

OLD
COWBRIDGE

6/6



THE LIBRARY
OF
THE UNIVERSITY
OF CALIFORNIA
LOS ANGELES

OLD COW BRIDGE BOROUGH
1874



Digitized by the Internet Archive
in 2007 with funding from
Microsoft Corporation

OLD COWBRIDGE

BOROUGH, CHURCH, AND SCHOOL

BY

LEMUEL JOHN HOPKIN-JAMES

Clerk,

Doctor in Civil and Canon Law, of Trinity College, Dublin ;

Master of Arts, of Queens' College, Cambridge ;

Fellow of the Society of Antiquaries, of London ;

Rector of Cowbridge.

ILLUSTRATED BY

MRS. ADELAIDE WILLIAMS AND OTHERS.

CARDIFF :

THE EDUCATIONAL PUBLISHING COMPANY, LTD.

LONDON : 9, SOUTHAMPTON STREET, HOLBORN, W.C.1.

—
1922.

MADE AND PRINTED IN GREAT BRITAIN.

12000 481.000E

DA
745
C8H7

To

The Right Reverend Father in God,
Joshua Pritchard,
Lord Bishop ofilandaff.

My dear Lord,

The work which I have the honour of dedicating to my Bishop is the outcome of my appointment by your Lordship to a cure of souls in the heart and centre of a neighbourhood of great historic interest.

It has been my experience that parishioners dearly love to hear something of the history of their past and appreciate its application to their present.

You may remember how that great and wise prelate, Dr. Creighton, Bishop of London, recommended the study of parochial history to his clergy on grounds other than that of its great value for the increase of historical knowledge:—

“ . . . anything which tells the story of the long process by which the place in which your people live came to be what it is now—appeals at once to the mind.

“ It is well that men should know the value of the heritage which they now enjoy, and so should feel their responsibility for its maintenance and improvement. It is well that they should know the influences which moulded the past and should be taught their abiding force.

“ In a country village especially, teaching cannot be confined to the pulpit, but must be carried into every profitable sphere.

“ Simple talk with simple folk about things which interest yourself is always sure to be appreciated, and will be profitable for good to yourself as well as to them. Whatever your personal interests may be—and every man ought to have some—make them available to those around you. It is by identifying your life with that of your people that you will best succeed in teaching them the high truths entrusted to your care. To them all else leads up, and by them everything is illumined.” (The Church and the Nation, 118-119.)

574721

It has been my happy experience, my Lord, that such matters interest not only "the rich man in his castle," but "the poor man at his gate" no less, and amongst the subscribers to this work will be found the names of many of such, to whom 12s. 6d. means much, but whose appreciation I greatly value.

The work is an expansion of sermons, addresses, and lectures delivered from time to time during the course of my duties as parish priest of your cure and mine, and as your rural dean, and, therefore, I feel there is no person to whom I could more appropriately dedicate my book than to my Bishop, whose Apostolic labours and gentleness of character are an example to us all.

I have the honour to be, my Lord,

With much respect,

Yours sincerely and dutifully,

L. J. HOPKIN-JAMES.

*Llanblethian Vicarage,
Cowbridge.*

All Saints' Day, 1922.

PREFACE.

A work of this character involves thanks at every turn for information received, as the details of the narrative come from books and papers, deeds and documents, men and women, and from the silent world around, whose stones and earthworks speak to us in their way, and tell the story of the past.

If I were to say to whom I am grateful I should have to give a very long list of all to whom I owe letters, or reminiscences, or advice—and most of their names will be found in the text of the work.

I am especially indebted to the lady whose illustrations have added greatly to the value of the book—Mrs. Adelaide Williams, of the Cairns, Llanblethian.

Miss Maud Gunter, B.A., of the High School, Cowbridge, has helped me much by her work in providing an Index and the maps.

There are many others to whom my thanks are due.

The Rev. W. F. Evans, M.A., late Headmaster of Cowbridge Grammar School, and Fellow of Jesus College, Oxford, has throughout the progress of the work given me the benefit of counsel, advice, and criticism from his wide and extensive reading, long experience, and great knowledge of the district of Cowbridge.

My friend has also read the proof sheets with the Rev. D. N. Davies.

Mrs. Augusta Jenkins, of the Rectory, St. Athan, Glam., has given assistance by her researches at the Record Office. Her references have made it possible to have photographs taken of the originals, which have enabled me to make the transcripts at home.

My son, the Rev. D. Hopkin James, B.A., now of Rhymney, Mon., has typed several MSS. for the work.

Colonel Homfray, D.L., of Penllyn Castle, contributed information concerning the Glamorgan Hounds and the present reparation of Llanfrynach Church and Churchyard.

Mr. Harris, Mr. Arthur Gwyn, Mr. W. L. Jenkins, and Mr. David Tilley have lent me papers.

The Mayor and Corporation of Cowbridge most readily gave permission to inspect all their deeds and documents, books, and papers.

The Town Clerk, Mr. W. T. Gwyn, as custodian of the muniments of the Corporation, has shown me every possible kindness and consideration in allowing that inspection to be made under the most time-saving conditions.

I must say the same of Mr. R. Williams, M.C., M.A., the Headmaster, with regard to the treasures of the Grammar School.

Lady Mansel Franklen, and Miss Nicholl of Woodford, have lent me portraits and engravings.

The select library of Welsh Ecclesiastical books possessed by Monsignor Paul Hook, Ph.D., was of great assistance during the summer holidays at Aberystwyth, as was also the loan of books by Dr. Diverres on the same occasion.

Thanks are also due to his Grace the Archbishop of Cardiff ; to Mr. Harris, of the Bute Estate, and Mr. Morgan ; to the Keeper of the MSS. at the British Museum ; to Dr. Hardy, Principal of Jesus College, Oxford ; to Bodley's Librarian and his staff ; to Mr. John Ballinger, M.A., Dr. Diverres, his assistant, and the most efficient staff at the National Library of Wales ; to Mr. Harry Farr, of the Cardiff Free Library ; to Mr. Jones, Director and Librarian of the Royal Institution of South Wales, at Swansea ; to the Rev. John Jenkins, M.A., B.Litt. (*Gwili*) ; to Professor Gruffydd, M.A. ; to Mr. Griffith Williams, M.A., and Mr. E. J. Jones, M.A. ; to Sir Goscombe John ; to Dr. Fisher, Canon of St. Asaph ; to the Rev. T. Shankland, M.A. ; to the Rev. H. Elvet Lewis, M.A. ; to Mr. A. G. Howell, Registrar of Llandaff Diocese ; to the authorities at the Probate Office at Llandaff ; to the Ven. A. O. Evans, Archdeacon of Bangor ; to Mr. Arthur Wright, B.Sc., of Pengam, Glam., whose knowledge of the Bells of the Diocese of Llandaff is second to none, and who has furnished this work with his survey of the Bells of Cowbridge, Llanblethian, and Welsh St. Donats.

I have also to thank Mr. Ilyd B. Nicholl, F.S.A., and Colonel Bradney.

The people of the place have been most ready to give the benefit of whatever local knowledge they possess, in a courteous and kindly manner.

Mr. Short, of the Educational Publishing Company, has obliged me by the benefit of his advice and experience in all matters connected with the production of the book, and has done his best to make publishing a pleasure from the author's point of view.

My obligations to others, no less because they are not mentioned here, will be found in the text. If I have forgotten any I ask their pardon.

I beg to thank my Lords the Archbishops of Wales and Cardiff; the Bishops of St. Davids, Llandaff, and Monmouth; the Marquis of Bute, the Earl of Plymouth, and Lord Tredegar, for their kind patronage of the work, and the 400 subscribers of all grades of society who have made its publication possible.

SOME ABBREVIATED REFERENCES.

Arch. Camb. = "Archaeologia Cambrensis."

Cartae = Mr. G. T. Clark's "Cartae et Munimenta de Glamorgan," in four volumes. A few corrections were made from the new edition, in six volumes, as the work was going through the press.

C. in E. B. = "Christianity in Early Britain," by Dr. Hugh Williams. (Clarendon Press. 1912.)

Limbus Patrum = The alternative title of Mr. G. T. Clark's "The Genealogies of Merion and Glamorgan," published by Wyman and Sons, London, A.D. 1886.

M.M. = "A Descriptive Catalogue of the *Penrice and Margam Abbey Manuscripts*, etc.," by Dr. Walter de Gray Birch, F.S.A. In six volumes.

Myv. Arch. = The Myvyrian Archaeology of Wales.

N.L.W. = The National Library of Wales, Aberystwyth.

P.R.O. = The Public Record Office, London.



TABLE OF CONTENTS.

DEDICATION.	Page iii
PREFACE.	v
SOME ABBREVIATED REFERENCES.	ix
LIST OF ILLUSTRATIONS	xv
LIST OF MAPS	xv

PART I. THE BOROUGH.

I. THE BOROUGH	1
II. THE ROMAN BOVIUM AND THE WELSH PEN YCHEN ..	7
III. FROM THE ROMAN OCCUPATION TO THE NORMAN CONQUEST	11
IV. NORMAN COWBRIDGE	13
V. THE LAWS OF COWBRIDGE	25
VI. SURVEYS, CHARTERS, AND PRESENTMENTS	45
VII. THE GUILD AND TOWN HALL	53
VIII. MUNICIPAL OFFICERS AND THE ROLL OF FREEMEN ..	61
IX. THE TOWN WALLS, GATES, AND DITCHES	69
X. COWBRIDGE AND THE WARS	75
XI. THE AFFRAYS OF COWBRIDGE	86
XII. IOLO MORGANWG AND COWBRIDGE	88
XIII. CARLYLE AND COWBRIDGE	95
XIV. MISCELLANEA	99
THE PEOPLE'S FOOD	99
POOR LAW ADMINISTRATION	100
THE UNFORTUNATE	101
THE CHARITIES	101
PARISH PUMPS	101
THE PARISH POUND	101
THE POST OFFICE	101
THE WINDOW TAX	102
PARLIAMENTARY REPRESENTATION	102
A PEDIGREE	102
MICHAELMAS EVE	102
MARRIAGE OF THE PRINCE OF WALES	104
A VISITOR TO COWBRIDGE AND A ROMANCE	104
THE FIRST PRINTING PRESS IN EAST GLAMORGAN AND THE STORY OF A DICTIONARY	105
PAVEMENTS	106
THE RACES	106
THE GLAMORGAN HOUNDS	107

XIV. MISCELLANEA— <i>continued</i> :						<i>Page</i>
	GAS	..	..	..	..	108
	THE INSTITUTE	..	..	..	..	108
	THE RAILWAY	..	..	..	..	108
	THE INNS OF COWBRIDGE	..	..	..	..	108
	THE REVELS	..	..	..	..	109
	THE GLAMORGAN COW	..	..	..	..	109
	POSTING RIVALS	..	..	..	..	110
	A DEVELOPMENT IN JURISPRUDENCE	..	..	..	..	111
	SHOPPING AT COWBRIDGE	..	..	..	..	111
	A JOURNEY TO BATH	..	..	..	..	112
	THE WAY OF THE CORPSE	..	..	..	..	113
	THE LAST MARI LWYD	..	..	..	..	113
	THE TOWN STOCKS	..	..	..	..	115
	THE GREAT OX	..	..	..	..	115
XV. MISCELLANEOUS DEEDS AND DOCUMENTS		..	..	..	..	116
XVI. LAND MARKS AND PLACE NAMES	..	..	..	..	..	119
XVII. COWBRIDGE WILLS AND ADMINISTRATIONS	..	..	..	..	..	125

PART II. THE CHURCH.

THE CHURCH	..	..	..	..	..	131
LLANBLETHIAN AND HER CHAPELS	..	..	..	..	..	135
ST. SENWARA ON THE THAWE	..	..	..	..	..	138
SAINT ZENOR	..	..	..	..	..	139
COWBRIDGE CHURCH	..	..	..	..	..	140
THE CONNECTION WITH LLANBLETHIAN, TEWKESBURY, AND GLOUCESTER						140
VILLA FRATRUS	..	..	..	..	..	141
THE CHANTRY	..	..	..	..	..	141
THE HOLY CROSS OF COWBRIDGE	..	..	..	..	..	142
THE SOUTH AISLE	..	..	..	..	..	142
THE TOWER	..	..	..	..	..	143
THE ROYAL FOUNDATION	..	..	..	..	..	145
THE ALTAR OF ST. NICHOLAS	..	..	..	..	..	147
VALOR ECCLESIASTICUS	..	..	..	..	..	147
LELAND	..	..	..	..	..	148
RETURNS TO CANTERBURY	..	..	..	..	..	148
"ST. MARY'S"	..	..	..	..	..	148
LEWYS MORGANWG	..	..	..	..	..	148
THE ORNAMENTS OF THE CHURCH	..	..	..	..	..	151
THE PEWS	..	..	..	..	..	153
THE BAILIFFS AND THE BURIALS	..	..	..	..	..	153
THE MONUMENTS	..	..	..	..	..	153
JUDGE JENKINS OF HENSOL	..	..	..	..	..	157
DR. MALKIN	..	..	..	..	..	160

	<i>Page</i>
NICHOLL	160
ADMIRAL EDWARDES	161
EDMONDES	161
HARNESS	162
RICH	162
THE CHURCH BELLS	163
THE TERRIER	165
THE ORGANS AND ORGANISTS	167
THE REGISTERS	168
THE COWBRIDGE LIBRARY	172
THE STRUCTURE OF THE CHURCH	175
ACTS OF THE CORPORATION AND THE VESTRIES, ETC.	176
THE CLERGY OF COWBRIDGE	181
AN ABORTIVE MOVEMENT	183
HOW THE CHURCH WAS SERVED	187
INCUMBENTS OF COWBRIDGE	191
—————	
SOME LOCAL ROMAN CATHOLICS	195
—————	
THE ORIGIN OF NONCONFORMITY IN COWBRIDGE.. .. .	200
THE METHODISTS	201
THE WESLEYANS	203
THE BAPTISTS	204
OF WHAT DENOMINATION?	206

PART III. THE GRAMMAR SCHOOL.

THE GRAMMAR SCHOOL :

AN ESSAY ON ITS ORIGIN	207
SIR LEOLINE JENKINS	236
LIFE IN COWBRIDGE SCHOOL IN THE EIGHTEENTH CENTURY	248
“THE GOLDEN BOOK” OF THE SCHOOL	250
THE SCHOOL AND THE WAR	253
SOME DISTINGUISHED SONS OF THE SCHOOL	254
TWO NOTABLE BROTHERS	259
ARCHDEACON T. WILLIAMS	261
HEADMASTERS OF COWBRIDGE SCHOOL	263

APPENDIX.

A.

THE HIGH SCHOOL FOR GIRLS	279
-----------------------------------	-----

B.

TRADITIONS CONCERNING OWEN GLYNDWR	279
--	-----

	<i>Page</i>
C.	
(1). GLAMORGAN CASTLES	280
(2). ANCIENT REMAINS IN GLAMORGAN	283
(3). RELIGIOUS HOUSES IN GLAMORGAN	285
(4). RUINED CHAPELS IN GLAMORGAN	285
D.	
COWBRIDGE AND THE WELSH POETS	286
E.	
LLANFRYNACH CHURCH	290
F.	
THE ITINERARY OF THE ARCHBISHOP GALFRIDUS	296
G.	
INSCRIPTIONS :	
(1). AT LLANBLETHIAN	298
(2). AT COWBRIDGE	298
H.	
ELEMENTARY EDUCATION.	299
I.	
AN ADDRESS TO THE BOYS OF COWBRIDGE SCHOOL	301
J.	
THE JUDICIOUS EDMONDES	302
K.	
BOROUGH, CHURCH, AND SCHOOL.	306
—————	
ADDITIONS AND CORRECTIONS	311
LIST OF SUBSCRIBERS	315
INDEX	325

LIST OF ILLUSTRATIONS.

All the Illustrations, with the exception of the portraits of the Rev. H. S. Plumtre, Sir John Nicholl, Dr. Durel, and the print of Llanfrynach Church (2), are the work of Mrs. Adelaide Williams, of "The Cairns," Llanblethian, Cowbridge.

	<i>Page</i>
THE CORPORATION SEAL, A.D. — to A.D. 1762	2
BUCK'S VIEW OF THE CASTLES IN 1741	17
ST. QUINTIN'S CASTLE, 1786 (<i>from an old print</i>)	19
THE "CUCKINGE STOOLE FOR SCOULDINGE"	32
COWBRIDGE OLD TOWN HALL AND HIGH CROSS (1)	53
ONE OF THE COWBRIDGE MACES	62
THE OLD TOWN WALL	69
THE OLD SOUTH GATE, COWBRIDGE	70
EGLWYS LLANDDUNWYD—WELSH ST. DONAT'S CHURCH	78
LLANBLETHIAN (1)	96
LLANBLETHIAN (2)	97
THE SOUTH GATE AND THE TOLL GATE	98
COWBRIDGE STOCKS	115
THE THAWE, "COUNSEL TUTT," AND THE CHURCH	131
LLANBLETHIAN CHURCH AND CROSS	135
WAUN-Y-GAER, COWBRIDGE CHURCH, AND THE SCHOOL	140
THE TOWER, COWBRIDGE CHURCH	144
SEAL OF RICHARD III AFFIXED TO THE CHARTER OF COWBRIDGE CHURCH	145
THE CARNE ARMS	154
FOUR COATS OF ARMS	155
JUDGE JENKINS	158
LEANING ARCHES AND PILLARS, COWBRIDGE CHURCH	176
REVEREND HENRY SCAWEN PLUMTRE, M.A.	194
THE GRAMMAR SCHOOL (1)	207
THE OLD TOWN HALL AND HIGH CROSS (2)	221
THE GRAMMAR SCHOOL (2)	230
SIR LEOLINE JENKINS, KNT., LL.D.	237
SIR JOHN NICHOLL, KNT., D.C.L.	258
COWBRIDGE OLD FREE (GRAMMAR) SCHOOL, SOUTH GATE, AND POUND	277
DR. DUREL	278
LLANFRYNACH CHURCH (1)	290
LLANFRYNACH CHURCH (2)	291

LIST OF MAPS.

(By Miss M. GUNTER, B.A.).

	<i>Page</i>
OLD COWBRIDGE	xvi
THE VALE OF GLAMORGAN	130
COWBRIDGE AND DISTRICT	<i>At the end</i>

COWBRIDGE—BOROUGH, CHURCH, AND SCHOOL.

I. THE BOROUGH.

COWBRIDGE as it is called in English, but Pontfaen as it is known in Welsh, is situated on the main road from London to Milford Haven, a little more than twelve miles from the ancient town and modern city of Cardiff.

The prospect which meets the eye on the approach to Cowbridge from the east is both pleasant and beautiful and cannot be described better than in the words of Donovan :—

“The moment we approached within sight of Cowbridge our attention was powerfully arrested with the sudden exposure of a burst of scenery, very far superior to any we had before surveyed in this part of the country.

“Within a mile or two of the town the road slopes gradually over the easy brow of a prodigiously extensive and very lofty hill, from whence this charming expanse of landscape, which had been previously concealed for the most part behind the obtrusive hill, breaks unexpectedly upon the view of the admiring traveller.

“For the space of many miles surrounding this exalted spot, the eye embraces an endless succession of gently undulating hills and plains, broken and diversified with ten thousand lines of verdure ; dark fleeting shadows, marking the progress of passing clouds, with intermingled tints of the deepest ruddy brown ; and lands waving with the earnest of a prosperous harvest, or preparing for cultivation beneath the hand of tillage. These extensive lowlands lie stretched like a map before the extended vision ; softening and harmonizing their contrasted hues as they recede in the distance from our point of observation. Beyond these, we discover features of a more imposing character, a vast range of hills that bound the horizon to the north-west, among which we observe the lofty summits of the hills, that occupy a central position in the very heart of Glamorgan. Directly before us, the towering slope of Penline hill, crested by its castle, rises to consideration . . . With such sublime accompaniments of scenic wildness, have

we once beheld the lovely Vale of Cowbridge." (*Descriptive Excursions, etc.* 307-310.)

The earliest forms which the name takes in English are :— 1295-6, Cubrigg; 1305, Coubrigge; 1306, Coubrug; 1310, Coubrugge; 1336, Coubrugg.



THE CORPORATION SEAL, A.D. TO A.D. 1762.

The Corporation seal in use before A.D. 1762 bears the legend S. COMMYNE DE :CHOVBRUGGE. This old seal has disappeared, but, fortunately, there is an impression of it remaining on an Indenture of 1st February, 1702-3. The new seal (now called the old seal) came into being in A.D. 1762 :—" . . . it is ordered that the common seal formerly used . . . be henceforth abolished." It appears in the *Proceedings* of the Society of Antiquaries, Vol. xv, p. 453, as an example of the depth to which the art of seal-making had fallen in the eighteenth century.

In all probability, there was a bridge at Cowbridge in Celtic times or during the Roman occupation, for we have evidence of such in the seventh century when the anonymous geographer of Ravenna flourished. The printed volume which contains his work bears upon its title page :—

ANONYMI
RAVENNATIS
QUI CIRCA SAECULUM VII
VIXIT
DE GEOGRAPHIA . . .
MDCLXXXVIII.

Therein we read :—" XXXI. In oceana vero occidentale, est insula quae dicitur Britannia . . . (p. 297) . . In qua Britannia plurimus fuisse legimus civitates & castra, ex quibus aliquantas designare volumus, id est Giano . . . (p. 298). . . Leucomago, Cimetzone, Punctuobice, Venta Silurum . . . (p. 300)."

According to our greatest antiquaries this Punctuobice is Cowbridge :—" *Bomio*, rectius *Bovio Boverton* in Glamorgania. Non procul abest *Cowbridge*, quod vocabulum puto latere in Ravennatis *Pontuobice*, i.e. *Pont-i-bwch* Britannis, Pons Vaccae, Pons bovinus, aut Bosphorus." (Gale, Antonini Iter. MDCCIX. 125.)

In a learned paper described as "Observations on the Julia Strata," read by Preb. Harris before the Society of Antiquaries in 1763, we have some further elucidation as to this curious name :—" Cowbridge, the *Punctuobice* of the monk of Ravenna, or Pontuobice more properly of Dr. Gale . . . The learned Dr. Gale is of opinion that the word Pontuobice is a corruption of the Welsh *Pont y Vuwch* (as he should say) which means Cowbridge, though for want of better knowledge of the Welsh tongue, he terms it *Pont i bwch*, which is Buck bridge ; & he certainly has not deviated from the truth, for though the town be at present called *Pontfaen* or *Pont vaen* . . . which implies *stone bridge*, yet before the building of the present bridge, which has no sides, & is low, & pitched or flagged with small stones or pebbles after an uncommon manner, the town was in Welsh probably called *Pont y Vuwch*, and in the Western extremity of the liberties of the Corporation, in the way to Neath, there is a little bridge to convey land floods from an adjoining field or two, which is about three feet in diameter, & the height of the arch above two feet, which to this day is called *Pont y Vuwch* or the *Bridge of the Cow*." (*Archaeologia*, ii, 14.)

Since the days of Walters and Iolo there has been some controversy as to whether the proper Welsh form of the place-name is *Pontfaen* or *Pont-y-fon*.

The first appearance of the form *Pont-y-fon* is in the imprint of Iolo's Elegy to the present writer's ancestor, Lewis Hopkin. This was printed at Cowbridge in 1772 and bears upon the title page :—

Dagrau yr Awen
 neu
 Farwnad ·
 Lewis Hopcin *Fardd*
 o
 Landyfodwg ym Morganwg
 Iorwerth Gwilim
 o Dre-Fflemmin *ym Morganwg*
 a'i cant 1772.
 Pont-y-Fon :
 Argraphwyd gan R. Tomas
 M,DCC,LXXII.

Walters, in his Dictionary, gives his reasons why the proper form of the place-name should be Pont-y-fon and not Pontfaen :—
 “*Cowbridge*. . . . Y Bont faen.—N.B. *Pont faen* (*i.e.* Stone-bridge) seems to be nothing but a corruption of *Pont y fon* (*i.e.* Cowbridge ;) . . . The *Bon* signifies—a Cow—and *Y Fon*—the Cow—is clear from the following Proverbs, *viz.*—*Y sawl a biau'r hen fon, ym'aeled yn ei chynffon* :—*i.e.* Let him, whose the old cow is, lay hold of its tail (in order to assist it to rise :) *quasi dicas*, Let him, who is interested in the affair, take the toil upon him. *Newydd bennyg yr hen fon* ; *i.e.* New (young) tripe in an old cow :—a Proverb used to express one's disbelief of an improbable story ; as if one should say I as much believe it as I do that there is young tripe in an old cow. It may serve to corroborate what hath been here offered to mention . . . that an ancient Chorographer, surnamed Ravennas, writes it, PONTUOBICE, as it should seem, for PONT Y BUCH, PONT Y FUCH, alias PONT Y FON,—and that there is at this day, at the West end of the Town, a little bridge called PONT Y FUWCH.”

What Walters said as to the existence of Pontyfuwch is quite correct, though in all probability hardly a single inhabitant in Cowbridge at the present time has ever heard of it.

The references to it in chronological order are :—“ 1570. A Survey of the possessions of the Earl of Pembroke. . . . Robert Thomas holds by similar letters patent at Cardiff under the seal of the Chancellor there . . . in the 18th year . . . of Henry VII for the term of 99 years all the demesne lands within the fee of Llanblethian which lie between Lez Thawe on the East side and the road leading from the bridge called Cowbridge in a circuitous direction from Pen Rees Hill to the Water aforesaid on the West and North side & the Ville of the suburbs of Cowbridge on the South side containing in all by estimation 84 acres.”

In a "Survey of Cowbridge Burrough" in 1630 :—" . . . the said Jury do say that . . . Llanblethian doth compass . . . Cowbridge . . . and doth extend to the port way near a mear stone and a stone bridge commonly called Cowe-bridge north west of the said Burrough. And they also do say that the same Burrough doth mear and bound from the way or lane leading from Cowbridge towards St. Hilary and Bewpeir on the East part to the bridge called Cowbridge on the West part."

1701, from "Thomas Wilkins of Lanblethian his book transcribed by Edward Lloyd of the Museum 1701" :—" Cowbridge used execution at ye west end of ye town near pont-y-fywch wherein it hath its domination of Cowbridge, & ye place called Hangman's hill." In a later hand there is the following addition :—" Pontyfywch at the west end of Cowbridge near the Darren rock. Thos. Bere."

In an abstract of Title of Thomas Wyndham, Esq., which recites Indentures of 1724 :—" saith erw pont y Bych heretofore divided into three pieces abutting to the Highway leading to Penlline on the South West part."

In documents belonging to the Corporation of Cowbridge :—" 1765. We present the Footway . . . at the Darren to Pont y Vuch . . ." " 1791. We present that the Bridge commonly called Pont-y-Fywch within the said Town is ruinous and out of Repair and the Passage of Water thereunder and from thence under the Turnpike Road is too Narrow for the Conveyance thereof, and that the said Bridge ought to be repaired and widened by and at the expense of the Inhabitants of the said Town of Cowbridge."

We do not agree with either Walters or Iolo that Pontfaen is a corruption of Pont-y-fon, for several reasons.

There is evidence that the Welsh name for the place was for many centuries Pontfaen and no evidence to show that it was ever called Pontyfon before the latter half of the eighteenth century.

The references to the "Stonebridge" are very numerous, and among them the following are but a few :—

" In hac provincia sunt Netha, super flumen ejusdem nominis, Pontfain, i. pons lapidea, Angli falso COVVBRIG, id est, pontem vacciniam vocant" (Commentarioli Britannicae Descriptionis Fragmentum Auctore Humfredo Lhyyd. Coloniae . . . MDLXXI.)

" In this province are Neth upon a River of the same name, Pontfayn, that is to say Stonebrydge, Englishmen falsly call it Cowbridge." (Lhyyd. The Breuiary of Britayne. 1573. 80-81.)

“ . . . and Cowbridge towne *alias* Pont Vaen, in the midstest.”
(History of Cambria by Caradog of Llancarfan. Translated into English by H. Lhuyd, gentleman, London, 1584. p. 123.)

“ . . . upon which more within land standeth Cowbridge the Britons of the stone bridge call it Pont Van, a mercate town.”
(Camden.)

“ . . . a stone bridge commonly called Cowe-bridge north-west of the said Burrough.” (Survey of 1630.)

“ Pontfaen or Pontvaen . . . which implies stone-bridge.”
(Harris, Archaeologia. ii. 14.)

“ Cowbridge in *Wales*, auncyently called Pont Vaine, i. Pons Saxeus vel Lapideus, howsoever it came to be Cowbridge.”
(Lambarde’s “Description,” 1730.)

In Leland’s MS. of “Collectanea” there is information sent him by some Welsh friend some time between the years 1535–40 :—
“Ddaw currens per Pont vayn, habens originem spatio illius passuum duorum milium in loco vocato pant Llywyth, id est, vallis collarata. . . . Item est alius rivus, qui vulgariter nuncupatur Thawan, id est Thaw, habens originem in loco vocato pant Llewyth, distans a Pont vayn versus septentrionalem plagam duobus millibus et quingentis passibus, et currit per Pont Vayn in mare Sabrinum. . . .” (L. Toulmin Smith’s edition of Leland, v. 238, 240, iii, 101–106.) In the context from which this is taken, the phrase, “distans a Pont vayn,” occurs again and again with regard to places referred to

Moreover, in every extant reference to the Town in the Welsh language the form is never Pontyfon but always Pontfaen or Pontvaen. The references to the Town in the Welsh language are scanty, but the following are extant and are set down here in the order of the antiquity of the matters to which they are supposed to refer :—

Maenoldir y Bont faen. (Iolo MSS. 16.)

“ . . . a Thref freiniol y Bont Faen.” (Myv. Arch. 700.)

Oed Crist 1091, gwalgylched y Bont Faen. (*Ibid.* 700.)

Brynowain wrth y Bont Faen. (Iolo MSS. 98.)

Plwyfau Cymru :—Y Bont Vaen, Llan Doche y Bont Vaen, &c.

I Ho : prains or bont vaen. (Llanstephan MS. 7.)

I howel prains or Bont faen ne Cowbris. (Lewys Glyn Cothi. Brit. Mus. MS. Add. 14, 871, p. 310.)

llyma varnod sion wiliam or bont faen :—

(Dafydd Benwyn, Baglan MS. p. 436.)

tra vo maen ny bont vaen vyth

.

haedde gariad hydd gwaw vaen
ny bu hwnt veth ny bont vaen

.....

llyma varnod rissiart gwyn o lansannwr :—

.....

oerwyd y dinas auraid ai dynion
o bant fewn dwyrain y bontfaen dirion

.....

K. i ganmol tre'r bont vaen

Davyd Benwyn

(Jesus Coll. MS. 13. p. 63.)

ail ywr bont vaen is maenawr
od ar vil i Droya vawr

.....

y Bont vaen am vrytaen vrau
o lwyredd yw ail orau.

The foregoing by no means exhausts the evidence which goes to prove that Pontfaen is no corruption of Pontyfon, but the ancient, traditional, and proper name for the place in the Welsh language.

II.

THE ROMAN BOVIUM AND THE WELSH PEN YCHEN.

THOUGH Pontfaen (Stonebridge) is the correct form of the Welsh name for the place, and no corruption from Pontyfon, yet, do what we can, we cannot get away from its connection with the Bovine species, for, in addition to Cowbridge, Pontyfuwch, and Pontuobice, we have still Bovium and Pen Ychen to reckon with.

“Having brought you to Cowbridge,” writes Fenton, the traveller and antiquary, “I would recommend your diverging thence to see several things worthy of note round about.

“In the first place the town itself, which I make the *Bovium* of the Roman itinerary, exhibits the remains of Norman Pride in the wall that still partly encloses it, and the wall now appearing with rounded angles seems to have followed the agger of the old Roman station.” (Panton papers at the N.L.W. [not yet calendared].)

The Antonine Itinerary, the work of several persons, which reached its present form about A.D. 320, so it is stated, marks out the main roads of the Roman Empire and the stations of the Roman Army. That portion of it which we have to consider

is thus set down:—ITER XII. LEUCARO XV. NIDO XV. BOMIO XV. ISCAE LEG. ii. AUGUSTA XXVII.

Now, Cowbridge has from time to time been associated with Bovium or Bomium. The Grammar School was and is known as Schola Boviensis, and in the Llanblethian registers there is an entry, "Churchwardens . . . 1689 Pierce Deere of Lanquian and Thomas Pierce of Newton juxta Bovium." The school magazine is called "The Bovian," and the name is found on monuments in the church.

Is Cowbridge the old Roman station of Bovium or Bomium? We do not attach much importance to the "v" or the "m," as without the original manuscript or early copies of it we cannot deal with the question from the point of view of textual criticism.

If *Bomium* is the correct reading it should perhaps be stated that the local pronunciation of the so-called "Bowman's Well" is "*Bomin* Well."

To the question whether Cowbridge itself is the Roman station of Bovium we cannot give a definite answer, as it has, for the Roman station, a most formidable rival claimant in Boverton or Boviarton, as it was sometimes called.

"The name," writes Mr. G. T. Clark (in his MSS. at the National Library), "is in favour of Boverton, but Cowbridge was upon the Portway and in plan it much resembles a Roman station. The walls mentioned by Leland being upon the Roman Lines."

After a perusal of most of what has been written on the subject, the impression left on my mind is that Bovium is the Roman form of the Welsh Pen Ychen, or Pen Ychen the Welsh form of the Roman Bovium. PEN means "end," "extremity," or "head," and YCHEN is the plural of YCH, an ox. The oldest divisions of Wales that have come down to us are those purporting to have been made by Rhodry Fawr, or Roderick the Great, about the year 870. CANTREF PENN YCHEN was one of the five ancient Hundreds of MORGANNWC and included KYMWT MEISGYN, KYMWT GLYN RODNE. KYMWT MAENAWR TAL Y VANN, KYMWT MAENAWR RUTHYN. (Red Book of Hergest, ii. 412.)

In the Life of St. Paul de Leon, which Wermonoc tells us he wrote in the year 884, using an older *Vita* hardly legible by age, we have a very ancient explanation of the place name, viz., that the inhabitants of this part of the county of old time worshipped the head of an ox as the god of the land:—"Penn-Ohen, latina autem *Caput* dicitur *Boum*, exortus, vocitata quae ideo, ut nobis videtur, hoc nomen meruit adipisci, quia ab incolis illius aliorum exemplo gentilium mundi elementa simili colentium more,

antiquitus caput bovis pro Deo adorabatur patriae." (*Analecta Bollandiana*. Tom. 1. P. 211.)

Penn-Ohen would be pronounced Pen Ochen, as *h* often stands for *ch* in old MSS.

In the story of St. Cyngar in Capgrave there appears a King Paul, who is the same personage as Paul Penychen, and, therefore, a petty king of this district, and in the Life of St. Cadoc we know that this Pol Penychen ruled over a marshy district of which Llandarfán also formed a part. (Fisher. *British Saints*, "Cyngar" and "Cadoc.") "Penichen" is mentioned in a Bull of Honorius II to Urban, Bishop of Llandaff, in A.D. 1128. PENYCHEN was an ancient Ecclesiastical Deanery, and down to the twelfth and thirteenth centuries the name occasionally occurs in the charters.

Isaac, dean of PENNECHEN, witnesses one of the earliest of the Margam charters (M.M. i. 6), and among the witnesses of Elias, Bishop of Llandaff, about A.D. 1240, are William de Lanmays, dean of Goronid, and Master Adam, dean of PENHECEN. (M.M. i. 48.)

Prof. Hugh Williams places it between Cardiff and Neath (C. in E.B., p. 379), while Messrs. Baring-Gould and Fisher identify it with Cowbridge.

" . . . Penn-Ohen, *i.e.* Cowbridge in Glamorgan . . ." (*Lives of the British Saints*, i. 187.)

We have now to state very briefly the relative claims of Cowbridge and Boverton and to answer some criticisms which, if justified, would strike them both off the list of claimants to the name. Camden, the learned antiquary, put the matter thus:—"Cowbridge, called by the Britains from its stone bridge Pont Van, a market town and the second of the three that Fitz Haimon after his conquest reserved for himself. As Antoninus hereabouts and at this distance from Isca places Bovium, corruptly written also Bomium, I thought it a fortunate conjecture that this place might be Bovium. But finding three miles off Boverton, which exactly corresponds in sound with Bovium, my regard to truth prevented me from seeking Bovium anywhere else. Nor is it uncommon to have places named from oxen, witness the Thracian Bosphorus, Bovianum a town of the Samnites, and Bauli in Italy quasi Boaliae, if we may believe Symmachus. But what serves instead of every other proof is, that 15 miles from Bovium Antoninus places a town whose Latin name also is Nidium which our antiquaries have long searched for though Neath a town of considerable note presents itself with its name still entire."

To the same effect writes Gale:—"BOMIO, rectius BOVIO, Boverton in Glamorgania. Non procul abest COWBRIDGE, quod

vocabulum puto latere in Ravennatis PONTUOBICE, i.e. Pont-i-bwch Britannis Pons Vaccae, Pons bovinus, aut Bosporus." (Ant. Iter. Ed. MDCCIX, 125).

Professor Haverfield, in his "Military Aspects of Roman Wales," will have none of this, for he has a theory of his own. He writes:—"The Antonine Itinerary tells us that a Roman route ran from Isca Silurium (Caerleon-on-Usk) 27 or 28 miles to Bomium, thence 15 miles to Nidium, thence 15 miles to Leucarum, and finally from Leucarum 15 miles to Muridunum" (p. 153). Then in a note:—"Ant. 483. 484. Bomium is the right reading not Bovium, which, I believe, is a conjecture of Camden's. Theories about Boverton or Cowbridge may be tossed aside." Nevertheless, after "tossing aside" an ancient tradition, he proceeds with a laboured and unconvincing proof of his contention. The three last stations he identifies as Neath, Lougher, and Carmarthen, and he tells us the Itinerary is plainly incomplete. "It gives 42 Roman miles as the distance from Caerleon to Neath. This is too little. It is approximately the distance in a bee-line. But the hills here make a bee-line impossible for a road; the natural route for traffic would skirt the south of the uplands, much as the G.W.R. now runs, and this is a matter of 55 or 60 Roman miles." But the Itinerary is not incomplete as far as Bovium or Bomium is concerned—it was 27 Roman miles from Isca Silurium—and Cowbridge is 27 English miles from Caerleon by road to-day. The road through Cowbridge is, and has always been, the main road for traffic from London to the West. It was through Cowbridge that the old stage coaches always ran.

In order to get rid of Cowbridge he must emend the text.

"We might then," he says, "emend the text so that the stages would run, i, Caerleon to Cardiff, ii, Cardiff to or near Pyle 27 or 28 Roman miles, iii, Pyle to Neath 15 Roman miles and so forth." In fact, he must re-construct the Itinerary.

The Professor further states that "no quite certain traces of Roman roads survive on the ground in South Glamorgan," but in this he is at variance with other authorities.

Mr. Thomas Codrington, in his "Roman Roads in Britain," gives an interesting description of the Roman road from Cardiff, through Cowbridge, to Stormy Down. There are remains of a Roman camp at Caerau on this road. We have WAUN-Y-GAER at Cowbridge, and from time to time coins of Trajan, Antoninus, Claudius, and Constantine have been found here, together with a Roman fibula in an excellent state of preservation. Remains of stone-work cemented with Roman concrete were discovered in excavations on the site of the present Town Hall. Roman bricks

were also found, with indications of brick making. About two miles from Cowbridge on the Bridgend road, in a field on the South side, there is a square camp, and another on the North side. From the line occupied by these camps the great Julia Strata, so it is to be inferred, kept nearly to the course of the old stage-coach and turnpike road from Cardiff through Cowbridge to Stormy Down.

NOTE.—“The Bovian” for June and November, 1904, 1905, contains two interesting articles from the pen of Mr. Widdowes on “The Great White Road” and “Bovium.” He is of opinion that the Normans fortified a pre-existing Roman camp, obliterating to a great extent the Roman work. As the school garden and the churchyard are raised considerably above “Counsel Tut,” he conjectures that they formed the S.W. corner of the Vallum and that the Old Hall garden is a continuation of it. Waun-y-Gaer (meadow by the camp) and “Council Twt” are immediately below this high ground. He has some interesting remarks about the foss, and his contention would, perhaps, have had even greater support had he known the course of the Town Ditch, which we can now trace more clearly from the Corporation documents.

In the Book of Llandaff, where Pen Ychen is placed in relation to other districts it is always to the East of the old district, which has evolved into the modern description “Groneath” :—“ . . . et guorinid penichen ” (p. 32).

“Landauiam scilicet cum territorio suo et parrochia videlicet Cantrebachan. Chedueli. Guoher. Estrateu. Ercincg. Guorinid. Penn echenn. Gunliuiuc. Diuent. Euias. Estrateur.” (p. 42).

III.

FROM THE ROMAN OCCUPATION TO THE NORMAN CONQUEST.

WHATEVER importance Bovium had as a Roman station seems to have vanished very quickly, but there are several records of the district of Bovium under its Welsh form Pen Ychen.

Mrs. Jenkins, of St. Athan Rectory, tells me that she has seen the name Pontuobice, or Punctuobice, in a St. Quintin’s charter, where, undoubtedly, it refers to Cowbridge.

I think, however, that the town can be identified under another description. In the old Welsh chronicles we have several such references as this :—“Oed Crist. 893. daeth y Paganaiad duon i Gymru dros For Hafren ac a losgasant Lanelltyd Fawr, a Chynffig,

a Llangarfan. . . .” Here we are told that the Black Pagans in A.D. 893 came to Wales from across the Severn Sea and burnt Llantwit Major, Kenfig, and Llangarfan. There is, however, no reference to Cowbridge in these old chronicles before the Conquest, and the only other source of information known to us, besides the Lives of the Saints, is the Book of Llandaff. And here we can probably find our Cowbridge through the medium of Aberthun.

On page 260 of Dr. Gwenogvryn Evans’s edition there is recorded a grant of VILLA FRATRUS SUPER NADAUAN, of which some of the boundaries are EBIRTHUN . . . ARHID ICLAUD DIRNANT DIGUAIRET BET NADAUAN. ARIHIT BET APER EPYRTHUN NIHIT BETIFORD MAUR. . . . This is modernised as “Ebirthun or Aberthun. . . along the dyke to the brook, as far as Naddawan. Along it to Aber Ebyrthun along it to the high road. . . .” The NADAUAN is the river Thaw or Thawe, for in the orthography of the Book of Llandaff “d” = Welsh “dd,” or English “th,” while “u,” which does duty for several modern letters, more often than not = W.

We have, then, NADDAWAN, and this form of the name for our river continued at least till the time of the Welsh poet, Davydd Benwyn, in the days of Queen Elizabeth :—

oi glan byrth gloywa ny byd
 oi hafon drwyddi hefyd
 Addawon yw dda yn wir
 oi didwyll ffrwyth i dwedir.

The modern name for the river in Welsh is “Ddawan,” and “Thaw” or “Thawe” in English.

The descriptions must be viewed as from Llandaff, to which the grants were made.

