

SCHOOL ATTENDANCE IN THE COWBRIDGE CENSUS 1871

Children described as 'Scholar' by the census enumerator should have been attending a day-school, not merely a Sunday school. Otherwise, children may have been described as nothing at all, as X's son or daughter (where X was their father's, or occasionally mother's, occupation), or given a proper occupational designation of their own.

Analysed by age and sex between the ages of 3 and 21 school attendance appears as follows. No child aged 0-2 was described as a scholar and the oldest 'scholar' (as opposed to a few undergraduates) was 21.

Age	Boys			Girls		
	1: <u>Scholar</u>	2: <u>Total</u>	3: <u>1/2%</u>	1: <u>Scholar</u>	2: <u>Total</u>	3: <u>1/2 %</u>
3	3	14	21	2	13	15
4	5	14	36	7	18	39
5	6	11	55	7	14	50
6	9	15	60	4	8	50
7	14	18	78	8	13	62
8	2	4	50	10	12	83
9	8	9	89	3	4	75
10	8	10	80	12	17	71
11	8	8	100	10	13	77
12	7	11	64	13	21	62
13	9	11	82	4	8	50
14	7	8	88	6	18	33
15	7	14	50	5	11	45
16	9	20	45	3	11	27
17	5	10	50	1	7	14
18	3	7	43	1	8	13
19	0	9	-	0	12	-
20	1	8	13	10 *	8	13 -
21	1	7	14	0	9	-

* P. Teacher

Cowbridge at this date was the home of an endowed boys' grammar school, the Eagle School for boys and several other private schools, all of which appear to have been for girls. The largest of the girls' schools and the boarding house of the grammar school stand out quite clearly in the enumerator's book, added to which several households had boys (or in a couple of cases, girls) who appear to have been at school in the town rather than lodging there because they were at work. Subtracting from the 'scholars' those who gave their place in the household as 'boarder' rather than 'lodger' produces a slightly different picture of elementary school attendance in the town, although it does not eliminate older children attending the grammar school etc as day pupils or possibly younger children who were at the private schools, rather than the National School.

Age	Boys			Girls		
	1: Scholar	2: Boarder	3: 1-2 as % of total	1: Scholar	2: Boarder	3: 1-2 as % of total
3	3	1	14	2	0	15
4	5	0	36	7	0	39
5	6	0	55	7	1	43
6	9	0	60	4	1	38
7	14	0	78	8	1	54
8	2	0	50	10	1	75
9	8	0	89	3	1	50
10	8	1	70	12	2	59
11	8	1	88	10	3	54
12	7	1	55	13	5	38
13	9	5	45	4	2	25
14	7	4	38	6	2	22
15	7	6	7	5	3	27
16	9	5	25	3	1	18
17	5	5	-	1	1	-
18	3	2	14	1	0	13
19	0	0	-	0	0	-
20	0	0	13	0	0	0
21	1	1	-	0	0	-

The effect of taking boarders from the total number of scholars is to highlight more clearly the period in which most children were in school in this period. By removing the boarders (which remains a minimum estimate of the role of private schools, since they would also have had day pupils) it is now clear that only between ages 5-12 were a majority of boys in school, and for girls the period is only 7-11. Once beyond 11 or 12 most children were not in school, unless they were boarding at the grammar school or one of the private schools. Even so, if the use of the term 'scholar' is reliable in Cowbridge at this date, the tables still show that a majority of both boys and girls were at elementary school for virtually the period subsequently made compulsory in 1876. In 1871 the only publicly assisted elementary school in or near the town was the National School on Cardiff Road, opened in 1839. The Cowbridge School Board (for the parishes of Cowbridge, Llanblethian, Welsh St Donats and Ystradowen) was not established until 1873 and its two schools, Maendy and Cowbridge, were opened only in 1876. At this date the choice lay between the National school and the various private schools in Cowbridge itself, plus the grammar school.

If children were not described as scholar in the census there may either be nothing against their name in the occupation column or some affiliation to a parent's occupation or a proper occupation. The following table shows the second of those categories, divided by age and sex; in most cases the terms should probably be seen as means of disguising non-attendance at school or non-employment. Only for children aged 12+ can some of the descriptions be

<u>Age</u>	<u>Son of</u>	<u>Daughter of</u>
1		Schoolmaster
2	Draper; hawker	
3		China-dealer
4	Draper	Schoolmaster
5		Labourer
6	Surgeon; china-dealer; draper	Hawker; schoolmaster
7		Labourer; surgeon
8	Draper	Schoolmaster
9		Hawker
10		Labourer; miller
11		Surgeon; china-dealer
12	Miller	Surgeon
13	China-dealer	Labourer; hawker
14		Surgeon
15	Schoolmaster	
16	Hawker; surgeon; china-dealer	Schoolmaster; solicitor
17	Carriage-maker	Solicitor
18		Schoolmaster
19		Innkeeper; solicitor
20	Saddler	
21	Farmer	
	<u>Total 16</u>	<u>Total 24</u>

A larger group in the case of both males and females under 21 is that engaged in gainful work. No-one under 10 is described as employed in the Cowbridge census and no-one appears to be employed in an occupation subject in 1871 to limitations on the employment of children and young persons. Indeed, most of those under 21 in employment are in fact 15 or over and are engaged in the sort of jobs one would expect to find in a small market town at this date. Several of the boys are described as apprentices in various trades and the bulk of the girls are in domestic service, mostly, at this age, as undifferentiated general servants. The two 'nurses' and the 'helper' appear in fact to be nursemaids, since they are in families with young children. The following table lists young people's occupations divided by age and sex.

