caergybi. Cybi was a great friend of Seiriol and it is said they met regularly in the parish of Llandyfrydog, discussing at great length many holy and spiritual topics.

Llancarfan Church and its Mediaeval Frescoes

Maura Bennett

A visit by W&MCHS to the parish church of St. Cadoc

The ancient church of St. Cadoc at Llancarfan - or to give it its correct title - *Llan nant* Carfan - is a typical example of a small and unassuming parish church, tucked away in a secluded part of the Vale of Glamorgan. But historically it is of great importance, for in this part of south Wales the original Roman traditions and practice of the Christian faith were preserved and developed over the ensuing centuries. Long before the present building was erected, there was a Celtic monastic settlement on this site - a *clas* - and with the nearby Llantwit Major monastery, was home to such saints as Cadoc, Illtud, Dyfrig, David, Patrick and many others who studied, taught and preached Christianity and went forth from the Vale of Glamorgan to spread the Faith throughout many other parts of Britain and beyond. Only one remnant of this early settlement remains - a stone on which is carved an ancient Celtic interlacing pattern - the symbol of eternity.

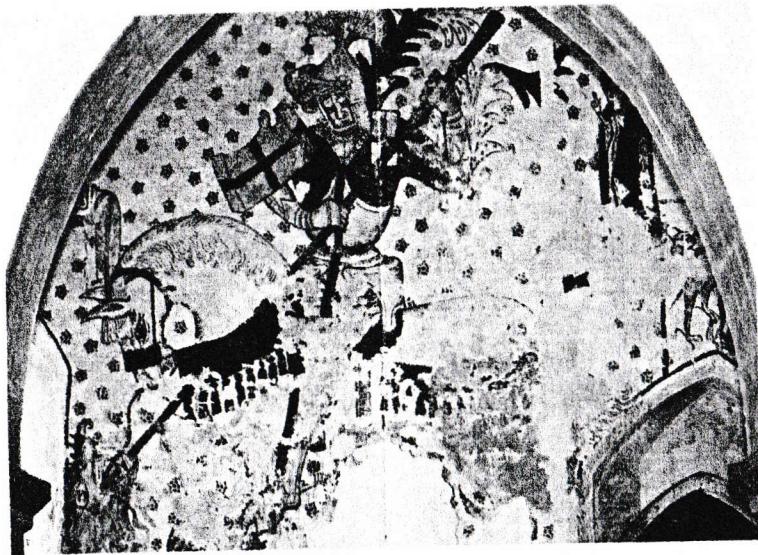
In due course, the mediaeval parish church was built on the site of the older church, with the customary elaborately carved rood screen and reredos and even a Green Man set up high in the roof. Then around the year 1485, the walls were decorated with vivid depictions of St. George and with the Seven Deadly Sins. Christ and the Saints were often depicted on church walls in mediaeval times - 'the poor man's bible' - but, unfortunately the frescoes at Llancarfan were on show for not much more than 60 years, since the arrival of the Reformation meant that all wall paintings were obliterated by a wash of lime. The lime wash built up over the years until approximately 27 layers covered the frescoes, but this in turn helped to preserve them over the centuries.

They were rediscovered some 460 years later, when architects preparing a roof repair on the south aisle walls, found a line of red ochre beneath some ancient plaster. Since then, over the past five years, conservators have been working with painstaking skill to reveal what was beneath those layers of lime wash. The results so far have been astonishing, especially the discovery of a rare example of St. George and the Dragon. Many people have visited the church to see these remarkable frescoes, considered by experts to be one of the top three examples found in Britain.

St. George was one of the most important saints in mediaeval times in England and

across Europe, in spite of the fact that from the 4th century onwards, stories about his life varied somewhat and seemed to originate from a number of different sources. The dragon appears in descriptions and depictions of St. George from around the 11th century and, of course is the representation of evil being destroyed by the good saint.

It has been a source of curiosity that such a large and vivid fresco of St. George should appear in a relatively obscure Welsh parish church, but scholars have deduced that it was probably the result of a marriage between the Bawdrip family originally of Somerset and the local Raglan family. Two coats of arms can be seen in the top section of the fresco – one being that of the Bawdrips, the other the Raglan/Herbert arms and since there was much veneration of St. George in Somerset, with many churches dedicated to him, it seemed logical to assume that St. George appearing in the church at Llancarfan was due to this link.



The fresco of St. George is a vivid example of the craftsman's skills, with his armour etc. dated to the 1480s. His strong features show him concentrating all his efforts on thrusting his spear into the dragon's mouth, meeting its baleful eye with immense courage. His white charger is beautifully caparisoned, with an ostrich plume mounted on its head. Above them stand the maiden with the lamb, as in the legends, and the king and queen looking out from the safety of their castle

battlements. The dating of the fresco also matches the year when Henry Tudor became king after the Battle of Bosworth, 1485. His favourite saint was George, so possibly this fresco was also commissioned to show allegiance to the new monarch.

Towards the corner of the wall is another series of frescoes - as described by one writer: '*a riotous assembly*' of people - depicting the Seven Deadly Sins, with devils tempting human beings into wrong doing. There is Gluttony, Avarice, Sloth etc. These are still in the process of being uncovered and delicately conserved and at least two more panels await attention. Further cameos have been discovered including 'Death and the Gallant' close to the window, featuring a cloaked skeleton performing a *danse macabre*.

No-one has added any restoration work to these wall paintings, so that what remains still stands proudly in the ochres and lamp-black of the original pieces. Conservation is being carried out with the help of major funding from CADW, the Heritage Lottery Fund and others.

These 15th century remains of original frescoes offer an interesting comparison with the major reconstruction of St. Teilo's church at the Museum of Welsh Life in nearby St. Fagans, where the mediaeval frescoes have been reproduced as they would have appeared when freshly painted.

* * *

The Llancarfan visit by W&MCHS took place in September. Members came from as far away as Aberystwyth, north Glamorgan and Monmouthshire and we were fortunate to be accompanied by one of our members, Mrs Madge O'Keeffe MA, an expert in Mediaeval History, who gave us a knowledgeable tour of the church before explaining the complexities of the frescoes.

Afterwards, an excellent lunch was enjoyed at the nearby inn, giving everyone a chance to relax and chat with old friends and time to meet new ones.

It was generally agreed that other excursions of a similar nature would be a welcome addition to our programme of events.

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