From Llansannor to Cowbridge at this time there must have been a long marsh, which would make traffic almost impossible beyond the Thawe except through Cowbridge, the first point reached where solid rock on the banks of the river would allow of a crossing, for before that is reached the whole distance must have been a dismal swamp. It is then quite natural to infer that the first “villa” or “township” that would be reached on crossing the Thawe would be what is now Cowbridge, and the next “tre” or “villa” that would be met with still bears the name of Pentre Meyrick, and of these there is a tale to tell. The story begins with the words (p. 147) :—MOURICUS REX ET CYNUETU CONVENERUNT INSIMUL LANDAVIE. . . . Mouricus is the Latin form of Meurig, or Meyrick, as the name is now generally known amongst English folk. Well, he, Meurig the

King, and Cynvetu met together in the presence of Odoceus, the Bishop of Llandaff, and swore on the holy relics that they would keep the peace between them. But some time afterwards Meurig slew Cynvetu by stealth. Whereupon the Bishop called all his clergy together and the chief abbots in his diocese, and solemnly excommunicated the wicked King Meurig for his foul murder. The crosses were removed from the altars to the ground, the community was refused baptism and communion, and in full synod the Bishop pronounced the words of the psalm:—"May his days be few: let his children be fatherless and his wife a widow." Whereupon the king repented him of his evil deeds, and with bowed head, and with tears in his eyes, accepted the yoke of penance, and after prayer and fasting, and almsgiving, Meurig gave four townships to the Church of Llandaff, for Odoceus the Bishop and all his successors, *viz.* :—

I. RIUGRAENAUG.

II. NANTAUAN.

III. EST INQUA OCCISUS EST CYNVETU ULTRA NADAUAN, that in which Cynvetu was slain beyond the Thawe, which is probably Pentre Meurig, called perhaps after the name given in another grant (p. 129) IN QUA OCCIDIT MOURIC CYNVETU, in which Meurig slew Cynvetu, and

IV. TRANSNADAUAN UBI FILIUS REGIS MECHATUS EST,—the Town across the Thawe where the son of the king committed adultery.

That is apparently all the light that is shed on the doings of Cowbridge from the Roman Occupation to the Norman Conquest.

IV.

NORMAN COWBRIDGE.

THE story of the Norman Conquest of Glamorgan has been so often told that there is no need to repeat it here, and, as Mr. G. T. Clark has furnished such an excellent contribution to the history of the Norman Lordship in his "Land of Morgan," it will not be necessary to give any further reference to it except so far as it bears upon the story of the Borough of Cowbridge.

In the old Welsh Chronicle of Caradoc of Llancarvan, called Brut y Tywysogion, printed in the Myvyrian Archaeology, we are told (p. 699) that, after Rhys ap Tewdwr had been slain at Pen Rhys by the aid of the Normans whom Iestyn ap Gwrgan had

hired, Robert Fitz Hamon and his knights and men met at "Twyn Colwyn," where Iestyn paid them their hire in gold coin, and from that day to the time of the chronicler the place was called "The Golden Mile."

Then the story goes that owing to certain circumstances, which are variously stated, Robert Fitz Hamon wrested his Principality from Iestyn, and after certain divisions of the spoil gave the Lordship of Llanblethian Major and the chartered town of "Y Bont Faen" to Robert de Sancwintin (Myv. Arch. 700). The chronicler proceeds to say:—"When the age of Christ was 1091 Stonebridge was walled around by Robert Sancwintin, and after that he made Llanblethian castle" (701). The context is, of course, in Welsh.

How long the St. Quintins remained Lords of the fee we do not exactly know, but Mr. Clark (Land of Morgan, p. 31) says that the family had disappeared by 1249, for Syward then held it.

The Book of Llandaff gives us among the witnesses to an agreement between Bishop Urban of Llandaff and Robert, Earl of Gloucester:—"et ricardo de Sancto Quintino. MCXXVI" (p. 29), and from the Penrice and Margam MSS. we can trace:—

c. A.D. 1169. Herbert de St. Quintin (vol. I).

c. A.D. 1199–1216. John de St. Quintin (i. 39. iv. 155).

In 1205 we have a record of a possessory action at law between Herbert St. Quintin and Stephen of St. Hilary:—"7 John : 1205. Glamorgan. Herbertus de Sto Quintino dat Vque marcas pro convincendo xii juratores per xxiv qui fuerunt recognitores in assaisa nov dissaisine arrainiata inter ipsum Herbertum et Stephanum de S'to Hilario de libero tenemento ipsius Herberti in Llanblethiam." (Rot : de Fin : 323.)

The Le Despencer family apparently had much to do with the Castle, and at least one of them died there, for the Annals of Tewkesbury state:—"Edwardus igitur primus, frater Hugonis tertii, ex Anna filia domini de Ferrars, genuit Edwardum secundum, Thomam, Henricum, & Gilbertum secundum & fortunio belli ante fratrem suum decessit . . . et predictus Edwardus secundus obiit in Cambria apud Lanblethian in die Sancti Martini, anno MCCCLXXV & sepultus est apud Theokes."

It is said that this great Norman Lord, who died at Llanblethian, accompanied the Black Prince to France, and was present at the battle of Poitiers. He bears the name of having been a skilful and brave soldier in the French wars, and is described by Froissart as a great baron and a good knight.

Of such as the foregoing were the Lords of the Borough of St. Quintins, as Cowbridge was often called.

Cowbridge, in Norman times, must be regarded as a garrison town, fortified by its walls and gates and ditches, with all its burgesses armed with weapons and having defensive armour, as will hereafter appear from the old laws of the Borough, and protected by the castle, which commanded it from the hill above. The Gates and Walls appear to have been a feature of note as late as the time of Elizabeth :—

oi glan byrth gloywa ny byd
oi hafon drwyddi hefyd

.....
ond da hefyd ond difost
ymrig kaer ond mawr i kost
yndi saint da iawn a sydd
er kwyro, r, dref ar kaerydd

.....
Lantarn yw alont ir naill
a chaerwyr drych i eraill.

There was, of course, the strongest possible connection between the Castle and the Borough, and it appears that there were two castles, the first built on Llanblethian Hill and the second what is now known as St. Quintin's Castle.

In the oldest view of St. Quintin's Castle known to me (Buck's, in 1741) the remains of the first castle on Llanblethian Hill appear quite plainly, and some of the foundations of the same can be seen near Stallcourt to-day.

Mr. Jeston Homfray was of opinion that the first castle was built on Llanblethian Hill, and what is now called St. Quintin's is the second castle.

"I much question whether the present building was the castle built by Sir Robert St Quintin, it is certain that another castle stood on Llanblethian hill, which might have been the original. According to some ancient manuscripts, Richard III re-built the castle under the stewardship of Sir James Tyrrell." (*Castles of Glamorgan*. 1828, p. 29.)

We have now conclusive evidence of the date of "St. Quintin's" Castle.

Gilbert de Clare was born in 1291 and was about four years old when his father died in 1295. He fought at Bannockburn in 1314, advancing against the Scots in his undisciplined valour ahead of his men, and, becoming entangled in the ranks, was overthrown when fighting valiantly and slain. He was thus only twenty-three years of age when he fell. At the Inquisition which was held at Cowbridge after his death we read that the Jurors

“say that in the Manor of Llanblethian there is a certain castle begun by the said Earl and it is worth nothing beyond reprise.” (*Arch. Camb.* 1889. 68-78.)

On the assumption that the Earl would not have begun the building of the castle before he was of age, we can fix the date of the building of “St. Quintin’s” from A.D. 1312 to 1314, and the words, “begun by the said Earl,” would imply that it had not been completed at the time of his death in 1314.

We have a document of A.D. 1509, May 29, wherein the appointment is made of “Charles Somerset, Lord Herbert, the King’s Chamberlain, to be Sheriff of Glamorgan & Morgannok Constable of the Castles of Cardiff, Cowbridge, and Neath, Steward of Malefantes Lands in the said Counties.” (Rot : Pat : 1. H. 8. p. 1. m. 24.)

In an article by Mr. G. T. Clark (an authority on Mediaeval Military Architecture), on Manorial Particulars of the County of Glamorgan, published in *Arch. Camb.* IV, ix, 15, reference is made to these castles, and therein :—“West of it, [St Quintin’s] beyond the Taw, quite on the other side of the Valley, is a trace of a square tower or castellet of some kind, about 30 ft by 40 ft, of which the lower 6 ft. remain. . . . West of this tower is a large camp of irregular figure, parts of the ditch being perfect, and along its west front a triple line of defence.”

One of the two castles at Llanblethian was known in the last decade of the seventeenth century as “Y Llygod.” In Pen. MS. 120 at the National Library, in the hand of Edward Llwyd, keeper of the Ashmolean Museum at Oxford, we have a list of Glamorgan castles. Those in the Hundred of Cowbridge are written thus, but there are two which I could not make out :—

Castles of	{ Lanblethya' Llygod Talavan landoch flemingstone Castletone & West Orchard b . . . C . . . Pen lyn Cowbridge }	in ye h : of Cowbridge
------------	--	------------------------------

There is another reference to it in a paper read by John Strange, Esq., F.R.S., F.S.A., His Majesty’s Resident at Venice, on 28th January, 1779, and published in *Archaeologia* VI (p. 24) :—

“The first represents a rude figure about five feet long, and carved in bas relief, on a stone projecting from under the South West butment of the tower of Llanblyvian church [the figure now in the clergy vestry] about a mile from Cowbridge, on the road to Lantwit Major; where formerly were seen two castles, of one of which there are still considerable remains.”

Iolo Morganwg gives several lists of Glamorgan castles in his manuscripts, and in those lists, which will be found in the appendix



BUCK'S VIEW OF THE CASTLES IN 1741.
CASTRUM DE LLAN BLETHIAN. CASTRUM LITHANI.

to this work, we have, from MS. 43 (p. 245), where eighty-two of them are mentioned:—

- 32. Lanblethian.
- 33. Llygod.
- 39. Cowbridge.

In MS. 59 (p. 453):—

- 32. Llangwyan.
- 37. Llanfleiddan.
- 38. Castell y Llogawd.

In MS. 30 (p. 48):—

- 36. Llanddeiddan—Quintin.
- 37. arall—y Llygod.
- 63. Castell Sion Good fellow ynghoed y marchog wrth y Byrthin.

The print of 1741 shows the remains of the older castle on Angel Hill.

Mr Corbett, a very careful antiquary, pointed out in a paper which he read when the Cambrian Archaeological Society visited Cowbridge in 1888 that the name of St. Quintin was of comparatively modern origin, and that the present building is of the

fourteenth century and was commenced long after the time of St. Quintin. (*Arch. Camb.*, 1888.)

In a Royal Writ to the Escheator Citra Trentam, to deliver a share of Gilbert de Clare's Lands, in 1317, we have:—"Castrum et manerium de Lambeth et castrum et manerium de Talevan cum patria Talevan et Lanhary cum pertinentiis. . . . Burgus de COUEBRUGGE . . . Manerium de Lantyltwyt cum patria de Ruthyn . . ." (*Cartae*. iv. 64.)

In the Ministers' Accounts, 21-22, Henry VIII (1530), preserved in the Record Office, there is an account of the fee of the "Constable of our said lord the King's Castles of Cardif, Cowbridge, and Neath."

Both Leland and his informant refer to what is now known as St. Quintin's Castle. Leland writes:—"From Landouhe to Lanlithan village half a mile and heere is a stone bridge. Moste of the village is in the west ripe. The other parte and the castel is on the est ripe. This castel longging to the king is yet partly standing, and is in Terstuard lordship, and kept as the prison for it." (p. 31.)

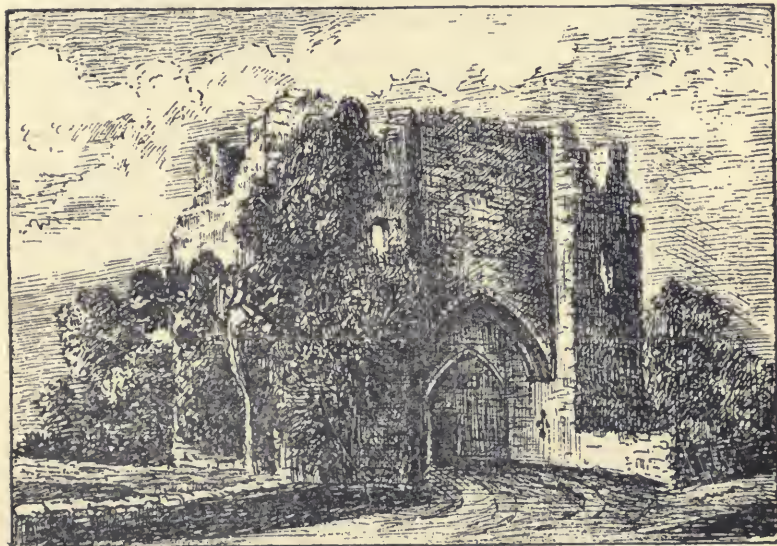
His informant adds the interesting description:—"Castrum de Llan Blethian, distans a Pont Vayn quingentis passibus, ubi est porta quae habet septem cataractas (v. 238). Item est et aliud castrum, distans a Pont Vayn ducentis passibus, id est, castrum Lithani, et stat ab orientali plaga ejusdem rivi, distans ab illo jactu lapidis, et in illo castro est turris, sive porta, in qua sunt loca pro septem cathar . . . et est munitissima structura." (V. 241.)

As Leland's informant calls the Castle in the first instance *Castrum de Llanblethian* and places it 500 paces from Cowbridge, and in the other case *Castrum Lithani* 200 paces, it would seem that he referred to both the older and the more recent Castle; "et aliud castrum" would not, however, be conclusive evidence of this, as he refers to every castle in the neighbourhood. There is another good view of the second castle in Grose's "Antiquities" (vii. 83), where it is said that it was drawn in 1786, with a note to the effect that the castle descended to Sir William Parr, Marquis of Northampton, and belonged to Sir William Herbert of Swansea Knt., and was late the property of Lord Windsor, passing to Lord Mount Stuart by the marriage of the heir of Lord Windsor.

By the Charter of Charles II the Constable of St. Quintin's Castle was to be Mayor of Cowbridge, and he continued to be so till the dissolution of the old Corporation in 1886.

The races within the walls of Cowbridge were, no doubt, to give them their relative order of importance, French, English, and

Welsh, as we know from the documents of the time, that ran in the County. About 1166 there is a Charter of Notification addressed to Nicholas, Bishop of Llandaff, his Sheriff of Glamorgan, and all his Barons and Men, French, English, and Welsh, by William, Earl of Gloucester. (M.M. iv. 121.) About the same time the foundation charter of Margam Abbey by Robert (of Caen), natural son of King Henry I, is addressed to Robert Norries, his Sheriff, and all his men, French, English, and Welsh.



ST. QUINTIN'S CASTLE, 1786 (*copied from an old print*).

The Welsh description of the Conqueror was William Fastardd Tywysawg y Francod a Brenin y Saeson—William Bastard, Prince of the French and King of the English.

Most of the early documents connected with the town have a French sound about them, in the names of the parties as well as of the witnesses.

After the death of Gilbert de Clare, Lord of Glamorgan, on 7th December, 1295, an inquisition *post mortem* on his death was held at Cowbridge on 5th February following, when the jury were :—

John Rubey	William Keting
Richard Fitz John	John de Geteton
William Dolman	William Pryor
Alan Chyk	Michael le Tayleure

Thomas Randolf
John Galwey
William le Prute

William de Valence
John Galeraund
John Canty

(*Arch. Camb.* 1889. Pp. 68-78.)

It will be noticed that there does not appear to be a Welsh name amongst them, but by 1314-15 the position is somewhat altered, for in the Inquisition of that date we have some Welsh names in the list of the jury, for it was taken by the oaths of :—

Richard Nerbert
William ap Philip
Aaron ap Howell
Alexander le Priour
John Long
Stephen de Cappenmore

Michael Tescore
William Pyeres
John Teler
Roger Thorgod
Thomas Deine
John Henry

(*Ibid.*)

In the Inquisition 1314-15, after the death of Gilbert de Clare, to which reference has been already made, we have this information concerning the Borough :—

“THE TOWN OF COWBRIDGE.

“The Jurors aforesaid also say that in the town of Cowbridge there are certain burgesses who hold 277 burgages and an half & the fourth part of one burgage and render yearly £13 - 17 - 9 at four times of the year by equal portions, to wit, for every burgage, 12d ; and of the aforesaid burgages there are seventeen who hold 16 acres $3\frac{1}{2}$ roods of land, and render yearly at the Feast of St Michael 16s $10\frac{1}{2}d$; and there is a certain prisage of ale which is worth yearly 6£ 13s 4d ; for every brewing 6d ; & there is the toll of the market of the same town, with the fairs there at the Feast of the Exaltation of the Holy Cross and it is worth yearly 40s with the chenseries ; and the pleas and perquisites of Courts are worth yearly 40s. . . .” (*Arch. Camb.* 1889. 68-78.)

The large number of burgages at Cowbridge is worthy of note. It appears there were more burgages in Cowbridge in 1314 than there were in Swansea in the time of Oliver Cromwell.

There is also a grant by Amicia Le Newelestar of COUBRUGGE, and among the witnesses are Roger le Poleter, Laurence Aurifaber, Nicholas de Mora. It is dated on the Sunday after St. Peter ad Vincula, A.D. 1310 (M.M. i. 150). In a charter of grant of land in the fee of Llanblethian, “Datum apud Coubrugg die Lune proxima post festum Sancti Mathie apostoli anno regni Regis Edwardi filii Edwardi Regis decimo,” we have the attestation :—

“Hiis testibus Johanne Longo, Alexandro dicto Priore, Ricardo filio Stephani, clerici, Henrico le Nerbert, Henrico le Machoun et aliis.”

There are many references to the Borough in the Ministers' Accounts at the Record Office, and as there is much of a sameness about them all, with the exception of dates and names, the perusal of one of such will be sufficient:—

Compotus Johannis Giffard De Brymmesfeld Custodis terrarum et tenementorum que fuerunt Gilberti de Clare comitis Gloucestrie et Hertfordie Defuncti in manu Domini regis existentium in Glamorgan et Morgannon de existibus eorundem A xx^o Die Aprilis anno Regni Regis Edwardi nono usque xxix^m diem septembris proxime sequentem. (*Cartae* i. 213.)

COMITATUS GLAMORGANCIE

Compotus ejusdem Johannis de exitibus comitatus Glamorgancie per totum supradictum tempus. (*Ibid.* 223.)

VILLA DE COUBRIGGE.

Redditus assise. Idem respondet de vij li xv s. iijd receptis de redditu assise burgi ville de Coubrigge ad terminos Beati Johannis baptiste et sancti Michaelis simul cum redditu xvj acrarum terrae et iij rodarum tradito burgensibus. sum: vij li xv s. iij. d.

Exitus. Et de lij s. receptis de prisa cervisie ibidem per idem tempus et non plus causa guerre et propter caristiam.

Et de xxvij s viijd receptis de tolnetis mercati ejusdem ville simul cum nundinis ibidem ad festum invencionis sancte crucis. sum: lxxvijs viijd.

Placita et perquisiciones. Idem respondet de xxs. vd. receptis. de placitis et perquisicionibus curiarum per idem tempus ibidem. sum: xxs. vd.

sum: tocius recepte xij li xiijs. iiijd.

Expense

Acquietancia et resolutio redditus.

Idem computat in acquietancia redditus ij ballivorum ejusdem ville per idem tempus xijd.

Et in redditu resolutio abbati et conventui de Neeth in parte solucionis c li, vij li vjs. iijd. ob. q. videlicet pro dimidio anno Summa omnium expensarum vij li vijs iijd. ob. q. (*Cartae* i. 228)

In the foregoing account, rendered by John Giffard, Guardian of the lands and tenements of Gilbert de Clare, Earl of Gloucester and Hertford, deceased, in the hands of the King, we have the following entered among his Glamorgan possessions.

It relates to his dealings with the property from 20th April to 29th September, in the ninth year of Edward. Of which Edward he does not say, but at the very end of the long document we have the words :—"regni Regis Edwardi filio Regis Edwardi."

Gilbert de Clare was Lord of Glamorgan from 1307 to 1313, and on his death the Lordship in the hands of the Crown was administered by several persons :—

1313. Payn de Turberville, Custos.

1314–15. Walter de Hackluyt, Custos.

1314. Ingelram Berenger, Custos. Roger de Turberville. John Giffard, of Brimmesfield, Custos. (Cartae. iv. 653.)

This brings us to the ninth year of Edward II, 1315.

From the great possessions of the Lord we have the account of the town of Cowbridge, as stated, in Latin, and the gist of it is as follows :—

TOWN OF COWBRIDGE.

Receipts.

REDDITUS ASSISE. This was the assessed or standing rent due to the Lord and had to be paid at the Feast of St. John the Baptist (which is the Norman dedication of Llanblethian Church) and at Michaelmas, together with the rent of 16 acres and 3 roods of land held by the burgesses. The total comes to 7–15–3.

EXITUS. This term applies to certain profits or issues due. The amount comes to 52/- de prisia cervisie—the prise or prisage duty on ale, paid to the Lord. The smallness of the amount is attributed to war and dearth. 26/8 was received from the merchandise and markets of the town up to the Feast of the Invention of the Holy Cross (Holy Cross is the Norman dedication of Cowbridge Church).

PLACITA ET PERQUISICIONES. 20/5. From the Pleas in the Lord's Courts and the Perquisites of the same. These perquisites were generally profits which arose to the Lord from fines, heriots, and amerciaments, over and above the yearly revenue received from the land.

The total receipts from all sources come to 12/14/4.

EXPENDITURE.

The outgoings connected with the Lord's revenue from the Borough are grouped under the general heading :—

ACQUIETANCIA ET RESOLUCIO REDDITUS.

These terms have a technical meaning in law, and the precise meaning varies according to the context. Acquietare is a law word which signifies quietum reddere, and it sometimes means to

pay. The context requires that *resolucio redditus* means rent charges payable out of the property. First, the rent of 12d. due from the two bailiffs is set forth as a deduction. It means that they were quit of the rent due from them on account of their services rendered in the office which they held. That the meaning is this we know from a charter of Thomas Le Despencer to Kenfig. 20 Rich. II. (1397):—"Et eciam predictus prepositus et ballivus qui pro tempore fuerint pro serviciis suis de redditu unius burgagii sint eorum quietus per annum."

Then there is the rent charge (in *redditu resoluto*) due to the Abbot and Convent of Neath, the Cowbridge portion of the £100 per annum, £7 6s. 3d. for the half-year.

The property which the Abbey of Neath held in Cowbridge was originally given to the Convent by Gilbert de Clare in exchange for certain properties in the neighbourhood of Neath. The whole transaction can be traced in an *Inspeximus* and Confirmation to Neath Abbey by Richard Neville, Earl of Worcester, in 8 Ed. iv. (1468):—"Notum sit omnibus hoc scriptum visuris vel auditoris quod Frater Adam de Kaermerdyn divina permissione Abbas de Neth assensu conventus sui concessit dedit et hoc presenti scripto cirographato confirmavit domino Gilberto de Clare comiti Gloucestrie et Hertfordie omnia terras et tenementa sua de la Brittone. . . . Et pro hoc concessione donatione et eschambio idem comes concessit dedit et hoc presenti scripto cirographato confirmavit eidem abbati et conventui in puro eschambio centum libratas certa tenementa tenentibus in locis subscriptis percipiendas. Videlicet . . . De redditu Burgi de Cowbrugg xiiij., xiis., viid ob; De redditu manerii de Lamblethian xiiij., vii., qr; . . . Datum apud Usk tertio decimo die Aprilis anno gratie millesimo ducentesimo octogesimo nono." (1289.) (Cartae. ii. 194.)

The foregoing recites that, in consideration of the concession, donation, and exchange, the Earl gave and by those presents confirmed to the Abbot and Convent of Neath, in pure exchange, one hundred pounds yearly and the dry rent accruing from certain properties which are specified, and among them a rent from the Borough of Cowbridge of £14 12s. 7d., and from the manor of Llanblethian of £23 0s. 7d. The deed which witnessed the exchange was dated at Usk in A.D. 1289. This exchange was confirmed by charter of Edward III in 1336, and Neath Abbey continued to hold this considerable property in Cowbridge down to the dissolution of the monasteries, for in the *Valor Ecclesiasticus* (26 Hen. viii. 1534-5) it is stated that the value of the property of Neath Abbey in the Town of Cowbridge was £7 per annum. (Cartae. iv. 633.)

There is such a sameness about the mediaeval documents relating to the town that we forbear further reference to them. It only remains to show from two examples that public business relating to a wide area was conducted from Cowbridge as a centre from time to time.

From Cowbridge, Ralph de Stafford, First Earl of Stafford and Lord of Newport, takes, in 1359, the Abbot and Convent of Margam under his special protection, and the deed is "Datum apud Coubrugg die dominica in octabis Pasche anno regni Regis Edwardi tercii post conquestum tricesimo tercio." There is also a Royal Inspecimus of a record in the Court of Augmentation, showing that in A.D. 1539 the townsmen of Pyle came into Court with a deed dated at Cowbridge in A.D. 1536, under seal of John Vaughan, LL.D., visitor for the King's Vicar General in Spirituals, reciting letters of William Morgan, LL.D., Official of the Bishop of Llandaff, the whole referring to a dispute between the townsmen of Pyle and the Burgesses of Kenfig.

Cowbridge throughout the Middle Ages was an important centre for the transaction of the civil and ecclesiastical business of Glamorgan.

NOTES.

Y Llygod means in English "Mice." This name for the old castle on Angel or Llanblethian Hill probably shrouds some interesting tradition or folk-lore which appears to be lost.

The tale would probably be somewhat of the same nature as that connected with *The Mouse Tower* on the Rhine, concerning which there are two opinions:—

- (1) That it was built as a toll-house for collecting the duties upon goods—the word *maus* meaning "toll," and the toll collected on corn being very unpopular gave rise to the following story.
- (2) That it was built by Bishop Hatto, who, when there was a great famine in Germany, got the poor together in a barn and burnt them to death, saying, "They are like mice, only good to devour the corn." He was afterwards plagued with mice wherever he went and removed to a tower on the Rhine, but here they came and ate him up, and that tower is still called Mouse-Tower. Southey has made it the subject of a poem called "God's Judgment on a Wicked Bishop." See also "The Pied Piper of Hamelin," by Browning.

Castrum Lithani. This is but another form for Bleddian, to whom there are two churches dedicated in Glamorgan—Ilanfleiddian

Fawr, Llanblethian, and Llanfleiddian Fach, St. Lythan's—which, in the Book of Llandaff, is called Ecclesia Elidon. In the Taxatio of 1291 it is given as Eccl'ia de S'co Lychano (for Lythano). Dr. Fisher says, "These forms, however, point to a distinct Saint." (*British Saints*, p. 223.) In view of the *Castrum Lithani* at Llanblethian and the form Llanlyddan for the same, this can hardly be so.

Prof. Hugh Williams also states:—"Sometimes we find Lupus's name made into *Bleiddian* in Welsh documents. It has also been alleged that churches are to be found in South Wales 'dedicated' to Lupus under the supposed form of his name Blethian or Bleiddian. . . . Moreover, Llan-bleiddian, or Llanyblethian, by a well-known rule, requires a name Pleiddian, not Bleiddian, just as Llanbedr presupposes not Bedr, but Pedr." (*Christianity in Early Britain*, p. 225.)

There is something in the Professor's argument. The only fault is that he did not know enough. The form "Llanyblethian" we have never seen or heard of, and there are but two pronunciations by those natives of the place who know any Welsh, and they are Llanddyddan and Llanlyddan. The local English pronunciation is always Llanblyddian and not as spelt, Llanblethian.

V.

THE LAWS OF COWBRIDGE.

"Oi chyfraüthau gorau gwyr
Yw rhylan ai rhiolwyr."—Dafydd Benwyn.

THESE are inscribed on an old parchment roll of about thirty feet long, each sheet of which has been pasted or stitched together so as to form one continuous roll. Here and there are holes in the parchment, and in a few places the writing is almost obliterated and difficult to read. As to how or when it came to be written the roll tells its own tale, but it does not tell us that the Ordinances inscribed thereon, as to a large part of them, were enacted as early as the reign of Edward III. We know this, however, from a comparison of the Ordinances of Cowbridge with those of Kenfig, which were enacted in the fourth year of Edward III, A.D. 1330. The Kenfig Ordinances are printed in Major Gray's excellent book, "The Buried City of Kenfig" (156-78).

From a comparison of the Ordinances of the two boroughs it looks as though they were model laws for the Boroughs of the

Lordship, for they are so much alike and most of them are identical. "Bailliffs" of the Cowbridge roll is "portreeve" in that of Kenfig. With this exception 1—6 are almost identical word for word.

Number 7 of Cowbridge is number 9 of Kenfig.

"	8	,	"	7	"
"	9	"	"	10	"

11—20 are the same.

The second part of 20 in the Cowbridge roll—that all the inhabitants of Cowbridge shall have defensive weapons—is peculiar to Cowbridge, and Kenfig has nothing to correspond with it.

21—26 are the same.

27 of Cowbridge forbids Burgesses wearing certain livery saving that of the Lord

27 of Kenfig relates to the opening of shops.

28 of Kenfig, which relates to swine about the Cross, etc., is a little fuller than in the Cowbridge Ordinance which corresponds with it.

29 and 30 are the same.

31 of Cowbridge is 27 of Kenfig.

32—38 of Cowbridge are identical with 31—37 of Kenfig.

39 is peculiar to Cowbridge.

40 of Cowbridge is 38 of Kenfig, and so on in order, 41—45 of Cowbridge being 39—43 of Kenfig.

46 is peculiar to Cowbridge, while 47 and 48 of Cowbridge appear respectively as 44 and 45 in the Kenfig roll.

Up to and including these, all the Ordinances of Cowbridge, with the exception of those referred to, are the same as those of Kenfig, but after 48 of Cowbridge the Ordinances of the respective boroughs branch off and become quite different.

As 52 of Kenfig is an Ordinance referring to certain agricultural matters in the thirteenth year of Queen Elizabeth, and 50 of Cowbridge refers to the seating of the Church, we may infer that down to the Reformation the laws of the two boroughs were almost identical, must have come from some common authority, and have been adopted almost word for word by the civic authorities of the two boroughs

"Those Boroughs," wrote Rice Merrick in his *Morganiae Archaiegraphia* in 1578, referring to all the boroughs of the Glamorgan Lordship, "used *jura regalia* within their liberties, and also differed in *Lawes, Rightes, and Customes* from the Shire and Members and some of them from others; some of them were governed by Mayors and Bayliffes, others by stewards, and parties."

The Ordinances which follow are reproduced word for word from the old roll in the original spelling, but it has been found

too difficult a matter to reproduce all the forms which signify contractions.

There is one word therein which is somewhat peculiar, and therefore demands a note, as it will not be found, like the other terms which seem strange to modern ears, in legal and antiquarian books of reference.

Chencer. In the 12th year of Elizabeth, in the Inquisition for the Lordship of "Myskyn"—

"And be it known that every Tenant remaining within the said Lordship pays for the custom in Welsh called *Chence* and in English *Smoke Sylver* for every one of them per annum 1^d . . . "

It is elsewhere in the same Survey called "The Toll of the Chest."

"Toll of the Chest and Lez Chense and toll of strangers. The Bailiff answers annually for the Cense money or toll of the chest. . . ." (P. 234.)

Under the Lordship of "Boviarton and Llantwytt"—"Also they say that all tenants and inhabiters dwelling within the said lordship shall pay for every house having dwellers therein 2^d in the name of Cense."

Llanblethian:—" . . . and every tenant and inhabitant shall pay for every rent called the Cense 1^d."

COWBRIDGE

VILLA

THE ANTIEANTE AND TRUE laudable ordinannce of the said towne newlie drawn by the consent of the Bayliffes and Aldermen thereof whose names are hereunder written worde by worde agreable to the oulde decaied roule withe other more Ordinannces added thereunto for the Good govermente of the said towne and liberts. Dated the viiith daie of January Anno Regni Doni nri Jacobi Dei gra Anglie FFraunc et hibnie Regis fidei Defensor viii^o

et Scotie xliiii^o: Anno Domi 1610.

FIRSTE YTT IS ORDEYNED by the Bayliffs and their brethren Aldermen of the said Towne

1. That everie Baker lycensed by the said Bayliffs from tyme to tyme shall bake good and sufficiente bread to be sould as well to all burgesses chencers inhabitants and strangers keepinge such true sice as shalbe lymited unto them by the bayliffs weighinge accordinge to the rate of the corne sould in the mkett uppon payne of a
for bakers

greveous amcemente to the lord and farther punnishmente and penalties pvided by his Mts lawes and statuts for suche heyneous and intollerable offences.

ALLSO ytt is ordeyned by the [said Bayliffs and Aldermen,
2. That ev'y oven keeper within the said towne shall keepe true and lawfull weyghts, and the same deliver to him or them bakinge bread to
for oven keepers be soulde whether they be burgesses chencers inhabitants or strangers uppon payne of a greveous amcemente.

ITM YTT IS ordeyned by the said bailiffs, that noe maner of
3. pson shall buy wheate, nor noe other corne in for malt makers the mkett to make their malte, uppon payne of amcemente.

ITM ytt is ordeyned by the said Bailliffs that noe baker nor brewer
4. shall buy noe maner of corne in the mkett before for buying of xii of the clocke in somer and xi of the clocke corn in winter uppon payne of amcemente.

ITM ytt is ordeyned that all brewers shall brewe good and wholesome
5. ale, third drincke and small drincke, as well for brewers to strangers as burgesses, chencers and inhabitants of the said towne, uppon payne of amcemente.

ITM ytt is ordeyned that noe tapster shall werne her ale to sellinge
6. to burgesse chencer nor inhabitente of the said for tapsters towne, by gallon, potte, or quarte yf she hath above three pottles in her howse, uppon payne of amcement.

ITM ytt is ordeyned That noe butcher shall slea any man of victuall
7. neither make any staldinge in the high streete uppon payne of amcemente of xiid at eny tyme that any be soe taken ALSO THAT noe butcher for butchers shall sell any fleshe but under the sshambles uppon payne of amcemente. AND ALSO that all butchors strangers shall sell noe fleshe within the said towne but Tuesdaies and Saturdayes uppon payne of amcemente.

- ITM ytt is ordeyned that all brawlers or fighters that fightethe,
 8. or drawethe bloud, the one uppon the other,
 for brawlers shall paie iiis iiiid for the bloud shed, and for
 or fighters the ffray suche amcemente as shall please the
 bailliffs.
9. YTM ytt is ordeyned that noe maner of burgesse
 shall buy no man of mchandises that shall happen
 for mchandise] to come within the said towne. But suche men
 as shalbe appointed by the said bailiffs and
 aldermen uppon payne of xls AND ALL suche
 mchandises to be devided amongst all the
 burgesses every man accordinge to his ability.
10. YTM ytt is ordeyned that noe butchor shall
 hold noe open shoppe one a Sundaie, nor one
 for butchers that daie sell noe fleshe openlye uppon payne
 of amcement.
11. YTM ytt is ordeyned that noe butcheur shall
 caste noe headdes, feete, nor noe other garbage,
 for casting of in the highe streate, nor in noe other place to
 hedds into the the anoyance of his neighbour upon payne
 streets of amcemente of xiid at ev'y tyme that he is soe
 found or taken.
12. YTM ytt is ordeyned that yf anie burgesse have
 any wronge, and may be (by the bailliffs thereof)
 for making suite remedied. And will make any other suite
 againste the bailliffs or councell, unto the Lord
 bailiffe unto or his deputie. That burgesse soe doeing to be
 the Lord or discomyned by the bailliffe and councell, for
 his deputie evmore without any gainsay and a greaveous
 amcemente to the Lord. yf he be found guiltie
 be iii of the councell and iii of the comons.
13. YTM ytt is ordeyned that noe burgesse, chencer,
 nor inhabitante, nor their syvanntes shall buy
 for buyinge wthin the gates nor without the gates, noe
 anything until thinge that is comynge to the mket
 it come to ye untill the tyme yt be broughte unto the place
 market place. accustomed. And all those that be taken or
 put upp, for that forstallinge or regratinge to
 be amced in xii d at any tyme that any of them

- be soe found faultye. UNLESSE ytt be the bailliffs or any of their brethren for their owne howse AND all chencers or strangers that sellethe any fishe, unto the tyme ytt be broughte unto the place accustomed shall paie amcemente at the bailliffs pleasure.
14. YTM ytt is ordeyned that noe chencer nor inhabitant or reciante shall say noe unfittinge wordes, wch shouldbe rebukefull or spitefull to the bailliffs or to any of the councell, or will againesay the good rule and ordennance of the said towne wch is made and ordeyned by the said bailliffs and aldermen uppou payne of imprisonment and amcemente of vis viiid the one half thereof to the Lord and the other half to him that the rebuke is geven: and the third faulte to be discomyned yf he be found guiltie by three aldermen and three burgesses.
15. YTM ytt is ordeyned, that noe burgesse, chencer nor inhabitante of the said towne shall take noe pte againste the bailliffs and aldermen wth noe burgesse chencer, nor noe other pson uppou payne of amcemente of xxs. And yf he be a burgesse to paie the penaltie forthwth and to be discomyned and his bodie to prison, And yf he be a chencer to paie the said penaltie and his bodie to prison there to remayne till the bailliffs and councell comene together.
16. YTM ytt is ordeyned, That noe burgesse be made or receaved into the guild hall, excepte he be admitted by the Bailliffs, Aldermen, and Burgesses. So that he may be ruled and govned by the Bailliffs of the said towne. And he or they soe admitted and receaved shall take noe mayntenance uppou payne of discomynge, yf he be found guiltie by vj men, and amcemente to the Lord at the pleasure of the Bailliffs.
17. ITM ytt is ordeyned, That noe Burgesse, chencer, nor inhabitante of the said towne, shall buy neither cheese, butter, egges, capons, hennes,

that noe man
by anythinge
untill it come
to the market
place

chickens, nor noe other maner of victuall,
comynge to the said towne to be sould, untill
the tyme it come into the comon mkett of ould
tyme used uppon payne of amcemente of xijd
at evy tyme that anie of them be found faultie.

18.
for taverners

ITM ytt is ordeyned, That noe Tavarner keepe
noe open taverne in the anoyannce of his
neighborowre after x of the clocke at nighte, nor
no Tapster after ix, uppon payne of amcemente.

19.
for playinge
of unlawful
games

ITM ytt is ordeyned, That noe maner of pson
shall play at dice, cardes, bowles, nor other
unlawfull games, wthin the said towne, nor the
frannshise of the same, uppon payne of amcemente
of xij d uppon him that oweth the howse that
suche play is kepte in. And the players to be
broughte to prison, and amcemente to the
Lord. AND ALSO that there be noe tenyse
playinge wthin the highe streate uppon payne of
iij s iij d to be levied uppon evy of them that
playethe.

20.
that all the
Inhabitants of
the said town
shall have
defensible
weapons.

ITM ytt is ordeyned, That noe Burgesse, Chencer
nor Inhabitante of the said Town, shall not
collor any stranger wthin his howse, privily
nor openly to buy nor to sell any maner of
mchandises againste the rialtie and freedome of
the said Towne uppon payne of xs.

ITM ytt is ordeyned, That evy burgesse, tenante,
reciante, and inhabitante of the said Towne,
shall have a defencible weapon and harnes after
his ability, to stand by the Bailliffs, Aldermen,
and other officers of the said towne, for the
defence and good order of the same, uppon
payne of amcemente at evy tyme that they or
any of them shalbe found faultie.

21.
for Ostlers

ITM ytt is ordeyned, That noe ostler shall hould
noe ostrey without a signe at his doore uppon
payne of amcemente of xs, And that noe Ostler
shall werne noe lodginge nor harboroughe to no
strangers comynge to the Towne on horsbacke

or one foote, uppon payne of amcemente of xijd at evy defaulte.

22.

ITM ytt is Ordeyned, That noe Stranger shall have free prison in the guild hall above, but in the lowe prison, unlesse he be a Burgesse, gevinge, yeeldinge, and payinge wthin the said Towne accordinge to the Charter And he to fynd suertyes to save the siante harmeles.



THE "CUCKINGE STOOLE FOR SCOULDINGE"
(from *Cox's Churchwarden's Accounts*).

23.

for pigstyes

ITM ytt is ordeyned, That noe maner of pson shall make noe foraigne nor pigge stye to the anoyannce of his neighboures, uppon payne of amacemente of iijs iiijd, excepte yt be in his garden.

24.

for casting
dust

YTM ytt is ordeyned, That noe maner of pson shall caste noe duste, dounge, nor noe other filthe in the streates nor in the Towne ditches, nor wthin fortie feet of any the foure gates of the said Towne, or any pte of the walls thereof, uppon payne of amcement.

25.

Itm ytt is ordeyned, That noe Burgesse nor chencer shall goe out of the fraunchise and libte of the said towne to the Ale or weddinge of any pson or psons whatsoev uppon payne of amcemente of xs at evy faulte.

26. ITM ytt is ordeyned, That yf any woman be found guiltie (by vj men) of scouldinge or waylinge any burgesse or theire wiffes, or any other of theire neighbours THEN she to be broughte at the firste faulte to the cuckinge stoole, there to sitt one howre. At the second faulte twoe howres, And at the third faulte to lett slipp, or ells a highe fyne to the Lord.
- for scouldinge
27. ITM ytt is ordeyned That noe Burgesse nor Chencer shall weare noe Gentlemans lyverye nor Conysaunce savinge the Lord of the frannchise, uppon payne of discomynunge, And a fyne to the Lord.
28. ITM ytt is ordeyned, That noe maner of pson shall have any swyne goeyinge wthin the Town walles, nor in the franchises, uppon payne (yf complainte be made) of xij d amcemente at evy tyme that they be found faultie. And yf anie swine be found aboute the Crosse, the Crosse keeps is to have for evy swyne ij d.
- for swyne
29. ITM ytt is ordeyned, That all suche psons as hath Burgages, half Burgages, tenemts, or any other lands wthin the Towne or frannchise of the same, shall take noe tennants into there lands but suche as will and may be govned by the Bailliffs, Aldermen, and other officers of the said Towne, And paie taskes, and tallages as well to the Lord as to the Churche, And not to hurte the libts and frannchise of the same towne as in the waie of buyinge, sellinge, or Ostrey uppon payne of discomynunge (yf he be a free man) and xs amcemente. And yf he be noe Burgesse xs amcemente, and his bodie to prison.
- houldinge,
30. ITM ytt is ordeyned, That no burgesse shall not mchandise, wth noe strangers goods to theire singular advantadge, and for to enhannc theire mchandises, and for to inbesell the Lords Rialtie, duties, and custome, uppon payne of highe amcemt.

31. ITM ytt is ordeyned, That no maner of pson shall hould noe open shopp, to cutt, carne Trawntrey or Ostrey hould, unlesse he be a burgesse, yeeldinge and payinge accordinge to the Charter uppon payne of a greavous amcemente.
32. ITM ytt is ordeyned, That no Chencer nor Inhabitante of the said Towne doe not saye againste the Rialties and libts of the same, nor of the Charter uppon payne of amcemente.
33. ITM ytt is ordeyned, That noe Chencer nor Stranger shall buy any Corne wthin the mkett, nor wthin the frannchise of the said Towne, to be sould againe uppon payne of amcemente.
34. ITM ytt is ordeyned, That noe stranger shall buy any Corne in the mkett untill the tyme that the Bailliffs, Aldermen, and burgesses be served, excepte Gentlemen for their owne househould, uppon payne of amcemente.
35. ITM ytt is ordeyned, That noe Chencer shall sell bread, Ale, nor noe other victualls, nor hould noe open Ostrey by nighte nor by daie, wthin the frannchise of the said Towne, but through the license of the Bailliffs for the tyme being uppon payne of amcemente.
36. ITM ytt is ordeyned, That noe stranger shall walke by nyghte, after ix of the clocke, without a reasonable cause, or fire in his hand, uppon payne of amcemente of xijd, and his bodie to prison.
37. ITM ytt is ordeyned, That noe burgesse shall [discover] the counsell of his Bretheren Burgesses of the said Towne, uppon payne of discomyninge without gainsayinge, and amcemente to the Lord.
38. ITM ytt is ordeyned, That evy Burgesse, tenante and Reciante, dwellinge wthin the towne walls, where the pavements or Cawsies hathe binne,

shall and doe keepe them cleane, from dounge, and other filthe, uppon payne of amcemente of xij d at evy faulte AND where the streates be unpaved evy man before his doore to pave the same, uppon payne of amcemente.