<u>Age</u>	<u>Boys</u>	<u>Girls</u>
10	Saddler's apprentice	Domestic servant; nurse
11		
12	Labourer	Domestic servant (3); nurse; helper
13	Errand boy	Domestic servant (2)
14	Agricultural labourer	Domestic servant (5); kitchen-maid; house-maid; postmaster's assistant
15	Grocer; ironmonger's apprentice (2); ironmonger's assistant; smith's apprentice	Domestic servant (3); nurse; dressmaker
16	General labourer (3); draper's apprentice (2); agricultural labourer; grocer's assistant; apprentice chemist	Domestic servant (3); dressmaker's apprentice; milliner
17	Saddler; draper's apprentice; general labourer; cabinet-maker	Domestic servant (2); servant; dressmaker (2)
18	Carpenter; general labourer; shopman; traveller in colliery grease	Domestic servant (2); housemaid (2); dressmaker
19	Cabinet maker; painter; maltster; miller; general labourer; tailor; banker's clerk; letter carrier; labourer	Domestic servant (3); housemaid; dressmaker; milliner's apprentice; laundress; governess
20	Sculptor; plumber; labourer (2); tailor; attorney's general clerk	Domestic servant (3); housemaid; dressmaker; charwoman; <i>pupil+teacher</i>
21	Carpenter; general labourer; solicitor's articled clerk; housepainter; cordwainer	Domestic servant (2); milliner; dressmaker; barmaid; laundress; schoolmistress; baker's assistant
	<u>Total 45</u>	<u>Total 61</u>

TEACHERS AND SCHOOLS IN COWBRIDGE IN 1871

Nineteenth-century Cowbridge was the home of a number of private schools, of which the best known was the Eagle School, conducted in the former Spread Eagle Inn, premises which are still standing. Other schools, mostly run by women, appear merely as names in local directories. In a rather different category was the endowed grammar school for boys and, after 1873, schools built by the Cowbridge School Board at Maendy and Cowbridge, both opened in 1876. Their arrival led to the almost immediate closure of the National day school (1877), opened on Cardiff Road in 1839.

Worrall's South Wales directory of 1875 lists the following private schools in the town:

Jane Ball, West End
Mrs and the Misses Culverwell, High St
Jenkins & Davies, High St
William Lewis, boarding and day, Eagle School, West End
The Misses Llewellyn, East End
Mrs William Morgan, West End
Miss M.A. Rees, The Limes

It is an indication of the transitory character of many private schools in this period that some, but not all, of these can be identified in the census only four years earlier.

In 1871 Jane Ball was the 24 year-old unmarried daughter of Jeremiah and Maria Ball, aged 75 and 72 respectively; he was described as a brewer's agent born in Oundle, Northants, while she was born in Middlesex. Jane was their only daughter at home and their address was given as High Street. Two pupils were lodging with her: Annie Lewis aged 12 from Radyr and Jane Lougher aged 11 from Pentyrch. Presumably she also had day-girls.

The Culverwells' school was later in the century the best known private girls' school in Cowbridge but appears to have been acquired by the family only in the early 1870s. The name does not occur in the 1871 census but the school is probably represented by the establishment of Miss Eileen C. Thorne and Miss Eliza M. Hill in High Street, which was then the largest in the town and has no counterpart in the 1875 directory. Miss Thorne was 24, born in Alcombe, Somerset; Miss Hill was 23, born in Burton, Bucks. The school had presumably only been in their hands for a couple of years but was probably acquired as a going concern, since they had 11 boarders at the time of the census, one of whom was 7 and the others aged between 11 and 17. Their birthplaces included both local parishes and others further afield: Aberdare, Welsh St Donats, Glasgow (in two cases, apparently sisters), Merthyr Tydfil, Treherbert, Llanharry, St Athan, Aberaman, Wellington and Cowbridge. One of the Glaswegian sisters had a middle name (Bucknell) which appears as the surname of the girl from Aberaman, suggesting they were cousins. The household also included two female domestic servants.

The Eagle School in 1871 is not identified as such in the census but is clearly the household in High Street headed by William Lewis, a 43 year old schoolmaster born in Cowbridge, as was his wife Annie, 32. Their eldest son, William R. Lewis, 20, had been born in Neath, but his younger brother John H.B. Lewis, 15, and no fewer than eight sisters (aged 12 months to 18) were also born in Cowbridge. The girls aged 11 and 9 were described as 'scholars', the other children all appear as 'schoolmaster's daughter' (or in one case son). There were no boarders in the house.

The 'Misses Llewellyn' were the daughters of Jane Llewellyn, a widow aged 57 (born in Flemingston) described in the census as a saddler. The two daughters in charge of the school, Janet, 29, and Annie, 21, plus another girl and two sons, were all born in Cowbridge. The middle daughter, Margareta, 28, had no occupation, nor did the younger son, Charles, aged 20. The older boy, Llewellyn, 25, was a saddler. Janet and Annie had four boarders: Elizabeth Davies, 10, from St Athan; Elizabeth Williams, 9, from Llantrithyd; and Jane and Catherine Gwyn, aged 6 and 5 (presumably sisters), from St Mary Church.