39. ITM ytt is ordeyned, That noe maner of pson, shall drive anie beastes into the Towne ditche nor enclose the same, nor cutt noe thornes there, wthout licence of the Bailliffs uppon payne of amcemente AND that noe man medle wth the bankes of the said ditches, uppon the like payne.
40. ITM ytt is ordeyned, That noe man nor woman shall mylke any kyne in the highe streate wthin the Towne walls, nor non shall suffer their beastes to abide in the highe streate nor in noe other streate by nighte nor by day. But only goeynge and comynge to and fro their pastures uppon payne of amcemente of xijd at evy faulte.
41. ITM ytt is ordeyned, That noe Burgesse shall buy noe maner of wares, as boords, lathes, tyles, nor noe other Chaffre for any stranger. Whereby the libts and freedome of the said Towne may be hurte and hindered to the anoyauce of anie other Burgesse, uppon payne of iijs iiijd at evy faulte or offence comitted therein.
42. ITM ytt is ordeyned, That evy Tanner usinge the mysterie of Tannyng shall sell his leather well and sufficiently Tanned accordingly uppon payne of forfeiture of his said leather, or a fyne to the Lord.
43. ITM ytt is ordeyned, That no Burgesse nor Chencer shall buy any maner of hides or skinnes, of any beaste or Cattle whatsoever, or wooll, but only in the comon mkett place of ould tyme accustomed uppon payne of amcemente at evy offence by him or them soe donne.

44. ITM ytt is ordeyned, That all Butchors as well straungers as Burgesses, and Chencers, shall bringe unto the mkett good, wholesome, and sufficiente victuales unblowne raised upp, one the kidney or otherwise abused contrary to his highnes lawes uppon payne of a greavous amcemente.

AND ALL straunge Butchors that bringe the beefe, mutton, or other victualls to be sould, shall bringe withe them the hides and skinnes thereof, uppon payne of forfeiture of their victualls and amcemente to the Lord.

45. ITM ytt is ordeyned, That noe Burgesse of the said Towne, shall arreste, trouble, sue nor vex an other Burgesse, at any Courte, shire or frannshise, out of the said Towne, uppon payne of discomyninge, and amcemente to the Lord.

46. ITM ytt is ordeyned, That no maner of pson be admitted to be Alderman nor Burgesse wthin the said towne, excepte he be a dweller therein, AND yf any of the Aldermen or Burgesses departe from the said Towne, and dwell in an other place, him or them to be discomyned, that soe departethe.

47. ITM ytt is ordeyned, That noe maner of Burgess, Chencer, nor Inhabitante of the said Towne, shall keepe noe licentious, naughtipackes, bawdry, or suspected harlots, vagabounds nor loyterers in their howses, upon payne of xs.

48. ITM ytt is ordeyned, That noe maner of pson or psons whatesoev, Burgesse, Chencer nor Inhabitante of the said Towne, shall make noe mexons wthin any place in the fraunchyse and libts of the said towne to the anoyaunce of any man or to the inconvenience of any of the streates of the said Towne, uppon payne of xs on evy of them soe doeing.

THE OATHE OF evy Burgesse

YE SHALL SWEARE THAT YE SHALBE TRUE UNTO OUR SOVERAIGNE LORD

the
Commonwealth
of England

JAMES BY THE GRACE OF GOD OF ENGLAND, SCOTLAND, FFRAUNCE, AND IRELAND KING DEFENDER OF THE FAITHE. AND IN THESE HIS DOMINIONS NEXT AND IMEDIATLY UNDER GOD SUPREAME HEAD AND GOVERNOUR. YE SHALBE OBEYSANTE AND OBEDIENCE TO THE MAIOR, BAILIFFES AND OTHER OFFICERS AND MINISTERS OF THIS TOWNE. THE LIBERTS AUNCIANTE AND LAUDABLE ORDENAUNCE AND CUSTOME THEREOF YE SHALL UPHOULDE MAYNTAYNE AND KEEPE TO THE UTTERMOSTE OF YOUR POWER AND THIS TOWNE KEEPE HARMELES IN ALL THAT, THAT IN YOW NOW IS OR HEREAFTER SHALBE, YE SHALBE CONTRIBUTORS TO ALL MANER OF CHARGES WITHIN THIS TOWNE AS COMONS, WATCHES, CONTRIBUTIONS, TASKES, TALLAGES, SCOTT AND LOTT AND ALL OTHER CHARGES BEARINGE YOUR PTE IN YOUR ABILITIE AND POWER AS EVERY OTHER FFREEMAN SHALL DOE.

49.

ITM YTT IS ordeyned by the Bailliffs and Aldermen of the said Towne, That noe Burgesse, Chencer, nor Inhabitante of the said Towne, nor noe other pson whatesoev, shall breake any grave in the Churche wthout licence of the Bailliffs and Churchwardens, payinge agreable to the Ordennance pvided for the same, uppon payne of amcemente.

ITM YTT IS ORDEYNED agreed, and fully concluded by the consente of the Bailliffs, Aldermen, and Burgesses of this Towne. (the seaventhe daye of septembr Anno Regni done nre Elizabethē . . . decimo tertio.) That from thence foorth the noe pue nor sedge be made wthin the Churche of the said Towne, nor noe pson or psons placed in any sedge, pue or place in the said Churche, wthout the assente, consente, full agremente, and appointmente of

the bothe Bailliffs, twoe of the Aldermen beinge in the elleccon, twoe other of the Aldermen chosen and called from tyme to tyme by the said Bailliffs, and of the bothe Churchwardens for the tyme beinge, or of six or seven of the said Aldermen at the leaste. Soe that one of the Churchwardens be allwaies one. AND YF any pson doe from thencefoorth the offend, or doe any acte or acts contrary to this Ordenaunce, evy pson soe doeinge shall forfeite for evy daie that suche offence or acte shalbe donne or comitted iijjs iiijd WHEROF the one haulf shalbe levied to the use of the Lord of the said Towne and the other haulf towards the repacon of the said Church or Walls of the said Towne by the Churchwardens by distresse or accon of depte.

[With the last word ends the fine hand of the first writer of the roll. The continuation is in different hands.]

Thus far we have reproduced the old roll word for word, but what follows is not of sufficient interest to quote in full.

“ . . . all Tryalls pending in this Court for the future, shalbe tried by a Jury of Twelve Burgesses . . . ”

“ . . . 1689 . . . the Bailiffs . . . shall receive . . . the sume of ffour pound apeece, for the terme of their yere . . . ”

“ . . . no foreignor or stranger shall be admitted & sworne freeman . . . without the consent of the Bayliffs, Aldermen, or major part of them and capitall Burgesses . . .

1721/2 . . . whereas . . . the giving and disposing of the whole Toll of the said Town will be for the advantage ease and benefit of us & the poor Inhabitants of the said Town that are taxed assessed & pays a Church Rate . . . Therefore we . . . do make null & void the said Ordinance or by-Law made the s'd 9th day of January 1689 . . . And we . . . do freely . . . dispose of the whole profitts . . . accrewing from all the Toll in generall, the profitts or Toll of the Weigh-house, The rents of the Town Shop, Church House and Councill Tutt . . . towards the new casting and making of eight new Bells . . . And whereas the Bells now hanging in the Steeple or Tow'r of the Church of the s'd Town are broke, crack'd, and very much out of Repair, as also the walls of the s'd steeple, Timber, and Frames being decayed, and other necessary work incident thereto, Therefore we . . . for

our ease as well as all the poor Inhabitants of the s'd Town in order to avoid and prevent having a New Church-Rate made for new casting the s'd Bells and for adding Four New Bells more . . . So as to have a ring peal or sett of eight Bells . . . declare for an Ordinance . . . all the Profitts, Toll and Rents aforesaid shall be Demised . . . during the s'd Term and the Churchwardens to give a Receipt for the same which shall be a sufficient Discharge for such Farmer or Farmers for the Time being for the Rent . . . That the profitts, Rents, and Toll as afores'd shall and may be mortgaged for security for the raising and Borrowing of the sum of 246-00- for the uses aforesaid . . . during the Term of Nine years commencing from the first day of January 1722 . . . ”

COWBRIDGE VILL. WE . . . being mett this first day of february 1732 . . . HAVE . . . ordayned THAT the yearely Rents and profitts ariseing from the Shambles shall immediatly, as allsoe the yearely Rentes . . . from the Toll in generall, the Weigh house, the Rentes of the Town Shops, Church house, and Councill Tutt from and after payeing Mr Evan's his full demand for the Bells shall allsoe, be applyed towards payeing Doctor Richard Bates Eleven pounds being a remainder due to him for Timber sold towards th use of the Shambles and the further sum'e of forty shillings due to him from the said Town for attending Margaret Miles and Mary Clement.

The foregoing were not mere paper Ordinances, for there were officers appointed whose duty it was to carry them out, and who had to take their solemn oaths to do so.

The forms of swearing are contained in a little book inscribed

COWBRIDGE
TOWN
THE BOOK OF OATHS.

I

THE OATH OF A BURGESS.

You shall swear that you will be true unto our Sovereign Lord George the Third by the Grace of God of the united Kingdoms of Great Britain France and Irland King Defender of the Faith and so forth ; You shall be Obedient to the Mayor, Bayliffs and other Officers of this Town ; the Liberties, Antient and Laudable Ordinances thereof you shall Uphold Maintain and Keep to the Uttermost of your power, and this Town keep harmless in all

that in you is or hereafter shall be ; You shall be Contributor to all manner of Charges within this Town, as Summons, Watches, Contribution, Taxes, Tallages, Scott and Lott, bearing your Part in your Ability and Power as every other Freeman shall do—So help you God.

THE OATH OF ALLEGIANCE.

I A.B. do sincerely promise and swear that I will be faithful and bear true allegiance to his Majesty King George—so help me God, I A.B. do swear that I do from my Heart Abhor, Detest and Abjure as impious and Heretical that Damnable Doctrine and Position that Princes Excommunicated or Deprived by the Pope or any Authority of the See of Rome may be deposed or Murdered by their Subjects or any other whatsoever and I do declare that no foreign Prince, Person, Prelate State or Potentate hath or ought to have any Jurisdiction Power, Superiority, Authority Ecclesiastical or Spiritual within this Realm—So help me God.

THE OATH OF THE MAYOR.

THE OATH THAT THE BAYLIFFS DO RECEIVE OF THE
MAYOR.

Ye shall not Imbezle or Conceal any part or Parcel of such Rents Duties or Forfeitures whatsoever that shall Accrue to the Lord of the Soil within this Town for the Time that ye shall be Bayliffs for the same, and shall at the End of the Term of your said office make and yield a true and perfect Account thereof according to the usual Custom at the Lord's Audit, Ye shall make diligent search and enquire for true Weights and Measures had and used amongst all kinds of Trades within this Town for the Time of Bayliffships, and that the Bakers and Brewers do keep and maintain the true lawful and allowed Assize of Bread, Ale and Beer, and that they make the same Good and wholesome for Man's Body ; And that likewise ye forsee that neither in your Shambles, nor in any other Part of your Town, in the Market or elsewhere within the Liberties of the same Ye do not suffer any other kind of Victuals whatsoever to be sold than such as be wholesome for man's Body as aforesaid ; All laudable Grants and Ordinances heretofore used within this Town, and the Same not abrogated by any Law or Statute of this Realm, Ye shall to the uttermost of your Power see executed . . .

THE OATH OF JUSTICES OF THE PEACE THAT THE
BAYLIFFS TAKE . . .

.....

THE OATH OF A CAPITAL BURGESS

.....

THE OATH TO BE GIVEN TO THE SERGEANTS AT MACE

.....

THE OATH OF CONSTABLES

.....

You shall make diligent Search as well by day and by Night for suspected Persons, Common Loiterers, Masterless Men and Women and such like, as also for all Manner of Bawds and common Harlots and, them to bring before the Bayliffs to the End they may be punished accordingly, You shal be prest and ready with your defencible Weapons to attend at such Times as occasion shall so require upon the Bayliffs and Aldermen, and in their Absence upon the Sergeants at Mace to see the King's Majesty's Peace kept and maintained and the Offenders duly punished . . .

THE OATH OF THE GRAND JURY.

.....

THE OATH TO BE ADMINISTERED TO ONE THAT IS
SELECTED AS ALDERMAN

.....

THE OATH TO BE ADMINISTERED TO THOSE THAT ARE
SELECTED COMMON ATTORNEYS

.....

THE OATH OF THE ALE TASTERS.

You shall observe and keep all the Ordinances and Lawful Customs of this Town and Liberty You shall be obedient to the Mayor and Bayliffs in all Things that is lawful laudable and hon You shall have special Care that there is sufficient and wholesome Drink brewed within this Town and Liberty as Ale Beer third Drink and small Drink wholesome for Man's Body You shall present all those that do sell any unwholesome Drink whether it be stronger or small These and all other Things that belongeth to the Office of Aletaster You shall diligently and Carefully execute and look unto as near as God shall give You Grace—So help You God—

THE OATH OF THE CLERK OF THE MARKET.

You shall acknowledge and confess our Sovereign Lord King George to be supream Head within these his Realms of Great Britain and Irland next and immediately under God in all Causes and over all Persons as well Ecclesiastical as Civil You shall be obedient to the Mayor and Bayliffs of the Town their Credits in all honest and laudable Causes You shall to Your Powers defend all Ordinances and lawful Customs of this Liberty You shall to the Uttermost of your Power maintain You shall diligently and carefully see to all Weights and Measures that by the Abusements thereof the Kings Leige People be not defrauded and deceived You shall carefully look that such Bread as shall be brought to the Market be well and sufficiently baked and of lawful Weights according to the Statute therein provided You shall see to the Bakers that sell Bread within their Houses keeping neither Weights nor Caring for any other Thing that might be for the Poor Commodities These with all other Things that belong to the office of the Clerk of the Market You shall diligently execute to the Uttermost of your Power as near as God shall give you Grace So help You God—

THE OATH OF THE CROSSKEEPER AND BEADLE.

You shall truely use and exercise the Room and office of Crosskeeper and Beadle for this present Year and to come, You shall resort every Market Day to the Common Market near the Cross in the said Town to the Intent that Ye suffer no manner of Person or Persons to buy Corn before Twelve of the Clock and to give Them notice by Ringing of the Bell And that no Baker or Brewer buy any Corn in the Market until one of the Clock in the Afternoon if you shall find or truly understand of any that do You shall present him or them so offending in the next Court following unto the Clerk of the said Court to be recorded to the End he or they be there amerced at the Discretion of the said Court according to the Penalty and Quantity of his or their offence or offences You shall also from Time to Time during your Continuance in office well and duly correct all Common Vagrants and Vagabonds that shall be taken and found within this Town in such Manner as You shall be required by the Bayliffs These with all other Things that do or ought to appertain to the Office of Crosskeeper and Beadle as aforesaid You shall duly observe and keep as near as God shall give You Grace—So help You God—

THE OATH OF THE SEARCHERS OF LEATHER.

You shall well and truly execute the Office of Searchers of Leather within this Town and the Liberties of the Same for the Year present and to come You shall carefully look that all such Leather as You do stamp or Seal be well and sufficiently tanned according to the King's Majesty's Laws and Statutes therein provided You shall likewise see that all other Leather brought into this Town be well and sufficiently dressed and tanned under Seal agreeable to the Same Statute These with all other Things appertaining to the Office of Searchers of Leather You shall heedily look unto—So help You God—

THE OATH OF THE OVERSEER OF THE SHAMBLES.

You shall well and truly execute the Office of Overseer of the Shambles within this Town of Cowbridge and the Liberties of the Same for this year present and to come You shall look with all Care and Diligence that the Flesh as shall be brought to the Market to be sold be good and wholesome for Man's Body You shall present the Names of all such doe bring to the Market to be sold any blown or unwholesome Flesh These with all other Things that shall belong to the Office of Overseer of the Shambles You shall diligently execute as near as God shall give You Grace

So help You God

THE OATH OF THE RECORDER OR TOWN CLERK.

You shall truly and justly execute the Room and Office of Recorder or Town Clerk within this Town and Burrough of Cowbridge You shall justly enter all Actions belonging to the Jurisdiction of this Court according to the Nature and Meaning thereof as near as God shall give You Grace You shall neither enlarge Diminish in Substance or alter the Nature of anyone Record recorded within this Court after the Appearance of the Defendant by Attorney or in Person entered to the Same You shall shew Yourself submissive unto the Mayor and Bayliffs and their Creditts and reasonable causes maintain These with all Things appertaining to the Office of Recorder or Town Clerk You shall to your Power execute and observe So help You God

THE OATH OF THE ATTORNEYS OF THE COURT.

You shall swear that You shall well and truly execute the Office of Attorney within this Court and therein You shall behave

Yourselves honestly and truly and be obedient and Dutiful to the Magistrates and Judge of the Same You shall deny no Man Justice or Right nor wilfully for any Malice Lucre or Gain delay any Man for whom You deal You shall plead no Foreign Plea but such as be warrantable You shall not take away or imbezzle Race or Deface any Record belonging to this Court You shall not raise nor extort any extraordinary Fees but shall be content with such as have been usual and accustomed You shall to your Power maintain the Jurisdiction of this Court and in all things appertaining to the Place and Office of an Attorney You shall duly-behave Yourself according to Your Skill Knowledge and Ability

So help You God

THE FORM OF A CERTIFICATE OF RECEIVING THE SACRAMENT.

Glamorganshire }
Cowbridge——— } We Jonathan Nicholls Minister of the Parish and Parish Church of Cowbridge in the County of Glamorgan and William Cornish Church Warden of the Same Parish Church do hereby certify that John Williams and Roger Wilkins Esqrs. Bayliffs of the Town of Cowbridge upon the Lord's day commonly called Sunday the Thirteenth Day of January immediately after Divine Service and Sermon did in the Parish Church aforesaid receive the Sacrament of the Lord's Supper according to the Custom of the Church of England In Witness whereof We have hereunto subscribed our Hands this thirteenth Day of January 1716.

Jonathan Nicholls { Minister of the Parish and
{ Parish Church aforesaid.

William Cornish { Churchwarden of the said
{ Parish and Parish Church.

Griffith David and John Rosser Sergeants at Mace of the said Town do severally make Oath that they do know John Williams and Roger Wilkins in the above written Certificate named and who now present hath delivered the same into this Court and further severally make Oath that they did see the said John Williams and Roger Wilkins Receive the Sacrament of the Lord's Supper in the Parish Church of Cowbridge in the said Certificate mentioned and upon the Day and at the Time in the said Certificate in that Behalf certified and expressed and that they did see the Certificate above written subscribed by the said Jonathan Nicholls Clerk and William Cornish Warden and further the said Griffith David

and John Rosser do say upon their Respective Oaths That all other Matters of Things in the said Certificate recited mentioned or expressed as true as they verily believe

Griffith David
John Rosser

PROCLAMATION TO A COURT OF COMMON COUNCIL

.....
PROCLAMATION TO A COURT OF OUR SOVEREIGN LORD
THE KING

.....
AN ADJOURNMENT OF ALL THE COURTS

.....
THE FORM OF FREEDOMSHIP

.....
A PROCLAMATION TO CALL A COURT OF ALDERMEN

.....
TO ADJOURN THE ABOVE COURT

.....

VI.

SURVEYS, CHARTERS, AND PRESENTMENTS.

A TRANSLATION OF
A GENERAL SURVEY OF THE POSSESSIONS IN THE
COUNTY OF GLAMORGAN OF THE VERY NOBLE HENRY
EARL OF PEMBROKE, TAKEN IN THE TWELFTH YEAR
OF THE REIGN OF QUEEN ELIZABETH.

(Kindly lent by the Bute Estate.)

.....
COWBRIDGE :

Inquisition there taken and held before the aforesaid Commissioners on the 24th day of September in the 12th year of our Queen aforesaid By the oaths of Thomas Webbe, David Graunte, Robert William Glover, John Nicholl, David Tanner, Jankin William, John Pearse, Thomas ap Hoell, Thomas ap Rece, Richard Morgan, David Morgan, Richard Harry, Jevan Webbe, John William Grono, and John Jevan Webbe, JURORS, Who sworn and charged say as follows

THAT

The heirs of John Carne Esquire render to the lord annually for their lands in the town aforesaid where formerly a burgage was situate heretofore in the tenure of Hoell Carne 4d.

John Smith for one "shope" on the north side of the town aforesaid near the east gate and renders	4d.
Richard Prenché for one burgage of recent erection near the west gate	4d.
Total 12d.	

THE CHENCE

Item. The Reeves or Bailiffs of the town aforesaid answer to the lord annually for a certain rent called the Chence payable at the feast of St Michael & by the aforesaid reeves or bailiffs and amongst themselves (i.e. the tenants) to be collected and levied

6s. 8d.

Total 6s. 8d.

Sum total of the Rents aforesaid by the year

7s. 8d.

BE IT REMEMBERED that the Lord shall have all the profits of the Courts and Hundreds within the Borough aforesaid TO HOLD with all the goods and chattels of felons and fugitives waifs estrays escheats & other royalties &c. And the bailiffs or reeves aforesaid annually shall answer the account thereof at the audit of the lord at Cardiff or elsewhere within the County of Glamorgan.

Note also that the lord shall have at his first entry after the death of his predecessor for a certain payment called the Mises or Tallage £9 payable within the space of 5 years after such entry.

The lord shall have assize of bread and ale within the town aforesaid for which the Reeves or Bailiffs aforesaid shall answer the account annually and the Reeves claim to have an allowance for their expenses for every Court or hundred there held of 12d & 4d for the clerk of the Court & 2d for the serjeant at mace.

And also they say that our lady the Queen has the rents of all other burgages in the town of Cowbridge aforesaid formerly granted to the Abbot of Neath in exchange by Gilbert de Clare, there being reserved nevertheless and always saved to the lord homages wards reliefs escheats and other services and pprofits.

A NOTE of the Charter graunted by Richard Nevyll &c & confirmed by George Duke of Clarence bearing date the 12th of November in the 13th year of the reign of King Edward IV as follows

We Richard Nevel &c do grant to our burgesses of Cowbridge &c that our Constable of Card ff shal be Mayor of our said borough as of ancient time it has been accustomed And that there shall be a dozen aldermen who shall take their oaths before us or our said mayor of the which there shall be chosen one bailiff who shall take his oath before our Constable or mayor & the serjeant

shall take his oath before the said constable. And all pleas shall be tried before the said Constable & bailiff or one of them, granting that our Constable of Cardiff mayor of the said borough & bailiff or one of them who shall be present shall hold our hundred of the said borough from month to month & that all quaworels &c shall be determined before our said Constable & bailiff or one of them in the said hundred.

The burgesses shall choose four of the which our Constable of Cardiff who always shall be mayor of our said borough shall choose two to be bailiffs. The bailiffs & serjeants shall account before the constable. And upon the death of any alderman the other aldermen shall choose another in his place & present him before our Constable of Cardiff. And that all pleas &c shall be determined in our said regal Court before our said Constable and Bailiff or one of them.

.....

Note that Sir Richard Clare did grant unto Cowbridge all such liberties as Cardiff had by a charter bearing date the 13th day of March in the 38th year of Henry the Third.

Item that Hughe Lord Spencer did increase the liberties granted by Clare but that the head office at Cowbridge next to the Constable of Cardiff was but a port-reeve & one catch poll which was confirmed by Thomas Spencer & by Isabel Countess of Worcester Lady Spencer & by Edward Lord Spencer. And the above named Richard Nevyl did confirm the same with divers additions by his charter dated the 12th of December, 39th year of Henry VI & lastly confirmed by the Duke of Clarence as before is said.

The official records, in the State archives, of the charters granted to Cowbridge begin with the seventeenth year of Edward II, *i.e.* A.D. 1323, though there is no doubt that previous charters had been granted by the Lords of Glamorgan. In chronological order the records are:—"An Inspeximus and Confirmation by Edward iii, dated 1359 of charters granted to Kerdiff, Usk, Kaerleon, Newport, Coubrugg, Neeth, et Kenefeg in Wallia." There is also another Inspeximus, in 1401, by Henry IV, of the Charters of 33, Edward III, and of 17 of Edward II (*Cartae* ii. 65). Another by Henry VI, in 1453 (*Calendar of Patent Rolls*), and one of Edward IV, in 1465 (*Cartae* ii. 182). In addition to the foregoing there is an Inspeximus of the charters of 31, Henry VI; 2, Henry IV; 33, Edward III; and of 17, Edward II, with Confirmation to the Burgesses of the towns above mentioned. (*Cartae* ii. 182.)

THE SURVEY OF 1630.

COWBRIDGE BURGUS

The presentment of Richard Beaple Esquire, Samuel Williams, Alderman Rees Griffiths, Alderman William David Barry . . . 1630. . . . the Lordship or Manor of Llanblethian doth compass, mear & bound round about the said Borough of Cowbridge on all parts and sides (saving part . . . of the Lordship or Manor of Christopher Turberville Esquire of Penlin) and doth extend to the port way near a mear stone and a stone bridge commonly called Cowe-bridge north west of the said Burrough. And they also say that the same Burrough doth mear and bound from the way or lane leading from Cowbridge towards Stt. Hilary and Bewpier on the East part, to the bridge called Cowbridge on the West part, and from the Lord's lands called Mille ffurlong on the South part and to the Lord's tucking mill on the North part and that the circumference of the said Burrough . . . is about one mile . . . there are within the said Burrough some small little plot or parcel of ground which . . . do properly belong unto and to the use of the said Burgesses . . . whereof . . . are called the Town Ditch containing one acre . . . Counsel Tut containing about half one acre . . . the Butts containing about half one acre, and the other little plot or parcel is called the Broad Shoorde containing about one quarter of one acre. And they further say and present that one Richard Says Esquire some few years past hath inroached on the common footway within the walls of the said Burrough without the high street thereof did lead to the North gate of the said Burrough in erecting and new building of one stable to the restraint hindrance and stopping the passengers of going to and fro the same way which formerly time out of mind hath been a customabic used . . . and ever presented by the Grand Jury of this Borough to be a common footway and free for the Burgesses and Inhabitants thereof to have ingress and regress . . . they say and present that one Edward Carne Esquire holdeth one little plot of ground called the little Island or ffishpond containing about half one quarter of an Acre of Land situate in the East part of the Churchyard there & adjoining to the Orchard of the Mansion House of the said Edward Carne . . . William Bassett . . . holdeth one Toft commonly called the Smith's forge situate within the East gate and walls . . . and they further say that one John Williams the now Recorder or Town Clerk of this Burrough . . . there are two several fairs . . . the first fair kept upon the four and twentieth day of June (being the feast of the Nativity of St. John Baptist) the other and last fair held and

kept upon every the 14th day of Septr. (being holy cross day). And two Market days weekly kept upon every Tuesday and Saturday in which said ffairs and markets The serjeant at mace do use to levy and gather to the use of the Lord of the said Burrough of every particular person for pitching their commodities or ware one penny (saving of the said Burgesses . . . who ought to have their freedom . . . the Tenents and Inhabitants of the Manor of Talavan do usually pay to the Lord's use . . . chence money in lieu of their freedom.

THE CHARTER OF CHARLES II.

The second part of the Patent granted in the Thirty Third Year of the Reign of King Charles the second.

THE TOWN OF COWBRIDGE. THE KING To all to whom &c greeting.

WHEREAS our Town of Cowbridge . . . is very antient and populous and the Burgesses . . . Divers Liberties . . . have had used and enjoyed as well by reason and means of Divers charters . . . of our progenitors . . . Kings and Queens of England and by Divers Lords and Ladies of Glamorgan.

Then follow the usual grants in a charter of this kind. As the charter is a very long one a few features must suffice.

“ . . . the Bailiffs . . . may have a common seal . . . to break change and renew as to them shall seem expedient . . . we . . . do grant . . . full power and authority to . . . make . . . Laws, Statutes, Ordinances, . . . for the good government of the Town . . . so nevertheless that such Laws . . . Imprisonments, ffines and amerciaments are reasonable and not repugnant nor contrary to the Laws . . . of England. And . . . we . . . do . . . nominate . . . and make . . . William Bassett and Richard Phillips to be the first and modern Bailiffs of the Town. . . . And further we . . . ordain that the Bailiffs . . . before they . . . are admitted to execute the office . . . by the Constable of the Castle of Llanblethian . . . shall be approved . . . before the Constable of the castle aforesaid or his Deputy . . . Moreover we . . . make and create . . . Edward Carne, John Morris, William Miles, Francis William, William Tream, Lewis Evor, John Powell, Richard Lloyd, Edward Bates, John Miles . . . to be the first and modern Aldermen. . . . AND MOREOVER we will . . . that the Constable of the Castle of Llanblethian . . . & the Bailiffs . . . shall and may be Justices of us . . . for the keeping of the peace of us . . . within the Town . . . as also the statutes of Artificers & Labourers Weights & Measures . . . And further we

. . . grant . . . that they shall and may have hold and keep . . . every year for ever one ffair or markt at and on the Feast of St. George which is the 23rd day of April & on the vigil of the same . . . together with Court of pie powder . . . one Court of Record on every Thursday in every Third week . . . Further we will . . . that the Inhabitants of the Manor of Talavan for the time being shall have and enjoy all and all manner of Customs, privileges, ffranchises, Libertys, Exemptions, and Discharges within the Town of Cowbridge aforesaid & the Libertys of the same . . . Witness the King at Westminster the eighth day of August.

By writ of Privy Seal."

A PRESENTMENT OF 1748.

COWBRIDGE TOWN THE PRESENTMENT of the Grand Jury . . . in the year of our Lord one thousand seven hundred and fforty eight in the Time of Isaac Redwood and Thomas Edmonds Esquires Bayliffs and Justices of the peace of and in the said Town

FIRST OF ALL We present the Town Walls round about the said Town to belong unto the Bayliffs, Aldermen and Burgesses of the said Town and nine yards of ground from the said Wall round the said Town to be the free Liberty of the said Town and also a free way for a wain and oxen Leading from the Limes to the Broad Way through the Stumpy fields with Ingress Egress and Regress to and for the Bayliffs Aldermen and Burgesses of the said Town To have free Liberty through the same at all times and seasons.

ALSO— We present the Bowling green, pwll y Butts, Broad Sword to be the free Liberty of the Bayliffs Aldermen and Burgesses of the said Town

.

ALSO— We present all Toll and pilchings of all faires and Markets within the said Town to belong unto the Bayliffs Aldermen and Burgesses of the said Town paying therefor yearly six shillings and eight pence time out of mind

- ALSO— We present the House in Council Tut with Three foot of Land from the ground wall to be in the parish of Llanblethian and that part of the garden belonging thereto now Leased to Peirce Cornish Esquire at the yearly rent of six pence belongs to the Bayliffs Aldermen and Burgesses of the said Town with free Liberty of Ingress Egress and Regress to and for the Inhabitants of the said Town to the River or Current of Water adjoining to the said Garden without the hinderance of any Lord or Tenant belonging to the said House.

- ALSO— We present that there is a Publick Weighhouse erected in this Town for the sole Benefit of the said Town and that all Butter Beef and other ponderous goods and Merchandizes ought to brought to and weighed by the sellers of the same in the said publick weighhouse Except what goods and merchandizes that is brought by the Burgesses of the said Town who keeps scales for their own houses and that no person of the said Town shall receive or take any money for weighing such goods under pain of a fine
- ALSO— We present Peirce Cornish Esquire Tenant in possession of the Town house to pay for the same the sume of Twenty shillings yearly for the use of the sd Town, The same for the Town shop Ten shillings for Councill Tutt six pence for little shop six pence and for the stable six pence Richard Bates alderman for
 [There is a large blank in the parchment here.]

- ALSO— We present the great Causeway leading from the Bridge to the house of W. . . . Town wall with n the pound as likewise the West gate to be out of Repair . . . repaired by the Inhabitants of the sd Town
- ALSO— We present the several occupiers of houses within the sd Town whose names are hereon

endorsed for raising of dunghills in the streets of the sd Town keeping and permitting piggs abt the sd Town and for not repairing their several pavements before their respective houses contrary to the ordinances of the said Town

ALSO— We present all occupiers of houses that set out sheep folds that they ought to Leave Three foot spare between the gutter and such their sheep-folds and that they are to take in to their houses such sheep folds before night otherwise that they forfeit to the use of the Chamber of the sd Town the sume of Three shillings for each offence

ALSO— We present the Highway leading from the West gate to the Liberty stone by the Lime Kiln to be out of Repair by reason of so much of loose stones on the same and that the said loose stones ought to be gathered and carried away by the Inhabitants of the said Town

ALSO— We present Thomas Wyndham Esquire for not raising the Wall by the West gate

ALSO— We present John Williams for encroaching on the Libertys of the sd Town by erecting a stable adjoining to his house now in the occupation of John Reynolds on the wast ground belonging to the said Town contrary to the Laws and Ordinances of the sd Town

ALSO— We present Thomas Wyndham Esquire stoning the water course and keeping the same clean opposite to John Long's pool

ALSO— We present Daniel Durel clerk for encroaching on the Liberties of the said Town by erecting a Reekyard adjoining to his Garden on the wast ground belonging to the said Town contrary to the Laws and Ordinances of the said Town.

The signatures to the Presentment are missing and look as though they had been cut off, for the rest of the parchment is whole.

On the back of the document are the names of those presented for not repairing their several pavements, and three persons for raising dunghills.

VII.

THE GUILD AND TOWN HALL.



COWBRIDGE OLD TOWN HALL AND HIGH CROSS (1)
(copied from an old painting).

THE old Town Hall of Cowbridge stood in the centre of the High Street, opposite what is now known as the Duke of Wellington Inn, with the Town or High Cross in front of it.

The references to the Guild Hall in the ancient Ordinances of the town go to prove that the building and institution so named were in being in the time of Edward III. Its story had best be told by way of record.

Ordinances of the Town:—

16:— . . . That no burgesse be made or received into the guild hall excepte he be admitted by the Bailliffs, Aldermen, and Burgesses . . .

22:— . . . That noe stranger shall have free prison in the guild hall above, but in the lowe prison . . .

The Great Sessions for the County of Glamorgan were held at Cowbridge on 20th July in “the twenty first year of the reign of the lady Elizabeth.”

1672. Lease of the “shopp and penthouses thereto belonging . . . under the Town Hall of the said Town” to Anne Gronow otherwise Stradling. Endorsed, “Mr Cornish’s . . . of ye Town Shopp.” This proves that the Town Shop was the shop under the Town Hall.

THE BEAUFORT PROGRESS.

1684. Cowbridge was *en fete* on the 18th of August this year for the Progress of the Duke of Beaufort through Wales, an account of which was preserved in a MS. at Badmington and printed.

“COWBRIDGE, a Market-town in Glamorganshire, is called by the vulgar Welsh Y BONT VAEN, which is as much as to say STONEBRIDGE.

COWBRIDGE, August 18, 1684. This afternoon the Duke of Beaufort, Earl of Worcester, Sir Edward Mansell, Sir John Talbot, &c., came to this Town, and were received at the entrance into it by the Magistracy thereof in their formalities, by whom his Grace and Company were conducted to the Townhall, where he was pleased to accept of a Collation prepared for him, which gave me time to take a view of the church belonging to this community.”

What the writer noted in the church will be recorded below in its proper place, and we must now follow him to the proceedings of which the Town Hall was the centre.

“The streets through which his Grace rode, both towards and from the Hall, were strewed with Flowers and sweet herbs by the loyall and well-minded people of COWBRIDG, their good affection leaving no room for Virgil’s question,—

Quis caneret Nymphas? Quis humum florentib’ herbis
Spargeret? aut viridi fontes induceret umbra?

Which Ogilby renders,—

Who shall the Nymphs record? Who with sweet Flowers
Strew earth, and springs surround with shady bowers?

And making out another line of the same Poet,—
Floribus agrestes herbas variantibus addunt.

Among which was no small quantity of the herb MINT, abounding more in Wales than in England this dry Summer of 1684. *Menthaque ructatrix bulbus & herba salax.*

Martial also hath this to say of this sweet herb,—
Haec tibi quae torta venerunt condita mentha,

si majora forent coctana fic' erat. MENTHA herba est odoris gravissimi in quam, ut fabulantur Poetae, mutata est MYNTHE NYMPHA A PROSERPINA propter mutuam Veneris consuetudinem quam habebat cum PLUTONE:

Market-day here is each Teusday.

Fair day . . .

Wake"

We have now to return to the more prosaic dealings of the Cowbridge community in connection with the buildings which formed part of the old Town Hall or were used in connection therewith.

1727. Lease of "the o'ld stairs adjoining to the Town Hall . . . the said Pent-house . . . to Morgan Richards."

1731. Demise of "all the shambles . . . with its shops, bulks and standings"

1775. ". . . agreed . . . that the two messuages . . . near where the eastern gate lately stood . . . and also the stable opposite thereto and adjoining to the House of Correction . . . be forthwith sold and the money arising therefrom be applied, . . . in discharging the sum of £100 . . . borrowed of Edmund Lewis of Penline Esqre . . . in the year 1768 when the same and upwards of twenty pounds more were laid out in repairing the Guild or Town Hall for the accommodation of the suitors and others resorting to . . . the Great Sessions of this County which have ever since been held therein and for other publick Business of the County and Town."

1778. ". . . that the House in Church Street called the School House . . . be let . . . to the best purchaser who shall pay a Fine . . . and the money to arise . . . to be applied in the intended repairs of the Town Hall."

1778. ". . . contracted . . . for repairing, widening and raising the Town Hall for the sum of One Hundred Pounds."

1782. ". . . that a subscription should be immediately opened for building Rooms for the Grand Petty Jury and Prothonotary at the Eastern end of the Town Hall, & that the Corporation should begin it by subscribing 50£ exclusive of materials of the present shambles"

1795. Lease of Two shops under the Town Hall to William Williams, Grocer.

1802. ". . . that folding doors be made for the Arch in the Town Hall and also that the Bar of the two seats in the same shall be made removable."

1808. "Ordered that Anne Smith have the Liberty of taking the accustomed Tolls on the Cross in this Town she sweeping the

Shambles, weigh house, pent-houses and street as usual. Ordered that Mr Kayes superintend the repair of the Pitching."

1812. "Ordered that David Jenkins be employed to make a wooden case or Box to inclose the clock in the Town Hall . . ."

1819. "Ordered that the Town Hall be repaired, painted, & white-washed."

Now we have to trace the events which formed part of the circumstances related shortly after they occurred in the words:— "The old Town Hall, Shambles, & Market House which stood in the centre of the principal street obstructing the thoroughfare have now been removed, and the old county Bidewell situated at this place has been recently converted, chiefly by subscription into a neat Town Hall with Jury rooms & other apartments."

A movement for a new Town Hall was set on foot in 1823, but it did not become an accomplished fact till 1830.

1823. "Plans and estimate of the expence attending the erection of a new Town Hall which have been procured by the Revd. John Montgomery Traherne at his own expense having this Day been laid before the Court Resolved that the Thanks of the Corporation be extended . . . to him . . ."

1824. "Resolved that the Corporation do subscribe the sum of One Hundred Guineas towards the removing of the Town Hall the shambles and weighhouse from their present situation and for rebuilding the same in some other spot and in such manner as shall in future be resolved upon."

1825. ". . . that the Treasurer do advertise in the two next Cambrian Newspaper the names of all the subscribers & the sums of them subscribed towards the removing the present Hall & erecting another."

1829. "There being eighteen members of the Corporation present and the proposal of the County respecting the sale of the House of Correction being taken into consideration the voted of the members were 13 in favour of purchasing and five against it. Ordered that a Letter be written to the Rev. J. M. Traherne to be laid before the Court of Quarter Sessions stating that the Corporation agreed to give 700£ for the House of Correction Garden and Appertenances and to pay down on the execution of the conveyance 100£ and to pay the remaining 600£ by Instalments of 100£ each yearly and to be secured to the County by a mortgage of the yearly Income of the Corporation & the premises proposed to be purchased."

1829. "Ordered that the Town Clerk do get 200d circulars Letters printed . . . to be sent to the gentlemen and Ladies of

Fortune to request subscriptions towards purchasing the House of Correction & building a new Town Hall &c &c."

1830. Proclamation of William the fourth "at the spot where the antient high cross lately stood and at the south gate and at the places where the East and West Gates formerly stood . . . "

" . . . thanks . . . to Isaiah Verity the Elder Esq. for his skill care and attention in directing and superintending the building of the new Town Hall & the market place. . . A copy of the Freedomship is to be sent to Mr. Verity in an Oak Box made out of part of the Old Town Hall. . . "

Lease for a year. 24th May 1830.

Release & Conveyance of the late House of Correction. . . . Dated 25th May 1830.

John Ward Esqr. Clerk of the peace for the County of Glamorgan to The Bailiffs Aldermen and Burgesses of the Town of Cowbridge . . . reciting . . . "a new House of Correction was necessary for the said County and the same has been accordingly erected and is now in use at Swansea in the said County whereby the late House of Correction at Cowbridge aforesaid is become no longer necessary for the purpose for which it was intended and was formerly used AND FURTHER RECITING that the Bailiffs Aldermen and Burgesses of Cowbridge aforesaid being desirous of improving the public highway through the said Town and of erecting a more commodious Town-hall for the transaction of the County business usually transacted in the Town-hall of the said Borough . . . "

Thus the Conveyance of the old County prison at Cowbridge was completed by the device of Lease and Release to be used as the new Town Hall.

Underneath what is now the Town Hall of Cowbridge some of the cells of the old House of Correction for the County of Glamorgan are still to be seen, and from the Glamorgan County Records we can well picture to ourselves the kind of things which took place in connection therewith.

Easter 1734. At Cowbridge.

An account of money laid out by Wm. Phillips :—"For Horse Hire In Going to Bridgend with two to be whipped and paid for whipping them 2*l* 2s."

1737. April. At Cowbridge.

Nicholas Jayne's Account.

for puting the Large Irons on the hores stealer and a Large padlock for the Stocks. 3s.

and a Lanthorne 1s. 6d.

for putting a pare of Irons on the Boy thatt Stole Mr. Popkins mony 6d.

a Lock for a doore aBove Staiers 2s. 6d.

a new pare of Irons (15 lbs att 4d). 5s.

and for putting them on the man which stole the Blancots 6d.

A New Barr for the dungen window 2s.

for taking the Irons of new Gent 6d.

A Cros Barr for the dungen window shutter 2s. 7½d.

two large stapells and a padlock for the same windows 2s.

1750.

Easter. At Cowbridge.

Account of ironwork done for the Gaol by Wm Lewis, smith.

To Ironing Wm Rosser 1s.

To taking off the irons from Wm. Rosser being Too Close 1s.

To putting a ordir p'r on Do. 1s.