¹³⁷ Mrs Morgan and Miss Rees cannot be identified in the census as schoolmistresses but there is another establishment in the town not in the 1875 directory. A household in High Street was headed by John Henry Davies, 54, a house proprietor described as an 'imbecile', born in Cowbridge, married to Margaret, 67, born in Welsh St Donats. Their eldest daughter, presumably Mrs Davies's by a previous marriage, was Ann Kneath, aged 31, born in Llantwit Major, and already described as an 'annuitant'. Two other daughters, Margaret E. Davies and Mary Davies, aged 24 and 23, also born in Llantwit, were called schoolmistresses, and the household also contained one Agnes I. Atleston, a 19 year old governess from London, who may also have been teaching in the school. Four girls, apparently two sets of sisters not related to the rest of the household, are described as 'scholars' in both the occupation column and that giving relationship to head, suggesting that they were in fact boarders. Margaret and Catherine Lloyd, aged 14 and 10, were from Llantwit; Margaret and Matilda Thomas, aged 11 and 8, from 'Ystrad', presumably in the Rhondda.

The only other possible private school in Cowbridge in 1871 is one conducted by Miss Catherine Harries, aged 60, born in Neath, who lived alone in West Village and returned her occupation as 'Seminary'. Three households, besides the Davies's, had governesses in 1871, those of William Williams, a cabinet-maker in High Street (Miss Catherine Bates, 47); David Rees, draper employing 7 assistants in East Village (Miss Maria I. Hockton, 23); and Samuel D. Evans, a general draper in High Street (Miss Susan A. Jenkins, 19, his niece).

In 1871 publicly provided education in Cowbridge and neighbourhood was rather less extensive than four years later when Worrall's Directory was compiled. The directory lists Miss R. James as the mistress at Cowbridge National School in 1875, who was not living in Cowbridge in 1871. William Thorpe, 26, born in Twyford, Leics, was lodging in a house in East Village in the census, and gave his occupation as certificated National schoolmaster. He may have been the last master at the school before it closed, or he may have been teaching in one of the surrounding village National Schools. At the opposite end of the town in West Village lived Mary A. Tilley, the youngest of three daughters of William Tilley, a master implement and carriage maker aged 47. She was aged 20 in 1871 and listed in the census as a pupil-teacher, possibly at the National School.

The Grammar School in Church Street is clearly identified in the census enumeration, with no-one described as 'head of household' but the housekeeper and domestic staff listed first on the schedule. One assistant master, William Leah, aged 24, from Liverpool, was lodging there, plus 22 boys aged between 11 and 18, whose birthplaces ranged from Pembrokeshire to Monmouthshire in South Wales and included Birmingham, London, Sevenoaks, Chipping Sodbury and Appleton (Berks) in England. Elsewhere in Church Street lived M. Julius A. Simmonet, a naturalised British subject born in Francis, then aged 71, who described himself as a retired French tutor. His wife, Ann S.G. Simmonet, was two years younger and had been born in Warminster, Wilts. None of the eight staff listed in the directory of 1875 are immediately obvious in the census.

Sch. 119 = Jenkins + Davies

APPENDIX.
GLAMORGAN-
SHIRE.
Cowbridge.
St. Athans.

PARISH OF ST. ATHANS.—On the 8th of March I visited this parish; the only schools in the parish were a day-school in connexion with the Church, a Church Sunday-school, and a Calvinistic Methodist Sunday-school—all in the village of St. Athans. There was also a Wesleyan chapel in the village, but no Sunday-school kept there. I visited the day-school. It was kept by a man almost a cripple; he had lost the use of his right arm and hand, but, nevertheless, managed to write very neatly. Children from Flemingston and Eglwys-brewis attend this school as well as those of St. Athans. The children present were very young, varying from five to eight years of age. I heard a class of nine read the 19th chapter of the Gospel by St. Luke; six read very creditably and the rest not very badly. They were very slow in answering questions, and seemed to be little accustomed to be questioned upon what they were reading. They were all very orderly. The Rector's wife attends the school twice a-week, for two hours each time, for the purpose of teaching the girls needlework.

DAVID LEWIS, *Assistant.*

Cowbridge.

PARISH OF COWBRIDGE.—There is a grammar-school in this town endowed by Sir Leoline Jenkins, an account of which is given in C. C. R., p. 382.

There exists a very strong feeling in Cowbridge on the subject of this school. J. Bevan, Esq., of Newton House, near Cowbridge, who is a native of the place and was educated at the school, called upon me with reference to it. It appears that the society of Jesus College, Oxford, who are the trustees of Sir Leoline's will, continue to make the fixed money-payments named therein, and have not increased them according to the increased value of the estates charged, and the depreciated value of money. But it was decided by Lord Chancellor Jeffreys that the society was liable only to the payments named, and was warranted in retaining the surplus. Under these circumstances I felt that I was not called upon to express or record any opinion of my own respecting the obligations involved in the endowment or its existing administration. I present the following statement simply as local evidence how the scheme operates, and as local suggestion of what it might be made to effect.

Among other provisions the founder gives 10*l.* per annum to the master "for teaching of ten youths, the most towardly *in* the school, who should be elected by him out of the town of Cowbridge and the neighbouring parishes, being the children of such as should not be able to pay for their schooling." It is stated in C. C. R., p. 383, that the master had at the date of those Reports no scholars of this description. The reason of his having none is said to be the following:—

A boy to be eligible as one of the ten poor or free scholars must be already *in* the school; but such a preliminary condition operates as a practical exclusion; for the terms of the school are at present four guineas per annum, and are (Mr. Bevan informed me) to be raised to ten guineas—sums quite beyond the reach of the humbler classes. "The late master had often advised poor parents to send their promising children to him to be taught gratis." It would seem, however, from the absence of all such scholars, that his offer had not answered his benevolent intentions. It was the opinion of Mr. Bevan that "the school should at once have an ample endowment, in order that future masters might willingly perform this their first duty, and think it their highest privilege." He dealt with the objection that the school was intended to be purely classical, and therefore at the present day could not be a suitable place of instruction for the poor, by saying "that it was the object of the foundation to bring the advantages of a classical education within the reach of those who could not afford the expense of it—that his pressing for an alteration of the present scheme did not involve an opinion of what the abstract merit of such an education might be—that it was certainly a passport to certain spheres of usefulness, which a foundation like this of Sir Leoline opened to a class otherwise excluded from them—that he considered such a foundation might be made instrumental in restoring to Wales a poor but well-educated class of clergy, capable of meeting the peculiar wants of the principality, or (failing this) of becoming schoolmasters. He also expressed his willingness to meet any advances by the college towards carrying out (what he conceived to be) the intention of the founder, *e. g.* he would support a professor of modern languages for the school.

A private establishment, called the Eagle School, enjoys a very extensive reputation as a commercial school, but is beyond the reach of the poor.

National School.—I visited this school on the 12th of March. I found the room neat and the children orderly; there was no apparatus beyond the master's desk, and desks and benches for the scholars; the room is stone-floored and the door in bad repair.

I heard eighteen boys and four girls read St. Luke i.—"Well stricken in years" means very old—said that Aaron was Elizabeth's father, from the expression in ver. 5 that "she was of the daughters of Aaron"—could tell nothing about Aaron (the master here said "Don't you remember nothing about him?")—his brother was the king of Judæa—David—there are ten commandments—given by God—to Moses—taught by him to the children of Israel—who are also called Israelites—and in the New Testament Jews—priests are those who burn incense—incense is a sweet perfume or smell (a book-answer given simultaneously)—it is burnt upon the altar—for a sacrifice—other things offered on the altar besides incense were a lamb—the first offering we read of was made by Cain and Abel—Cain offered the tillage of the land—tillage means ploughing—he offered corn—fruits—Abel offered a lamb—God was pleased with Abel's offering—the lamb meant Christ—because he is the Lamb of God—he is called a lamb because he was offered on the cross—could not give the word *type* in answer to its definition, but said that a *type* is to represent a *thing*—we are washed from sin by the blood of Christ—we have a type of this in the Christian Church—the bread and wine—at the Sacrament—there are two sacraments—baptism and the Supper of the Lord—we receive bread and wine at the Lord's Supper—could not tell what is done at baptism—baptism means baptising—christening—is performed with the Holy Ghost—by sprinkling water—infants may be baptised

—so may adults—the water means the blood of Christ—in ver. 17 *he* means John, and *him* means Christ—Elias is the same as Elijah, the prophet—he was taken up to heaven—so was Enoch—did not know the words *translated* and *translation*.

I heard eight boys read in the second class, who were just beginning to read in the Testament; they were able to puzzle out only a few words. The book which they had been reading was called the Testament—could not tell what we name the four books written by Matthew, Mark, Luke, and John—could not give the name in answer to the leading question “What is it which God’s ministers preach on the sabbath-day?”—the words given in answer to this question were “to preach”—could not tell what Christ said “the poor had preached” to them—these books tell us about the disciples of Jesus—the chief person mentioned in them is Jesus himself—Jesus is our Lord—the Son of God—a great lad could not tell the name of Christ’s mother—Christ came into the world to save sinners (most of the class did not understand English)—Christ lived at Bethlehem before he came into the world—could not tell if he had lived anywhere else before that—he is in heaven now. Even these answers were obtained from only one boy, besides the monitor, whom I occasionally called upon, and who answered my questions when I did so.

I set the first class to write an account of Christ’s calming the tempest, after reading over the passage to them in which it is described; one boy wrote it down verbatim, and all of them made fair attempts at the sense of it.

4292 from 5621 was subtracted, and 94381 divided by 526 correctly. They failed, however, to solve—

$$1\frac{1}{2} \text{ yard} : 3s. 6\frac{1}{2}d. :: 17 \text{ yards.}$$

The writing was good.

The master told me that the attendance was most irregular; many did not come to school more than two days in the week. He had attempted to register the class from which each finally left the school, but had found it impossible; they came and went at all sorts of irregular intervals. There was no industrial training for the girls.

Mrs. Burton’s School.—On the 3rd of March I visited the above school; it was held in the dame’s house. Children were only taught reading and spelling, and the girls a little sewing. The class I heard read did so pretty well; one little girl, in answer to my questions, said that God made the world in six days—on the seventh he rested—we ought also to rest—pray and go to church—we are thus commanded in the fourth commandment—we ought not to work on the sabbath—yet we may do works of piety and charity. This little girl was between ten and twelve years old and seemed intelligent. The children were all very orderly in their behaviour.