1751.

Account of the misrepairs of the House of Correction.

Account of John Lewis, blacksmith.

For Ironing Edward Thomas 1s.

For takeing of ye ABove Irons And Putting on a Leser Pare 2s.

For takeing Wm. Morgans Irons of 1s.

For takeing a Single Iron of James Williams 6.

There are many such accounts as these printed in the third volume of the Cardiff Records, and not in Vol. IV, as stated in the Index to the same under Cowbridge.

Gangs of prisoners from the Bridewell used to work in the neighbourhood, under the control of the turnkeys, with muskets in their hands, and the governor of the House of Correction, with his horse pistol. Such gangs were last seen near the Twmpath on the way to Stalling Down.

There is more than one person still living who remembers seeing men in the stocks at Cowbridge. The last person to be placed there was named James Knapp, and he was put there for drunkenness, but released at the instance of Mr. Bevan, who was a magistrate.

When Mr. Alfred James was a boy, an old woman told him she remembered seeing a female taken out of the House of Correction, tied to a cart, nude to the waist, and beaten through the main street of the town and back again by one of the turnkeys of the Bridewell.

Felons were hanged on Stalling Down, according to tradition on the Aberthun (Hollybush) side on a spot where the fern never grows. It is said the prisoner was taken from the Bridewell in a cart, the rope was placed round the criminal's neck, and when he was under the gallows the cart was taken away, leaving the prisoner

hanging. The tradition is that the felon was to hang for one hour and if not dead by that time (which was seldom the case) was set at liberty.

There is a story that a girl was hanged there for stealing silver from Llandough Castle from a master who had been unduly familiar with her and had turned her adrift.

According to local tradition, the last person to be hanged there was a yeoman from Gower of the name of Gordon.

“ A hanging ” on Stalling Down was an occasion for a public holiday in the neighbourhood. All the women folk made great preparations the night before and arose early to get their work done in time in order that they might go off to see the great sight.

1830. Mr. Talbot, then Member of Parliament for the County, subscribed a large sum for the new Town Hall, and was awarded the freedom of the Borough.

On the occasion of Dr. Copleston, Bishop of Llandaff, coming to reside at Llandough Castle, the Corporation presented him with the following address :—

“

We, the Mayor, Bailiffs and other members of the Corporation of Cowbridge, approach your Lordship with every feeling of respect to express our gratification on the circumstances of your Lordship's taking up your residence in our neighbourhood.

Your eminent character as a Scholar and a Divine is not unknown to us, nor the benefits conferred on that College over which you so long and ably presided. We are also acquainted with that liberal yet discriminating charity, which, characterizing the true Christian, forms so conspicuous a feature in your Lordship's conduct and practice.

Impressed with a deep sense of the value of such qualities, we cannot refrain from expressing our satisfaction at your Lordship's presence among us and we beg your Lordship to accept the assurance of our ardent desire, that so valuable a life may long be spared to diffuse over us the benefits arising from the exercise of those virtues with which it is so richly adorned.

Presented by the Mayor, Bailiffs, and Town Clerk the 21st day of October 1835.”

Answer of the Lord Bishop of Llandaff to the foregoing address :—

“ Mr Mayor and Gentlemen of the Corporation.

The kind and cordial welcome with which you have greeted me on my arrival in your neighbourhood, is one of the most gratifying circumstances that has occurred since my connection with this

Diocese. I receive it gladly and thankfully as an Honor—but I value it still more as an evidence of your esteem, and as an encouragement in my professional duties and cares. The attachment your body has always evinced to our Apostolical Church would, I doubt not, have prompted some expression of respect towards the office I hold in it, even if I had come as a stranger among you . . . Gentlemen, it is the greatest possible comfort to the clergy, to feel that the magistrates, and the more influential members of Society agree with them, and are disposed to give them their support and countenance. Especially in times of trouble and agitation is it important to manifest these kindred sentiments.

In our Protestant Country the clergy, although they have peculiar duties, have no separate interests as a distinct Order. They are blended in one common mass with their fellow subjects ; they are partakers of the same civil rights, and are bound by the same social and domestic ties. The well being of the community is our joint concern and while we perform our part faithfully and conscientiously I do not fear that we shall ever be abandoned by you. Gentlemen from my heart I thank you for this well timed act of courtesy and kindness. It shall be my care to prove how much I desire to preserve your good opinion, while I continue to live among you.”

1836. “ Ordered that the Town Clerk on the motion of Dr Williams . . . forward . . . plans to the Lord Bishop of Llandaff for his Lordship’s selection of one of the proposed plans for the new cupola.”

1836. “. . . thanks . . . To the . . . Bishop of Llandaff for his munificent Donation of the Clock to the Town of Cowbridge which is so servicable to the Inhabitants and so ornamental to the Town.”

1837. “ That the House adjoining the Town Hall commonly known by the name of the Black Horse be also advertised to be let.”

1837. “ Proclamation of . . . Alexandrina Victoria . . . ”

1839. “ The House adjoining the Town Hall known as the Coopers Arms . . . The Brewhouse usually occupied with the before mentioned House.”

1848. “. . . taking down the partition between the present Jury Rooms, erecting two new Jury rooms on the East side of the Hall.”

1848. “ That the Bailiffs & the Town Clerk & the Rev. Thomas Edmondson be requested to solicit an interview with the county magistrates attending petty sessions at Cowbridge with a view

of obtaining their influence & support in retaining the Quarter Sessions in this Town."

1856. ". . . gas fittings fixed in the Guild Hall of this Town at the expense of the Corporation for the purpose of having the Common Hall and the Justice Room lighted with Gas."

1866. "That the present fixed seats in the body of the Hall be removed."

VIII.

MUNICIPAL OFFICERS AND THE ROLL OF FREEMEN.

AMONG the records of the Corporation there is a list of Mayors from 1737 to 1870, and of Bailiffs from 1736 to 1877. From other records we are able to supplement the list. We have seen above that, according to the Charters under which the Town was governed down to 1570 (p. 46), the Constable of Cardiff Castle was always Mayor of Cowbridge. The Constable was usually the military keeper of the Castle, and sometimes of a whole district, as here, for Cowbridge was within his jurisdiction, and it would, therefore, appear (for we have seen nothing to the contrary) that he was Constable of St. Quintin's as well. In the Charter of Charles II the Constable of St. Quintin's was to be Mayor, and he continued to be so down to the dissolution of the old Corporation in 1886.

MAYORS OF COWBRIDGE.

[The following list is, of course, very incomplete.]

A.D.

1169. Hamo de Valoniis.

1198. Gauffridus.

1399. Richardus Woctun
Stephanus

1400. Thomas Sproteley
Richardus de Hum?

1421-22. Watkin Morton

1424. Henricus Slake

1432. Wills Buttiller (Cartae iv. 658).

1456. Thomas Herbert (M.M. i. 156).

1509. Charles Somerset, Lord Herbert. (p. 16 *supra*).

30th Eliz., 27th May.

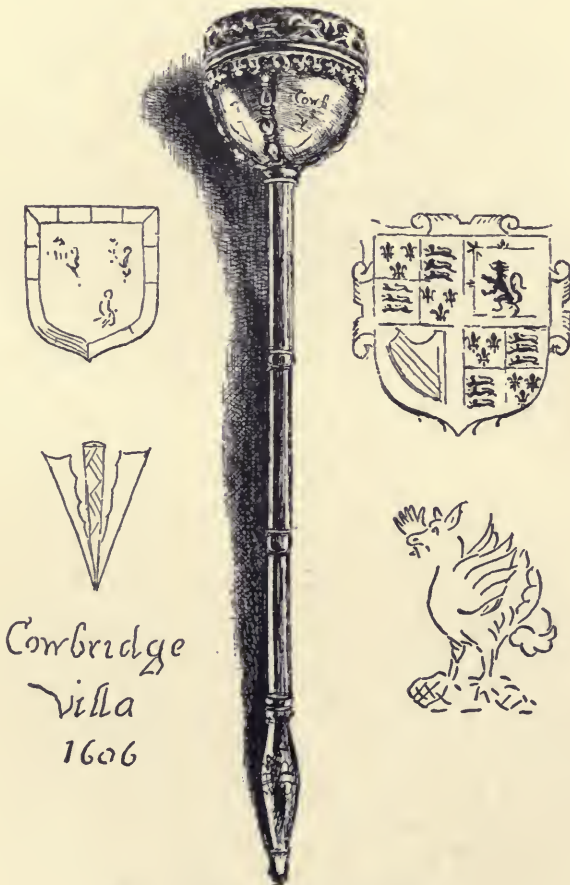
George Williams. Ar. May. (N.L.W. 3740. D. p. 25).

.
.

1722. Watkin Morgan, Gent. Landough.

1737. Francis Gwyn Esq. [inscribed on the church bells], son of Edward of Llansannor. Co. Glam. Arm. Christ Church, Oxford, matic. 1 June 1666, aged 17; sat in 15 Parliaments, M.P. for, Chippenham, Cardiff, Christchurch, Callington, Totnes and Wells, successively.
 Clerk to the Council. 1679-85.
 Chief Secretary and Privy Councillor 1701.
 Secretary of War 1714.

.....



ONE OF THE COWBRIDGE MACES.

1741. Thomas Morgan, Gent. Landough.

1746. Edmd. Lloyd Esq. Llandaff

1779. Sir Herbert Mackworth Bart. Gnoll. (In his appointment Cowbridge is called "the Borough of St. Quintin.") In 1788 he appointed Henry Hollier Esq. of Cardiff his Deputy.
1792. Lewis Jenkins Esq. Caecady.
1817. William Nicholl Esq. Cowbridge.
1828. Thomas Edmondès Esq. Cowbridge.
1845. Robert Savours Esq.
1849. Robert Charles Nicholl Carne Esq.
1870. George Whitlock Nicholl Esq.

BAILIFFS.

1305. Johannes propositus de Coubrigge (Cartae i. 201).
1487. Richardus Present, Johannes Coole, (Cartae ii. 228).
- 29th Henry VIII. Lle'n ap Risiart, *aliter* Lewis ap Richard (Star Chamber Cases "Carne." P.R.O.) This I take to be Lewys Morganwg for reasons stated below. He was the greatest Welsh poet of his age.
1560. John Brewer and James Res Knap. (N.L.W. 3740. D. P. 25.)
7. Eliz. Wm Present and John Nicholl. (*Ibid.*)
11. Eliz. John Rice Knap and John Praunch. (*Ibid.*)
- 30th Eliz. 27. May. Jenkin Williams and Rob. Button Ba. (*Ibid.*)
1672. Francis Williams.
1673. William ffreame, Mathias Deane.
1682. William Bassett, Richard Phillips.
1709. Edward Bates, Jenkin Williams.
1712. Edward Powell, William David.
1722. Edw. Carne, Roger Wilkins. (Inscribed on the bells.)
1727. John Stider, Evan Williams.
1731. John Twogood, Richard Bates.
1732. William Davies, Thomas Bates.
-
1736. Rich'd Bates Jr. & . . .
- 1737-40. Thomas Bates and John Carne.
- 1741-2. Pierce Cornish and John Carne.
- 1743-7. Richard Bates and James Morgan.
- 1748-9. Isaac Redwood and Thomas Edmondès.
- 1750-1. John Carne and James Morgan.
- 1752-1760. Robert Thomas and Thomas Thomas.
- 1761-7. James Morgan and Thos. Thomas.
- 1768-71. Thomas Williams gent. and Thomas Williams, clerk.
- 1772-8. Thomas Thomas and John Walton.

- 1779-80. Thos. Williams, clerk, and Rob't Taynton.
1781-2. Thomas Thomas and John Walton.
1783-6. Robert Taynton and Benjamin Thomas.
1787-8. Walter Williams and John Thomas.
1789. John Walton and Robert Taynton.
1790-3. Robert Taynton and Walter Williams.
1794-6. Wm. Williams, clerk, and John Bevan.
1797-9. Robert Taynton and Thomas Williams.
1800-1. Wm. Williams, clerk, and Francis Taynton.
1802-3. John Bevan and Thos. Williams.
1807. Wm. Williams, clerk and Thomas Edmondess.
1808-9. John Bevan and Thomas Williams.
1810. Wm. Williams, clerk, and Thomas Edmondess.
1811. John Bevan and Thomas Williams.
1812. Wm. Williams, clerk, and Thomas Edmondess.
1813-14. Thomas Williams and Edward Ballard Senr.
1815-16. Wm. Williams, clerk, and Thomas Edmondess.
1817. John Bevan and Edward Ballard, Senr.
1818. Wm. Williams, clerk, and Thomas Edmondess.
1819. John Bevan and Edward Ballard, Senr.
1820. Wm. Williams, clerk, and Thomas Edmondess.
1821. John Bevan and Edward Ballard Junr.
1822. Wm. Williams, clerk, and Thomas Edmondess.
1823. John Kayes and Edward Ballard Junr.
1824. Wm. Williams, clerk, and Thomas Edmondess.
1825. John Kayes Edward Ballard Junr.
1826. Wm. Williams, clerk, and Thomas Edmondess.
1827-8. John Kayes and Edward Ballard Junr.
1829-30. Thomas Llewellyn and Edward Bradley.
1831. John Kayes and Edward Ballard Junr.
1832-33. Edward Bradley and Francis Taynton, clerk.
1834. Thomas Rhys and John Bevan.
1835. Wm. Williams, clerk, D. D. and Edward Bradley.
1836. Thomas Rhys and John Bevan.
1837. Edward Ballard Junr. and Thomas Edmondess, clerk.
1838-9. Thomas Rhys and John Bevan.
1840-3. Edward Ballard Junr. and Francis Taynton, clerk.
1844. John Bevan Esq. and Thomas Edmondess, clerk.
1845-6. Edward Ballard Esq. and Francis Taynton, clerk.
1847. John Bevan Esq. and Thomas Edmondess, clerk.
1848-50. Edward Ballard Esq. and Francis Taynton, clerk.
1851. John Bevan Esq. and Thomas Edmondess, clerk.
1852. Edward Ballard Esq. and Edward Bradley Esq.
1853. Francis Taynton, clerk and Thomas Edmondess, clerk.

1854. Edward Ballard Esq. and John Bevan Esq.
 1855. Francis Taynton, clerk and Thomas Edmondcs, clerk.
 1856. Edward Ballard Esq. and John Bevan Esq.
 1857. Francis Taynton, clerk and Thomas Edmondcs, clerk.
 1858. Edward Ballard, Esq. and John Bevan Esq.
 1859. Edward Ballard Esq. and Francis Taynton, clerk.
 1860. Edward Ballard Esq. and Thomas Edmondcs, clerk.
 1861-3. Francis Taynton, clerk, and Thomas Edmondcs, clerk.
 1864. James Ballard Esq. and John Samuel Gibbon Esq.
 1865. Thomas Edmondcs, clerk, and John Samuel Gibbon, Esq.
 1866. Thomas Edmondcs, clerk, and James Simpson Ballard Esq.
 1867-9. John Samuel Gibbon Esq. and James Simpson Ballard Esq.
 1870-1. Thomas Edmondcs, clerk, and Thomas Llewellyn Esq.
 1872. John Samuel Gibbon Esq. and Thomas Llewellyn Esq.
 1873. Thomas Edmondcs, clerk, and John Simpson Ballard.
 1874-77. Thomas Llewellyn Esq. and Edward Bradley Junr. Esq.

The list in the Town Clerk's Office ends with the year 1877.

THE OFFICIALS OF THE CORPORATION.

The records concerning the Officials of the Corporation are very scanty, and a fuller list of the Town Clerks would be very desirable.

RECORDERS OR TOWN CLERKS.

—Eliz. *Thomas ap Howell.*

"Wm Carne ap ho'll carne, had issue these bare daughters . . .
 Margaret m : to tho : ap howell late recorder of Cowbridge . . ."
 (Llanover MS. E. 4. P. 70.)

As this William Carne was a younger brother of Sir Edward Carne, of Ewenny, who died in 1561, it would appear that Thomas ap Howell was recorder of the Borough for some time during the reign of Queen Elizabeth.

1630. Survey:—"And they further say that one John Williams the now Recorder or Town Clerk of this Burrough . . ."

1730. Christopher Williams. (Burial of "Mr. Christopher Williams, Town Clerk, Nov : 4." *Bishop's Transcripts.*)

1761. Thomas Lewis. "Mr Thomas Lewis (late Town Clerk of this Town) for not delivering up the Papers and Common Seal . . ."

1761. Thomas Williams. ". . . that Mr Thomas Williams the Town Clerk be employed as the Attorney of this Corporation to take such legal ways and means . . . unto the Recovery . . ."

of all the Deeds, Charters, and other papers belonging to this Town . . . together with the Town Seal, Town maces . . . ”

1807. John Thomas. “ . . . that the Town Clerk do apply to the representatives of the late Mr Thomas for the Town seal—Kyd on Corporations, and all other Books & papers belonging to the Corporation which were in his custody as Town Clerk.”

1807. “ Francis Taynton gent . . . produced an appointment under the Hand and Seal of the Most Hon. John Marquess of Bute . . . constituting him . . . Town Clerk . . . ”

1835. William Edmondson

1851. “ Your committee find that your Town Clerk has been in receipt of a salary of Four guineas a year since the year 1822 and that he is also entitled to the fees and perquisites of his office which chiefly arise from the admission of Freemen but since the Borough Court has fallen into disuse and the passing of the Reform Act has rendered the freedom unsought for, these have become very trifling indeed.”

1852. John Stockwood.

1892. William Thomas Gwyn, the present most respected and courteous Town Clerk of the Borough.

OTHER OFFICIALS.

A list of all these would be tedious. Here and there we find such records as :—

SARGIENTES.

1487. “ Johannes Ewer, Willelms Rogger ” (Cartae ii. 228).

CONSTABLES.

1770. “ John Thomas the younger, yeoman, and Jeremiah Jones, Innkeeper were sworn King’s Constables for the Town. Thos. Richard, Innkeeper, Richard William, Innkeeper, Evan Lewis, Cordwainer, and Jenkin Jeremiah, Blacksmith were sworn Bailiff’s Constables of the Town.”

THE TOWN CRIER.

1857. “ Resolved that Christopher Norton be appointed Town Crier, and that sufficient cloth be given him for making a suit of clothes—being a Tailor he is to make them himself—Being informed of this Resolution he states that in consequence of badness of sight he is unable to make the clothes tidily himself and it was then further resolved that the Treasurer should get a suit of clothes made for the Crier—& that he should also be supplied with a Hat—The clothes to be plain without a coloured collar.

ALE TASTERS.

1771. "Edward Hopkin and David John were appointed ale Tasters and sworn accordingly."

THE ROLL OF FREEMEN.

The list as given here is by no means complete, as there are lacunae in the records from time to time from the latter half of the eighteenth century. My friend the Town Clerk has given me a list of some freemen of note, which I have been able to supplement from my own researches.

1770. The Rev. Thomas Bruce, clerk, of Llanblethian, was unanimously elected and sworn a Freeman of this Town.

1771. John Franklen Esq. of Llanmihangel.

1782. John Bassett Esq. of Bonvilstone.

1783. The Rev. John Walters the younger and John Perkins gent.

1784. Mr. Daniel Walters (Headmaster of the Grammar School).

1802. Thomas Edmondson Esq. Since his time Canon Edmondson, Archdeacon Charles Edmondson, Archdeacon Fred. Edmondson, Charles Edmondson, Esq., and Thomas Edmondson, Esq., have been sworn freemen of the Town.

1810. Dr Whitlock Nicholl of Cowbridge.

1817. Daniel Jones Esq. of Bewper, the Benefactor of Cardiff Hospital.

1818. Lord James Stuart M.P. for the Glam. Boroughs.

1820. Josiah John Guest Esq. of Merthyr Tydfil, ancestor of the Wimborne family.

1820. Walter Coffin Esq. afterwards M.P. for the United Boroughs.

1820. William Crawshay Esq. of Merthyr Tydfil.

1828. Charles Williams of Jesus College, Oxford, gent., afterwards Dr Williams, Principal of Jesus College.

There are obvious lacunae before this, as Thomas Williams, B.D., his grandfather, and William Williams, D.D., his father, were freemen of the Borough.

1830. C. R. M. Talbot Esq. M.P.

1831. Benjamin Heath Malkin LL.D. the well-known historian, writer, and social-reformer.

1860. Robert Williams Howell, son of Rees Howell, clerk.

In 1861 the list as revised by the Revising Barrister consisted of :—

Ballard, James, Edward, Thomas, and James Simpson, all of Cowbridge.

Bassett, Richard, Bonvilstone.

Bevan, John, Cowbridge.

Bird, Nathaniel and William.

Bradley, Christopher, the elder and younger.

Davies, John Henry, of Cowbridge.

Edmondson, Thomas, Charles Gresford, and Frederic William.

Howell, Robert Williams, of Cowbridge.

Lewis, William, of Bridgend.

Llewellyn, Thomas, of Cowbridge.

Ockwill, John, of Welsh St. Donats.

Perkins, Chris., of Bridgend.

Samuel, John, of Newton House.

Samuel, David, of Bonvilstone.

Taynton, Francis, of Cowbridge.

Thomas, John, of Cowbridge.

Williams, William, of the Poplars.

1864. Dr. John Whitlock Nicholl Carne.

By 1902 the certified list had shrunk to five names :—

Bassett, Ralph Thurstan.

Edmondson, F. W.

Lewis, J. W.

Lewis, T. T.

Llewellyn, John.

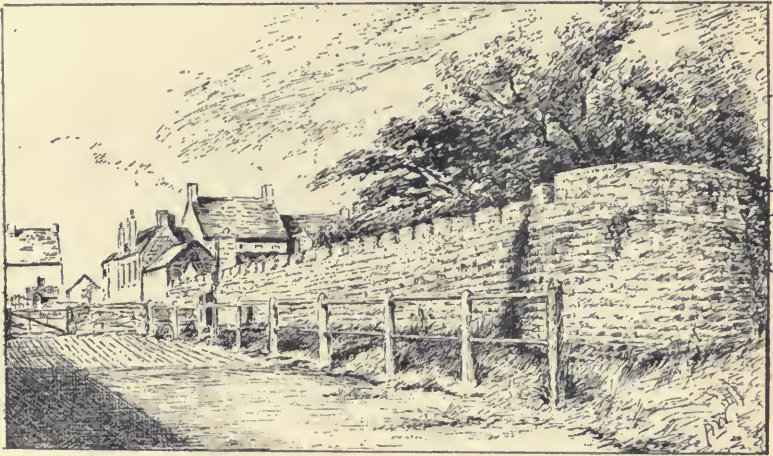
Of these, only Alderman John Llewellyn is with us to-day, to be succeeded in his freedomship, we hope, by his distinguished son, Dr. Lister Llewellyn.

In our day there have been but two Honorary Freemen of the Borough :—

Edward Henry Ebsworth, Esq., of Llandough Castle ; and the Most Rev. Alfred George Edwards, D.D., D.C.L., LL.D., Archbishop of Wales.

IX.

THE TOWN WALLS, GATES, AND DITCHES.



THE OLD TOWN WALL.

yndi saint da iawn a sydd
er kwyro,r, tref ar kaerydd

.....
oi glan byrth gloywa ny byd
oi hafon drwyddi hefyd

Dd. Benwyn

WE have now to trace what is known of the Wall, Gates, and Ditches of the Town.

There are, as we have seen above, reasons for thinking that the Norman defences of Cowbridge were not the first, but were built upon a pre-existing Roman camp, obliterating much of the Roman remains in so doing.

Some years ago, on the occasion of the building of the Institute, part of the foundations of the old town wall was exposed and a report thereon was furnished by Mr. John Ward, F.S.A., Curator of the Cardiff Museum. The width of the wall was 7ft. 8ins., and Mr. Ward was of opinion that it was Mediaeval rather than Roman on account of the batter of the outer face.

The Town Walls were apparently twenty-five feet high, having a batter outside, and a walk inside the battlements fourteen

feet wide, parts of which still remain in the garden of the old Hall and in the grounds of the Grammar School.

This work of the Normans took place, according to the old Welsh chronicler, Caradoc of Llancarfan, in A.D. 1091:—"Oed Crist 1091, gwalgylched y Bont Faen." (Myv. Arch. 700.)



THE OLD SOUTH GATE, COWBRIDGE.

The next references are in the ancient roll of the Borough:—
 "24 . . . That noe maner of person shall caste no duste, dounge, nor noe other filthe in the streates nor in the Towne ditches, nor within fortie feete of any the foure gates of the said Towne, or any p'te of the walls thereof, uppon payne of amcemente."

This proves that Cowbridge had four gates, as does also the Survey of 1630. It is necessary to state this, as, somehow or other, Leland (1535-39) missed the North gate, for he says:—"The waulle of Cowbridge is a 3. quarters of a mile about. There be 3. gates in the waulle, the est, the west, and Porte Miline by the south."

Leland's informant gives him an interesting note:—
 "Item est oppidum, moenibus et fossis circumdatum, cujus orientalis

porta stat ad ripas rivi in occidentali plaga ejusdem rivi, et currit rivus per moenia dicti Pont vayn, reliquendo oppidum ob occidentali et septentrionali plaga" (v. 240).

As the South gate still stands, we have to account for the disappearance of the North, West, and East gates.

The first to fall was the North gate, shortly before 1630, for in the Survey of that year we read :—" Richard Says Esquire some few years past hath incroached on the common footway within the walls of the said Borough without of the high street thereof did lead to the north gate of the said Burrough in erecting and new building of one stable to the restraint hindrance and stopping the passengers of going to and fro the same way which formerly time out of mind hath been a customabic used . . . and ever presented by the grand Jury of this Burrough to be a common footway and free for the Burgesses and Inhabitants thereof to have ingress and regress."

The West and East gates fell about the same time, between 1750 and 1775. The town walls had for some time been allowed to fall into decay, for Daniel Durell, the head master of the school about this time, complained :—" ye ruinous condition of ye Town Walls about us is no encouragement for gentlemen to send their children here."

Of the West and East gates the former was the first to fall. In the presentment of 1748 we read :—" We present Thomas Wyndham Esquire for not raising the wall by the West gate." Shortly after this, according to the story of Mrs. Edmondess, of the old Hall, the Edmondesses applied to Lord Windsor, as Lord of the Borough, for permission to take down the West gate on the ground that it interfered with the traffic through the Town. At the first time of asking the request was refused. Eventually, however, permission was granted. Mrs. Edmondess has kindly favoured me with a copy of a letter which must have been written in reply to one thanking his Lordship for the favour :—

" Sr.

I am glad twas in my power to oblige you without prejudice to the Town of Cowbridge

I am your most

H.Ser't

Nov'r 16/1754

Windsor "

Permission was given to take down the old West gate and to use the stones from the same provided Thomas Edmondess carried them away at his own expense. To all appearances he must have taken what stones he wanted and have left the rest, for there is a minute of 29th August, 1805 :—" Ordered that the old ruin near

the Academy be employed in building the said wall." Which wall was that of the pig market, the Academy being the Eagle School, formerly the Spread Eagle Inn.

We can fix the time of the removal of the East gate within a year or two.

Among the presentments in 1763 is one of Blanch Morgan, "for continuing an Incroachment on the common Highway within the eastern gate of the said Town being a Pigstye . . . adjoining the close of Mr John Edmond's called Tree chwarter y carregwyn."

It was apparently standing in 1768, for under 28th April of that year we have the record:—"The Town House and Stable by the Eastern gate are let to Mr Thomas Thomas at six pounds . . ."

In 1775, however, the Eastern gate was a thing of the past, for in that year there is a conveyance to Mr. William Wathen with the endorsement:—"Of the Town House and Stable near where the Eastern gate lately stood."

The South or Mill gate fared better, apparently because it did not impede the traffic through the Town. Indeed, in 1805, the Corporation actually repaired it, together with the Parish Pound, which lay immediately within it on the West side thereof:—"Ordered that the pound and the old arch near the Free school be immediately repaired."

1862. "Resolved That the Agent of the Corporation do get the Porch of the ancient South Gateway of the Town repaired."

THE TOWN DITCHES.

Nine yards of ground from the Town Wall round the Town was held to be the free Liberty of the Borough, and outside this was the Town Ditch, which we must now endeavour to trace.

The first reference to it is in the ancient Ordinances of the Borough. By No. 24 no person was allowed to cast any filth in the town ditches. And by No. 39 no person was allowed to drive any beasts into the town ditch nor enclose the same nor to cut thorns there without licence of the Bailiffs, nor to meddle with the banks of the same.

Among the possessions of the Corporation in 1630 were "the Town Ditch containing one acre . . . & the little plot or parcel . . . called the Broad Shoorde containing about one quarter of one acre." The sites indicated were connected, so it has been conjectured, with the Roman occupation. Roman camps were constructed, so it is said, with a shallow ditch not more than

three feet deep and a rampart not more than six feet high. It has been claimed that this exactly coincides with the appearance of the Bowling Green, and the Roman fibula was found in what is claimed to be the Western foss, extending at right angles to this trench (Bovian. Nov. 1904). "A foss is also traceable passing across the main road under Mr William James's house towards the town cricket field, towards the Broad shoard (broad foss). This is quite a 100 yards from the town wall, so that the Roman works must have extended further West than the Norman town. It was in this foss that the fibula was found." (Bovian. June. 1904.) The writer appears to proceed upon the assumption that the Norman ditch was nearer the town walls, whereas in 1808 we have a reference to the filling in of the water course from the Eagle Lane to the Broad Shore.

We have now to trace the course of the Town Ditch round the Town from the documents.

1672. "Demise of:—'all that parcel of vacant ground in the Towne Ditche . . . without the South Gate . . . the way leading from the South gate towards the Bowling Greene on the South part.'"

1748. "We present Thomas Wyndham Esquire stoneing the Water Course and keeping the same clear opposite to John Long's pool."

1776. "Lease of 'the Broad George or Shord.'"

1776. "Lease . . . 'the main Gutter or shore on the South side of the Town.'"

1779. "We present that there is an ancient Footway leading from opposite the House of Correction by the West side of the Town Ditch to the Church of the sa'id Town."

1786. "Lease of 'the Piece of unenclosed ground lying between the Town Ditch and the Old Town Wall by Lamb Inn extending from the street to Wain y gar . . .'"

1787. Lease of ". . . . all that piece of uninclosed ground having the Town Ditch on the East, a certain meadow called Gwain y Gar on the South, the Town Wall and a certain Inn or Alehouse called the Lamb on the West and the street or common highway leading through the said Town on the North parts thereof containing forty yards or thereabouts in length from the street to Gwain y Gar six yards in Breadth in front to the street and including the Town Ditch of the last mentioned Breadth to the Town Wall"

1791. Lease of "the broad shord."

1794. "Also we present that Mr Thos. Thomas has enfringed on the property of the Corporation by destroying the old Road

through Wain-y-gaer from the Eastern Gate of the said Town to the Church & making Level the old Ditch that was formerly the Boundary of the said Corporation . . . ”

1808. “ They also present the road way or watercourse now fenced & stopped up leading from the said Eagle Lane to a place called the Broad Shore is the property of the Corporation and belongs to the said Town.”

1813. “ Ordered that the spot of ground from the new house now erected by Mr Ed. Ballard Junr. & lying between the Bridewell garden and the Town Ditch that separates Mr Taynton’s meadow from the spot of ground lying at the north end of the Bridewell garden called Botany Bay be let . . . ”

1832. “ Ordered that the Town Ditch between the Bridge leading to Mr Taynton’s field and down by the Horse and Jockey garden & to the new Market House to the Wain y Gair be cleansed at the Corporation expense.”

THE COWBRIDGE FEVER.

Early in the fifties there was a great County Ball at the Bear, which was followed by an epidemic, causing a large number of deaths among both the members of the County families who attended the ball and the inhabitants of the Town. It was known as the Cowbridge fever. Investigations were made as to the cause of it, with the following results :—

“ 2nd. Dec. 1853 :—

A Report, signed by Geo. Paterson, M.D., Chas. Sylvester M.D. & Jno Llewellyn Surgeon, of the state of the Drainage of the premises near to and belonging to the Bear Inn and of certain Public property was put in & read.”

Mr. Richard Sadler handed in a report, and it was read by the Clerk, bearing date the 22nd December, 1852, on the sanitary state of the Borough, and stating certain nuisances which existed in the Town. Resolved :—“ to employ a competent Engineer to survey the line of the Ditch forming the Northern boundary of the Town, that such Engineer be instructed to report to the Corporation the best method of correcting the nuisance created by the existing state of the Ditch”

1854. “ That the lowest level which can be taken commencing from the Foot Bridge at the back of Mr Taynton’s premises should be continued up to the Bear premises where the first drain appears to fall into the Town Ditch and that an egg-shaped and covered Drain be formed the whole distance according to the plan sent in by Mr Forrester . . . a committee . . . to carry out in detail the plan . . . for covering the Town Ditch.”

1854. “. . . that the present Drain at the North side of the Town be made on what was formerly known as Town Moat & which has already been completed as far as the Bear Inn premises be carried on to opposite the Malt House & premises so that advantage may be taken of obtaining the refuse water from the Malt-house & Brew-house for flushing the Drain . . . ”

X.

COWBRIDGE AND THE WARS.

THE neighbourhood of Cowbridge has from time to time been the scene of a fight, and whenever in later history our national battles have been fought on foreign soil the ancient Borough has always risen to the occasion and done its duty nobly and well.

In the mediaeval chronicle of Caradoc of Llancarfan, printed in Welsh in the *Myvyrian Archaeology*, we have an account of the Battles of Ystradowen and Llanquian in A.D. 1031, where we are told the Saxons came to Glamorgan and the Battle of Ystradowen took place, where Gwynan ab Seisyllt and all his sons were slain. Then Rhotpert ap Seisyllt, the Lord of Maes Essyllt (the old name for old Bewper, or Beaupre) and the brother of Cynon ab Seisyllt, came upon the scene, and after exhorting the Cymry by reminding them of their previous exploits they attacked the Saxons in the Battle of Llan Cwywan (Llanquian), and after gaining a great victory took much spoil (p. 695). It is said that these Seisyllts were the ancestors of the great Cecil family.

Though we read in various ancient records that many Glamorgan towns were burnt from time to time, there seems to be no such record in connection with Cowbridge, whose fortifications must have been particularly good to ward off Welsh attacks.

A.D. 1226. “Combusserunt Walensis tres villas de Glamorgan villam scilicet de Sancto Nichaleo, villam de Novo Castello, et villam de Lagelestune, nonnullosque homines occiderunt.” (*Ann. de Marg.* p. 35.)

A.D. 1229. “The Welshmen led by Howel ap Moreduth in 1229 destroyed the towns of St. Nicholas and St. Hilary.” (*Ibid.* 37.)

A.D. 1231. “Llewellyn burnt the town and church of Caerleon & took Neath. Morgan Cam destroyed the town and its inhabitants.”

A.D. 1243. “Combusta est villa de Kenefig.” (“*Excheq. Chron.*” in *Arch. Cam.* 1862. p. 279.)

A.D. 1257. "Guerra orta inter Anglos et Wallenses." (Welsh Annals. Harley MS. 838. f. 116. b.)

With all this happening round about, Cowbridge seems to have escaped.

In the Kalendar of Patent Rolls we have a record of a soldier of Cowbridge in 1301. His name was John le Bakere, "of Coubrigge," who received a pardon "by reason of his service on the coast of Scotland, for the death of Peter le Galeys & of his outlawry for the same."

The account of the Battle of Stalling Down comes to us from an old MS. which belonged to the Rev. "Thos. Basset of Lanny-lai." This place was known to the Normans as Escalleurs or steps, and on examining the road on the hard rock the formation certainly suggests the appropriateness of the name.

In Mr. Clark's "Cartae" we are told that the sheriff's court was sometimes held there:—"Court held occasionally ambulatory, as in 1245 at Escalleurs, Stalin, and St Nicholas." (iv. 649.)

In May, A.D. 1399, King Richard II passed through Cowbridge on his unfortunate expedition to Ireland. Sir T. D. Hardy, in his Preface to the *Close Rolls* (p. xv), gives the route followed by the King as:—"Cardiff, May 8th and 9th. Cowbridge and uncertain, May 10th. Margam, May 11th. Swansea, May 12th. Uncertain May 13th. Carmarthen, May 14th. Sailed for Ireland, May 29th."

After the great battle in 1400 the old Welsh called it Bryn Owen, and it is known among the Welsh as such in our own day. In this account, which is printed in the Iolo MSS. (p. 98), we are told that Owen Glyndwr "broke" (torres) the castles of Penllin, Llandough, Talavan, Llanblethian, and several others, and that he burned many villages and churches about them. The story goes on to say that he burned the villages of Llanfrynach and Aberthun also, because the men of those places would not join him.

However, many of the people of the land rose with one accord and demolished an innumerable number of castles and houses and divided the spoils among the weak and the poor, in consequence whereof the Magnates fled to England and placed themselves under the King's protection. Then a fierce battle took place on Bryn-Owen mountain, near Cowbridge (ar fynydd Bryn-Owen wrth y Bont Faen), between Owen and his men and the men of the King. After eighteen hours' hard fighting the King's forces were put to flight, and the story goes that at Pant-y-Wennol (swallow-hollow), which divides the two sides of the mountain, the blood was up to the horses' fetter-locks. The formation of the

ground here suggests a swallow in full flight, with the road as its back and the rising hills on either side for the out-stretched wings.

Here on Stalling Down, from the fork of the great ash which fell about the year 1740, Owen directed his forces, which probably consisted of French troops as well as Welsh, for the French records state that an expedition was sent from France to help him. The French troops disembarked in West Wales and marched eastward to his assistance. Iolo says that the pedestal of the Cross which was raised to commemorate the event was there quite recently and might well be there still.

The fight was also called the Battle of Llanquian, when the Castle of Llanquian was destroyed and a thousand of the King's men were slain. All that remained of Aberthun was a solitary pine-end of a house, which could still be seen in Iolo's day.

After the battle and its results only one house was left in the village of Llanfrynach, which might well be, as, no doubt, there was a village there at one time.

It is said that he destroyed the Round Tower near Cowbridge. "Torri'r Twr Crwn wrth y Bont faen," and as there was a round tower at Llanquian probably it is meant to be that.

The tradition is that when his star declined Owen Glyndwr lived the life of a recluse, under the name of Sion Good-Fellow, in the wild district which stretches from Aberthun to Mynydd y Glew. It is a romantic region, and the place names are well suited to the tradition. *Glew* means a brave man, a hero. Coed-y-marchog, the knight's wood. Very near "The Hero's Mount" is Llwyn-rhyddid, the Bush of Freedom.

The last years of his life are wrapped in obscurity, and apparently there is nothing more than tradition to connect his end with Monnington and Kentchurch, and no more evidence for it than for that of the Cowbridge tradition. Indeed, when the local place names are taken into account and the words of the old chronicler, as recorded by Bradley in his "Owen Glyndwr" (p. 303), the evidence seems to be in favour of the Cowbridge tradition.

"In 1415," says one old chronicler, "Owen disappeared so that neither sight nor tidings of him could be obtained in the country. It was rumoured that he escaped in the guise of a reaper bearing a sickle, according to the tidings of the last who saw and knew him, after which little or no information transpired respecting him nor of the place or name of his concealment. The prevalent opinion was that he died in a wood in Glamorgan."

The wood in which he wandered is called Coed-y-marchog, otherwise known as "The Walk," near Aberthun, and Castell Sion Good-Fellow is now known as Castell Coch.

Mr. William Roberts, of Llanblethian, who is ninety years of age, and has lived all his life in the district, tells me that on Mynydd Coch there is a cavity called Pwll Sion Goodfellow (with the accent on "fellow") of which no one knows the depth. In this wild and romantic region it is said that the Welsh hero spent his last days and his body was buried under the sanctus bell (which is fortunately *in situ*, as is only one other, I believe, in the diocese of Llandaff) in the ancient church of Welsh St. Donats.



EGLWYS LLANDDUNWYD—WELSH ST. DONAT'S CHURCH.

"Yn ymguddio dan Enw Sion [good] fellow y mwynwr yng Nhoed y Marchog lle bu farw ai gladdu dan yr un enw dan y Gloch Aberth yn Llanddunwyd." (Llanover MS. C. 42. P. 247.)

A local man was severely punished for his participation in the rebellion, for in 1403 there is a grant (Kal. Pat. Rolls) "to Thomas Thomas one of the grooms of the pantry, of the lands late of John Fleming in the town of Coubrigg, Penllyn & Landou to the value of 6 marks yearly forfeit because of his rebellion in adhering to Owen Glendowry."

During the Civil War of the seventeenth century the Borough seems to have been a centre of Royalist activity. In 1647 Sir Richard Bassett of Bewper, Sir Edward Thomas, Sir Charles Kemeys, Sir Thomas Not, the Stradlings, and others summoned all the Royalists of the county to Cowbridge, where they mustered 1000 strong. (Phillips, "Civil War in Wales," p. 389.)

The activities of old Judge Jenkins in all these matters were very great, and some account of him will be found below under the History of Cowbridge Church.

There were meetings concerning the militia of the county held in Cowbridge in 1688, and the county troop mustered on the Golden Mile in 1695-6. (M.M. 34. 41.)

The Acts of the Corporation contain many references with regard to the American and the French Wars :—

1776-7. “. . . It is agreed that the sum of ten pounds and ten shillings be paid . . . for the Relief of the soldiers in America, and of the widows and orphans of such as have fallen or may fall in Defence of the Rights of the Mother Country.”

A large number of American loyalists sought refuge in the old country owing to the War of the American Revolution. Mr. E. Alfred Jones, M.A., has given us an interesting account of some of them in an article, “American Loyalists in South Wales,” published in *Americana*. (Vol. XIII. No. 2. Pp. 146-155.)

Several of these settled at Cowbridge.

“Selecting the names at random,” says Mr. Jones, “the first of the American Loyalist refugees in South Wales was Samuel Mather, who chose as his abode the ancient borough of Cowbridge, in Glamorganshire.” He was born in February, 1736-37, and was the eldest son of the Rev. Samuel Mather, of Boston, and, in the words of his petition to the Commissioners of American Claims in London, “descended from some of the most ancient and reputable settlers” in the Province of Massachusetts Bay. He had served in the war against the French in North America and was an officer in a provincial corps. He held many important appointments—Deputy Commissary General in Quebec and Commissioner of the Court of the King’s Bench. In 1771, or thereabouts, he removed to Boston, his native place, and was appointed chief clerk at the Customs.

By taking the Loyalist side in the War of the Revolution he incurred the displeasure of his reverend father and, in his own words, was “guilty of disobliging the best of fathers by refusing his advice and commands to quit the service of His Most Gracious Sovereign, and enter into that of the States of America.” His mother’s brother was Thomas Hutchinson, Governor of Massachusetts, and he chose to follow him into exile. In a letter which he addressed from Ilfracombe in 1782 to Councillor Price, of Cowbridge, he said that he intended to take a small cot with a bit of land if he received an allowance from the Government, and he sends his compliments to Miss Price, Miss Harris, and Mrs. Morgan at Cowbridge.

He was paid £400 by the Government by way of compensation for loss, together with a pension of £100, which was paid till his death in 1813 at Boston, the place of his birth.

Mr. and Mrs. Murray were also American exiles at Cowbridge and were visited in the ancient Borough by Governor Hutchinson on 24th July, 1778.

In the little town there resided also an eminent Massachusetts Loyalist in the person of William Browne, of Salem, sometime representative in the General Assembly and Judge of the Superior Court. He was one of the two hundred and more Loyalists of Havard College and a man of great estate, for his claim for his real estate in Connecticut and Massachusetts came to £32,256, and the final allowance was £7,658. His only son, William Browne, was educated at Winchester and gazetted to the 58th Regiment of Foot in 1779.

In the son's petition in 1780 he states that his father "is now concealed among the rugged mountains of Wales, subsisting with a family upon a salary of £200 a year."

William Browne, senior, lived at Cowbridge for over two years, and Governor Hutchinson called on him and his wife on 24th July, 1778.

On 7th April, 1779, the Governor wrote to him at Cowbridge asking him to send his son, who was about to be gazetted to his regiment, to London, so that the Governor's tailor might make his uniform. He invited the young subaltern to breakfast and dine with him during his visit to London, before embarking with his regiment for Gibraltar.

Young Browne served throughout the siege of Gibraltar from 1779 to 1782.

The father left Cowbridge on his appointment as Governor of Bermuda on 19th January, 1781. In Bermuda he remained till his retirement in 1788, when he returned to the old country and died at the age of sixty-five in 1802, leaving, according to his will, two daughters, Catherine and Mary.

After the Fishguard Invasion some of the French prisoners of war, when they were taken through Cowbridge, were lodged in the "Bear" stables.

Sir Goscombe John, whose father attended the Eagle School at Cowbridge, and whose grandfather and great-grandfather were Cowbridge men, tells me that what stands out most clearly in his recollection of the stories his father related to him was *the number of old soldiers and sailors belonging to the district* who had served in the Napoleonic and other wars. His great grandfather died

in the Navy, and his grandfather, who was in the 43rd Regiment, served in America at the siege of New Orleans, and afterwards went with his regiment to Belgium, reaching Waterloo the day after the battle, then going on to Paris.

His grandfather, who lived afterwards at Llantrithyd, had in his employ a man who was on the ship "Bellerophon" that took Napoleon to St. Helena. There was an old pensioner at Cowbridge who, on his pay days, made a great noise by shouting when in his cups, "You talk to me! I who have been *twice* under the walls of Badajoz"—meaning, apparently, the two sieges.

There were many Cowbridge stories of the severity of Wellington with those who misbehaved themselves.

The late Mrs. Charles Edmondson heard her father, Jacob Aemilius Irving, who served with the 3rd Light Dragoons (now the 13th Hussars) at Waterloo, and was wounded at the end of the day, say that if General Picton had lived the Duke would not have been the great man he was.

The great general had close family connections with Cowbridge, and the church registers contain the following records:—

1789. Baptisms.

Feb 16th. Richard Turberville, son of Richard Turberville and Elizabeth Picton.

Oct 22. Jerves Powel Picton, son of Richard Turberville and Elizabeth Picton.

This Richard Turberville was the son of Thomas Picton, of Poyston, Pem., and elder brother of General Picton. He took the name Turberville on his succession to the Ewenny Abbey estates under the will of Richard Turberville, of Ewenny Priory, who died without issue in 1771.

The devolution of this historic house is both complicated and interesting.

On the dissolution of the Priory in 37 Henry VIII, it was purchased by Sir Edward Carne, Knt., second son of Howel Carne, of Cowbridge and Nash, and descended to Jane Carne, the last of the Carnes to hold it.

She married Edward Turberville, of Sutton, who was sheriff in 1740, and had several children, who died without issue. Their third son, Richard Turberville, succeeded to the property, and on his leaving no issue the property was willed by him to his father's issue by his first wife, Cecil, daughter and co-heir of Richard Loughor, of Tythegston, by Cecil, daughter of Judge Jenkins, of Hensol. Richard Turberville's issue from Cecil Loughor was Cecil, who married the Rev. Edward Powel, of Llandow, and their issue,

Cecil Powel, was married in rather a romantic fashion in Reynold's Cave at Tresilian, near Llantwit Major, to Thomas Picton, of Poyston, Pem., and they had: 1, *Richard*; 2, General Sir *Thomas Picton*; and 3, Rev. Edward Picton. This Richard is the father in the baptismal entries in the Cowbridge register in 1789, and by this time had succeeded to the Ewenny Priory estate and taken the name of Turberville thereupon, his wife, Elizabeth, retaining his birth name. She was the eldest daughter and co-heir of the Rev. Gervase Powel, the last male heir of the Powels of Llwydarth and Llanharan. They had: 1, Richard; 2, Gervase Powel (baptized at Cowbridge); and 3, Elizabeth.

Local tradition says that the great General was driven from Ewenny Priory, his brother's seat, by a Cowbridge coachman when he set out for Waterloo, and we are glad to note that the Picton connection with the ancient Borough is still maintained in the person of Mrs. Thomas Edmondes, who is a daughter of Ewenny Priory.

1796. "In consequence of a Letter received from his Grace the Duke of Portland in regard to the scarcity of wheat It is ordained that the Town Clerk draw up resolutions in order for the Inhabitants who think proper may agree that the consumption of wheat in their Families may be reduced at least one third of the usual quantity consumed in ordinary times."

1798. "Ordered that the Treasurer pay Ten pounds . . . about one tenth of its annual income being a voluntary contribution towards carrying on the war."

1814. "The Corporation subscribed Five guineas towards the relief of the sufferers by the war in Germany."

THE VOLUNTEERS.

From its inception the little town always took great interest in the volunteer movement.

1797. ". . . agreed that the sum of Twenty pounds should be subscribed by the Corporation for the purpose of forming a Volunteer Military Association within the said Town."

Iolo Morganwg, though there was much in the French Revolution that appealed to him, for France was then regarded by us, just before the Revolution, as the most servile country in the world, as Burke's speeches plainly show, was, however, greatly opposed to the ambitious policy of Napoleon, and exhorted the men of Cowbridge to do their duty in his song for the volunteers:—

SONG FOR THE GLAMORGAN VOLUNTEERS.

(Llanover MS. C2, pp. 259-266.)

- (1) Whilst war pours around all its terrible storms,
 And dangers appear in their numberless forms,
 We, mid the wild uproar that spreads its alarms,
 Volunteer'd for our Country, fly boldly to arms;
 At Britain's loud call ev'ry soul is awake;
 We the field, to crush insolence, cheerfully take,
 And oppose the sharp steel, or the death-pinion'd ball,
 To merciless foes that would Britons enthrall.
 One and all;
 One and all;
 At our dear Country's call,
 To (?) Vanquish all foes that would Britons enthrall.
- (2) We, sons of Glamorgan, of Britain's old race,
 Eye with filial affection our dear Native place;
 No Nation before us this Region possess'd;
 To this day 'tis our own, in its Plenty we're blest;
 The *Saxon*, the *Dane*, and the *Norman*, in vain,
 Strove to bind our forefathers in Tyranny's chain,
 And if we one moment experienced a fall,
 Soon we sprung from his grasp that would Britons enthrall.
 One and all;
 One and all;
 Never long in our fall,
 We sprung from his grasp that would Britons enthrall.
- (3) The Norman invader, a while with success,
 Once trampled our Plains, dared their Natives oppress,
 But *Ivor* and *Morgan*, our Chiefs of renown,
 Assailed the fierce Despot, soon tumbled him down;
 Their sons, undegenerate, form a strong band,
 To die, or repel every foe from our Land;
 Whether faithless *Batavian*, or insolent *Gaul*,
 Death awaits every soul that would Briton enthrall.
 One and all;
 One and all;
 Whether *Dutchman* or *Gaul*,
 Death awaits every soul that would Britons enthrall.

- (4) Our Country to free from all grievous alarms,
 On the shores of *Sabrina* we meet under arms,
 Sprung from ancient *Silurians*, who gloriously bled
 In Liberty's cause, by *Caractacus* led;
 To his Standard how throng'd an invincible host,
 When Rome's mighty Legions insulted their coast;
 In us they revive, to repulse the fierce *Gaul*,
 And all his Allies that would Britons enthrall.
 One and all;
 One and all;
 We'll repulse the proud *Gaul*,
 And all his Allies that would Britons enthrall.
- (5) From Rapine's mad soul what oppressions are hurl'd?
 What huge depredations that deluge the World!
 See, whelming wide Regions, the rancours of Hell!
 Haste! grasp the keen blade! and those furies repel!
 With all his high threats and his Gasconade boast,
 Let him dare set a foot on one inch of our coast!
 Before our bold onset th' Invader shall fall;
 We'll crush every foe that would Britons enthrall.
 One and all;
 One and all;
 Each Invader must fall,
 Destruction his doom that would Britons enthrall.
- (6) For the Fair ones we love, for our Children and wives,
 For friends that have heighten'd the joys of our Lives,
 We take up the sword, and with ardour advance
 To humble the Pride of unprincipled France.
 And rather than yield to her tyrant's control,
 All the blood from our veins in one torrent shall roll;
 Like true British souls in the conflict we'll fall,
 Or vanquish all foes that would Britons enthrall.
 One and all;
 One and all;
 In the conflict we'll fall,
 Or vanquish all foes that would Britons enthrall.
- (7) Sweet Girls of Glamorgan, whose frowns we more fear
 Than the fiercest of foes, though their millions appear,
 We fly to the wars, bid all pleasures adieu,
 British Rights to secure, and protection to you,

O! smile on your Heroes who toil under arms,
 By nothing subdued but the force of your charms ;
 At your feet we cry quarter, tho' victors oer all,
 Those insolent foes that would Britons enthral.

One and all ;

One and all ;

At your feet we now fall,
 Though triumphant o'er foes that would Britons enthral,

- (8) Return! lovely Peace! with thy banners unfurl'd,
 And from our loved Isle, give thy Laws to the world ;
 O! terminate ireful hostility's jars,
 Bid hide in their Hell the fomentors of Wars,
 May brutal resentments that hunger for blood,
 Domestic and foreign, be nip'd in the bud
 Whilst Britain's true sons for this sentiment call,
 "Confusion to those that would Britons enthral."

One and all ;

One and all ;

Fill the glass to their fall!
 Confusion to those that would Britons enthral.

1861. " . . . a donation of Ten pounds . . . to the Cowbridge Rifle Corps."

1865. " . . . a donation of Ten pounds towards their new clothing."

1866. " . . . That a further grant of Ten pounds be made to the Cowbridge Rifle Corps."

In the Great War of 1914-1918 Cowbridge responded very nobly in every way, and of her sons the following gave their lives for their country:—

THE PAROCHIAL ROLL OF HONOUR.

(For Cowbridge and Llanblethian Parishes.)

William Archer.
 Noah Brakewell.
 D. Robert Bond.
 William Burley.
 Cecil Chard.
 E. Tom David.
 Bassett Davies.
 Frank Dunn.

Charles Lewis.
 Frank Lewis.
 Fred C. Lord.
 M. J. Marsden.
 Arthur Miles.
 David Miles.
 Edward Miles.
 Aubrey Morgan.

J. C. Dunn.	Richard Morgan.
H. A. Dunn.	William H. Moynan.
Tom Edwards.	W. D. Owen.
Owen Evans.	Alexander Pates.
David Fitzgerald.	J. W. Payne.
Albert Gibbs.	Arthur Stockwood.
Arthur Gibbs.	T. F. H. Torney.
Ralph S. Goulden.	Edward Thomas.
Sidney Hayward.	Tom Thomas.
William Howells.	William Trew.
Morgan Jenkins.	Albert A. Turner.
A. H. Jones.	Ronald S. Wall.
A. Wynne Jones.	William Wilmot.
Willie Lane.	Herbert D. Williams.

R. I. P.

XI.

THE AFFRAYS OF COWBRIDGE.

Iolo, in a characteristic note headed, "Freebooters in Glamorgan. 14th, 15th, and 16th centuries," gives us some particulars of the state of the County during those times, which could well be amplified. In his list we have :—" Mansels, Matthews, Turbervilles, Jasper Tudors, Spencers, Breigam families, Senghenydd, Gowerians in general, Cadwgan y fwyall, Glynrhodden, Bewper Bassetts, Rhys ap Sion o Lynn Nedd, Kil-y-bebyll family,—were not entirely subdued until the time of Oliver Cromwell,—Captain Cory's gang in Margam, patronised by the Mansel family,—Captain Pwdin's Banditti supported by the Royalist party. Judge Nicol's gang about the year 1690 or earlier. Toby Matthew's gang,—Llewellyn Bren. Judge Nicol's gang was at least connived at by many families, and even by the Judges of the Great Session before whom for trial he was brought several times but never convicted tho' the clearest evidence appeared against him. The Hensol Family were among his Patrons. During James ii. William, & Anne, Judge Nichols favoured the Pretender." (Iolo MSS. xxvii. 191.)

The town and neighbourhood of Cowbridge saw many scenes and dangerous fights between the great and powerful families of Glamorgan with their bands of retainers, and the records of the Star Chamber and other courts have many a tale to tell of their doings.

It appears in the light of subsequent events that an old Ordinance of Cowbridge was very necessary:—"It'm ytt is ordeyned That noe Burgesse nor Chencer shall weare noe gentlemans lyverye nor Conysaunce savinge the Lord of the fraunchise, uppon payne of discomynunge, And fyne to the Lord."

In Edward Llwyd's "Parochialia," published as a supplement to the *Archaeologia Cambrensis* in 1911 (p. 133), we have some information bearing upon an affray that took place at Cowbridge apparently early in the fifteenth century and the consequences that attended the same:—"Llangynwyr, a parish church dedicat to a St. of y^t name. within this parish upon ye Down call'd Mynydd Llangynwir was fought a great skirmish between Glamorgan & Brecknock-shire men. After y^t ye Breconians had slain Jenkin Mathew in Cowbridge and Riffled and spoiled Michaelmas fair then kept in wenny being pursued to this place & there overtaken and after a sharp encounter a great part of ye Breconians were there slain among whom one Dd tew dwrky a valiant and a mighty man being their leader was slayn & ye rest saved themselves by flight & on Dd ap Jenkin ap Jevan of Brich y Kymer who by his mother side descended out of Brecon carried with his oxen ye dead carcasses to Llangynwyr's churchyard & there caused them to be buried in a great heap yet to be seen in ye north part of ye church yard. Since this time ye fair was removed to St. brides down & was not kept since at wenny."

This Jenkin Mathew, who was killed at Cowbridge by the Brecon men, was a son of Sir David Mathew, of Llandaff Court, Standard-bearer to Edward IV, who was living in 1425.

They must have been rather a turbulent family, for Sir David Mathew, the father, was slain by the Turbervilles in a riot at Neath, and Edmund, grandson of Sir David, was killed at Merthyr.

The retainers of the Carnes, the Herberts, and the Mansels came into conflict in Cowbridge on Feb. 1. 28 Henry viii. Rice Mansel was charged by William Carne with sending his servants on that night to the house of David Thomas Lloyd in Cowbridge to maltreat him. There are charges also of coming to the Hundred Court at Cowbridge with armed retainers in order to interfere with the due administration of justice.

At another time there was a fight between the Carnes and the Herberts, when Roger Carne and a large number of the townsmen with swords and bows and arrows attacked the retainers of the Herberts. On this occasion the prison of the town was filled with the combatants.

An Inquest was held at Cowbridge on 13th Sept., 32 Henry viii, touching the death of John Carne at Sully, done to death, so it

was alleged, by the Herbert gang, for which a Bill was filed in the Star Chamber.

Sir William Herbert was charged at the instance of Edward Mathews, Esq., with the maladministration of justice at Cowbridge, in opening the Court and disposing of cases in which he was personally interested and closing the same before the proper time.

The foregoing are but a few instances of what was taking place in the town from time to time. More will be found below.

There was a great combat in 1576, for the Margam MSS. contain a letter from William Herbert, of Swansea, to Sir Edward Maunsell concerning witnesses to be examined in regard to a recent affray between the servants of Sir Edward and himself.

This document contains a list of persons, some marked "hurt," arranged under the four columns of Stradlinge, Turberville, Mansell, and Bassett. It is dated at Cardiff, 3rd March, 1576.

XII.

IOLO MORGANWG AND COWBRIDGE.

Iolo seems to have come to live at Cowbridge in 1796, and his residence there is remembered more especially in connection with the stories concerning the sugar and the Bible, and with his song on the Cowbridge Topers. The shop which he kept is, according to tradition, either that occupied by Mr. Bird, the ironmonger, or that of Mr. Phillips, the plumber—the tradition varies.

Llanover MS. C. iv. p. 296 contains a letter from London, dated 1796, addressed to Mr. Ed. Williams, Mason, Cowbridge, and there is another elsewhere addressed to him as "Bookseller, Cowbridge."

In his horror of the slave trade he displayed sugar in his window with the announcement, "East India sweets, uncontaminated with human gore."

The book called "The Rights of Man" was then banned, and Iolo was supposed to sympathize with the French Revolution. Spies were on his track, and his movements and doings were watched, particularly by two persons named Rich and Curtis, who resided in the town. One day Iolo placed in his window among the books for sale a volume labelled "The Rights of Man." The spies now thought they had him. They went to the shop, asked for the book and paid for it, but when they received it they discovered to their surprise that it was the Bible. They immediately asked for their money to be returned, but all they had from Iolo

was the answer:—"No, Sir, I am no cheat. You will find in that book the best and dearest Rights of Man,—and I am glad of the opportunity which has put the Bible into *your* hands, for once in your life."

He seems to have been treated rather badly by some of the people, for in a note on "Mwynder Morganwg," written at Llan-gynwyd in 1796, he says:—"The suavity of Glamorgan may still be retained with considerable propriety everywhere excepting a few of our *Vale Towns*, Cardiff, Cowbridge, &c., that, aping they know not what, have acquired much of the monkey character with a smack of the Fox, sly, cunning, & thievish, on a plan that keeps clear of the Law. I know their character well enough, but it is not worth enlarging upon trifles." (Iolo MS. 28. p. 116.)

Amongst his papers there are two documents which throw some light on his life as a bookseller.

Llanover, C. 59, pp. 128-131:—

"Edward Williams, about the year 1798, sold books and stationery in Cowbridge, and for a monthly order for books from London had the following from time to time amongst other orders:—

- 1, 2, or 3 Nos. of a Bible, no matter what Bible.
 2. Dr. Buchan's Doctor Book.
 3. History of England—not to exceed 1s. in price.
 4. Reading made easy for a little Boy six feet high and 28 years of age.
 5. London Primer.
 6. Guy of Warwick, a 2d. pamphlet.
 7. The Devil and Dr. *Foster*.
 8. A Psalm book.
 9. A New Version Book.
 10. A List of the Sporting Ladies.
 11. A flute book.
 12. A Farrier book for a rich farmer, qu? by what author—
- D—n Authas I hates um all, I'll have no athar book.
13. Pilgrim's progress.
 14. An Almanack that will do for every year.
 15. Harry Staddles Master piece.
 16. A Dream book.
 17. A cyphering book.
 18. A fishing book.
 19. The History of the Devil.
 20. A riddle book.
 21. A fortune-telling Book.
 22. A Christmas Carol book, Welsh and English.

23. A Freemason's book, or a book how to learn to be a free-mason.
24. A Play book (no author named).
25. The art of getting Pretty Children.
26. The House that Jack built.
27. A book to play cards.
28. Book about Robin hood.
29. A book to make one laugh (ordered by an old woman for her grandson).
30. A book to learn Algibar, (a farmer for his son).
31. A book to make Cheese and butter (same farmer for his Daughter).
32. A Book to feed Game Cocks for himself.
33. A book on the construction of mills and pumps—and to enquire for the best author on this subject (a millwright).
34. A Doctor Book.
35. A High-story book, price 6d.
36. A Gardener book.
37. A Book about Bony party.
38. Parson Wesley's Doctor book.
39. A Horse Doctor book.
40. A farming book.
41. A complete set of Lock's works in wood, with leather Backs gilt and lettered for the Pannels of a Library door (for a rich Gentn. of 5000£ per ann.).
42. Peter Pinder's book about the lice in the King's head—a d—n good thing.
43. A magazine book about going to the Americo.
44. A Cook book (for a rich farmer's eldest Daughter) (a blubber paunched wench).
45. The High-story of Jack the Giant Killer.
46. A book to make Sermons and Hymns (ordered by a Candidate for Methodistic Ordination).
47. A book about Oliver Cromwell.
48. A Book about Bonyparty and Tom Pain.
49. A sea song book.
50. A Fair book.
51. A book about gostisis and witchisis (ordered by a Cockney who had retired into Wales).
52. A book to make elder wine and pickle cabbage.
53. Young Man's Best Companion.
54. A Ready Reckoner for the same person.
55. A book to play the fiddle.
56. A book to make a poitry.

57. New Testament.
58. Entick's Dictionary.
59. Spelling book.
60. Young Man's Companion.
61. Ready reckoner.
62. Joe Miller's Jest.
63. A Queer Song book, and a Queer High-story book.
64. Complete Vermin killer.
65. A letter book, or book to write Letters.
66. Tablet of memory.
67. A Prayer book, and a Hymn Book.
68. Seven Champions of Christendom.
69. Robin the Crusier.
70. Tricky Songster.
71. A book of good fat songs.
72. Song book, no matter what (a young Lady).
73. A Juggling book.
74. The complete conjurer, and a book to tell by the planets.
75. A Bible."

Those from 56 to 75 inclusive were ordered by the Llancarvan Book Society.

To the above may be added the following:—The Revd Mr John Walters had ordered the Church Wardens of St Mary Church to get a good folio Church Bible, Wm Wms who acted for the illiterate Church Wardens and kept their accounts in a curious way of his own would have persuaded them to order a *family bible* as the most proper.

PLAN FOR A CIRCULATING LIBRARY AT COWBRIDGE.

To the Clergy of the Town and Neighbourhood of Cowbridge. Gentlemen,

Having lately attempted to establish a little circulating Library at Cowbridge, several Clergymen have expressed a wish that I would add to the number of my books the Six volumes of Theological Tracts published not many years ago by our excellent Bishop of Llandaff. I am extremely desirous of obliging all my worthy customers as well as of rendering my little Library truly useful, by storing it with such a select assortment of books as might be deemed something superior to the trash too often found in circulating libraries, which however such is the depravity of public taste everywhere cannot well be dispensed with, but I am not ashamed to confess that circumstances and the exigencies of my family, are such, that I cannot afford to buy books of great price

that will never be read by a number of persons sufficient to defray the expences of purchase in that reasonable time that every means of subsistence by trade requires, on the ordinary terms of circulating Libraries : yet wishing as much it may be in my power to accommodate those who favour me with their custom, I submit the following little plan to the consideration of such as may approve of it. the terms are as follows,

1. The Bp of Landaff's Theological Tracts to be Sent for as soon as Six gentlemen may be pleased to send their names as subscribers on the following conditions.
2. Each to Subscribe 4^s on notice of the arrival of the Books, for which every subscriber will be entitled to the reading of them keeping each volume one month at the end of which time or at an early opportunity after its expiration the volume to be returned to the Library for the accommodation of the first subscriber that may in person, by verbal, or by written message call for it,
3. The Books shall not be lent to any one before the subscribers have had their exclusive opportunities of reading them.
4. The Volumes being independent of each other it is of no consequence with which of the Volumes any subscriber begins, so that each subscriber can be accommodated with a volume immediately on their arrival. Thus each subscriber will be entitled to a volume a month during the first six months, at the end of which term the books become free to be let out to any gentlemen that may wish to read them which will not be done sooner without the unanimous consent of every subscriber.
5. If an original subscriber should ever after the expiration of the first Six months wish to read any of these volumes, his order shall always be entitled to the privilege of priority of time, and be obeyed immediately if the volume shall be in the library, if not as soon as in due course it returns from whoever may at the time have it in reading.

On the above plan any number of Gentⁿ may associate in an easy subscription to be accommodated with the reading of any other expensive work.

Any Gentⁿ wishing to become a subscriber is humbly requested to favour me with his name either in person or in writing and any secrecy that may be wished shall be inviolably observed, by
Gentⁿ

Your Etc.

In A.D. 1800 he started on his expedition to North Wales :—
1800. July 26—Cowbridge—intended setting out for N.W.
but prevented by a Gⁿ who had lately seen my Bro'r, at Jamaica.

27. Sunday,—

28, began my Journey, Bridgend, Bettws, search Bradford's papers—found nothing that I was not previously possess'd of except his own poetry, & a few words . . .

In his notes for his contemplated History of Glamorgan, among other features of Cowbridge he notes :—"—no manufactories—no Bank,—no waggons, Mail Coach daily, arrives at —o'clock,—best market in the County."—(Llanover C. 2. P. 151.)

In his notes on *Fairs in Glamorgan* (Llanover C. 71, p. 97) he gives :—

" Cowbridge.

Cattle of all sorts. Hogs day after the Cattle fair or the General fair, wherein Drapery, Cutlery, Flannels, Stockings, Turnery, Fruits, Earthen Ware, &c, are sold."

In a paper which bears no date, but which appears to be about A.D. 1800, he counted the houses in Cowbridge and compared the population of the place with other towns or districts in Glamorgan.

Houses in Cowbridge

from Great to Keys inclusive	6
from Coles to Masons Arms inclusive	8
Mr To ^s Williams att'y to Mrs Morgans	20
Dr. Walton to Bridwel	11
Blue Bell to Lamb	6
Spread Eagle to Gate	13
Sextons to Darren	12
Opposite Pwll y Butts	3
Church Street to Council tut & porth	14
Limes	4
East Village, North side to Gate	30
Do. South side to Gate	22
Without East Gate, North side	4
Do. South side	9
Bridge	3
	—
	166
	—

—(Llanover C. MS 36. p. 284.)

Population of Cardiff	1870
Neath	2502

Population of Cowbridge	759
Lantwit	729
Landaff	696
Lantrisent	1932
Swansea	6099
Carfilly including Eglwysilan	1885
Bridgend	1064 Qu ?
Merthyr	7705

About 1803.—(Llanover C. MS. 43. p. 230.)

The age in which he lived was an age when men drank hard, and the drunkards of the place must have felt the force of his satire, when men spoke more freely than we do to-day.

Llanover MS. C. 59. p. 371 (65) contains his suggested epitaph :—

ON COWBRIDGE SEXTON.

Here lies inturr'd upon his back
The carcase of old surly Jack
Fe dyngwys lawer tra fu fyw

Lle mae'r Iaith honno'n iaith y wlad."

What is omitted is better left unsaid.

I know not whether the Sexton and the Parish Clerk were the same person or not, as they were both named John ; perhaps they were. However, the character of the Parish Clerk may be judged from the following resolution of the Vestry :—

27 Nov : 1822

" Resolved

That whereas it appears to this Vestry that the present parish clerk John Rosser having by repeated acts of drunkenness & other crimes, so disgraced to himself and the office he holds in the Church, as to render it improper that he should be allowed to continue any longer in the performance of the duties thereof that he be deprived of the same. . . . "

His song on the Cowbridge Topers is well remembered in the town to this day, but its character is such that no good purpose would be served by reproducing it here.

Some Cowbridge folk to this day quote his verse in English in connection with Penlline Castle and prognostics of the weather :—

" When the hoarse waves of Severn are screaming aloud,
And Penlline's lofty castle's involved in a cloud,
If true the old proverb, a shower of rain
Is brooding above, and will soon drench the plain."

XIII.

CARLYLE AND COWBRIDGE.

THE great prophet of national righteousness, Thomas Carlyle, spent many happy days in the neighbourhood of Cowbridge, especially at the Cottage, Llandough, with his Quaker-Attorney friend. Charles Redwood, "in the quiet village-household in the hollow of the Welsh mountains near the shore of the many sounding, everlasting sea." In his "Life of John Sterling" he gives us a good description of the district as it was in his time. Edward Sterling, the father of the subject of his biography, had heard of an eligible cottage at Llanblethian and moved thither with his family from the Isle of Bute in 1809.

"Llanblethian," wrote Carlyle, "hangs pleasantly, with its white cottages, and orchard and other trees, on the western slope of a green hill; looking far and wide over green meadows and little or bigger hills in the pleasant plain of Glamorgan; a short mile to the south of Cowbridge, to which smart little town it is properly a kind of suburb." The Vale of Glamorgan he describes as "a very pleasant fruitful region: kind to the native, interesting to the visitor. A waving grassy region; cut with innumerable ragged lanes: dotted with sleepy unswept human hamlets, old ruinous castles with their ivy and their daws, gray sleepy churches with their ditto. ditto., for ivy abounds everywhere; and generally a rank fragrant vegetation clothes all things, hanging in rude many-coloured festoons and frigid odoriferous tapestries, on your right and on your left, in every lane. A country kinder to the sluggard husbandman than any I have ever seen. . . . The native peasant village is not generally beautiful, though it might be were it swept and trimmed; it gives one rather the idea of sluttish stagnancy,—an interesting peep into the Welsh Paradise of Sleepy Hollow. Stones, old kettles, naves of wheels, all kinds of broken litter, with live pigs and etceteras lie about the street: for as a rule, no rubbish is removed, but waits patiently the action of mere natural chemistry and accident; if even a house is burnt or falls, you will find it there after half a century, only cloaked by the ever-ready ivy. Sluggish man seems never to have stuck a pick into it; his new hut is built close-by on ground not encumbered, and the old stones are still left lying. This is the ordinary Welsh village; but there are exceptions, where people of more cultivated tastes have been led to settle, and Llanblethian is one of the most signal of these. A decidedly cheerful group of human

homes, the greater part of them indeed belonging to persons of refined habits ; trimness, shady shelter, whitewash, neither convenience nor decoration has been neglected here. Its effect from the distance on the eastward is very pretty ; you see it like a little sleeping cataract of white houses, with trees overshadowing & fringing it ; and there the cataract hangs, & does not rush away from you."



LLANBLETHIAN (1)
(from an old print).

Carlyle then goes on to state that Sterling spent his next five years in this locality, which he afterwards described in one of the earliest of his printed pieces.

"My home," wrote Sterling, "was built upon the slope of a hill, with a little orchard stretching down before it, and a garden rising behind. At a considerable distance beyond & beneath the orchard, a rivulet flowed through the meadows & turned a mill ; while above the garden the summit of the hill was crowned by a few gray rocks . . . beyond this streamlet and the little mill & bridge another slight eminence arose . . . crested by a ruined castle. . . I know that no landscape I have ever since beheld . . . gave me half the impression of living heartfelt perfect beauty which fills my mind when I think of that green valley, that sparkling rivulet, that broken fortress of dark antiquity, & that hill . . . from which I have so often looked over the broad stretch of verdure beneath it, and the country-town, and church-tower, silent and

white beyond. In that little town there was, and I believe is, a school where the elements of human knowledge were communicated to me. . . . The path to it lay across the rivulet & past the mill ; from which point we could either journey through the fields below the old castle . . . or along a road on the other side of the ruin, close to the gate-way of which it passed. . . . It took . . . a certain solemn & mysterious interest from the ruin. The shadow of the archway, the discolorisations of time on all the walls, . . .



LLANBLETHIAN (2).

the dimness of the little thicket which encircled it, the traditions of its immeasurable age, made St. Quintin's Castle a wonderful and awful fabric in the imagination of a child ; and long after I last saw its mouldering roughness, I never read of fortresses, or heights, or spectres, or banditti, without connecting them with the one ruin of my childhood. . . . At the entrance of the little town stood an old gate-way, with a pointed arch and decaying battlements. It gave admittance to the street which contained the church & which terminated in another street, the principal one in the town of C———. In this was situated the school to which I daily wended. I cannot now recall to mind the face of its good conductor. . . . I have before me a strong general image of the interior of his establishment. I remember the reverence with which I was wont to carry to his seat a well-thumbed duodecimo, the *History of Greece* by Oliver Goldsmith. . . . The long

desks covered from end to end with those painted masterpieces, the Life of Robinson Crusoe, the Hunting of Chevy-Chase, the History of Jack the Giant-Killer . . . ” Such is John Sterling’s delightful picture of the scenes of his childhood and of the old Eagle School.

Carlyle proceeds :—“ In Cowbridge is some sort of a free school, or grammar school, of a certain distinction ; & this to



THE SOUTH GATE AND THE TOLL GATE
(copied from an old painting).

Captain Sterling was probably a motive for settling in the neighbourhood of it with his children. Of this, however, as it turned out there was no use made : the Sterling family, during its continuance in those parts, did not need more than a primary school. The worthy master . . . was an elderly Mr. Reece of Cowbridge . . . and is still remembered by his old pupils as a worthy, ingenious & kindly man, ‘ who wore drab breeches and white stockings.’ ”

The old Eagle School, called “ The Eagle Academy,” took its name from what was formerly the Spread Eagle Inn. It was a noted school in its day and trained boys who became men of distinction in their several walks in life, such as Dean Howell, Judge Gwilym Williams, and Mr. D. T. Alexander. Many of the

most substantial men in the County of Glamorgan received their early education at this institution. John Sterling left the school in 1815. "Somniferous green Llanblethian has suddenly been blotted out; . . . and the noises of paved Paris instead." (John Sterling. ch. iii.)

There is a tradition amongst old scholars of the Eagle School who are still living that General Nott, who was in command of the Army of Kandahar, which avenged the slaughter of the Khyber Pass and took Kabul, was educated there. According to the Dictionary of National Biography, he was born in 1782, his father lived at Neath, and young Nott was educated at a grammar school at Cowbridge. Later on his father removed to Carmarthen and became proprietor of the Ivy Bush Hotel.

XIV.

MISCELLANEA.

THE PEOPLE'S FOOD.

As will be seen on reference to the old Laws of the Town, great care was taken as to the quantity, quality, and price of the people's food, and, it must be added, of their drink also. Most of the measures used for the purpose are well known, but in "An Inventory of measures &c belonging to the Toll House" are included . . . " . . . 1 sticklass, 3 Cypes"

The Assize of Bread seems to have been held with some regularity, and the following are two samples of such records in the Acts of the Corporation:—

"I, John Griffiths, one of the clerks of the markett for the said Town Do certify upon Oath that the Price of wheat last markett day was from seventeen to eighteen shillings the Welsh Bushel computing two Winchester Bushels and six gallons to each Bushel, as witness my hand the 24th day of May 1769."

ASSIZE OF BREAD.

Set the 7th Day of December 1771 to take place the 9th.

	lb.	oz.	dr.
The Penny Loaf wheaten is to weigh	0	9	11.
The Penny Loaf Household is to weigh	0	13	1.
The two Penny Loaf wheaten is to weigh	1	3	6.
The two Penny Loaf Household is to weigh	1	10	1.

	lb.	oz.	dr.
The six Penny Loaf wheaten is to weigh	3	10	2.
The six Penny Loaf Household is to weigh	4	14	3.
The twelve Penny Loaf wheaten is to weigh	7	4	4.
The twelve Penny Loaf Household is to weigh	9	12	6.
The Eighteen Penny Loaf wheaten is to weigh	10	14	6.
The Eighteen Penny Loaf Household is to weigh	14	10	9.
The three Penny Loaf wheaten is to weigh	1	13	1.
The three Penny Loaf Household is to weigh	2	7	2.
Jno. Walton.	Thos. Thomas.		

POOR LAW ADMINISTRATION.

Here and there are such items as the following, which illustrate the working of the Poor Law of the time :—

1764. . . . a Rate for the Relief of the Poor in the year 1764 of 3/6 in the £ on Lands and 2/- in the £ on Houses . . .

1766. That Richard William is to have 2/6 weekly and the Overseers are to Procure him two Flannen shirts.

1770. Ordered that the several Poor Persons receiving relief from the Town be badged.

Is this custom the origin of the expression, "The badge of poverty"?

1779. The Overseers of the Poor to provide two coarse Dowlas shirts, & waistcoat & Breeches to be paid out of the Overseers Rate.

There were several workhouses at different times and on different sites in the Town :—

1787. . . . Rent of the five Houses or Cots by Pwll-y-Buts three whereof are now annexed of the Workhouse. . . .

It was still there in 1812, when it was ordered that "boundary marks be placed in the garden of the workhouse to mark out and distinguish the quantity of ground that appertained to the cottages near the Butts and now taken in to the said garden and Thomas Williams Esqre agent for James Maxe Esqre engages to attend on his Behalf as proprietor of the Remaining part of the garden & to see the same marks properly placed."

In 1830, however, it was removed, for we have an order in that year "that a poor house or workhouse be built on some part of the old Bridewell garden."

In 1831 the cottage behind the Town Hall and adjoining the workhouse was put up to auction.

In 1859 there was a request for "a Lease for 99 years of the premises belonging to the Corporation in Church Street in the said Town known as the old work house, as a site for a County Police Station."

THE UNFORTUNATE.

1765. Ordered that Mr Walton's Bill of £ 5-5-0 for curings Mary Tooley of a venereal complaint to be paid him by the Overseer of the poor.

1812. Ordered that Margaret David do quit the House near the Butts where she now lives she having continued to take in Bastard children contrary to her promise and that if she refuses to quit the House quietly on the 19th of the present month that the Constables do turn her out.

THE CHARITIES.

These are too numerous to mention here. A number of them are set forth on the Boards in the church, and a good account of them all is given in the Charity Commissioners' Reports, which are easily obtainable. Bread is still distributed every Sunday morning in Cowbridge Church, and some of the recipients have been known to sell their loaves for money.

PARISH PUMPS.

1765. ". . . agreed that a Pump be erected in the Eastern village at the expense of the Town and Mr Phillip Walton and Oliver Richard undertake for the sum of thirteen pounds and thirteen shillings to erect the same."

1806. Ordered that the sum of one pound fifteen shillings and six pence being the addition to five guineas for repairing the pump opposite the Bear . . . be paid.

THE PARISH POUND.

1852. Resolved that application be made to the Trustees of the Marquis of Bute, Lord of the Manor, for the removal of the Pound from its present situation [which was immediately within the South gate on the West side] to a place on the Eastern side of the Market Place, the Corporation undertaking to provide the ground free of expense.

THE POST OFFICE.

1796. It is agreed that a petition be presented to the Representatives of the County and this Borough requesting them to

apply to the General Post Master for the establishing a post office in this Town.

THE WINDOW TAX.

By the statutes 20 Geo. 2. c. 3, 42 and 21 Geo. 2. c. 10, a yearly tax was laid on every dwelling house inhabited of 2/-. If there were from 10 to 14 windows, 6d. a window; if from 15 to 19, 1/- a window; if 20 or more, then 1/- a window besides the 2/-. The regulation of these Acts was under the direction of the Commissioners of the Land-tax, and in Cowbridge we have this record in connection therewith:—

1771. John Griffith and John Jenkin are appointed Assessors of the Land and Window Tax for this year.

PARLIAMENTARY REPRESENTATION.

In 1820 a printed Bill was posted in the minutes of the Corporation. It informs all and sundry that the Corporation will support Lord James Stuart against all comers as the representative of the Boroughs, and will “resist the pretensions of any stranger attempted to be imposed on them by non-residents who are supposed to have Influence in some of the Boroughs.”

A COWBRIDGE WELSH PEDIGREE IN THE TIME OF QUEEN ELIZABETH.

(Cardiff MS. 10 = Ph. 94. 45b.)

“gr ap Siankyn or bont faen a fu varw heb ysyw ap ll'n ap Ievan ap ll'n du ap ll'n fychan ap ll'n ap rrys ap grono ap cradoc ap rhikart ap einion ap kollwyn ar mab hynaf y ll'n ap rrys ap grono oedd ll'n fychan, ag y mae thomas ap dd ap lewys gwynn ap ll'n ap gr ap ll'n ychan ap ll'n ap rrys ap grono yn dal y tir si
”

MICHAELMAS EVE.

1769. “It is agreed that the entertainment to the Burgesses on Michaelmas Eve shall not exceed one pound one shilling and the Treasurer to keep an account of the Reckoning.”

It does not appear as though this resolution was adhered to, for we have an interesting account of the expenses of an entertainment at Michaelmas in 1822:—

September 30th, 1822; To James Simpson.

20 Bottles of Brandy	9 - 0 - 0
14 „ „ Rum	4 - 4 - 0

9 Bottles of Gin	2 - 0 - 6
Bowls of Punch	2 -10 - 0
Tobacco	1 - 6
4 doz. Lemons	18 - 0
Nuts	10 - 4
Wallnuts	1 - 0 - 0
Lewis Walters	1 - 4
Mr Rosser, Pint of Gin	2 - 3
4 Pints of Rum sent out	15 - 0
Apples	1 - 6
2 Glasses of Brandy	1 - 6
2 Bottles of Porter	2 - 0
Sugar	12 - 0
Glasses Broken	3 - 0
	<hr/>
	22 - 6 - 5
Waiter	5
	<hr/>
	22 -11 - 5
Waiter additional	5 - 0
	<hr/>
	22 - 16- 5
	<hr/>

Allowed by Ed. Ballard
John Bevan.

There is one pathetic reference here : " Lewis Walters 1 - 4." Lewis Wa'ters, as he was known by the natives, is said to have been a son of the learned John Walters, of Llandough Rectory, Prebendary of Llandaff, who, unlike his brothers, who rose to distinction, became a ne'er-do-well. He had the reputation of being quite a learned man, who was patronised by the gentry around.

There is a story that on Mrs. Bassett of Beaupre going away on one occasion she gave instructions that Lewis was to be provided with his dinner, and on her return asked him how he had fared. His reply was : " I would have enjoyed it better had they given it me on a whole plate."

The Misses *Williams, of Cowbridge, have a picture of the Old Town Hall with a man in front of it, in knee breeches, without a hat. That man is said to be Lewis Walters.

For what was he given 1s. 4d. ? Was it for entertaining the company at the Michaelmas festivities ?

MARRIAGE OF THE PRINCE OF WALES.

1863. 12th Feby.

“That two Balls should be given at the Town Hall at the Expense of the Corporation, one in the Evening of the day of the Marriage, as an invitation Ball, & the other the following Evening, the latter to be an open Ball . . .

“That Tea & Cake should be given to the Children of the National & other Sunday Schools of all denominations in the Town at the Town Hall . . .

“That quarter of a pound of Tea and 1 lb of Sugar be given at the expense of the Corporation to such poor old persons in the Town as the Bailiffs may think proper . . .

“That there should be Bell-ringing at the expense of the Corporation on the Wedding day.”

A VISITOR TO COWBRIDGE AND A ROMANCE.

Robert Morris was a friend of the great politician, John Wilkes, of whom we read so much in Burke's speeches and in cases of Constitutional Law. He is mentioned in Mr. E. Alfred Jones's article on “Two Welsh Correspondents of John Wilkes,” in *Y Cymmrodor* for 1919.

He eloped with Miss Harford, natural daughter of Lord Baltimore.

In a letter to John Wilkes, dated “South Wales Circuit, Apr. 6, 1770” (p. 141), he asks Wilkes to inform him of certain matters “by a line directed to Cowbridge,” and in the next he writes :—

“Octbr. 9. 70.

I conceive by this time most of your great City business w^{ch} seem'd to detain you in town, is concluded, and, what is more, happily so. You have therefore nothing to do now, but to take a ramble with your friend in this part of Wales. I know many *good* houses where you w^d have as *good*' a welcome, but it is the Country & the open air, that I imagine w^d suit your taste the best. If Mountains, Rivers, Seas can charm, here you may have your fill ; in short we have all sorts of prospects I think, and all sorts of animals to command, but women, for whom I shall say nothing. I don't know indeed, what conquests you may be able to make, for you are certainly a great favorite with the Ladies. There is one, a very elegant creature & former acquaintance of yours, Mrs Gomm, who dies to see you ; & you will have this advantage besides, that she has retired into the Country having parted from her husband.