DAVID LEWIS, *Assistant.*

Miss Harris’s School.—On the 3rd of March I visited the above school; it was (what the dame termed) a preparatory school, and kept in a small room in her house; she seemed a superior person; her scholars were farmers, tradesmen, and mechanics’ children. There was only one labourer’s child in the school, and this one of the better class; they spent most of their time in sewing. I heard a class read the sixth chapter of St. Matthew’s Gospel. Most of them read very creditably, and a few questions put by me respecting the birth and life of our Saviour were very readily answered. This school was, upon the whole, a nice one.

DAVID LEWIS, *Assistant.*

Mrs. James’s School.—I visited the above school on the 3rd of March. It scarcely deserves the name of a school. When I first entered the house, the dame had gone to church to supply the place of her husband, who is sexton, and was at work elsewhere. The next time she was out when I entered, but came in with a baby in her arms. I only found present six very young children, five of whom were reading Vyse’s Spelling Book; the other was in the alphabet. The mistress told me that it was entirely for the convenience of her own children that she kept the school; and as her attention to her family was becoming daily more needed, she was going very shortly to give it up.

DAVID LEWIS, *Assistant.*

Sunday Schools.—Church School.—On the 28th of February I visited the above school. It was held in a room in Mrs. Burton’s (the schoolmistress’s) house, who is the only constant teacher, though sometimes she is assisted by ladies from the town. When I first entered the dame called her first class, and told them to kneel and say the Lord’s Prayer, which they did in a very careless manner indeed. They afterwards took Crossman’s “Introduction to the Knowledge of the Christian Religion.” The dame put the questions to the class successively, and they read the answers out of the book. This she said was preparatory to their learning it by heart. I heard a class of 11 reading the 14th chapter of the Gospel of St. Luke. They could all read with tolerable ease; could also repeat the Church Catechism—God created the world in six days; on the seventh he rested; we ought also to rest. On the sabbath-day we are to do no manner of work. Works of piety and charity may be done without transgressing the 4th Commandment. Our Saviour came into the world 1847 years ago; he came to save sinners. He offered himself a sacrifice for our sins; a sacrifice was an offering to God. Judas betrayed him; he received money for doing so. Did not know what was done with the money. One said it was thrown into the *fire*. Did not know what use the Jews made of the Potter’s Field. Peter denied our Saviour; went out and wept bitterly.

DAVID LEWIS, *Assistant.*

Ramoth School.—On the 28th of February I visited the above school. During the winter-time it is held in the vestry-room. When I entered the room the children and the four teachers were all seated round the fire, and the place presented anything but the appearance of a school. The superintendent told me that the weather (which was most inclement) prevented a great many from attending. I heard a class reading the 7th chapter of St. Matthew’s Gospel (in Welsh).

APPENDIX.
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 GLAMORGAN-
 SHIRE.
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 Cowbridge.
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 Cowbridge.

They could all read pretty tolerably, but I never met more thoroughly ignorant children; they actually knew nothing. One said our Saviour was on earth *three days*; knew nothing at all of his history; did not know who received the Commandments from God; could tell nothing of Moses' birth or life, though I suggested many things that might have prompted their recollection if they ever knew anything of him. Did not know how the Bible was divided; did not know how our Saviour was put to death; nor *where* Calvary was, nor *what* it was. One said it was a town. I had the greatest difficulty in keeping the teachers from whispering answers to my questions.

DAVID LEWIS, *Assistant*.

Calvinistic Methodist School.—On the 7th of March I visited the above school. I heard a class read the 3rd chapter of the Gospel according to St. John. Nicodemus was *a prophet*. Could not explain *born again*. Prophets were persons *who professed religion*. Did not know what the serpent meant that was lifted up in the wilderness. One said *God* lifted it up, that the Son of Man might live. Did not know how the Son of Man was lifted up. Christ was crucified on Mount Calvary—near Jerusalem—in Asia. *Pontius Pilate* betrayed him. Peter denied him. Did not know whether our Saviour had foretold to Peter that he would deny him. Peter, after he had denied our Saviour, went out and wept bitterly. There were twelve Apostles; *three* Evangelists—their names were God the Father, God the Son, and God the Holy Ghost. Named Isaiah as being one of the Apostles. Moses wrote the Epistle to the Romans. I heard another class read the 1st chapter of 2 Corinthians (Welsh). They could read very fairly. The teacher asked them no questions. It had very little the appearance of a school, but more as if a few had met together to read. The teacher of each class read alternate verses with them. They did not seem to be under any discipline whatever, but did just *what* they pleased, and *when* they pleased. There was also an adult class, and a class of children in Welsh elementary books.

DAVID LEWIS, *Assistant*.