I write this from Hanbury's at Pontipool, & am now going with a large Glamorganshire party to the Races at Monmouth; from thence I return to Cowbridge in Glamorganshire, whither if you form an early resolution, & write to me by the return of the Post, I sh^d be most happy to meet an appointment from you to come and conduct you from Bath, Bristol, or the Passage upon whatever Schemes & to whatever part of the Country you please.

At least let me have the pleasure of learning some of your intentions by as early a letter, as you can with, and I re [. . . torn here].

Direct to me at

J. Edmonds, Esq^r at Cowbridge in Glamorganshire."

Robert Morris was the eldest son of Robert Morris, of Tredegar, and matriculated on 22nd May, 1760, at Oriel College, Oxford, at sixteen years of age. He was admitted to Lincoln's Inn in 1763, and was called to the bar in 1767.

THE FIRST PRINTING PRESS IN EAST GLAMORGAN AND THE STORY OF A DICTIONARY.

"Cadrawd" has told an interesting story of both these matters in an article on "John Walters and the First Printing Press in Glamorganshire," which was published in the *Journal of the Welsh Bibliographical Society* for December, 1911. His materials were taken from several sources—letters between John Walters and Owen Myfyr in the British Museum, from the *Journal of Daniel Walters*, and other places.

In either 1769 or 1770 a printing press was set up at Cowbridge by Rees Thomas, and Mr. Walters's Dictionary was issued from that press in parts. By 1772, in November of that year there were difficulties. There was no ink at the office, and the issue of Part II was, therefore, delayed and the subscribers kept waiting.

In May, 1777, the bailiffs were in possession, and an appeal was made to Mr. Walters. The goods were appraised and he bought them. There were, however, constant difficulties—Mr. Thomas's law-suit and the want of paper and ink. "I must ask the favour of you to get from Mr. Blackwell, in Wood's Close, a cask of ink, of the value of 15/—, and send it down by the Swansea Coach, directed to Mr Rees Thomas, Printer, Cowbridge."

It was not until May, 1793, that Mr. Walters was able to finish his dictionary, and in that year writes to ask advice as to the printing of the remainder of the work, as Rees Thomas had passed away.

The title page of the first number or part is:—"Cowbridge: Printed to the Author by R. and D. Thomas, 1770." The title

page of the dictionary is:—"London: Printed for the Author, 1794." It took twenty-four years to print.

Cadrawd does not seem to have known of the subsequent history of this press. It is to be found in the Bird Diaries at the Cardiff Free Library, where, under date 6th February, 1791, we read:—"For the trifling sum of Seventeen Guineas (for which I gave my note to pay in six months) I have bought the Printing Press and Types that was at Cowbridge. I asked Mr. H. his opinion previous to the purchase, &c—Captⁿ Richards and Dr. Williams express their approbation of such a thing being in the Town, as it was much wanted; for nothing of that sort c^d be had here, but at an extravagant rate for Carriage &c either from Bristol or Swansea. Your concerns have frequently met with a delay & inconvenience for the want of a Printing Press being in the Town. The greatest Temptation to me was that offered by the owner of letting me have it & to pay as above."

So Cowbridge had its printing press before Cardiff, and the first press to be set up in Cardiff was bought from Cowbridge for the sum of £17.

PAVEMENTS.

References to the pavements will be found in the Ordinances and Presentments above.

1851. Resolved that to encourage parties to remove the slips on the pavement in different parts of the Town, half the expense be borne by the Corporation.

THE RACES.

"COWBRIDGE RACES, GLAMORGAN, 1769.

"On Wednesday, the 4th of October, will be run on The Stalling Down a Purse of £50—Free for any 4 years old, bred in the County of Glamorgan. Colts to carry 8st. 7lbs. Fillies to carry 8st 4lbs. The best of three heats, once round the course.

"On Thursday, the 5th a Purse of £50—Give and Take, free to any horse, mare or gelding bred in South Wales or Monmouthshire—14 hands to carry 9lb (higher or lower weight in proportion) allowing 7lb for every year under 7. The best of 3 heats. No weight to exceed 12 stone.

"On Friday, the 5th inst., a Purse of £50—Free for any horse, mare, or gelding bred in the County of Glamorgan, and that has been in the actual Possession of a Farmer residing in the County at least six months before the day of running whose property does not exceed £100 per annum, 5 yrs old to carry 10st, six years old 11st, aged 12st. The best of 3 heats.

“ A subscriber of 1 Guinea to pay One Guinea for each of the above purses, or double at the Post. A non Subscriber 3 Guineas or double at the Post. Not less than 3 horses to start for each Purse. If only one enters be allowed 5 Guineas, if two 7 Guineas.

“ No horse winning two heats shall be obliged to start again, but others not distanced to run a third heat for the Stakes—

“ Certificates of age for each horse etc to be produced at the time of entrance under the hand of the breeders, with qualifications under the hand of owners.

“ Horses etc. for the Purses to be shewn at The Spread Eagle Hotel in Cowbridge between the hour of ten in the morning and 3 in the afternoon. Horses to stand at such Houses only as have subscribed one Guinea to the fund. No Person to erect a booth or sell Liquors on the Course without subscribing $\frac{1}{2}$ a Guinea to the fund. Winners of each day's purse to give two Guineas towards scales, weights etc.

“ To be run in all respects according to The King's Plate Articles.

“ All Disputes to be determined by a majority of Subscribers there present.

“ Ordinaries and Balls as usual—

“ Walker.

“ Stewards { John Hanbury, Esqre.
 { Thos. Mathews, Esqre.”

(*St. James' Chronicle*, or *British Evening Post*, Thurs., Sept. 7, 1769.)

1851. Resolved that the sum of Five pounds be contributed from the funds of the Corporation towards promoting the festivities of the approaching Hunt Week.

1852. Resolved that the sum of Ten guineas be contributed from the Funds of the Corporation towards the Cowbridge Races during the current year.

THE GLAMORGAN HOUNDS.

The Glamorgan Hounds were established by Mr. C. M. Talbot in 1872, who erected the present kennels and stables at Llandough.

Prior to this the Vale of Glamorgan was hunted by the Cowbridge Harriers for some years under the mastership of Mr. J. R. Homfray, Penllyn Castle. Hunting in the neighbouring districts, which are now included in the area covered by the Glamorgan Hounds, was also carried on by private packs of hounds.

Mr. Talbot was master until 1876, the year of his death, due to a fall while hunting. He was succeeded by Mr. J. S. Gibbon,

Newton House, from 1876 to 1886, when Mr. R. T. Bassett, of Crossways, took on the office of M.F.H., which he held until 1897, when he handed over the mastership to the Mackintosh of Mackintosh.

The Mackintosh held command of the hounds until 1906, when Colonel H. R. Homfray, Penllyn Castle, became M.F.H., continuing until 1914, when he was succeeded by the present master, Mr. R. H. Williams, Bonvilston House.

GAS.

1854. A Deputation . . . explained that the Inhabitants of the Town in Vestry had agreed to light the Town with gas provided the Corporation would supply the Lamp Pillars & Lamps.

THE INSTITUTE.

1862. Also that a grant of Five pounds be made in aid of the Funds of the Young Men's Literary Institution in the Town.

THE RAILWAY.

1867. July 14th. That a Public Breakfast be given by the Corporation on the occasion of the opening of the Cowbridge Railway for Passenger Traffic . . . not to exceed one hundred pounds. That the Freedom of the Town be presented to Dr Nicholl Carne as a slight acknowledgment of his indefatigable exertion in obtaining the Cowbridge Railway. . . .

Ten pounds towards paying for Thirty tons of Llantwit large coals brought to Cowbridge by the Cowbridge Railway Co on the 30th of last month (being the first Train of coal brought over the Cowbridge Railway) for distribution amongst the Labouring classes & Poor of the Town. . . .

THE INNS OF COWBRIDGE.

In 1787 the Clerks of the Market produced upon oath several earthen pints and quarts in Court differing in measure and which they took from the following Inns :—The Bear, Blue Bell, Cross Keys, Crown, Eagle, Half Moon, Horse and Jockey, Masons Arms, Pelican, Red Lion, Royal Oak, Tennis Court, White Hart, White Lion.

In 1833 there is a "List of persons obtaining certificates for keeping inns, alehouses, etc.," wherein in addition to the foregoing are named :—The Black Horse, Butchers Arms, Coach and Horses, Cowbridge Arms, Greyhound, Horse & Groom, Three Boars Heads, and The Three Tuns.

By 1836 "The Black Horse" had disappeared as such, and there are in addition:—The Bush, Edmonds Arms, Eight Bells, Farmer's Arms, Ship Aground, and the Westgate.

Mrs. Thomas, late of "The Bear," says there are several less inns now than there were when she was a girl—the Red Lion, Cross Keys, Ship Aground, and the Green Dragon.

"The Globe" was a small house in the Butts, where Mr. Eddolls now lives. It was an old thatched house and was afterwards burnt down.

"The Ship Aground" was the third house from the bridge proceeding West on the left-hand side and was, therefore, next to the old Wesleyan Chapel, which lay between it and the "Blue Bell." "The Coach and Horses" was still so called at the date of the Tithe Commutation Apportionment in A.D. 1840, and is numbered 178 therein. It is now known as the "Duke of Wellington."

The old "Druids" was where the office of Mr. Wybert Thomas now is, and the licence was transferred to the new house at the Station Approach.

In connection with the new "Druids" there is extant an old conveyance dated the 15th July, 1668, wherein "Roger Praulfe . . . gent . . . conveys to Morgan Bassett . . . mercer, that messuage &c between the messuage & garden of Morgan Bassett of the East part, the messuage & garden of Roger Taylor of the West part, the lands of Jenkin Williams, clerke, of the North part and the Towne Street on the South part."

The Greyhound was where Messrs. Hancock's Brewery Office now is, opposite the "Duke," and the Cross Keys was a very old house which stood in front of the street on the site where the Wesleyan Chapel is built.

THE REVELS.

Mrs. Thomas, late of "The Bear," tells me: "I am now in my eightieth year and went to Cowbridge School when I was seven years old. The revels in Cowbridge I can recollect, the fairs also, and in every public house to finish up the fair there was dancing held. As a child I saw the young people dancing. They came from most of the outlying villages. It was much thought of in those days."

GLAMORGAN COW.

"Mrs John Williams of St Athan when managing the dairy of Dr. Bevan of Cowbridge, made from one Cow in one week 14 lb of butter,—12, 11, and 10 lb for many weeks, 9 to 10 lb the

average of the season for 3 months, 7 to 8 lb per week she thinks may be the general average of the Vale for the whole season of 4 months, viz, from May 1st to Sept. 1st. The above was a large and fine brown cow of the true Glamorgan breed."—(Llanover, C. 71. 106.)

POSTING RIVALS IN THE COACHING DAYS.

1804. May 5. (*The Cambrian Newspaper*.)

"Cowbridge. Posting at one shilling per mile. Christopher Bradley Begg leave to return his sincere thanks to his Friends and the Public for the liberal support he received during eighteen years at the Bear Inn and since quitting it Begg to inform his Friends and the Public that he continues the *posting business* from his own house, the *Post Office* in Cowbridge, & has fitted up some comfortable sitting-rooms for the accommodation of the Ladies & Gentlemen who may please to honour him with their favours. Refreshment may be had while changing carriages or horses. The Public are particularly informed that unless they give directions to the Drivers, either from Cardiff or Pyle, to drive to Bradley's, they will not be drove to his house, as the Inn-keepers do not approve of lowering the Price of Posting; and C. B. is the only person in this part of the country who runs regularly for One Shilling a Mile.—A Hearse kept and C. B. means to have a mourning coach.

"N.B. Dealer in Wines & Spirituous Liquors. Beer and Porter in casks & bottles. Malt & hops. Auctioneering Business carried on as usual."

The next week's *Cambrian* contained Bradley's advertisement and the following:—

1804. May 12:—

"—Bear Inn, Cowbridge. Posting (as usual) at One Shilling per Mile. Michael Glover Begg leave to return his most grateful thanks acknowledgments for the many favours conferred on him since he has been in the above Inn, which is now fitted up with accommodation so as to render it equal to any Inn in Wales. . . . He assures them that the price of Posting (from the above Inn) was REDUCED to ONE SHILLING per mile during his late Brother's time, that hitherto he has charged no more, and that he still continues posting at that price. He is authorised by the Landlords of Pyle & Cardiff to say that their Post-boys shall always obey the orders of the Company; but they appeal to a Liberal public for their countenance & support of the Inns upon the road, as they supported the Bear Inn whilst Mr C. Bradley was suffered to keep it."

A DEVELOPMENT IN JURISPRUDENCE.

On 30th June, 1804, tenders were invited by "Wood, Clerk of the Peace," for plans and estimates, "for the Repairs of the present House of Correction at Cowbridge, and Building additions thereto in order to make the same a House of Industry and Labour for Prisoners confined therein," to be sent in before the next Quarter Sessions to be holden at Neath.

SHOPPING AT COWBRIDGE IN 1771, AND OTHER MATTERS.

An old account book of Geo. Williams, clerk, who was Parson of Llansannor and Penlline, now in the possession of the Misses Williams, of Cowbridge, begins with :—

"An account of what was laid out by me Geo : Williams commencing from 1st May 1771.

	£	s	D.
1st May 1771. Tobacco	0	0	1½
4th Cowbridge Fair, eating & drinking 9d a Book 2d Cakes 1½	-	0	1 1½
Spoons 2d. A Brush 1d 6th To Llewelyn Bevan for meat £1 - 8 - 0.	1	8	3
To Christmas John for Hooper's work 2s. Window Tax 4s 2d.	0	6	2
2 Loads of Coal 1s 8d. The usual expenses at our club 10d.	0	2	6
7th Cowbridge Market of Jo : Llewelyn Tea	0	1	2
Cabbage Plants 6d Thread 3d Ale 3d Bread 4d	0	1	4
11b ¾ Hops at 16d. 2s 4d. Turnpike 1d. ½	0	2	5½
9th of Joan Llewelyn Soap 8d Sugar 3d	0	0	11
12th Ale at St Mary Hill	0	0	2
13th of J : Llewelyn Tea	0	1	2
Cowbridge Market 14th 2 Bushel Wheat	0	7	6
A Calf's Head 18d. A quarter & a neck of Veal 4s - 6d	0	6	0
For 3 Pydyrens of Potatoes 2s 6d For 1 Do. 7d.	0	3	1
Lump Sugar 8d. Brown Do. 6d. 2 quire Paper 5d.	0	-1	-7
. . . for a pound of Candles	0	0	6½
.			
21st Cowbridge Market. 1 Peck of Wheat	0	3	9
. . . a Leg of Veal 18d. . . .			
A ewenny Bason 1d. Saucepan 4d. Brimstone 1d.			
To Wm. Thomas 2 Days Hire 1s. Snuff ½d.			
For a Letter 8d. Sweeping the little room Chimney 2d.			
A Pint of Wine 10d. A pound of Soap 8d.			
Salt 9lb 10d. Landaff Visitation Exhibits 13s 6d			
Spent 2s. Gloves 1 - 10. A sewen 6d.			

A Pint of Rum 9d. Cockles 1d.
 To Wm. Thomas for a Day's Labour 6d.
 For Hatbands for the Childrens Hats 1d.
 A Load of Coal 3d. To the Barber for Combing my wig 6d.
 Removing one of the Mare's Shoes 1d.
 42 lb Beefe at $2d\frac{3}{4}$ per pound. Two Salmons 2s/1 .
 To Thomas the Smith for Shoeing my Mare twice removing once
 & two pence left unpaid him since the last payment 0-2-6.
 For grinding 3 Razors 6d. A Quarter of Bohea Tea 0-1-1 $\frac{1}{2}$.
 To a Cobbler for tapping Amy's Shoes and mending mine 6.
 My Dinner with the Clergy 18d. Spent for Liqueur 6d
 To Mr Walters for the 7th Number of his Dictionary 0-2-0 .
 A Salmon 14 lbs at 1 $\frac{1}{2}$, 1s 9d.

“ A JOURNEY FROM COWBRIDGE TO BATH AND BACK.

“ 1786. Jany. 31st. Paid for a chaise from Cowbridge to
 Cardiff 12/-. Driver 1/6. Turnpike 1/-. Feb. 1st. Boat 2/-.
 Ale to the Captain 3d. To Lamb's little Boy 1/-. Bread at
 Caerdiff 3d. To the Maid & little girl 9d. 2nd, To eating Drinking
 & Bed at Bristol 3/6 $\frac{1}{2}$. Chambermaid 3d. Coach from Bristol
 to Bath 5/-. Paid to a Guide at Bath 2d. 3rd. Bread 2 $\frac{1}{2}$. Tea
 4d. Butter 6 $\frac{1}{2}$ d. Coal 2s. A Fowl 1s. 3d. Ale 4d. Oatmeal 1d.
 4th. Soap 2 $\frac{1}{2}$ d. Veal 4lb. $\frac{1}{2}$. 2/3. Tripe 3d. 4th. Bread 2d.
 Vinegar & Mustard 1d. Bread 2d. Tea 4. $\frac{1}{2}$ lb. Lump Sugar
 4d. $\frac{1}{2}$ lb. of Butter 6 $\frac{1}{2}$. Ale 4d. To a guide to Mr. Jones 1d.
 Milk with our Tea $\frac{1}{2}$. 5th. Ale & Porter 4 $\frac{1}{2}$. 6. Bread 1d. Bacon
 1d. $\frac{3}{4}$. Milk $\frac{1}{2}$. Small Beer 1 $\frac{1}{2}$. Negus 9d. An orange 1d.
 Dinners & Beer the day we came to Bath 1-6. Cheese 4d. Ale 2d.
 7th. Pint of Wine 1/1. Butter 1d. $\frac{1}{2}$. Beer —. Lodgings 5 nights
 4/-. Servants 2/-. Bread 1d. Tobacco $\frac{1}{2}$. £2-8-2.

“ On OUR JOURNEY FROM BATH.

“ 7th. Two Places in a Coach from Bath to Bristol 5/-.
 8th. A Basket 6d. 9th. Eating and drinking 5/6. Tobacco 1d.
 10th. Eating & drinking 5/3. Paid for a small Tea Canister 6d.
 11th. Paid for eating & drinking in full 2/6. Lodgings 4 nights 2/-.
 Chambermaid 6d. $\frac{1}{2}$ Pint of Rum 10 $\frac{1}{2}$. Bread 2d. A cheese 9lb $\frac{3}{4}$
 at 4d. 3/7 $\frac{1}{2}$. Ale to the Sailors 3d. Ale to take on board 3d.
 13th. Ale on board 3d. Bread 2d. Oysters 2d. Boat to Cardiff
 2/-. To a boy for carrying our box 2d.

“ 14th. Ale 10d. at Dinner at Cardiff for Self, Lamb & George.
 Wine 6d. To a sailor for bringing our bottles out of the boat 2d.
 To Lamb's little boy 1/-. 15th. Bread & Snuff 1 $\frac{1}{2}$. At St. Nicholas
 5d. £4-0-11 $\frac{1}{2}$.”

THE WAY OF THE CORPSE.

It is said that the road to the South of the old Town Hall was very narrow and that most of the traffic passed on the North side. On the occasion of funerals it was the custom when proceeding from the direction of the East Village, on the arrival at the bridge, to proceed on the North side of the street and to turn on to the pavement and continue on the pavement till the High Cross was reached and the procession turned into Church Street. Even in modern times a departure from this custom has caused comment and dissatisfaction, so Mr. Alfred James informs me.

THE LAST MARI LWYD.

Mr. John John, of Cowbridge, who is 80 years of age, the youngest old man in the town, is the last person who has gone round "under the horse's head," as the Mari Lwyd, this old-world Christmas custom, has died out in the Borough. Mr. John has sung his verses to me, and they are set down here phonetically exactly as they came from his mouth in his form of the Glamorgan dialect:—

Wel tyma ni'n dawad cymdogion diniwad
I ofyn os cewn ganad i ganu nos heno.

Os na chewn ni ganad rhewch clywad ar ganiad
A pwyl yw'r [Here his memory failed him.]

Ni dethon parchedig bron tŷ gwr boneddig
I roi tro wyl nadolig ych welad.

When the Mari Lwyd approached the house of visit those inside would secure the door and issue a challenging verse such as:—

Os dos yma dynion all toru englynion
Rhewch attab yn dynion i'r bechgyn nos heno.

So they would keep up the challenge and response. If the parties inside failed to reply in verse admittance was looked upon as a right. Unfortunately, we have lost the Cowbridge challenging verses from the inside, but Mr. John remembers several of his answers:—

Mae Mari Lwyd yma llawn sers a ribbana
Mae wyrth i roi gola i welad nos heno.

We've got a fine Mary, she's dressed very pretty
With ribbons so plenty this Christmas.

She has won a bridle and likewise a saddle.
Her name is Dame Tattle this Christmas.

If you are good nature, go down to the cellar
And fill a jug over this Christmas.

From the inside :—

Fi safa yn y baili spor cerrig yn pantu
Cyn ildai swd corgi a titha.

Reply :—

Your missis is willing to give us a shilling
Without any grumbling this Christmas.

Fi gana ti ymhunan am punt ar y pentan
A postio nhw mwn arian nos heno.

Ma genni dwy dyrna fel sleds yn y cwara
Chaiff brwa dy drysa nos heno.

Fi gana am wthnos a phart o bythownos
A mis os bydd achos nos heno.

If the parties inside were beaten by the rhymesters outside
admittance was gained and the song continued :—

Wel clirwch y menca a byrddydd a chadira
Rheuwch le i ni wara nos heno,

And at the end of the entertainment :—

Ni geson ein parched dos siwr a croesewydd
Fferweloch y leni ni'n madal.

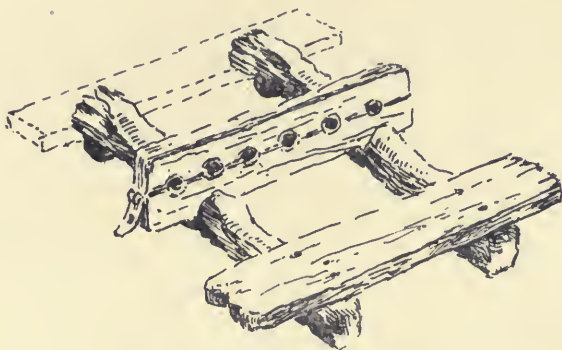
Some of the verses were never meant for ears polite, and
Mr. John very rightly would not repeat them. He, however,
ventured as far as to repeat :—

O Billy pen bwldog a doi clust scafarnog
A dsiawl dwy wynebog a titha.

The horse's head and its trappings and drapery are now at Stallcourt, and the last time that Mari Lwyd went round Cowbridge was about fifteen years ago.

For an account of the origin of the Mari Lwyd *see* Manuscript N.L.W. 3125 C at the National Library of Wales.

THE TOWN STOCKS.



COWBRIDGE STOCKS.

The old stocks of Cowbridge were described by Mr. John Ward, F.S.A., in the *Archaeologia Cambrensis* (1896. p. 77):—

“ . . . They are of unusual form, . . . and . . . in a fair state of preservation, being nearly perfect. Their construction is simple. The two massive, iron-bound ‘jaws,’ hinged at one end and hasped at the other, so that they can be fastened together by means of a padlock, rest upon two beams, which in their turn are supported upon four small wheels. . . . Across the beams, at one end, is a stout plank, 8ins. wide, to serve as a seat, & it is evident that the opposite end of these beams was similarly provided, for iron nails remain corresponding to those by which the existing seat is fastened down. . . . The whole apparatus is built of oak, & has abundance of red paint. . . . The last time they were used was about 1852, on which occasion they were drawn to the front of the Hall, and a man charged with drunkenness was placed in them. Wheeled stocks are very rare . . . ”

THE GREAT OX.

“ An Ox was Slautered 1762 at Cowbridge in Glamorganshire where it was bred, (notwithstanding the received notion that the Welsh cattle are Small) the four Quarters of w'ch weighed 1642 lb.

his Hide 161 tallow 148. his Height six feet 3 inches ; his length from Head to the end of the Tail 17 feet seven inches and was purchased for 20*l*.

“Taken out of ye Chester paper of the 16. of Novemb’r 1762 by Michael Hughes.”

(Add. MS. 15. C. p. 121, at National Library of Wales.)

XV.

MISCELLANEOUS DEEDS AND DOCUMENTS.

CARNE.

QUIT claim to Howel Carne. 1444. (Cartae ii. 152.)

Hoelus Carne de Coubrugge generosus. 1536. (Cartae ii. 291. 467.)

Inquisition after the death of Edward Carne. 28 Hen. viii. (M.M.).

Indenture between Roger Carne of Cowbridge, gent, and Edward Stradlynge of Llantwit Esq. 1543. (Cartae ii. 300.)

Bond of Eliz. Herbert of Cowbridge . . . widow . . . to Thomas Maunsell of Margam . . . Esq . . . to be void if Edw. Carne of Cowbridge, son of the said Eliz. shall happen to die before . . . 1593, and Anne Maunsell sister of the said Thomas, surviving the said Edward (which said Anne the said Edward intends to marry . . . (A.D. 1579). Witnesses Griffithe Williams, Edw. Carne, Robert ap William Glover, alderman, David Grant, alderman, &c.

Lease to Thomas Carne of Cowbridge Esq. 1632, for the lives of the said Thomas, Edward Carne, son of John Carne of Wenu and Joane Windham of Cowbridge.

SEYS.

David ap Jevan Seys de Cowbridge, generosus. 1532. (Cartae ii. 260.)

Grant to David ap Jevan Sayce burgensi ville de Cowbrugge mercatori. 1523. (Cartae ii. 261, 455.)

David ap Jevan Sais, alderman in 1524. (Cartae ii. 264.)

Inquisition after the death of the same. 1537. (Cartae ii. 294.)

Jevan Says et Robertus Rice ville de Cowbridge. 1546. (Cartae ii. 515.)

Deed of Feoffment by Edw. Jones of Cowbridge, co. Glam. gentleman. 1580.

With Power of Attorney to William ap William of Cowbridge, yeoman.

Bond of Edward Jones, and Jevan ap John of Cowbridge. 1580. (M.M. 205.)

Valor or Extent of all manors etc of Sir Lewis Mansell . . .

Inquest taken at Cowbridge. 1632. (M.M. 8.)

Lease to Thomas Richards of Cowbridge, Cordiner. 1654/5. (*Ibid.* 15.)

Sale to Richard Walker of Cowbridge, glover. 1662. (*Ibid.* 17.)

Lease to Edmond Jenkins of Cowbridge. (*Ibid.* 16.)

Lease to Mary Robert d. of Thomas Robert of Cowbridge. 1667. (*Ibid.* 238.)

Quit-claim by William Williams of Cowbridge, alderman. 1673. (M.M. ii. 87.)

Opinion upon legal points signed by J. Wyndham. Cowbridge. 1676. (M.M. 46.)

1679-80. Christopher Turbervill gen', Howell Carne gen', . . . committed for refuseinge to take the Oathe of Supremacy, by the Court of the last gen'all Sessions of the Peace held at Cowbridge 29th of April last. (Gaul Calendar.)

Lease to Edward Powell of Cowbridge. 1701. (M.M. 57.)

Lease to Francis Rees of Cowbridge. 1708. (M.M. 66.)

Legal opinions by Jer. Griffiths of Cowbridge. 1720. (M.M. 73.)

A supersedeas . . . to set at liberty William Cornish, of Cowbridge, apothecary, in custody on a *capias ad respondendum*, out of the Great Sessions, at the suit of Mary Wilder, widow, executrix of Peter Wilder, decd. 1723. (M.M. 84.)

1813. I am indebted to Lady Maxse (through Colonel Bradney) for the following particulars, which will explain who the James Maxse mentioned above (p. 100) was. In an abstract of Conveyance of a close of land called the Hopyard at Cowbridge, between James Maxse and William Nicholl, the following is stated:—"Walter Williams late of the town of Cowbridge . . . In a codicil dated Jan. 16. 1796 . . . left his estates to his wife (Susanna) and after her decease he devised the same . . . to John Maxse son of John Maxse of the city of Bristol, merchant, and his heirs for ever, subject nevertheless to the payment of £600 and interest to Thomas Williams the natural son of Testator's late son Thomas Williams. He also devised to the poor of Cowbridge the sum of £4 yearly for ever to be paid out of the rents and profits of the said tenement of lands called the Pannock in the Western village of Cowbridge. . . . John Maxse having died a minor in 1798, the Cowbridge property descended to his brother James. In April, 1813 James Maxse executed a Deed Poll with Thomas Williams

. . . whereby Thomas Williams in consideration of the sum of £723-8-3 abandoned all claims on James Maxse . . . and in July 1813 the said William Nicholl bought the property for the sum of £650 from James Maxse. Walter Williams it is conjectured was either the grandfather or more likely the uncle of James Maxse, on his mother's side . . . ”

The well-known and distinguished Maxse family of generals, admirals, and literary men all descend from Lewis Maxse of Caerleon-on-Usk, mercer, and from the above-mentioned Williams family of Cowbridge on the female side. Charlotte Williams married John Maxse, who went to Bristol and made a great fortune in the mahogany trade with the West Indies, and his son James, who inherited the Williams lands in Cowbridge, made the distinguished marriage with the Lady Caroline, daughter to Frederick fifth Earl of Berkeley, which brought the race into prominence. The present writer (descended from Jennett Maxse, his great-grandmother, who married Lewis James, of Eglwysilan, in 1800) is indebted to Colonel Bradney, the learned historian of Monmouthshire, for the verification of a tradition that was current in his family as to the large fortune, the great marriage, and the far-off Indies. The Maxses are now represented by the distinguished soldier, General Sir Ivor Maxse, and by Mr. L. J. Maxse, the editor of the "National Review," both being sons of Admiral Maxse. Sir Ivor married the Hon. Mary Wyndham, eldest daughter of the second Baron Leconfield. The Glamorgan branch of the Wyndhams lived once upon a time in what is now known as Woodstock House, in Cowbridge, including the legal luminary Serjeant Wyndham.

There is another distinguished member of the Maxey family in America, the well-known judge of Scranton, Penn.

The "Western Mail" for 28th August, 1922, contains a report of the presentation made to the Prime Minister by the Welsh-Americans, headed by Judge George W. Maxey. In an interview, the learned judge says that the mining industry was first developed by Welsh miners. "The first miners were brought from Wales more than a century ago for this purpose. Among them was my great-grandfather, William Maxey, who came from Glamorgan and settled in Carbondale, Penn., just about 100 years ago."

In the registers of Eglwysilan parish there is a record of a marriage in A.D. 1805 between William Maxe and Jane Jones, in the presence of William James and Lewis James (who had married the bridegroom's sister, Jennet Maxe, in 1800).

XVI.

LAND MARKS AND PLACE NAMES.

“THE great suburbe of Coubridge is *cis pontem* . . .” (Leland. 1536–39.)

INQUISITION FOR THE LORDSHIP OF LLANBLETHIAN TAKEN AT COWBRIDGE (1570). DEMESNE LANDS AND FARM LANDS:—

Griffith Hoell holds . . . one close called NEWE CLOSE . . . 21 acres . . . three acres at FLETHIANS, and three roods of land called WILL CROFTE . . .

John Wilkin & John Rees hold . . . WYNERDE DEVY, BERE FURLONG and The GRENE WEYE.

Philip Carter and William Carne hold . . . 21 acres . . . at WYNDE MYLL, 8 acres . . . called HALPENNY MEADE, 2 acres 3 roods . . . in HOOLEMEADE, and one way called the WYNDE MYLL GRENE and KAYR NEST.

William Carne holds . . . 2 roods in CARTER'S CROFTE 2 acres . . . called PONDE MEADE, one close . . . called LOVERLAKE containing one acre. 3 roods . . . called ABBERTHYN, one acre and a half of meadow . . . within Inner PIGEMERE, 5 acres. . . in BRYTTESLEY . . . 2 acres . . . lately SOUTH SEXLAND, 5 acres . . . in SOUTH OVER MEADE.

Jankyn William Hodge, William Gybon & William Wylode hold 21 acres at TOM WILLOD, 23 acres . . . at WESTWALL and 4 acres . . . in DODDE MEADE . . .

William Gibon holds 20 acres . . . at BLACK BUSHE, 9 acres . . . called BYRTHIN'S MEADE, near the ROAD called SOMERWEY, 3 acres . . . called PIGMORE, 3 acres on the north side of BRAMLINGES WALL.

Catherine Turbell holds . . . 2 acres . . . at ESTWALLS.

James Graunt holds . . . one hill called ROBERT GRAUNTES HILL & 8 acres of pasture lying under the hill aforesaid . . .

John Kemys holds . . . 1 acre . . . near ST FLETHIAN'S WELL, 7 acres . . . at BERE FURLONGE, one acre of meadow & a parcel of land called BUMLIG WELL, one parcel of land near the Mill . . .

Robert ap Williams holds . . . The MILL FURLONG containing 7 acres & a half. Another close lying within the CASTELL BAYLY. . . . another parcel of land called GREATE ROCKES, another . . . called LITELL ROCKES . . . John Llewellyn, William & Francis his son hold . . . the HEYWARD FIELD containing 143 acres . . .

Amongst Mr. G. T. Clark's papers at the National Library of Wales is part of a survey of the Manor of Llanblethian in A.D. 1630 :—

“ And the other Commons is called by the name of ANGELL HILL otherwise called the *Tille* containing about five acres. And they also say & present that there is within this Manor, one way called the LAKE WAY & that part thereof was heretofore inclosed by one Richard Bassett Esq^r deceased and that all the said way is now inclosed by William Bassett Esq. which said way called the Lake Way sometimes hath been wast land or common (Time out of mind) open & free for Tenants of this Manor to use their Lands lying thereabouts.”

COURT BARON FOR THE MANOR OF COWBRIDGE.

At a Court Baron held on 1st August, 1638, Peter Shettlewood was admitted tenant (in accordance with the will of James Harris), of a moiety of a croft of land (3 acres), called “ *Hanchetto* and holden of the manor by the yearly rent of 3s. 4d. . . . ” (National Library of Wales, Calendar of Deeds, p. 219.)

ABSTRACT of the TITLE of Thomas Wyndham Esqre to sundry closes of Lands near Cowbridge, 127fo's. Recites Indentures, 1724, July 29th, & 30th, & therein :—

All that the MANSION HOUSE wherein the said John Wyndham serj't at Law formerly dwelt in the Town of Cowbridge . . . and all that . . . meadow ground called TOWN WALLS abutting to the Town of Cowbridge af's'd on the south p't and to the Lords Lands on all other parts containing 7 acres of arable and pasture Land called SAITH ERW PONT Y BYCH heretobefore divided into three pieces abutt'g to the premises on the east part and to the Highway leading to Penlline on the south west part . . .

. . . pasture Land called LUBBER LAND being heretobefore divided into 3 pieces abut'g to the premises on the south and north parts cont'g 7 acres . . .

. . . meadow Land called KAERYSKAWEN abut'g to the premises on all parts cont'g 4 acres & 2 roods . . .

. . . pasture land called CAER CAMAES, CAE PENLLINE abut'g to the Lands of Mr Turberville on the north part and to the premises on all other parts cont'g 5 acres.

. . . arable Land called the CAE NESS A YE SKYBOR abut'g to the River Thaw on the North part cont'g 4 acres and 2 Roods . . .

. . . Land being heretofore divided into three pieces called CAER MELLAN abut'g to the said River on the north part and to the premises on all other parts cont'g 7 acres.

KAE-THRAPMANAN abut'g to the premises on all parts cont'g 4 acres and 2 Roods.

. . . SAITH ERW LLANYRAVON abut'g to the said River on the north part . . .

CAER Y FYNNON abut'g to the Lords Lands on all parts cont'g 2 acres.

. . . meadow Land lying on the north side of the river Thaw called GWAIN Y PANT abutting to the said River on the south part cont'g 8 acres.

. . . Land called SAITH ERW LANYNAEN abut'g to the way leading from Lanblethian to Penlline on the west and south parts and to the Lords Lands on the east part . . .

. . . Land lying on the north side of the Castle of Lanblethian called PORTH Y GREEN cont'g 2 acres . . .

. . . Lands called DAYZY WALLS . . . cont'g 2 acres.

. . . SAITH ERW PENTRE . . . SAITH ERW CAE STUMPIE abut'g to CAE STUMPIE on the east part and to the BROADWAY on the south part . . .

HEOL Y VARLBORO . . . 22 acres . . . GWAYNE VAINE . . . 14 acres . . . TYR LLANFRYNACH . . . 19 acres . . .

Two parcels called DINNE abut'g to the Lands called ANGEL HILL and CAE DAN Y COED on the south part cont'g 8 acres.

. . . TILLA ROSSER cont'g 3 acres . . .

. . . one parcel of meadow and pasture called BOOMANS WELL abut'g to the Mill there on the south east part and to the Lords Lands on all other parts cont'g 3 acres.

Counter Part of a Lease . . . to Olliver Richards of the Toll of Cattle &c for 21 years. Dated 10th Feb'y 1756 . . .

. . . with all that waste spot of ground lying before the SPREAD EAGLE INN . . . the Town Houses on the West part and that

piece of water and ground called pwill y Butts being the ground and property of Thomas Edmondcs Esqre on the south part thereof . . . and from thence to the Limits of the said Town leading to the TOWN MILL and commonly called THE HORSE FAIR together with . . . THE BOWLING GREEN . . . as also all the spot of ground Commonly called and known by the name of COUNCEL TUTT. . . .

1765. We present that the CAUSEWAY leading from the entrance into Church Street to the Dwelling House of the Rev'd Daniel Durel is ruinous. . . .

1765. We present the Rev'd Daniel Durel for obstructing Part of the King's Common Highway lying within the said Town by inclosing Part thereof with two walls adjoining to and lying in the North side of his Dwelling House called the great House.

In a later Presentment, John Franklen, gent, is presented for the same.

1768. . . . an Incroachment . . . opposite to the garden belonging to the Dwelling House of Wm. Miles, clerk.

1779. In this year Anne Clement and Thomas Hopkin were at separate times presented for an incroachment by inclosing part of the ancient highway leading from Llanblethian to the 2 acres Pen-y-Pentre leading to Stalling down, the woman for converting the enclosure into a Rick yard and a Fold, and the man for making it his garden.

1780. We present that so much of the Causeway adjoining the Parrocks as leads from John Roberts' Barn to the WHITE WELL in the WESTERN VILLAGE is out of repair . . .

1784. We present the Road leading from the OLD FORGE in the EASTERN VILLAGE . . . to the Liberty Stone on the Aberthin Road . . . to be out of Repair.

1794. . . . the Dunghill near the SAWPIT in the HORSE FAIR is a nuisance.

1803. Ordered that a Bridge be made over the River near COUNCIL TUT. . . . A reward of two guineas was promised to any person who would give information of the breaking down of the last bridge.

1805. The only place the Committee can recommend . . . for the removal of the pig market to is the void space of ground from the Pwill y Butts to the Turnpike road in front of the Academy formerly the Eagle Inn . . .

1808. They also present that the stile called Stickill Sant should be replaced in the situation it formerly stood . . .

1814. . . . that the Town Clerk do apply to Thomas Markham

of Nash Esqr. for a sight & also a copy of an old survey that he has relative to the Boundaries of the Town of Cowbridge.

1827. . . . to consider the propriety of breaking up & making the road thro' Church Street on the plan of Mr McAdam.

1837. . . . the House near the Church yard called the Town House . . . the House formerly called the School House . . . in Church Street.

The "Town House" referred to here is called elsewhere the Church House and an alms house. Dr. Malkin tells us that there were a large number of such houses, at least fifty of them, in the district. He says they were called Church Houses. "These halls are large rooms, to which the ascent is by stairs from without. They are at present (1804) used as schoolrooms. . . . The ground-floor apartments under these halls are used as alms-houses for the poor of the parish." (63. 64.) With this interpretation we can, perhaps, conclude that "the Church House," "the Town House," and "the alms houses" are but different names for the same buildings in Church Street.

TITHE! COMMUTATION. 1840.

COURTS OF COWBRIDGE.

On the Tithe Map there are two courts marked, which have apparently lost the names they bore in 1840, just as Verity's Court is developing into "Rose Cottages."

Tainters Court is marked between 59 and 60 on that map, No. 61 being the White Lion. It is, therefore, between the shops now occupied by Mr. Escott and Mr. Sanders.

Ballard's Court has also lost its name. Its situation on the map is between 201 and 202, between the shops now occupied by Mrs. Mitchell and Mr. Davies, the painter, respectively.

PARISH OF LLANBLETHIAN.

Number on the Tithe map.	Place names.	Extent.		
		a.	r.	p.
243.	Cae Scallan	2	1	18
20.	Winglands	5		10
21.	Cawsa Mace	4	1	4
724.	Langet	1	2	
36.	Caer Crurca	1	1	32
789.	Slang			16
475.	Caer Gofion	4	1	20

Number on the Tithe map.	Place names.	Extent.		
		a.	r.	p.
477.	Dwy Erw Gros Wen	2	1	32
497.	Mwnsellydd	1	1	34
766.	Cae Tyr Clawdd	3		23
434.	Waun Wydam	3	3	
326.	Manor Pound			4
878.	Cae Cilybedda	11		30
169.	Caer y Dynny	9	2	13
408.	Tower Walls	4	3	30
66.	Caer Councillor	4	3	6
70.	Caer Lockwick	4	3	33
399.	Cae Cockced	1	3	
558.	Y Scallon	4	3	34
602.	Soulton Ucha	5	2	15
287.	Croft y main ucha	3	3	36
22.	Vingland	3	1	32
162.	Cae pantyfuch	1		
545.	Coed y Levan	1		37
347.	Cae Rex	7		39
659.	Caer Corran			
536.	Dwy Erw Sumcoll			
101.	Fingdor.			
82. 83. 84. 91. 92. 93.	Dyffryn Mailog.			
362.	Waun.			
230.	Erw Dellin.			
494.	Dwy pont y s.ell . . . (?)			
789.	Cae Ty rital.			
811.	Cae Eithin.			
233.	Cae Scaddan.			
449.	Gwain Ffynnon Swyo.			
476.	Erw Cross Wen.			
172.	Gribbs	3	2	10
174.	Gribbs	3		10
756.	Caer Lei.			
462.	Lacon.			
457.	Cae Gotle.			
476.	Dwy erw pont y much.			

XVII.

COWBRIDGE WILLS AND ADMINISTRATIONS 1575-1799.

A=Administration.

Evan ab Evan	1640	Clement, Wenllian	A	1760
Joan, John	1704	Cornish, Ann	A	1776
Adean, Alicia	1705	„ Pierce		1757
Allen, James	1700	„ Wm.		1726
„ May	1700	David, Griffin		1709
Aubrey, Eliz.	1625	„ Griffith		1731/2
„ Rich.	A 1694	„ Griffith		1774
„ Wm.	1679	„ John		1747
Baker, Daniel John	1654	„ Rich.	A	1729
„ David John	1654	„ Wm. (Lands)		1639
Bassett, al. Jenkins	1683/4	„ Wm.		1690
„ Cecil	1684	„ Wm.		1691
„ Tho.	A 1695	Davies, Roger	A	1752
„ Wm.	A 1680	Deere, Ann		1747
„ Wm.	1705	„ Mary	A	1760
Bates, Edw.	1711	„ Mathew		1679
„ Eliz.	1713	„ Pierce	A	1710
„ Jennet	A 1777	„ Pierce		1701
„ Rich.	1749	„ Wm.	A	1720
Beaple, Wm.	1665	„ Math.	A	1679
Bell, Francis	1669	Durell, Daniel		1766
Bowen, al. Owen		Edwards, Thomas		1684
„ Eliz.	A 1787	„ Thomas		1704
Buckley, Mary	A 1702	„ Thomas		1719
„ Wm.	1686	Emmanuel, Mary	A	1774
Bullock, Edw.	A 1719/20	„ Thomas		1765
Cadogan, Ann	1792	Evans, Thos.	A	1684
„ John	1775	Francis, Tho.	A	1722
Carne, Ann	1753	Fream, Eliz.	A	1705/6
„ Cath.	1737	„ Marg.	A	1690
„ Chas.	A 1772	„ Wm.		1696
„ Dorothy	1728	„ Wm.		(Sequestration) 1704
„ Jane	1746	„ Wm.	A	1705
„ John	1719	Gamage, Marg.		1779
„ John	1752	Gibbon, Wm.	A	1680
„ Marg.	A 1677	Griffith, David	A	1761
„ Mary	1773	Griffiths, Hannah		1768
„ Mary	1782			

Griffith, Lewis	1723	Keynton, Chas.	1729
Gronow, al. Stradling	A 1702	Lewellin, Chris.	1688
" Christopher	1669	" Jennett	1773
" Lewis	1671	" Wm.	1740
" Wm.	1641	Lewis, John	1779
Harry, Jennet	1671	Lloyd, John	1713
Hensley, Jenet	1671	Lougher, Robt.	1763
Herbert, Cath.	1679	" Tho.	1785
Howell, Edw.	1734	Mathews, Humphrey	1749
James, Tho.	1688	" Mary	1673
Jellicoot, Mary	1728	Miles, Joan	1724
Jenkins, Ann	1702	Morgan, David	1756
" Cath.	A 1758	" Daniel	1740/41
" Edw.	A 1674	" James	1766
" Edw.	A 1678	" John	1768
" Edw.	1793	" John	1791
" Eliz.	1685	" Margaret	1761
" Eliz.	A 1750	" Nicholas	1768
" Evan	1643	" Rice or Rees	1736
" Evan	1667	" Thomas	1721
" Francis	A 1730	" Wm.	1665
" Florence	1767	" Cath.	1724
" Jane	1774	" Francis	1729/30
" Joan. (Lands)	1643	Morris, John	1700
" Marg.	A 1740	Nicholl, Daniel	1639
" Phillip	1651	Nicholls, Jonathan	A 1717
" Tho.	1699	Pierce, Cath.	1707
" Wm. (Lands)	1598	Portrey, Cecil	1723
" Wm.	1679	Powell, Ann	1707
John, Christopher	1730	" David	1671
" David	1654	" Jane	1703
" Howell	1728	" John	A 1706
" Jane	1694	" Mary	A 1691
" Jennet	A 1734	" Rich.	1661
" Philip	1781	" Robt.	1671
" Rich.	A 1715	Pranch, James (Lands)	1613
" Wenllian	1729/30	Price, John	1652
" Wenllian	1746	Reed, Wm.	1767
" Evan	1695	Rees, Evan	1729/30
" Joan	1724	" Joan	1764
" John	1749/50	" Wm.	A 1724
" Maud, al. Ein.	1726	" Cath.	1791
" Tho.	1722	Richards, Tho.	A 1682/3
Jones, Edw.	1590	Roberts, Henry (Lands)	1649

Roberts,	1758	Walters, John	1790
„ John	1780	Watkin, John A	1714
„ Rich.	1712	Wilcock, Florence	1665
„ Tho.	1771	Williams, Alice A	1759
Robinson, al. Portry Joyce	1661	„ Cath.	1766
Rowland, Jenkin	1757	„ Cecil	1752
Ruttedge, Eliz.	1764	„ Christopher	1677
Sant, Geo.	1645	„ Christopher	1729
Stedeler or Stider, John	1737	„ Christopher	1767
Stock, Rimbron	1684	„ Edward	1635
Stradling, Ann	1702	„ Evan	1731/2
„ Thomas A	1764	„ Francis	1707
Tanner, Tho.	1688	„ James	1601
Taynton, Joan	1765	„ John	1677
„ Nath.	1755	„ John A	1731
„ Nath. A	1758	„ Margaret A	1687
Taylor, Roger	1671	„ Mary	1682
Thomas, Ann A	1738	„ al. Edmondes,	
„ Anthony	1675	„ Mary (Laleston)	1748
„ Cath.	1686	„ Richard A	1709
„ Cath. A	1774	„ Robt.	1682
„ Edw. A	1668	„ Robt.	1715
„ Geo.	1711	„ Samuel	1669
„ Jennet	1707	„ Thomas	1653
„ Jennet A	1708	„ Thomas	1695
„ John	1685/6	Woodward (or Woodyard)	
„ John	1764	„ Magdalen	1703
„ Mary	1720	„ Richard	1694
„ Tho.	1734	Wyndham, John A	1700
„ Wm. A	1729		
Tudor, Alex.	1715	Stradling, Edward, Bart.,	
Valence, John A	1750	„ St. Donats A 4 Nov.,	1686

The first bundle of wills preserved at Llandaff consists of those from 1575 to 1600, and among them are the testaments of Edward Jones, of Cowbridge, in 1590, and William Jenkins, in 1598.

In Edward Jones's will there is nothing of interest except the names of his sons and daughters.

William Jenkins owned considerable property in the County of Glamorgan. His will bears a seal of which only half remains, and on it is the Clare Shield with its three chevrons.

There is a section of the will cut out just at the beginning. He leaves legacies to several parishes for distribution amongst the poor, and directs his body to be buried in St. Michael-upon-Avon.

To his son Jenkin William he leaves certain properties, and to his son David William "one water griste mill caled meline glidaghe,"

"to my nephew William Jenkin sone to Jenkin William my sone . . . all that water griste mill caled meline [rh ?] eola."

" . . . to my said sone Jenkin Wiliam all that my farme or lease with all the tithe there . . . that I have and doe nowe hold att Aberp'r'om [Aberpergwm] by the demise and graunte of lison Thomas Late abbote of the Late dissolved monasterie of Neathe . . . to my nephew leison george all that mesuage or mans'on howse sett and beinge att Cowbridge afforesaid . . . nephew wiliam george, margaret george als Bassett my nease . . . nease barbara george . . . nease elizabeth george . . . "

The witnesses to this will are Jenkin Williams, Robert button, J . . . prainche and Edward Jones.

In the bundle 1600 to 1607 there is a nuncupative will in Latin (one of the very few at Llandaff). It is the testament of James William "of Byrthin w't'hin the p'yshe of lanblethian."

The will of Jevan Jenkins, of Cowbridge, is dated in the nineteenth year of Charles I (1643), and therein are mentioned the "children of my only sonne William Jenkines deceased lawfully begotten upon the body of Elizabeth Carne his wiffe being ffive sonnes."

Among the dispositions are "two acres of land called the lesser Butte . . . situate . . . w'thout the west gate of the said Burrough of Cowbridge."

In the Charity Commissioners' Reports (p. 9) under "Unknown Donors," it is said:—"Mr. Thomas Morgan of Colhugh Villa, Llantwit Major, Mr. S. D. Evans, draper, High Street, Cowbridge, and Miss Tutton, of High Street, Cowbridge, pay yearly twelve shillings each in connection with this charity, being the owners of the three houses mentioned in the Report of 1837."

This reference reads:—"As far back as the imperfect state of the parochial documents extend the sum of 12s. per annum has been payable out of a house near the Cross in Cowbridge, now the property of Mrs. Powell; 12s. out of a house near the Weighhouse, now the property of Mrs. Simpson, of Pyle; and 12s. out of a house near the market-place, now the property of Mr. Llewellyn, and 4s. a-year has been also payable by the Corporation."

The report under *Unknown Donors* proceeds:—"The Vicar and Churchwardens manage this Charity, and provide four loaves every Sunday, which are brought into church after morning service and placed on a slab under one of the monuments, and are taken away by poor persons attending church."

I am glad to have discovered one of these unknown donors. He was Henry Roberts, of Cowbridge, whose will, dated in 1649, contains the following provision :—" Item I geve & bequeath as a stocke to remayne towards the poor of the Sayde Towne of Cowbridge the Sum'e of vli to be payd within two years next after my decease to the hande of Jenkin W's' clerke, John William, Richard Aubreye & Richard Walter gent as ffeoffees in trust to the use of the s'd poor And the interest thereof to be by them devidid into xij p'tes & everye last Sunday of everye month a xijth p'te to be bestowed in bred and to be brought to the church according to the usual maner"

This proves that the custom of bringing the bread to the church in Cowbridge was in being before 1649, and it is continued to this day.

He had a wife, Elizabeth, and a son, Robert. He disposes of lands in "celements Towne" to Johan, his daughter.

In the will of David Nicholl, of Cowbridge, yeoman, 1639, he leaves "to my sonne Henry Nicholls clerke my dwelling house."

II. THE CHURCH.



THE THAWE, "COUNSEL TUTT," AND THE CHURCH, FROM CAE REX
(copied from an old print).

It is quite possible that the ground on which the fine old Church of Cowbridge stands was used for Divine worship long before the Normans came. The Churchyard is raised above the surrounding ground and is bordered by "Counsel Tut" and "Waun-y-gaer." The "meadow of the camp" takes us back to the times of the Roman occupation, in all probability.

"Counsel Tut" is a place-name which we have never heard of as existing elsewhere, "Tut" being pronounced as the Welsh "Twt." We first meet with it in the Survey of the Borough in 1630:—" . . . there are within the said Borough some small little plot or parcel of ground which . . . do properly belong unto and to the use of the said Burgesses . . . whereof . . . are called . . . Counsel Tut containing about half one acre . . ." Further references will be found on pp. 51, 93, etc.

Does this place-name take us back to a time which is anterior even to that signified by "Waun-y-gaer," and to a religion which existed here even before Christianity?

For those who would care to investigate the problem, apart from a survey on the spot itself, there are a few things to be considered from the topographical writers of the early part of the nineteenth century.

"The Church so singularly shaped that it appears at a distance like the embattled turret of an old fortress. . . . Owain, son of Cyllin, held his court here. A large tumulus and the remains of a druidic temple in a field near the Church are the only remains of its ancient importance." (*Cambrian Travellers Guide*. 1813. pp. 409-10.)

". . . It possesses a fine old Church, with machicolated walls . . . a large tumulus and a Druidical Temple and altar are situated close by the Church." (Gorton's *Topographical Dictionary*. 1831.)

"The Church is ancient and has a South aisle to the nave, and a North one to the chancel; looks, at a distance, like an embattled fortress; & contains several handsome monuments. . . . Remains of a large tumulus, and traces of a Druidical temple, are in a neighbouring field. Pelagius and Judge Jeffreys were natives." (*Imperial Gazetteer*.)

Isaac Taylor, in his "Words & Places," tells us:—"Places called Tot Hill, Toot Hill, or Tooter Hill, are very numerous and may possibly have been seats of Celtic worship." In support of this he refers us to several authorities (Davis *Philolog. Trans.* for 1855, p. 219; Barths *Druiden*, p. 64; Thiery, *Hist. Gaulois*, vol. ii, p. 78; and Prichard, *Researches*, vol. iii, p. 185); and quotes from Lucan, "Teutates, horrensque feris altaribus Hesus,

Et Taranis Scythicae non mitior ara Dianae."

Teutates referred to here is, according to the learned Canon, the Celtic deity *Taith*. It is, however, remarkably like our "Tut" or "Tutt," for such was always the spelling of what we now pronounce as "Twt."

The ground in the centre of Counsel Tut is raised and the elevation looks artificial. It is for those who are expert in such matters to investigate the subject.

Of "Counsel" many things can be made, and we cannot attach much importance to the various forms in which it is spelt.

The sense which best fits the connection in support of the tradition that Counsel Tut is a place of pagan worship is:—*Consultum*—A consultation or inquiring of a deity; that deity here being "Tut." It is used of Oracles and divinations:—"dum consulta petis." (Virgil.)

But were there Druidical remains in Counsel Tut? Or have these writers confused Cowbridge itself with Ystrad Owen, near Cowbridge? That the latter hypothesis is possible is clear from

the following account in Rees's "Beauties of England and Wales": "After the establishment of the Roman domination a period of considerable obscurity follows, during which little more is transmitted to us than the names of the native princes or reguli . . . The first mentioned is Cyllin . . . He lived towards the latter part of the first century. Cyllin was succeeded by Owen, his son. This prince removed his residence to the neighbourhood of Cowbridge, where the name is still preserved in Ystrad Owen. The site of his dwelling is supposed to be indicated by a tumulus in a field adjoining the churchyard." (P. 559.)

A possible confusion of Cowbridge with Ystrad Owen does not put Counsel Tut out of court as a place of pre-Christian worship, and the writers referred to above might have had information which has been lost to us.

There is an old Welsh saying, "Da yw'r maen gyda'r Efengyl" ("The stone is good with the Gospel"). The stone represents Druidism, and there is no doubt that the Church "took over" all the best elements of the Pagan religions. We know also that it was a common practice to build Christian Churches on the sites of Pagan temples. It is quite possible that this was the case at Cowbridge, and if the traditions connected with the name of the local native prince are true then it is highly probable, for the tradition is that Owen was the son of Cyllin the son of Caradoc. Cyllin was known as Cyllin the Saint, who is said to have become a Christian when he was at Rome with his father in the first century of the Christian era.

Dr. Fisher tells us, however, that there is no authority whatever for including Cyllin ab Caradog ab Brân among the Welsh Saints, and that his name occurs as a genealogical link in a pedigree that is purely apocryphal. (*British Saints*. ii. 218.)

There is one fact which, above all others, leads us to the conclusion that to all appearances the foregoing topographical writers have confused Ystradowen, near Cowbridge, with Cowbridge itself.

Iolo Morganwg was an enthusiast on everything connected with the Druids. He compiled lists of Druidical remains in Glamorgan. The place name "Counsel Tut" (p. 93 *supra*) was well known to him, but, while naming the places in the neighbourhood where Druidical remains existed in his day, he makes no mention of such connected with "Counsel Tut."

His lists are printed in the Appendix to this book, and in MS. 74, p. 227, dated 1811, he mentions, "1. Carreg Gwynn y Bontfaen"—the White Stone of Cowbridge; in M.S. 43, p. 252, under Druidical Monuments, where he names thirty-one of them

in the County, we have as 29, Cowbridge, which is in all probability the White Stone, as Gorseddgylch y Beggar's Bush, a *symmudwyd gan Dr. Walton*, that is the Gorsedd circle removed by Dr. Walton (a subscriber to the Glamorgan Agricultural Society in 1783).

No. 63 appears in the same list as the White Stone in MS. 74.

Beggar's Bush is just outside Cowbridge on the Llandough Road.

It would appear, therefore, that "Y Garreg Wen" was the only Druidical stone known to him in the Borough, and that there was no tradition in his day that there were Druidical remains in "Counsel Tut."

"Y Garreg Wen" is now in two parts, on either side of "Rhoscelyn" in the Borough, and is of mountain limestone. The larger portion of it now stands about 5ft. 6in. above the ground, and the field in which it stood, whereon "Rhoscelyn" is now built, was called "Croft y Garreg Wen."

The local tradition is that the hole cut or worn in it was a trefoil, and that some thousands of years ago the young people of the place were married with Druidical rites by putting their arms through the hole in it! So the late Mr. Alfred James informed me.

How can we account for what looks like a trefoil on this *Maenhir*? Perhaps we can find it in an incident in the Life of St. Samson, whom we claim to have lived here in the *insula* of Piro.

His biographer records a visit which he paid to a columnar stone, so Prof. Hugh Williams recounts the story, on which St. Samson had traced the sign of the cross, which had purged it of the pollution of idol-worship to which it had been subjected, for such stones were Christianized by certain rites, which included the incision of the cross, and perhaps our Cowbridge stone is an example of such.

The story is that St. Samson saw the people dance around the *maenhir* (*lapidem stantem*) in pagan fashion, that he disapproved of this heathen habit, and "with his own hand, using an iron instrument of some kind" (*sua manu cum quodam ferro*), carved the sign of the cross thereon to remove the reproach of heathenism. (*C. in E.B.*, 321-378.)

Amid all that is dark and uncertain in the history of the place in pre-Norman times it seems clear enough, from the analogy of the surrounding parish churches, that the Christian religion had been established in Cowbridge long before the Norman occupation.

LLANBLETHIAN AND HER CHAPELS.



LLANBLETHIAN CHURCH AND CROSS.

Somewhere between the years 1153 and 1183 a charter was executed by Nicholas, Bishop of Llandaff, in confirmation of the benefices which were held by the Abbey of Tewkesbury in his diocese, of which the record is (as printed in Mr. Clark's *Cartae*):—

“Carta N : Land : Ep : Confirmantis S. M. Theok : Beneficia quae habent in Episcopatu suo.

[Cott : M.S. Cleop : A. vii. 68].

de Landbleth cum capella Sti Donati capellam Sti Jacobi de Landcoman, capellam Ste Lenwarae de Lathawa cum reliquis pertinentiis suis. Haec autem capella eo tenore dedicata est et sepeliendorum corporum permissio facta, ne cederet in dampnum ecclesiae de Landbleth ad quam jure parochiali pertinet.” (*Cartae*. i. 21.)

Here we have, to begin with, Llanblethian with the Chapel of St. Donats—the present Welsh St. Donats.

“Capella Sti Jacobi de Landcoman” and “Capella Ste Lenwarae de Lathawa” remain for discussion.

“Landcoman” is the modern Llanquian :—“Manerium de Llancovian, alius Llanquian, infra dominum de Llanblethian.” Such is the endorsement of a deed in 31 Henry VI, 1452 (*Cartae* ii. 169). In connection then with Llanquian we have a Chapel of St. James.

As far as I am aware, there are no remains of any ancient chapel at Llanquian, nor does there seem to be any documentary evidence which would enable us to trace a Chapel of St. James at Llanquian, but there is a very curious fact, that part of Cowbridge Church was called Llanquian Aisle till at least A.D. 1830, as the Acts of the Vestries of Cowbridge show :—

6th Jany, 1817.	North Aisle . . .		
	South Aisle . . .		
	Lanquian Aisle		
	55. William Nicholl Esqre	pd.	7-6
	56. Miss Sarah Thomas	pd.	7-6

19th June, 1817.

That the seat No 64 in the North Aisle and adjoining Mr Nicholl’s seat and situate in the Bellfree . . .

1830.

Lanquian	55.	Thomas Edmondes Esqre	7-6
Aisle	55 and 56.	Miss Thomas	7-6

A Llanquian Aisle in Cowbridge Church would seem to suggest :

1. That there was once a chapel at Llanquian, but when it was no longer used the inhabitants of Llanquian had a special part of Cowbridge Church allotted to them, and this seems to be the most reasonable solution of the problem.

2. That the Chapel of St. James of Llanquian was in Cowbridge Church. Perhaps he was a local hermit at Llanquian. If this was so it is quite possible that, on the disappearance of the chapel as

such, the part of the building in which it was retained the name and was known as Llanquian Aisle.

We have now to deal with "Capella Ste Lenwarae de Lathawa." From the fact that "the Church on the Thawe" was in subsequent documents identified with Llansannor it has been maintained that this St. Lenwara on the Thawe is Llansannor, and Dr. Green, now Lord Bishop of Monmouth (to whose learned work the present writer owes much), has suggested that under another spelling it might have been "Sanctae Senwarae de la Thawa" (*Notes on Churches in the Diocese of Llandaff*, p. 125), and it appears that his conjecture has proved to be correct, for the Keeper of the Manuscripts in the British Museum has very kindly informed me, in reply to my inquiry, "In the Cleopatra M.S. the reading is undoubtedly Senwarae."

There are difficulties in identifying "Capella Sæncte Senwarae de Lathawa" with Llansannor, though the balance of probability is decidedly in its favour.

In Dugdale's *Monasticon* the reading is:—" . . . Capellam Sanctae Lenwarae de Lathawa." (iii. 67. Num. v.)

Our greatest authority on the British Saints (Dr. Fisher) tells me:—"Llansannor was formerly Llansanwyr (*Peniarth MS.* 140, *Llanstephan MS.* 164, *Jesus Coll. MS.* 13, etc.), the Sanwyr of which might well enough represent Senewyr one of the sons of Seithennin Frenin of Maes Gwyddno, and brother to Tudno and others (*Peniarth MSS.* 16 and 45, *Hafod MS.* 16, etc.). . . . But if the Patron of Llansannor is Senewyr the 'Capella Ste Senwarae de Lathawa' cannot well mean Llansannor, because the Saints' sexes differ. But for a possible confusion might be compared St. Athan's, dedicated to *Sancta Tathana*, and not as usually supposed to the male St. Tathan."

The identification of Llansannor with "Ecclesia de la Tawe" in later documents is clear, for in the "Valor Ecclesiasticus" of A.D. 1535 it is described as "Llansannor alias Thawé."

In the thirteenth century "Estimate of Churches in the Deanery of Llandaff," we have:—

"*Landath.* Ecclesia de la Tawe LX^s vjd," while Llanblethian with its chapels was in the Deanery of Groneath, or Gorwenydd.

"*Gronyd.* Estimatio ecclesiarum decanatus de Gronyd tempore pacis facta per Thomam Vicarium de Landblethian decanum . . . Ecclesia de Lanblethian cum capellis xvij, xxiiij^s."

In the thirteenth century then, Llanblethian and Llansannor are in different deaneries, Llanblethian in that of Groneath and Llansannor in that of Llandaff. Further, Llanblethian, with its chapels, belonged to the Abbey of Tewkesbury, while Llansannor

Church belonged to the Lords of Glamorgan as early as A.D. 1295 (*Cartae* iii. 581) and 1317 (*Cartae* iv. 69).

Further, the context requires the closest connection with Llanblethian :—“ This chapel [St Senwara on the Thawe] has been consecrated on the condition, and permission to bury has been granted, that the Church of Llanblethian, to which it belongs by parochial right, be not damaged.”

To sum up. Against the identification of “ Capella Sancte Senwarae de Lathawa ” with Llansannor are the facts :—

1. The sexes of the saints differ.
2. The mother church and the daughter chapel are in different deaneries in the thirteenth century.
3. The advowsons belonged to different persons as early as A.D. 1295.

The only other claimant to the name would be the Chapel of Cowbridge.

In favour of the identification with Llansannor :—

1. “ Ecclesia de la Tawe ” was, in the thirteenth century, undoubtedly Llansannor.
2. Senwara is very like Senewyr, or Sannor.

ST. SENWARA ON THE THAWE.

In the Inquisition after the death of Gilbert de Clare, in 1314–15, we can see how it was that Llansannor originally belonged to Llanblethian—it was because of its being part of the Manor of Llanblethian—and we are told that originally parishes were co-terminous with the manors :—“ The Jurors say that he hath the advowson of the Church of the Thawe, which belongeth to the manor of Llanblethian, and is worth yearly 5s ; also they say that he hath the advowson of the Church of Llanhari, which belongeth to the same manor, & it is worth yearly 5 marks ; also they say that the Abbot & Convent of Tewkesbury holdeth the Church of Llanblethian with the Chapel, to their own use, in pure and perpetual alms, which is worth yearly 40 marks . . . ” (*Arch. Camb.* 1889. 68–78.)

If the identification is correct, as we believe it to be, Llansannor was a daughter chapel of the Church of Llanblethian between A.D. 1153 and 1183, and became an independent church detached from the mother parish before A.D. 1295, and we cannot claim Capella Sancte Senwarae de Lathawa as Cowbridge Church.

The only saint's name that Dr. Fisher can find like it is Sennara or Senara, in Breton Azenora—a Breton by birth—the mother of St. Budoc. To her is dedicated the Church of Lennor in

West Cornwall, which appears in the fourteenth century Episcopal Registers as "Ecclesia Stae Senarae." As Budoc had a dedication in Pembrokeshire so might his mother in Glamorgan.

SAINT ZENOR.

The compilers of the *Lives of the British Saints* tell us that the name of Azenor has undergone several transformations, as Alienor, Eleonore, Honore, and Honorée. The legends that have gathered round her name are many, and it must be remembered when we read them that the original authors of the lives of the saints aimed not at biography or history but hagiology.

The story is that there was once a King of Brest, who had a daughter Azenor, who was a model of all the virtues. One day, when the King was out hunting, a monstrous serpent fastened itself to his arm and could not be removed. What was to be done? One of the King's wise men declared that nothing would relieve the King of the serpent but the counter attraction of a fair woman's breast. Whereupon Azenor presented her bosom to the monster, who fastened itself to her breast. Immediately she took a sharp knife, cut off her bosom, and threw it with the serpent into the fire, and Heaven, to reward her filial piety, restored her breast whole.

Then she was married to a Count of Goëlo, and about a year after her mother died and the King of Brest married again.

The new Queen, being anxious to be rid of her step-daughter, poisoned the mind of the King and made Azenor's husband suspicious of his wife's fidelity. So the count had Azenor, his wife, tried, and, being condemned, she was put into a barrel and cast into the sea.

There she remained, tossed by the waves and fed by an angel, and there in the barrel St. Budoc was born. Eventually it was washed ashore on the coast of Ireland, and an Irish peasant, supposing that it contained liquor, procured a gimlet and would have tapped it had not the babe cried from within, "Do not hurt us; I am a child desiring baptism."

The peasant rushed off to the nearest abbey and told the story, whereupon the abbot came and released them from the barrel, baptized Budoc, and educated him.

Then Azenor lived near the abbey and earned her living as a washer-woman.

Meanwhile the wicked step-mother, when at the point of death, confessed that she had concocted the charges against Azenor, whereupon the count started off to find his wife.

As good luck would have it, he landed at the very place where she was, and there they both died.

Similar stories are to be found in the folk lore of many lands, and those who wish to investigate the subject further will find several references to guide them under the life of St. Budoc in Baring-Gould and Fisher's *British Saints*.

COWBRIDGE CHURCH.



WAUN-Y-GAER, COWBRIDGE CHURCH, AND THE
GRAMMAR SCHOOL (1922).

The plan of Cowbridge Church has been described as comprising a nave, a choir under the central tower (more or less a feature of several churches in the Vale of Glamorgan), an aisle with an arcade of five arches, extending the whole length of the South walls of the nave and choir, and a chancel, as we have already seen, with a North aisle to it. Which part of the church is the Llanquian Aisle, and where in the church was the chantry? The tower is of a military type and is somewhat unique. The moulded capitals and pointed arches of the interior indicate that it is Early English in style.

THE CONNECTION WITH LLANBLETHIAN, TEWKESBURY, AND GLOUCESTER.

As we have just seen above, Bishop Nicholas ap Gwrgan confirmed, about A.D. 1180, to the Abbey and Church of St. Mary of Tewkesbury and the monks, various benefices, including Llanblethian with its chapels and all their belongings.

The parishioners of Llanblethian do not seem to have approved of this, for some fifty years after there was great disturbance at

Llanblethian in connection therewith. In A.D. 1231, Eustace, one of the monks of Tewkesbury, was sent to take seizin or possession of Llanblethian Church, but on his arrival the keys were removed to the hills, and he could only take seizin of the porch and enter his protest against those who opposed the rights of his Abbey, especially as those rights had been confirmed by the Bishop of Llandaff.

The only notice the parishioners took of his protest was to seize him on the road and carry him off to the hills, where he was held prisoner for three days, whereupon the Bishop excommunicated them, and my Lord Abbot did the same with J. Grant and his accomplices who had done the deed. (*Cartae* iii. 104.)

The ecclesiastical authorities proved too much for the parishioners, and the parishes continued their connection with the Abbey till it was dissolved in the time of Henry VIII. Out of its revenues the King founded the new See of Gloucester, and the rights which the Abbey of Tewkesbury had in the Church of Llanblethian with its Chapels of Cowbridge and Welsh St. Donats were transferred to the Dean and Chapter of Gloucester Cathedral, which arrangement continued in being from the sixteenth century to the nineteenth. In A.D. 1835 the Patrons and Impropriators were still the Dean and Chapter of Gloucester. The Impropriation afterwards passed to the Ecclesiastical Commissioners and the Patronage to the Bishop of Llandaff.

VILLA FRATRUS.

About the time of the Norman Consecration of Cowbridge Church there were "Fratres" at Aberthun, as the place was called *Villa Fratrus* in the Book of Llandaff. We shall deal more fully with this matter when we come to consider the origin of the Grammar School.

THE CHANTRY.

There was also a chantry founded at Cowbridge early in the fourteenth century by William the Prior or William Pryor "for the perpetual support of one priest celebrating in the service called William Pryor's Service in the Parish Church of Cowbridge." It will be more convenient to state and consider the details of this endowment when we deal with the tradition that Cowbridge School was founded out of the endowments of a dissolved religious corporation.

THE HOLY CROSS OF COWBRIDGE.

The earliest reference, or indication rather, of the dedication of Cowbridge Church to the Holy Cross is to be found in connection with the accounts of the Lord of the Borough, to which reference has been made above (p. 21), where we find certain tolls had to be paid *ad festum inuencionis Sancte Crucis*, at the Feast of the Invention, or the Finding of the Holy Cross.

The next is in an "Inspeximus" by Robert Thomas, Vicar General in Spirituals of the Diocese of Llandaff, of various deeds:—"Datum . . . millesimo cccc^o xliij^o . . . in capella Sancte Crucis de Coubrugge . . ."

Cowbridge was an ecclesiastical as well as a civil centre for the transaction of the business of the County and of the Glamorgan portion of the Diocese of Llandaff in those days.

There is a record of an Episcopal visitation here in A.D. 1516:—"Eccl. Ste Crucis de Cowbridge

Decimo quarto Die Mensis ffebr. anno domini supradicto in Ecclesia Sancte Crucis de Cowbridge &c."

The dedication of the Church to the Holy Rood found its reflection in the name of the street (now called Church Street) which led to it.

In 1562, William Bassett, of Bewper, Esqre, demises half a burgage at Cowbridge "between the strete called the Rode Strete on the West, the Churchyard on the East, the alms house on the North and the land now in the hand of Francis Coley on the South." (*Cartae* ii. 332.)

It is also referred to in the Conveyance of the Site of the present Grammar School in A.D. 1603:—"Que quidem premissa omnia jacent insimul inter cemetrium ibidem ex parte orientali muros ville predictae ex parte australi et unam strateam ibidem vocatam Roode Street ex parte occidentali."

THE SOUTH AISLE.

The South Aisle was built considerably later than the body of the church, for, in a Llanblethian register, under date 1721, we have this account of it:—

"Anno 1473. Anne the second daughter and co-heire of Richard Neville the Late Earl of Salisbury and Warwick was married to Edward Prince of Wales son to King Henry the Sixth She was Late Lady of the Manor of Glamorgan and Morganwg Built this Tower the South part of Cowbridge Church and St John's Tower in Cardiff was also married to Richard Duke of

Gloucester afterwards King of England by usurpation S^r named Richard Crookback he built the North Gate of Cardiff Town where his arms is now to be seen supported by two boars.

Thomas Wilkins

1721

Richard Lewis }
John Williams } Churchwardens."

When the South Aisle was built it appears that the first settling of the masonry in its green state soon after it was erected and the state of the foundation yielding a little under the pressure of the walls caused the pillars to overhang, and gave them that peculiar appearance which they have to-day.

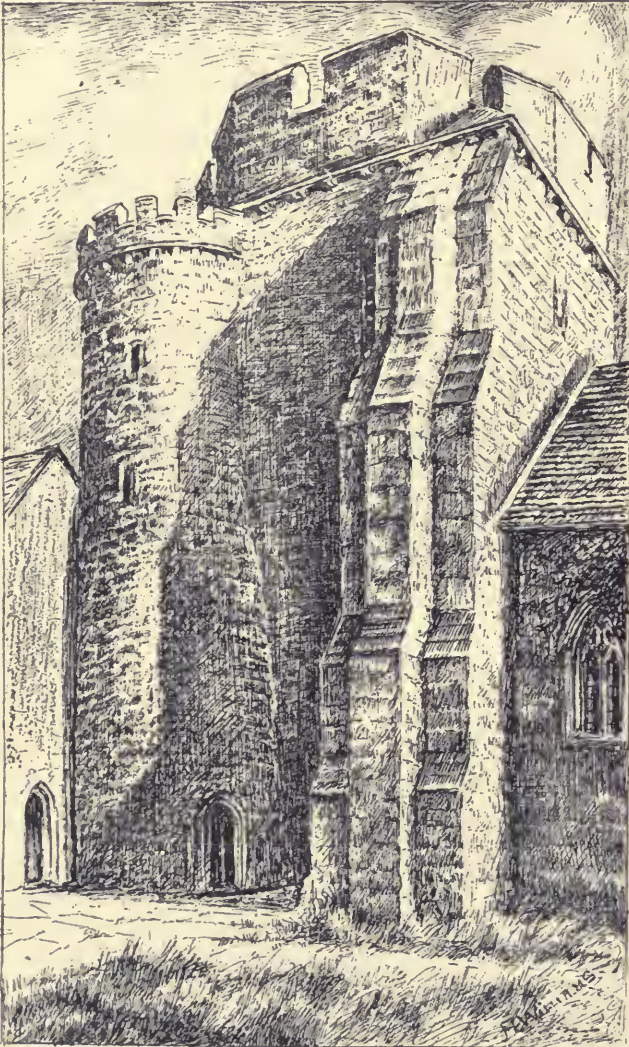
THE TOWER.

The Tower of Cowbridge Church possesses certain peculiar architectural features of some importance, and should be dealt with by someone who has more knowledge of church architecture than I possess.

Mr. Prichard, the Diocesan Architect, who restored the Church in 1848, in his report to the committee who were about to undertake the work, wrote :—" Remote tho' the prospect may be yet I hope to live to see the Tower crowned with a Spire such as I have shown in my drawings — There exists internal and external evidence sufficient to convince me in the absence of both history and tradition that either such a feature did exist, or that it was originally *intended* but abandoned perhaps for want of means."

The tradition of which apparently Mr. Prichard had never heard I am able to supply. It is contained in a MS. report on the Tower, by Iolo Morganwg, in the year 1810, and the original is in the possession of the Rev. W. F. Evans, M.A., late Headmaster of the Grammar School. In his report to the churchwardens, Iolo says :—" In a manuscript of Mr. Edward Lloyd of the Ashmolean Museum at Oxford, consisting of notes which he had taken in his Itinerary thro' Wales, it is said that about the year 1480 the Tower of Cowbridge was struck by lightning which burnt the spire, that consisted of a framing of wood covered with lead ; that there has been such a spire, or at least that the Tower was intended for such a spire, is very obvious from the octagonal parapet still remaining on its Top. The cracks in the upper part of the Tower cannot rationally be accounted for but on the supposition that they are the effects of a stroke of lightning, and they strongly corroborate the historical anecdote of Mr Edward Lloyd."

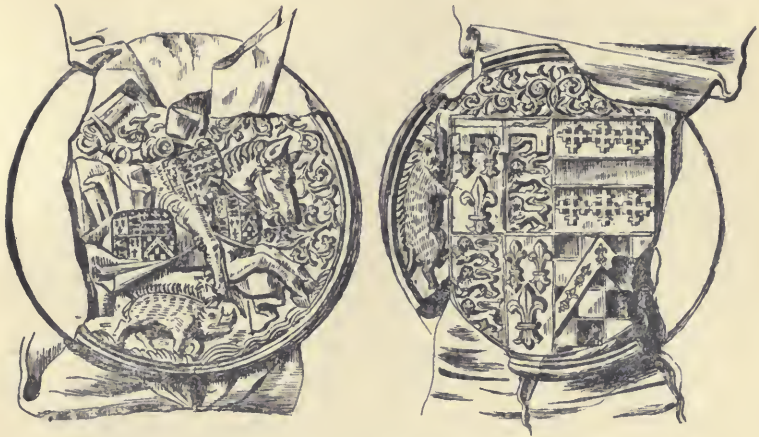
The same tradition is also recorded in Llanover MS., C. 30:—
 “St. Quintine a wnaeth Gastell Llanleiddan, Eglwys Llanleiddan



THE TOWER, COWBRIDGE CHURCH.

&c &c Fitz hamon Gaerau Caerdyf, Cynffig, Caerau y Bont faen
 ar Eglwys ar pigoni pres a doddwyd gan luced yn y flwyddyn &c.”
 (P. 50.)

THE ROYAL FOUNDATION.



SEAL OF RICHARD III AFFIXED TO THE CHARTER OF
ENDOWMENT OF COWBRIDGE CHURCH.

It was natural that, after the completion of the fine old church, with its Tower, South Aisle, and Chantry, steps should be taken to make provision for a Chaplain to serve the same, in addition, apparently, to the Chantry Priest, and we find that in a few years after the matter was carried through.

Richard, Duke of Gloucester, succeeded to the Lordship of Glamorgan in 1471 in right of his wife, and in 1484 issued a Charter as King of England and as Lord of Glamorgan making provision for a chaplain to serve the Church or Chapel of the Holy Cross of Cowbridge.

“Richardus Dei Gracia Rex Anglie et Francie et Dominus Hibernie necnon Dominus Glamorgancie et Morgancie in partibus Wallie reverendo in Christo patri domino Johanni eadem gracia episcopo Landavensi salutem.

“Cum dilecti burgenses et tenentes nostri residentes et inhabitantes villam nostram sive burgum nostrum de Kowbrygge facere et procurare intendant quod unum capellanum idoneum divina in ecclesia sive capella Sancte Crucis de Kowbrygge predicta eisdem inhabitantibus continue celebraturum atque sacramenta et sacramentalia quociens opus sit administraturum ex fructibus et preventibus decimarum ac obvencionum ab ipsis inhabitantibus provenciencium exhibitum et inventum habere valeant et ad id

pro perpetuo stabiliendum quamdam ordinacionem sive provisionem aliam quocunque nomine censeatur inter eosdem inhabitantes et residentes et modernum vicarium de Llanblethean et successores suos quoscunque vicarios futuros ibidem vestro arbitrio sive auctoritate ordinaria semper valiturum fieri petant et exposcant nobis supplicantes ut quatenus ad id ut premititur faciendum nostrum consensum et auxilium adhibere dignaremur.

“Nos vero pie considerantes devotam intencionem dictorum burgensium residencium et tenencium nostrorum villam nostram sive burgum nostrum de Kowbrygge predictum inhabitancium ad divini cultus augmentum et animarum eorundem salutem tendere justis eorum desideriis annuendum fore duximus atque ordinacionem hujusmodi per vos faciendum nostrum consensum in hiis scriptis graciose impartimur.

“Vos nichilominus requirens per presentes quatenus ad perpetuam firmitatem dicte ordinacionis nichil quod in vobis est deesse videatur quin ea celeritate qua poteritis vestrum pastorale officium et paternum favorem in premissis sicut nobis complacere intendetis indilate adhibere dignemini. Datum tam sub signeto nostro manuale quam sub signillo cancellarie nostre de Kaerdiff vicesimo septimo die Ffebruarii anno regni nostri primo.” [21st Fby., I, Rich. III, 1484. (*Cartae* ii. 225, from the Carne MSS).]

The charter is addressed to the Bishop of Llandaff, and recites that the burgesses of Cowbridge wanted a fully-qualified chaplain to celebrate divine service in the church or chapel of the Holy Cross of Cowbridge, and to administer the sacraments, and provision made for his maintenance by the means specified. In order that this might be established in perpetuity it was requested that legal provision should be made by the Bishop between the inhabitants and the present Vicar of Llanblethian and all future Vicars of Llanblethian. To this the King graciously gives his consent.

The provision for the Chaplain of Holy Cross included the payment “for every Person of age to communicate at Easter yearly, Three half pence, and at the same time for every Garden four pence, unless a Close is converted into a Garden, which in that case is to pay agisments of its value . . .” So we gather from the Church Terrier of 1771, and it was a law of the Town, as we know from the old Roll of its Ordinances, that those within its walls should “paie taskes, and tallages as well to the Lord as to the Church.”

THE ALTAR OF ST. NICHOLAS.

Few people know the origin of the three golden balls which they see hung up as the sign of a pawnbroker's shop. It was from the Lombard family (the first great money-lenders in England) that the sign was appropriated by pawnbrokers.

A mortgage is but a pawn, and it appears that there was an altar of St. Nicholas in Holyrood Church at Cowbridge where certain solemnities were performed for the redemption of the same. We have certain indications here and there that, as Cowbridge was a centre for the ecclesiastical and civil business of the County of Glamorgan, so in the Church of Cowbridge a considerable portion of that business was carried on, no doubt to add solemnity to the proceedings. St. Nicholas stands for several things: he is the patron of scholars and of those in distress, and the three balls are his emblem. The legend is that he was both rich and generous and sought opportunities for doing kind actions with his money.

On one occasion a citizen was reduced to such utter want that he was on the point of selling his three young daughters, *tres filias iam viro maturas non valens prae inopia matrimonio collocare, statuisset prostituere*. When Nicholas heard of it one night he hid himself and rolled a ball of gold into the house. He did the same three nights, and the three balls of gold provided dowries for each of the three daughters and enabled them to marry. From this golden deed he became the patron saint of all who were in trouble and distress.

The following is a record of a transaction which was to take place at his altar in Cowbridge Church:—"William Bassett of Treguff, in the Marches of Wales, gent, by deed indented, dated 21. Nov. 8 Henry VIII (1516) conveyed to David ap Jevan Seys of Cowbridge, and William ap John of St Hilary, yeoman, in mortgage, half the manor of Eglwys-Brewis, and half the Rectory, for 100 marks. The clause allowing redemption directs the money to be repaid in gold marks and groats, on the feast of St. Andrew (30 November) 1526, in the Rood Church in Cowbridge, upon the altar of St Nicholas, between the rising of the sun and the going down of the same. One half to be paid to Seys and one half to Ap John. (Fonmon MSS.)" (*Limbus Patrum.*, p. 353.)

VALOR ECCLESIASTICUS HEN. VIII.

Under the Parochial Church of "Llanblethyan" mention is made of Cowbridge:—"Capella Cubbryge 1 iiij^s iiij^d."

LELAND.

When Leland passed through Cowbridge in 1535 he wrote of it:—"There is a church in the town. But the saying is, that Lanlithan is the hed paroch church to Cowbridge."

RETURNS TO CANTERBURY.

Return by Francis Godwin, Bishop of Llandaff, to John Whitgift, Archbishop of Canterbury, of the state of the County of Glamorgan, Diocese of Llandaff:—"Lanblethyan vic' cum capellis Cowbridge Welsh St Donaddes. The impropriation held of Anthony Maunsell Esquiour under the Chapter of Gloucester vol' xliijⁱⁱ per annum vic' val. xiiijⁱⁱ vj^s viii^d."

"ST. MARY'S."

How the Church ever came to be called "St. Mary's" is as yet an unsolved mystery, for there is no extant record either among documents that belong to the Corporation or among those belonging to the Church in which the name is applied to Cowbridge Church before the nineteenth century. The first reference known to me of the name "St. Mary's" being applied to Cowbridge Church is in a document endorsed, "Sequestration of Llanblethian after the decease of Robert Williams, clerk, 1835," wherein reference is made to:—"Thomas Lister and Thomas Lewis churchwardens of the parish of Saint Mary's Cowbridge."

To all appearances, it is a modern invention. The old and real name of the Church fell into disuse probably on account of "Popish" associations, just as "Rood Street" was changed to Church Street. Then, under the influence of the Oxford movement, the old dedication having been forgotten, the name of the Lady Chapel was taken for the Church.