Wesleyan School.—On the 7th of March I visited the above school. I heard a class read the 11th chapter of the Gospel of St. Matthew. The teacher, as is usual in such schools, read alternate verses with them. They could all read Welsh with tolerable ease. Did not know who prophesied, "Behold I send my messenger," &c. Did not know what the writers of the Gospels were called. Knew where Moses was born, and who nursed him; he wrote the books of Genesis and Exodus; knew no other. Did not know what made him flee from Egypt, nor where he went. The commission he received from God on Mount Sinai was to take his shoes from off his feet; knew no other. Did not know why Egypt was visited with plagues; could name one only. Another class I visited was reading the 14th chapter of the Epistle to the Romans in English. Could all read with tolerable ease. After turning to the commencement of the epistle, one answered that Paul wrote it; Paul was one of a class of men chosen by Christ; these men were called the twelve Patriarchs. Knew where our Saviour was crucified, and by whom; all agreed in saying Mount Calvary was in Europe. Knew how many Apostles and how many Evangelists there were. The teachers did not question them at all upon what they read, but merely read the chapters through.

DAVID LEWIS, *Assistant*.

St. Donat's
(Welsh).

ST. DONAT'S (WELSH) PARISH.—On the 1st of March I called on the Rev. John Powell, curate of St. Donat's. He informed me that the parish contained no school of any description, either day or Sunday. A great part of the children attended Cowbridge National School.

DAVID LEWIS, *Assistant*.

St. Hilary.

PARISH OF ST. HILARY.—On the 6th of March I visited the above parish. The only schools in it were a dame-school and a Church Sunday-school. Being Saturday the children were not in attendance. The school is supported by the Vicar and his friends. The dame is only nominally mistress of the school, the instruction being given chiefly, or almost entirely, by the Rector's family. There is nothing taught but reading and writing, with a little geography to three or four of the elder girls. The Rector told me he did not wish anything further taught. Both the above schools are in the village of St. Hilary. There was no Dissenting chapel in the parish.

DAVID LEWIS, *Assistant*.

Llantwit Major.

PARISH OF LLANTWIT MAJOR.—On the 8th of March I visited the above place. Llantwit is a large village, almost a small town. The only day-schools in the parish were a national school, a dame-school, and ladies' boarding-school, the latter beyond the reach of the poor. There were five Sunday-schools; one in connexion with the church, and the other four belonging severally to the Baptists, Independents, Methodists, and Wesleyans. All these schools are situated in the village of Llantwit, except the Independent Sunday-school, which was about a mile distant. I visited the national school. The school, though called *national*, did not seem to be conducted on the National Society's plan. It was kept in the master's house. I heard a class read the 21st chapter of the Gospel by St. John; eight could read with tolerable ease. From one boy, who appeared very sharp, I got some correct answers respecting our Saviour's birth, life, and death. I also got a correct account of Moses and the captivity of the children of Israel, the plagues of Egypt, and the departure of the children of Israel from Egypt. This same lad worked simple questions in Proportion correctly, and with great quickness. He was the only one of those present so far advanced in arithmetic. The school was very badly conducted. I noticed about 16 children sitting and looking about without any kind of books or cards in their hands. The other school in the village was a dame-school. The children were not present when I visited it. There were only eight in the school, and these very young.

DAVID LEWIS, *Assistant*.

PARISH OF LLANHARAN.—I visited this parish on the 11th of March, 1847. I saw the Rev. Joseph Hughes, the officiating clergyman. I could not, after the most diligent inquiry, hear of any school, either day, dame, or Sunday, in it. The children go to Penprisk school, in the adjoining parish of Coychurch.

DAVID WILLIAMS, *Assistant*.

PARISH OF LLANHARY.—On the 1st of March I visited the above parish. It contained one dame-school in connexion with the Church, a Church Sunday-school, and an Independent Sunday-school, all in the village of Llanhary. The dame could speak English correctly, and she seemed to have her pupils well under her command. They were very orderly and well-behaved. I heard a class of 18 reading the 11th chapter of the Gospel by St. Mark: 15 read with ease; neither of them could translate a verse that I gave them into Welsh, though I selected the simplest of those which they had read. The dame told me that when she came there (21 months ago) few of the children could speak English. Several of those with whom I talked could speak English very well, and they answered a few simple questions which I gave them out of the chapter pretty correctly. Said our Saviour came into the world to save sinners; he offered himself for them on the cross; there were two thieves crucified with him; Judas betrayed him, and Peter denied him. Knew how many days, months, and weeks in a year. The Rector guarantees the dame 10*l.* a-year.

DAVID LEWIS, *Assistant.*

PARISH OF LLANILID.—I visited this parish on the 11th of March, 1847. I saw the Rev. J. Hughes, the officiating clergyman of the parish. There is a Sunday-school in Llanilid church, but no other, either day, dame, or Sunday, that I could, after the most diligent inquiry, hear of in the parish. The children of this parish go to Penprisk school, in the adjoining parish of Coychurch.

DAVID WILLIAMS, *Assistant.*

PARISH OF LLANMAES.—On the 5th of March I visited the above parish. The only school in it was a Church Sunday-school, held in a small house in the village, built by the Rector for that purpose. It is conducted solely by the sexton. The children of this parish mostly all go to school in Llantwit Major, which is distant about one mile.

DAVID LEWIS, *Assistant.*

PARISH OF LLANSANNOR.—On the 1st of March I visited the above parish. The only school in it was a Sunday-school held in the church. Some of the children from Llansannor parish go to Llanhary day-school, a distance of about a mile and a half.

DAVID LEWIS, *Assistant.*

PARISH OF LLYSWORNEY.—On the 4th of March I visited the above parish. It contained one day-school (dame), one Church and one Calvinistic Methodist Sunday-school. The dame, when I entered her house, had to send about the village to collect her scholars together. She told me that one of her best scholars was absent, and, when he was sent for, the answer was that he was gone to look for the dog that had gone astray. The dame is paid by subscriptions of Mrs. Carne, of Dimlow, Mr. Michael Carne, of Nash, and the Rev. Mr. Vaughan, Vicar of Llysworney. There were twelve small children present. Three only professed to read in the Testament. Two could read pretty creditably. One little girl translated two simple verses into Welsh. They did not know who our Saviour's mother was; had never heard of his coming on earth. When I asked if Christ was not the Saviour of sinners, the answer was "Yes." All the above schools are situated in the village.

DAVID LEWIS, *Assistant.*

PARISHES OF ST. MARY CHURCH AND LLANDOUGH.—On the 5th of March I visited the above parish. The only schools I found in it were a small dame-school and a Church Sunday-school, both situate in the village. I heard a class read the 6th chapter of the Gospel according to St. John; five could read very creditably, but not one could translate the simplest verse I could pick out into Welsh. In answer to my questions one little girl said, God made the world in six days; on the seventh day He rested. Did not know who Jesus Christ was. One, after a little hesitation, said he was the son of God. Could repeat the Commandments. This parish and Llandough are consolidated. There are only about 35 children in both parishes. Llandough is distant from St. Mary Church about one mile. The school at St. Mary Church is intended for the children of both parishes. There is no Dissenting chapel in either St. Mary Church or Llandough.

DAVID LEWIS, *Assistant.*

PARISH OF PENDOYLON.—On the 10th of March I visited the above parish. The only schools it contained were a small dame-school, a Calvinistic Methodist Sunday-school, and a Church Sunday-school. I visited the dame-school, and found only six small children there, varying in ages from five to seven years. They were only taught reading and spelling. The mistress told me that when they became older they were removed to other schools, where writing was taught. The Calvinistic Methodist and Church Sunday-schools were in the village of Pendoylon, and the dame-school about half a mile distant, on the Lantrisant road.

DAVID LEWIS, *Assistant.*

Dr. Lewis, of Maesteg, furnished me with the following statement respecting this parish:—
There is a grant of 15*l.* promised by the Diocesan Society towards the erection of a school in the parish of Pendoylon, and I have no doubt, from conversations I have had with persons connected with the parish, but that a considerable sum could be collected for the same object by an active and zealous resident incumbent. The amount of annual subscriptions I have reason to believe would be from 20*l.* to 25*l.* at least. During the short time I resided in the parish I did not consider the difficulty of establishing a school would be insurmountable, provided the matter could be prosecuted with earnestness.

Llanilid.

Llanmaes.

Llansannor.

Llysworney.

St. Mary Church
and Llandough.

Pendoylon.

HUNDRED OF PAROCHIAL

PARISH.	Is there a resident Clergyman.	What is the prevailing kind of Employment, and rate of Wages?	What is the Moral Character of the Population?	Are the Landed Proprietors resident?	Do they subscribe to the maintenance of Schools, and what annual Sum collectively.	What number of Farmers are paying above £100 per Annum in Rent?*	Are the Children of Farmers and Labourers educated together?
ST. ATHANS	Yes	Agricultural. 2s. per day for occasional work, otherwise 10s. per week, and wheat at 7s. 3d. per bushel, whatever the market price.	Very inferior; bastardy cases prevalent.	1	No	7	No; farmers send their children to Cowbridge.
COWBRIDGE, ST. DONATS, (Welsh).	No	Agricultural. 10s. to 12s. per week on their own finding.	Not good; pilfering prevalent; they think it no harm if they can do it clandestinely.	No	No education in the parish; children go to the Cowbridge national schools.	3	Yes; at Cowbridge national schools, where they go.
EGLWYS BREWIS	No	Agricultural. 2s. 6d. per day on their own finding.	Very good	No	No	1	Mr. Davies, the only resident farmer, has no children.
FLEMINGSTON and LLANMIHANGEL.	No	Agricultural. 10s. to 12s. per week on their own finding.	Very good	The Earl of Dunraven, the chief proprietor, is now resident in Flemingston.	No	2	No; farmers send their children to Cowbridge. There are only 2 labourers in the parish, with 5 children, and they are too young.
GILESTON	Yes	Agricultural. 10s. per week.	Quiet well-conducted people.	Yes	17. Rev. Frederick Edwards, Rector.	1	No
ST. HILARY	Yes	Agricultural. 12s. per week on their own finding.	Very steady well-behaved people.	Yes	157.	3	Yes
LANTWIT MAJOR	Yes	Agricultural. 2s. per day on their own finding.	Good	No; but there are several small freeholders.	167. 7s. subscribed by the non-resident land-owners and clergyman.	12	No
LLANBLETHIAN, with COWBRIDGE and WELSH ST. DONATS annexed.	No. Yes; all are the same incumbency.	Agricultural. 10s. to 12s. per week on their finding; if they work by the day, 2s. per day.	Neither very good nor bad. There is a strict observance of the Sabbath.	The parish is so very much subdivided, that there are no considerable landed proprietors of the parish.	337.	About 1 or 2	The children of some smaller farmers are at the national school; others send their children to the Eagle school.
LLANDOUGH and ST. MARY CHURCH.	Yes No	Agricultural. 10s. to 12s. per week.	Sober, inoffensive, quiet people.	No	Yes; 57. C. R. M. Talbot, Esq., Margam Abbey.	..	Yes
<i>N.B.—Both parishes are consolidated.—(Reported p. 21.)</i>							
LLANHARAN—(Reported p. 20.)	..	..	..	..	..	..	..
LLANHARY	No	Agricultural. About 2s. per day on their own finding. There are also a few colliers, who get from about 12s. to 15s.	Not good; much duplicity practised.	No	Yes; 47.	2	Yes
LLANILID—(Reported p. 21.)	..	..	..	..	..	..	..
LLANMAES	No	Agricultural. 10s. per week, on their own finding.	Very good	Yes; 2.	No	5	Very few farmers' children in the parish; those who have any send them to Cowbridge or Lantwit Major.
LLANSANNOR	No	Cf. Llangan	Cf. Llangan	A few small freeholders.	No	4	No education in the parish.
LLYSWORNEY	No	Agricultural. 2s. 6d. per day on their own finding.	Very good	Yes; Nichol Carne Esq., of Nash.	Yes; Mr. Carne and his mother, 77. per annum.	1	No; the farmers send their children to Cowbridge school.
MARY CHURCH, Cf. LLANDOUGH	..	..	..	..	..	..	..
NASH	Contains only	one house.	..	..	..	..	..
PENDOYLON	Yes	Agricultural. 12s. per week on their own finding.	Good	2	No; but they will. A school is in contemplation.	..	No day-school in the parish with the exception of a small dame-school. They are educated together at the Sunday-school.

COWBRIDGE.

NOTES.

Can the People for the most part read and write?	Are the means of Education sufficient, and are there any, and if so, how many, Children attending no School?*	Can the Children of Churchmen and Dissenters be educated together?	Do you suggest any remedial Plan?	To whom would you confide the Administration of any Grant or Public Fund for Education?	Informant.
No	No; not many.	Certainly they could. It is the case at present.	..	The clergyman of the parish for the time being.	Arthur Dene, Rector of St. Athans, Cowbridge.
No	No education in the parish.	Yes	Cf. Llanharry.		John Powel, Curate of St. Donats, Cowbridge.
No; only 3 or 4 labourers in the parish.	No education in the parish; number too small to support a school; children go to St. Athans school.	The parish is too small to have any education in it.	Cf. Colwinston.	The clergyman of the parish for the time being.	Richard Bassett, Rector of Eglwys Brewis, Cowbridge.
No	Quite the reverse; no education in the parish in either day or Sunday school.	Yes.	The parish of itself is too small to have a school; only 10 or 11 children in the parish.	The clergyman of the parish for the time being. There are no landed proprietors in either parish.	Thomas Powel, Curate of Llanfihangel and Flemingstone.
They can read; a few can write.	Quite; in having access to St. Athans school. None.	Yes; they are at present.	Not needed in this parish.	The clergyman of the parish for the time being.	Fred. F. Edwardes, off. clergyman of Gileston.
Yes; the generality can.	Quite so	Yes; they are at present.	Not needed in this parish.	The clergyman of the parish for the time being.	George Traherne, Vicar, St. Hilary, near Cowbridge.
No	No; decidedly not; not many.	No; if Church principles were enforced.	..	The clergyman of the parish for the time being.	Edward Vaughan, Vicar of Lantwit, near Cowbridge.
..	Yes; but I think girls would be better taught in a national school, which is therefore desirable.	Yes; I could have no doubt of it. They are so at present. The majority of children who go to the national school are more of Dissenting parents.	My opinion is that masters would be best taught, and more economically, at the Newport training school.	A committee of the subscribers, and the clergyman of the parish for the time being at their head.	Thomas Edmondson, Vicar of Cowbridge.
The majority can.	I think it is. The number of children is so few, that a good dame-school only is wanted. Only about 35 children in both parishes are of an age to attend school.	Decidedly so; almost all the Dissenters attend school.	..	The clergyman of the parish for the time being.	Edward D. Knight, Rector of Llandough and St. Mary Church.
..
No	No. Number could not be ascertained.	Yes	Parishes are very small. I think 3 might be united, i. e. the children of each come to one central school.	The clergyman of the parish for the time being.	John Powel, Rector, Llanharry, Cowbridge.
..
No; very few of them don't think there are 10 who can in the parish.	By no means. Number could not be ascertained; certainly not many.	Yes. I think they might undoubtedly, provided Church principles be set aside.	To unite 3 or 4 parishes, and form them into a district, and have one central school.	Government	Robert Carne, Rector, Dimlaw House, near Cowbridge.
All can read, but not write.	Cf. Llangan.	Cf. Llangan	Cf. Llangan	Cf. Llangan	John Griffith, Rector of Llansannor
No	No; only a small dame-school in the parish.	I very much doubt it. Dissenters are so jealous of Church principles.	Cf. Colwinstone.	In Mr. Nichol Carne, who owns about nine-tenths of the parish.	Richard Bassett, off. minister, Lysworney, near Cowbridge.
..
..
No	Quite the reverse; most of them go to a Sunday-school.	I think they could . . .	Established normal schools in Wales, and educate masters at them.	The clergyman of the parish for the time being.	J. J. Williams, Curate, Pendoylon, Cardiff.