The very first record of the name "St. Mary's" in the Vestry books of the Church is in the handwriting of the Rev. J. Havard Protheroe, afterwards Archdeacon of Cardigan. It is dated 9th October, 1884, and records that the Vestry "was held this day in the Vestry of St. Mary's Church."

LEWYS MORGANWG.

At the Reformation epoch one of the greatest of the Welsh bards, Lewys Morganwg, was, if the tradition is true, buried in Cowbridge Church:—"Lewys Morganwg, o Lanilltyd fawr, ym Morganwg, Bardd Siaspar Iarll Rhismwnt oedd ef, ac a gladdwyd

yn y Bont faen . . . ” (Mangofion am amraefaelion ieirdd o Lyfr Sion Bradford. I.M. Iolo MS. 73, pp. 193, 196.)

I believe the tradition to be true, for this reason. In Lewis Morganwg's "Cywyd a wnaethbwyd i syr rŷs mawnsel pan oedd ef yn jwerddon," or the poem which he made to Sir Rees Mansel when he was in Ireland, we have these words :—

“ Awn at ddelw hwnt i ddylyn
 Ag ir gaer lle mae r grog wynn
 Sef ar y groes vy wir grog
 Saf ag erchill dros varchog.”

Here he speaks of going to an image, and to the fortified place where was the Holy Rood.

Cowbridge is one of the places, if not the place, where we have this combination. Just outside the walls we have Waun-y-gaer, and in Dafydd Benwyn's poem in the time of Queen Elizabeth the fortified aspect of the place was a prominent feature :—

“ Ond da hefyd ond difost
 Ymrig kaer ond mawr i kost
 yndi Saint da iawn a sydd
 er kwyro, r, dref ar kaerydd

 lantarn yw alont ir naill
 a chaerwyr drych i eraill.”

Cowbridge is then "Y Gaer," taken in connection with the tradition and the prominent feature of the town, and, moreover, it is "Y Gaer" which has within it "Y Grog Wynn," for that is the dedication of its Church of St. Cross or Holyrood.

Sir Rice would have a special connection with Cowbridge by virtue of the fact that he married Eleanor, daughter and heir of James Bassett, of Beaupre. (*Limbus Patrum*. 495.)

The estate of Beaupre passed to him with this Bassett heiress, who died young, leaving no surviving issue. It went back again to the Bassett family by the marriage of Sir Rice's daughter (by a second wife) to William Bassett.

Further, the name of Lewis ap Richard (Lewis Morganwg's name) appears as a Bailiff of the Town of Cowbridge in certain Star Chamber proceedings in which both Sir Rice Mansel and William Bassett figured.

It is, of course, well known that Llewelyn and Lewis are two different forms of the same name in Welsh, and that in the pedigrees

Lewis Morganwg's name is generally set down as Llewelyn ap Rissiart. In Peniarth MS., 178, p. 41, his name and pedigree are given thus :—

“ *Lewys morganwg* penkerdd ac athro kelvyddydd kerdd davawd drwy holl gymrv yr *hwnn a* Elwir ll'n ap Rissiart morganwg prydydd a phenkerdd ap Rys brydydd penkerdd o gelvyddydd kerdd davawd ap I. ap ho'l ap R : Vychan ap R. Voel ap *Rys Goch ap Rikert* ap einion ap gollwyn ap Ednowain, &c.”

William Carne charged Sir Rice Mansell with sending three or more of his servants on the night of Thursday, 1st February, 28th Henry VIII, to “ the house of Davyth Thomas Lloyd there to lie in wait for the said Carne ” with sundry other particulars. These servants waylaid Carne and committed an assault upon him.

“ Ll'en ap Risiard,” an alderman of Cowbridge, appeared on the scene, and on Carne's behalf requested Sir Rice to dismiss his servants at once.

William Bassett, gentleman, son-in-law of Sir Rice, was also charged with assisting in the intimidation. There was another affair in which Lewis ap Richard appeared.

On 28th October, in the 29th year of the reign of Henry VIII, George Herbert, with his armed attendants, was travelling from Abergavenny to Swansea. When he arrived near Cowbridge he turned aside to visit his mother at Penmark Place, and sent eight of his servants on to lodge for the night at an inn in the Town of Cowbridge. Herbert himself called on Sir Rice Mansell and, finding he was at Mass, went into the church to “ offer,” and then proceeded to Beaupre with Sir Rice.

When the servants arrived at the inn a great commotion took place. There was Roger Carne and a great number of townsmen, with swords drawn, attacking them. Arrows were shot into the house and out of the house.

Lewis ap Richard, in whose hostelry this took place, was at his wits' end what to do, for he was one of the bailiffs of the Town.

The “ Courte Balely House or Dungeon ” was not large enough for all the prisoners.

Meanwhile, in Sir Rice's own words, “ the bayliffes of Cowbridge resorted unto ” him, and desired him “ to set an order in the matter,” and, when he was told that the “ Doungion ” could not properly accommodate the prisoners, he suggested that they “ should be bound over to appear on the morrow at the Castle of Cardiff, before the Chauncellor there ; and so the said bayliffes were contentyd, and departed to the said Carne to desyre him to be contentyd also.”

But Roger Carne was not “ contentyd.”

Lewis ap Richard offered to become bail, but he would not consent to it.

The walls of the town, he said, were hateful to this Herbert, who had offered the bailiffs money to have them broken down so that he might more freely work his enmity upon him.

Such are the proceedings related in the Star Chamber cases of the time of Henry VIII, which are preserved at the Public Record Office under the head of "Carne," and related at much greater length in an interesting paper by David Jones, Esq., read at the Cowbridge Meeting of the Cambrian Archaeological Society in August, 1888, and published in *Arch. Camb.* V. vii. pp. 81-104.

Further, the name of Lewis ap Richard occurs among the Jury at the Inquisition of the Lordship of Llanblethian taken at Cowbridge in 12th Elizabeth, and therein we have:—"Lewis ap Richerde holds 2 acres of customary land formerly in the tenure of Madoc ap Hoell ap Philip and renders 11^d."

A comparison of this with the descent from Lewis Morganwg as recorded in Cardiff MS. 4, 213, shows that the date is not too late for him, for his grand-daughter does not marry till 1620.

According to the pedigree referred to, Lewys Morganwg had a son Howel and a daughter Cicill. The descent from Cecill does not concern us.

"Howell m. a d. & h. of henman of . . ." and had Ann m Watkin Gr., Damagon, and Mary. "Mary d. & h. of Howell lewys ap Rishard m. Nicholas Hawkins of Cardiff 1620."

Now, "Henman" is a very uncommon name, but there are two Henmans holding land in Llanblethian parish who were contemporaries of Lewis ap Richard, for in the same Survey we have:—

"Richard Henneman holds 24 acres of customary land formerly in the tenure of Jevan Henneman & renders to the lord 11^s."

"John Jevan Henneman holds 2 customary cottages formerly in the tenure of Jane Henneman 2^d."

From what we have seen, there appears to be strong circumstantial evidence to support the tradition that Lewys Morganwg's body lies buried in Cowbridge Church.

THE ORNAMENTS OF THE CHURCH.

In the Record Office we have an interesting list of the Ornaments of the Church and of the Ministers thereof at the time of the Reformation.

Exch. K. R. Church Goods. Wales. C. Glamorgan. 12/14. 8th paragraph. Edward VI.

Edward carne knight Robert gamege William herbert & william bassett esquiers comissioners allotted to the hundred of Cowbridge in the w'ch allotem't william bassett was appoynted to receve the money for the church goods of the said hundred then sold, and the said Robert gamege recevyd all the plate that was to be receavyd by force of the forsaid comyssyon, the said Edward carne & will'm herbert beinge p'sent at the sale thereof and also at the receiving of the said plate accordinge to the forsaid comyssyon,

Vii VJ^s XI^d.

Itm the said will'm bassett receavyd for the church goods sold at Cowbrige for the said hundred the said Edward carne Robert gamege & will'm herbert being p'sent at the sale thereof the some of———
iiij^{li} xvij^s Viiij^d.

Itm for Cxvj^{li} mettell sold at that p'sent tyme to Randolphe pucell & Crystofer coke for ix^s iij^d w'ch remayned in thands of the said Randolphe & Cristofer till the day of this p'sent account.

Some———Vii vj^s xj^d.—

Itm all the plate that was receavyd wthin the said hundred that came to thands of Robert gamege the said Robert redel . . yd the same & only pte thereof by vertue of the forsaid l'res.

Exch. K. R. Church Goods. Wales. Co. Glamorgan. 12/17.

HONDRED DE COWBRIDGE.

p'ochia de
lanblethian

p'senter's syr John grante clerke vicar glim thomas and thomas lewe's chirche wardens who saye upon their othes that syr edward carne knighte robart gamege & william bassett esquiers by force of the forseyd commission to them amongst others addressyd dyd by force thereof in the towne of Cowbridge a little before the deathe of King Edward the sixt take frome the p'ishe chirche foreseed a chesible of crimosin velet with thalbe a chesible of purple velet with an albe an olde cope of redde chamlet with flowers a laten crosse with the images of marye & John giltid a banner of grene silke of a yarde long belonging to the same ij laten candlesticks & a holy water potte whereof they saye that the p'ishe foreseed by any man' of menes cowlde no restit'ion.

eccl'ia s'ct'e p'senter's syr John grante clerke vicar there
 crusis ville de Richard norfowke & John nicoll chirchewardens
 Cowbridge who saye upon their othes that the commissioners
 foreseyd at the time & place foreseyd dyd take
 fromme the sayd chirche a cope a cheseble & two
 tunakilles of grene velet a chesible of purple velet
 a chesable of redde velet a cheseble of bliwe silke
 a cheseble of white saten a cope redde damaske and
 crosse of laten gilte and the fote (?) of the crosse a
 peyre of candlesticks a sencer a basen & holy water
 potte of laten a dyaper napkin whereof they saye
 there was no parte solde neither yette otherwise
 restoryd to the sayde towne.

p'ochia de welsh saint donetts p'senter's syr John grante clerke
 vicar there John ap John and lewes wiliam chirche
 wardens who saye upon their othes that the commis-
 sioners foreseyd at the time and place foreseyd dyd
 take fromme the p'ishe chirche foreseyd a cheseble
 of bliwe velet & a laten crosse gilte whereof was
 made to the seyde p'ishe no man' of restit'ion."

THE PEWS.

In the early years of Queen Elizabeth the little town seems to have been somewhat perturbed concerning the seating of the Church, and an Ordinance of the Borough was accordingly passed to set at rest all doubts about what, from the precautionary nature of the enactment (No. 49, p. 37 above), was considered a somewhat weighty matter.

The seats were assigned to the houses in the town and were under the control of the Corporation.

In the Church safe there are some indignant letters which were sent from time to time complaining of some alleged injustice or other in their allocation.

THE BAILIFFS AND THE BURIALS.

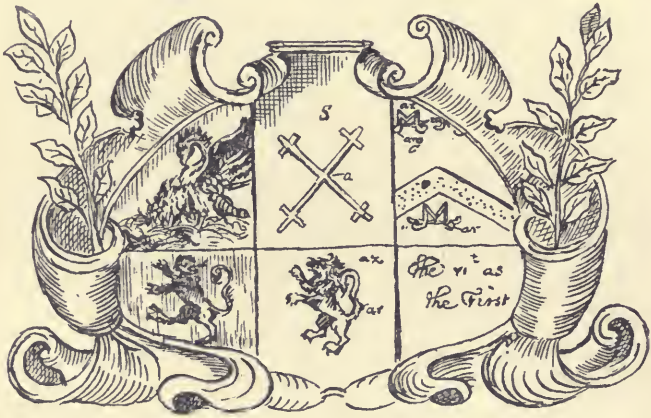
Not only had the authorities of the Town jurisdiction over the seats but also over the burials, as may be seen from the Ordinance printed on p. 37 above.

THE MONUMENTS.

The writer of "The Beaufort Progress through Wales" in 1684, as we have seen above (p. 54), when his Grace was conducted to the Town Hall, turned aside to take a view of the Church, and,

fortunately, we have preserved for us a most interesting description of what he saw :—

“ *COWBRIDGE Church.* Its fairest Monument advanc'd against the South Wall represents 2 figures in kneeling posture, each against a desk bearing a book open. The first of William Carne of Nash, in the County of Glamorgan, Esq., in armour ; and on the other side his Lady. Underneath are also representations in small of 3 sons and 3 daughters, with the Arms and Inscriptions following.



“ All these quarterings upon this Monument are again impal'd with *Mansell*.

“ The first Coat of this quartering is *Gules*, a Pelican in her nest, with wings display'd, feeding of her young ones, *Or*, by the name of *Carne of Nashe*, in *Glamorganshire*. The same Arms are also given by the same name of *Wenney*, in the said County of *Glamorgan*. The Egyptian Priests (as *Farnesius* noteth) used the *Pelican* for an *Hieroglyphick* to express the 4 duties of a father towards his children. Whereof the 1st is generation ; the 2d the office of Education ; the 3d of training up or Instruction of learning ; the 4th and last is informing ye children's eyes with ye example of his *vertuous and honest life* : for in the institution of civill behevour the eyes are more easily informed than the ears for the apprehension of instruction.

“ The 4th Coat quartered in the last shield is *Gules*, a Lion rampant regardant *Or*, by the name of . . . which action . . . doth manifest an inward and degenerate perturbation of ye mind, which is meerly repugnant to the most couragious nature of the

Lion, Cujus natura est imperterrita; because of the saying, *Leo fortissimus bestiarvm ad nullivs pavebit occvrsu.*

“ *Memoriae Sacrum*

“ *Willielmi Carne de Nashe in Comitatu Glamorgan armig qui ex Elizabetha filia Willielmi armig liberos suscepit x qvorum iv Tenelli obierunt reliqui vi filii tres praeclari domi forisque muneribus functi & filiae tres viris patriae primoribus locatae Edward nuper receptor generalis Southwalliae qvondam vnvs qvatuor numerat*

*orum ad scaccarium praesidet. Thomas militvm prae-
fect in obsidione OSTENDiensi fortissime pvgnando occubuit Ricardus duello locvmteneris praefecti apvd Batavos fato cessit. Anna Willielmo Matthews Elizabetha Gabrieli Lewes Maria David Prichard armigeris conivgaetae*

PATRI OPT. et charissimo

hoc pietatis et amoris

monvmentum pos. Edward primogenit.

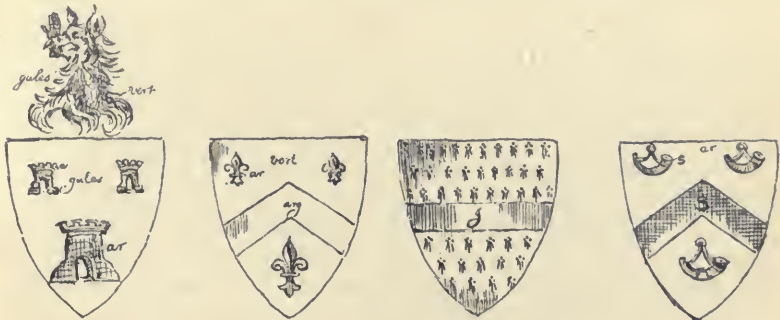
Qvi lectissimam foeminam Annam filiam Edwardi Manselli de Morgan militis et Dominae Ianae filiae Henrici comitis WIGORNIAE habet in vxorem et ex ea liberos ix Thomam et alteram Thomam cvm Iohanne qvi obiervnt infantes, ianam virginitatis

an xviii mortuam Willielmv natv maiorem Ianae filiae et heredi Willielmi Thomas de Lamulangiae ar Connubio ivnctvm (qvibvs est proles Willielmus et Anna) Elizabetha Conivgem Willielmi Ienkin de COWBRIDGE generos Catherinam

Edward et Mariam impvheres mense ivnii

MDCXXVI.

“ About a monument at the west end of the South Aisle of this Church belonging to St. Nicholas of St. Nicholas are these four coats following and an inscription which I had no time to write.



“ The last shield being argent, three bugle-horns stringed and garnished sable, I am informed to be by the name of . . . Bassett . . . in the County of Glamorgan. It frequently carrieth in an escrowle underneath this British saying :—Gwell angeu na chwilyed. Thus Englished :—Better death than shame.”

Behind the organ is a forgotten and neglected monument of Quarella (Bridgend) stone, and it seems to have been painted over in red, and on the red paint here and there the gilt letters remain, but a large portion has been defaced, as the letters were not cut into the stone.

From genealogical evidence we can reconstruct the inscription, using modern spelling for what has been obliterated :—

N[ear t]h[is spot lieth the] bo
dy [of M]ary William [s] Dough
ter [of Jenkin] William [s] late of
[Llantridddy] one of ye Prebends of
[Llan]da[ff] and grand daughter to
H[ugh Lloy]d late Lord Bishop
of [this Di]ocess who departed
t[his life] ye 4th day of March

[1725]

ae : suae 76.

Ita mors interventu suo finit
omnia, omnia temporalia sunt ;
. . . dua fluxa & transitura ex
et intereunt
virtus expers est sola sepulchri.

She was a daughter of Jenkin Williams, son of Jenkin Williams, of Cowbridge, matric. Jesus Coll., Oxford, 1627–8, aged 16, B.A. 1631, M.A. 1634, Rector of Llantrithyd 1661, St. Nicholas 1663, Precentor of Llandaff Cathedral 1660.

The pedigree of the family was :—

1. *Jenkin Williams* of Cowbridge, (from Gwyn of Llanishen, *Limbus Patrum*, p. 36) m. Wenllian d. of Wm. Mathew of St. Brides-super-Ely and had
2. *Jenkin Williams* of Cowbridge m. Cecil, d. of Anthony Powil of Tondu. They had
3. *Jenkin Williams*, precentor of Llandaff, m. Mary, d. of Hugh Lloyd, Bishop of Llandaff.

At page 537 (*ibid.*) Jenkin Williams is described as of Llantridddy and as having (a) John, (b) Cissil, (c) *Mary*, (d) Rachel Williams, but on page 36 only Jenkin Williams, who married a daughter of John Rumsey, of Wolf's Newton, is mentioned.

Jenkin Williams held some of the Chantry lands in Cowbridge in 1574, and the Manor of "Llancovian" (otherwise called St. Quintins Manor) in 1581.

In the 30th year of the reign of Elizabeth a Jenkin Williams was one of the Bailiffs of Cowbridge.

It appears from a Survey of the Manor of Llanblethian in 1650 that Jenkin Williams, of Cowbridge, gent., held it at that date.

The Bishops' transcripts for the period of the blanks in the Cowbridge registers have the following entries concerning the family:—

1731. *Burial*. Mr Jenkin Williams of Lanquian. July 1.

1734. *Baptism*. Jenkin, son of Jenkin Williams, Sept. 28.

1743. *Baptism*. Dec. 8. David Williams, son of Jenkin Williams.

JUDGE JENKINS OF HENSOL.

From the point of view of the antiquary and the historian the most interesting grave in the church is that of old Judge Jenkins of Hensol. His monument—the first on the right hand as we enter the porch—records his burial:—

David Jenkins of Hensol Esq :

One of the Justices of Wales

Died in the year 1664

Cecill his wife died 14 Feb. 1671

David Jenkins Esq. his son died 18th March 1696

Mary his wife died in Sep. 1667.

Richard Jenkins Esq. grandson of the Judge

Died 16th July 1721.

Katherine his wife died 19 June 1719

And lie buried in this Church.

Underneath is his shield of arms—the three cocks—with the motto:—

"Fe Dâl Am Daro."

Richard Jenkins was the last male heir, and on his decease his sister inherited, married one of the Mathews family, and their daughter Cecil, the great-grand-daughter and heiress of the old Judge, was married in 1708 to Charles, Baron Talbot of Hensol, Lord Chancellor of England. Their second son, William, was created Earl Talbot in 1761, and Baron Dinevor in 1780, with remainder to his daughter, who married one of the Rices of Dinevor, in Carmarthenshire, and transferred the title to that family.

He was the bravest of men, with a lion-heart, and, after being taken prisoner by the Parliamentary forces at Hereford

during the Civil Wars, was confined in Newgate. This, however, did not daunt his spirit, for he wrote pamphlet after pamphlet under what must have been the most trying and difficult of circumstances.



JUDGE JENKINS (*from an old painting*).

Some of these were :—

“Lex Terrae, Or, A briefe discourse of Law, whereby it is proved that the supreme power in this Kingdome is in the King only, and not in the two Houses of Parliament. Whereunto are added other Small Tracts of the like nature, (viz) A Vindication, Declaration, Cordiall, The Armies Indemnity, The inconvenience of long continued Parliaments, and an Apology for the Army ; Together with A Plea, Answer, and Remonstrance. . . . By David Jenkins, Prisoner in Newgate. Plebs sine lege ruit . . . 1648.”

“The Works of that Grave and Learned Lawyer Judge Jenkins, Prisoner in Newgate, upon Divers Statutes, Concerning the Liberty, and Freedome of the Subject etc. . . . *Portrait.*”

“The Cordiall of Judge Jenkins, For the good People of London. . . .”

“ Judge Jenkin’s Plea delivered in to the Earle of Manchester, and the Speaker of the House of Commons sitting in the Chancery at Westminster. Which was read by their Command in Open Court, the 14. of February 1647. And there avowed, By David Jenkins, Prisoner in Newgate.
Printed in the Yeare, 1647.”

“ Judge Jenkins Remonstrance to the Lords and Commons of the two Houses of Parliament, at Westminster, the 21. of February, 1647. By David Jenkins, Prisoner in Newgate. . . .”

“ Rerum Judicatarum Centuria. . . . 1661.”

He whose dust lies in Cowbridge Church was brought before the Bar of the remnant House of Commons. He denied their jurisdiction to try him and refused to answer the charges brought against him, nor would he appear uncovered before them, as he did not admit their Parliamentary status.

Eventually he was sent back to Wales to be tried for treason at the Sessions in his own County.

It is said that he was sentenced to death, took it very bravely, and declared that he would ascend the scaffold with the Bible under one arm and Magna Charta under the other.

However, the sentence was never carried out and he lived to see the Restoration.

His family continued to hold property in Cowbridge for many years, passing through his female representatives to the Lords Talbot and then to the Dynevors. In 1784 the Corporation debated certain matters relating to the waste ground without the South Gate, adjoining the Turnpike Road on the East and Lord Talbot’s two acres on the West.

“ Dynevor Cottage,” without the South Gate, is still with us and reminds us of the long connection of the old Judge’s representatives with the Town.

Lord Dynevor tells me : “ The Talbot property was left away from The Dynevor Family some fifty years ago.”

Anthony Wood says of him :—“ He died at Cowbridge in Glamorganshire the 6th day of December 1663, aged 81 or more, and was buried at the West end of the Church there.” (*Athenae Oxonienses*. 1692. ii. 220-222.)

Beneath his portrait, which is here re-produced from the publication above mentioned, are printed the words :—

“ Here *Jenkins* stands, who thundring from the *Tower*
Shook the bold Senat’s *Legislative Power* :
And of whose words twelve Reames of votes exceed
As mountaines mov’d by graines of *mustard-seed* :

Thus gasping *Lawes* were rescu'd from the snare,
He that will save a *Crowne* must know and *dare*."

DR. MALKIN.

Dr. Malkin has a tablet erected to his memory in the chancel of the Church :—

Sacred to the memory of
Benjamin Heath Malkin L.L.D
Born in London March 23rd 1776
Died at Cowbridge May 26th 1842
and of Charlotte his wife, daughter of Thomas
Williams B.D. Born at Cowbridge Jan. 2nd 1772.
Died at Cowbridge April 19. 1859.

Dr. Malkin, besides being a traveller and a writer of an attractive description of South Wales, was also a social reformer and chairman of the Society for the Improvement of the Working Population in the County of Glamorgan. This society issued a series of papers about A.D. 1831, called "Cowbridge Tracts," on various social questions affecting the labourers of Glamorgan.

His son, Sir Benjamin Heath Malkin, wrote a book on astronomy, and held high judicial office in India. There is a bust of him in the Old Hall at Cowbridge.

Dr. Malkin lived in the Old Hall, for Mrs. Charlotte Malkin is put down as the occupier thereof (No. 207 on the Tithe Map) in the Tithe Commutation apportionment of 1840.

NICHOLL.

There are several monuments to the Nicholl family besides the one mentioned in the "Beaufort Progress."

In memory of

William Nicholl, Esquire, Barrister at Law and Bencher of the Honourable Society of the middle Temple, who died the 5th day of February 1828. Aged 76 years. He was the 5th son of Whitlock Nicholl, of Ham, Esquire, and during many years Mayor of this town.

Also

in memory of Frances the wife of the aforesaid William Nicholl and daughter of William Cadogan M.D. She departed this life the 7th of Dec. 1819. Aged 72 years. Their remains lie deposited in the same grave in the South Eastern part of the Church Yard of this Parish.

Sacred to the Memory of

John Bevan of this Town, Esqre., who died the 8th of August 1823 aged 63 years, Also of Susanna his wife, Daughter of Whitlock Nicholl of Ham in this County, Esqre, who died the 27th of July 1841 aged 80 years, Also of their daughters, Anne, wife of Charles Dawson, Esqre, who died at Henley-on-Thames, Jan. 12. 1852, aged 51 years.

Susanna Mary, wife of the Revd. F. F. Edwards B.D. Rector & Lord of the Manor of Gileston, who died Nov. 5. 1869 aged 68 years.

And of their only son John who died in Italy Jan. 7, 1897, aged 93 years. His remains rest at Varese in Lombardy.

Sacred to the memories of the most indulgent Parents whose remains are interred near this spot.

This monument of filial affection and gratitude is dutifully and Piously erected.

ADMIRAL EDWARDES.

Admiral David Edwardes of Rhyd-y-gors, near Carmarthen, departed this life on his way from Bath the twelfth of May 1788 : Aged seventy one years. Ann, wife of the above Admiral Edwardes departed this life on the sixth day of January 1810 aged eighty two years.

“How lov'd how valu'd once avails thee not
To whom related or by whom begot ;
A heap of Dust alone remains of thee.
Tis all thou art, tis all the Proud shall be.

EDMONDES.

Sacred to the memory of John Edmondés Esqre of Cowbridge who died March iii, 1778, aged 38. His remains are interred in the Parish Church of St. Hilary near this place.

Near this monument the remains of the following persons are interred. Lydia Edmondés, Died 3rd of June 1812, aged 5 months & Charles Edmondés, Died 3rd of February 1816 aged 4 months, John Edmondés, who was drowned at Hensol, 30th of December 1820, aged 16 years, Mary Harriet Edmondés, died 4th of September 1833 aged 30 years.

Also of Thomas Edmondés Esqre, and of Mary his wife, parents of the above : He died 12th of September 1845 aged 70 years, She died 17th April 1847, also aged 70 years.

Sacred to the memory of Charlotte Lydia, and Louisa Maria Edmondes ; the former died on the 12th July 1887 Aged 73 years ; the latter on the 25th September 1886, aged 69 years. . . .

HARNESS.

In memory of Henry Drury Harness K.C.B., General and Colonel Commandant, Royal Engineers, Born April 29th 1804 ; Died Feby 10th 1883, Also of Caroline Margaret, younger daughter of the above. Born Dec. 30th 1831. Died July 14th 1887.

Sacred to the memory of Caroline Susanna, the beloved wife of Henry D. Harness Esqre of the Royal Engineers and second daughter of Thomas Edmondes Esqre of this place. Born 16th September 1807, Died 11th June 1838.

To the Memory of William Edmondes Harness, a Lieutenant in the 51st Regiment of Light Infantry, eldest son of Major-General Sir Henry D. Harness, K.C.B. of the Royal Engineers, and grandson of the late Thomas Edmondes, Esquire, of Cowbridge. He died 20th July 1875. Erected by his brother officers as a mark of esteem and regard.

RICH.

Memoriae Sacrum.

Roberti Rich, Armig, Filii R. Rich Baronetti Cui praestans et ingenium capacissimum.

Peritia in bonis artibus.

Praesertim in musice.

Usus sermonis gentium exterarum.

Suavitas, et morum cultusque summa elegantia.

Ad primos reipublicae honores.

Iter aperire valuisserant [*sic.*]

Ni spes tam delusae, et infortunia tamdura.

Animum ad ardua et honestissima tendentem.

Depresserant. Heu ! tandem victus dolore longo.

Anno aetatis suae 35^{mo}.

Immature immolatus Amicis, quibus charissimus vixit

Desideratissimus obiit 1799.

Moerens et conjux amantissima Hoc marmor posuit.

In the body of the Church there are mural tablets to the Powell, Bevan, Bates, Bradley, and other old families of Cowbridge, with several grave-stones to the memory of departed aldermen of bye-gone days.

The Taynton monuments, of which there are not a few, are in the Lady Chapel.

There are several other memorials, to which we shall refer elsewhere.

THE CHURCH BELLS.

We have now to trace further the very close connection of the civil authorities of the Town with the affairs of the Church—a connection which can well in some respects be termed control.





We have already seen what the position was with regard to the seating of the people and the interment of the dead, and we shall now consider some other matters in their chronological order.

We begin with the Bells in the Tower of the Church. It appears from the old Roll that in the year 1721 the walls of the Church Tower, the timber and the frames therein, were decayed and out of repair; moreover, the four bells were “broke, crack’d, and very much out of repair.” So, in order to avoid a new church-rate “for new casting the sd Bells and for adding Four New Bells more . . . so as to have a Ring peal or sett of eight Bells,” the revenues of the town were mortgaged to borrow £246 in order to pay for what was required to be done. (See p. 38, *supra*.)

Cowbridge Holy Cross. 8 bells by Evan & William Evans, of Chepstow, 1722. All bear a medallion of the arms of Cowbridge, with motto encircling them. The old sanctus bell, now the fire bell, of ancient shape, is without inscription, and rests at the top of the turret stair leading to the belfry.

Inscriptions.

- (Treble). ○ EVAN EVANS WM EVANS BELL FOUNDERS
1722
- (2). ○ RICHARD GREGORY RECTOR BENEFACTOR
DANL DURELL SCHOOL MASTER BENE-
FACTOR 1722.
- (3). ○ MRS MARGT. MATHEWS MRS HESTER WILKINS
BENEFACTES
EE ♪ WE ♪ 1722.
- (4). ○ WM DAVIS IOHN STYDER ALDN. BENEFACTRS.
EE ♪ WE ♪ 1722.
- (5). ○ RICH : BATES THO : BATES ALDERMEN BENE-
FACTRS EE ♪ WE ♪ 1722
- (6). ○ THO : WILKINS IEN : WILLIAMS GENT.
ALDERN BENEFACTS EE ♪ WE ♪ 1722.








- (7). ○ EDW : CARNE ROG : WILKINS ESQ^{RS}. BAYLIFFS
BENEFACTORS EE  WE  1722.
- (8). ○ FRANCIS GWYN ESQ^R MAYOR EDW :
STRADLING ESQ^R DEP. MAYOR BENE-
FACTORS EE  WE  1722.

The ○ is the medallion of the Arms of the Borough.

The bells are mounted in old oak frames and with old oak wheels. The diameter of the tenor is $45\frac{3}{4}$ inches and its weight about $15\frac{1}{2}$ cwt.

The whole ring is very interesting as the only ring of eight cast by the joint founders, Evan and Wm. Evans, and surviving to this day intact.

Llanblethian.

- (1). THE REV^D MR W^M MILES VICAR TR 1769.
CARR'S OF SMETHWICK
RECAST ME
1907.
- (2). MR EVAN IENKINS BENEFACTOR T  R. 1769.
- (3). W^M THOMAS ESQ^R IOHN WILLIAMS WARDENS
T  R 1769.
- (4). PEACE AND GOOD NEIGHBOURHOOD EE  WE 
1726. ○
- [○ is the imprint of the obverse of a William III Crown.]
- (5). NOAH NEAL NEWCOME VICAR IOHN THOMAS
CURATE IOHN WILLIAMS & IOHN THOMAS
CH : WARDENS W  E 1746.
- (6). THIS BELL WAS GIVEN (1) (1) (2) ANNO DOM 1685
BY S^R LEOLINE IENKINS
[(1) is obv. and (2) rev. of William III crown.]
AND NOW MAINTAIN'D BY HIS BROTHER
EVAN. EVAN EVANS   (3)
[(3) is obverse of Charles II half-crown.]

(Firebell) probably a recast Sanctus bell, has inscription in two lines :
EX DONO EV : IENKINS DE MAINDY (1)
GEN : QVI OB : 7^o APRILIS 1702. (2)

(1) and (2) are the obverse and reverse of a Queen Anne Shilling.

Although the tenor bell bears the date 1685, it must obviously be of later date, for the William III Crown, of which it bears the impression, was first struck in 1695.

Cowbridge Town Hall Bell. Is a small bell of eighteenth century date or later. It is without inscription.

Cowbridge Grammar School Bell bears the inscription :—

JOHN TAYLOR & SONS LOUGHBOROUGH

and was supplied in 1903.

Welsh St. Donats. One large bell, probably cast by T. Mears and Son, of London, from the shape and lettering, but it bears only the date 1836.

In the chancel, suspended from a beam projecting from the centre of the chancel arch, under the roof, is the original sacring or sanctus bell. It is without inscription, but has a hemispherical haunch and has three parallel lines on shoulder and four near the rim. It is one of very few pre-Reformation sanctus bells of the size—about six inches diameter—in existence.

There is another similar bell in a similar position, also un-inscribed, according to Messrs. Clarke, of Llandaff, at Llantrithyd Church, Glamorgan.

“ 30th Oct 1766

“ It is ordered —— the treasurer is to pay Thomas Rees the Sexton five shillings for Ringing the six o'clock Bell from Lady day to Michaelmas.”

“ 1819. Ordered that the allowance of one guinea annually paid by the Corporation to the Bell ringers for ringing on Christmas Eve and New Years Eve be henceforth discontinued.”

What was known as the Curfew was rung at Cowbridge at the expense of the old Corporation down to the time of its dissolution in 1886.

THE TERRIER.

COWBRIDGE

JUNE, 1771

BISHOP BARRINGTON.

A TERRIER of the Parish of Cowbridge, heretofore considered as a Chapel to Lanblethian, but of late there is a Question made whether it be or not a Rectory independent of it in the Gift of the Crown.

1st. ————— NO Parsonage House

2d ————— NO Glebe.

3d ————— THERE is no Pension or Augmentation.

4th. ————— THE Furniture consists of a Bible, Common-prayer Book, One large silver Flaggon, inscribed The Gift of Margaret the Widow of Mathew Seys Bachelor of Divinity, and sole Daughter

and Heire of Lewis Bassett Alderman and often Bailiffe of the Towne of Cowbridge unto theyr Church and Inhabitants for theyr Use only at the Sacrament and to remain in the Custody of theyr Church-wardens Successively for Ever Anno Domini 1680—— One Chalice inscribed, J S, 76— One silver Plate inscribed, The Gift of Cissil Jenkins 1672——One silver Salver the Gift of E. S. to the Church of Cowbridge. One small Salver the Gift of Mary Thomas Virgin, to Cowbridge Church—One Brown Velvet Pulpit Cloth and Cushion, Two Surplices, Eight Bells, and one little Ditto.

5th. THE PARISHIONERS are Chargeable with the Repairs of the Edifice and Churchyard Fencē.

6th. THERE is due to the Incumbent for every Person of Age to Communicate at Easter yearly, Three half pence and at the same time is due from every Garden four pence, unless a Close is Converted into a Garden, which in that Case is to pay agiments of its Value, and all other Tythes in kind.

7th.———THERE is due to Ditto for every Marriage Five Shillings, for Publishing of Banus One Shilling, for every Burial in the Chancel thirteen shillings and four pence, for Ditto in the Body of the Church for Outdwellers, Six shillings and Eight pence and Three Shillings and four pence from out dwellers for each Burial in the Churchyard.

8th.———THERE is due to the Sexton for Cleaning the Church yearly One pound, and for every Marriage six pence, for every Churching six pence, and for passing the knell One Shilling.

9th.———THERE is due to the Clerk at Easter from every House four pence, for giving out the Psalm before each Corpse One Shilling, for every Churching Six pence, and for every Marriage Sixpence.

Thomas Williams	} Minister	Tho. Williams	} Principal Inhabitants.
William Miles		Jno. Walton	
		J. Edmondes	
Tho. Lewis	} Churchwardens	Tho. Thomas	
		Wm. Thomas	
Robert Taynton.		W . . . Williams	

On the Communion Flagon referred to is emblazoned the Arms of Seys and Bassett, *viz.* :—

“ Arg. three spears’ heads, their points imbrued in blood, proper, and a chevron, sable between them, two above and one below.”

The Seys gravestone, which is between the Font and the West door, bears the inscription :—

“Beeneath heere alsoe lieth interred the bodie of Margaret Seys, the relicte of the above named Mathew Seys who died the 13th day of Aprill, An. Dom’i 1680. Her age 75.”

THE ORGANS AND ORGANISTS.

There is a tradition recorded by Iolo Morganwg in one of his MSS. at the National Library at Aberystwyth concerning the first organ in use in Cowbridge Church. It is in the form of a memoir found in the manuscript of Mr. Gamage, of St. Athan, to the effect that Jasper Tudor Earl of Pembroke gave an organ to Cowbridge Church, as well as to the churches of Cardiff, Llandaff, Llantwit Major, Llancarfan, St. Athan, Llangynwyd, Aberdare, Gelligaer, St. Fagans, and other places, and that all these organs were taken down in the time of Henry VIII and Edward VI, with the exception of those at Cardiff and Llandaff :—

“Mangoffeion o Lyfr Mr. Gamais o Landathan. Jasper Iarll Penfro a wnaeth glochdy Caerdydd, a chlochdy mawr Llandaf ag a rodde glych i amryw blwyfau ym Morganwg ag organ i Gaerdydd a Llandaf a Llanilltyd a’r Bont Faen a Llancarfan a Llandathan a Llangynwyd ac Aberdar a Chelligaer a Llanffagan a llecedd eraill. Y rhain bob un a dynnwyd i lawr yn amser Harri’r wythfed ac Edward y chwechfed oddierth un Caer Dydd ac un Llan Dâf.” (*Llanover MS. C. 74. P. 172.*)

From the time of Jasper Tudor till almost the close of the eighteenth century there is a blank in our records concerning our organs. In 1798, however, we find the following recorded :—

“1798 :—Ordered that the Treasurer pay annually by quarterly payments the sum of £6- 6 - 0 to Mr Edward Prichard Organist for playing on the Organ in the parish Church of Cowbridge on every Sunday and on Fasts and Festivals in which divine Service shall be performed Except such days as Friendly Clubs or Associations shall go to Church.

The said Edward Prichard to keep the Organ now erected in the said parish church in repair and to suffer the Treasurer to deduct Five shillings out of his salary for every day he shall neglect or absent himself without finding a sufficient substitute.

The said Edward Prichard to play a Voluntary Two Psalms going out of church the first payment to commence on the Birth of our Lord Christ. The said Edward Prichard to continue to play unless disapproved of from Misconduct. . . .

Also ordered that 6/- per annum be paid by the Treasurer for a person blowing Wind to the Organ.”

Ordered that Mr Prichard do attend twice a week in the Church to instruct the children to sing.

1820. In consequence of the Revd. Mr Plumtre Vicar of the Parish having proposed to make a present of the Organ now in the Church to the parish on the parishioners agreeing to find a proper person to play the same, It is resolved by this Vestry that the Salary of the Organist be in future defrayed out of the Church rate and that the Rev. Mr. Plumtre be empowered to engage an organist at a yearly salary of twenty guineas.

1820. It was resolved that Mr Thomas Williams of the Town of Brecon be appointed Organist of this Church with a yearly salary of Twenty one pounds . . . that he do instruct the children of the Sunday School in singing, that he do give his attendance in Church to play on the organ so often as it shall be required by the Minister and Churchwardens. . . .

1820. Mr Thomas Williams released on his appointment to Brecon.

1821. . . . resolved that William Howe of this Town be appointed organist of this Town. . . .

1844. . . . application . . . made for a further contribution from the Corporation funds in aid of the subscription raised for the erection of an Organ in the Church.

Resolved That the sum of Five pounds be granted as a Subscription from the Funds of the Corporation towards the reduction of the balance due on the account of the parish in erecting an Organ in the parish Church.

1862. An application having been made to the Corporation for a subscription towards the salary of the Church Organist Resolved that the Corporation do subscribe Two pounds annually towards such salary.

We have been unable to trace the succession of organists from Mr. Howe's appointment in 1821 till that of Miss Edmondess (afterwards Mrs. Haines). She was succeeded by Miss Parry Thomas and Miss Mary Davies.

Mr. James Paul Marks was appointed organist in 1893, and has discoursed sweet music to the people of Cowbridge for twenty-nine years.

THE REGISTERS.

The Registers of Cowbridge Church from 1718 to 1753 are very imperfect, as there are no entries of baptisms 1725-34, 1738-1742, 1746-1749 ; no burials from 1738-49 ; and no marriages before 1754.

There are, however, certain indications which would lead us to suppose that some, at any rate, of the entries concerning births, deaths, and marriages were recorded in the Llanblethian register from 1661 to 1696, though here again several years are missing, 1665–1673 for all entries, and for marriages in addition 1681–1682. Indeed, from the fact of the signature “John Grifis Rector,” between 1662 and 1663, in the “Llanblethian” register, I am inclined to believe that it did duty for both Cowbridge and Llanblethian. He was “Rector” of Cowbridge and “Vicar” of Llanblethian. His burial is recorded in 1665 :—“Johannes Griffis Mag. Artium et Vicarius de Lanblethian fuit sepultus apud Cowbridge vigesimo die februarii, A Domini 1665.”

The Cowbridge registers begin with Baptisms in 1718, Burials in 1735, and Marriages in 1745. We can give but a few entries :—

BAPTISMS :

1719. Sarah, daughter of Jeremy Griffiths Counsellor at Law . . .
 1720. Mary daughter of John Seys and Kate his wife.
 1721. Lodgwick son of Rich. Gregory clerk . . .
 1722. Wm son of Mr Wm Cook, Rector of Lansannor . . .
 1724. Mary daughter of Mr Isaac Redwood . . .

BURIALS :

1736. Thomas the son of Dr Bates.
 Mrs Carne of the Great House.
 Christened at Cowbridge in the year 1743. . . .
 Mary daughter of Charles Redwood, clerk . . .

COWBRIDGE REGISTER, 1753 :—

On the back of the cover :—

Number of Inhabitants of Cowbridge Nov : 2nd 1781,—705
 viz settled inhabitants 611, lodgers 94.

No of houses 143.

No. of Families 157.

Quota to the triennial militia 3, and 15 out of 17 in a mixed . . . so the quota is nearly 4.

It is interesting to compare this with the information given in the Parliamentary Gazetteer :—“Number of Electors registered in 1832 was 105 ; 50 of whom were freemen and 55 householders. In 1837, 92, 45 of whom were freemen and 47 householders. Houses, 205.

Population in 1801	..	759
1831	..	1097
1841	..	1080.”

Morgan Thomas, Curate under Mr Miles 1753.

1757. Thomas son of Thomas Williams begotten on the Body of Wenllian Morgan Oct 12.

On the back of the cover at end of book, in hand of Thomas Williams, clerk :—

1766. The Roof of the North Isle in the Church being this year thoroughly repaired the expence whereof amounted to 150 Pounds and upwards, and the Trees growing in the Church yard having been cut down (one excepted) and made use of for that Purpose there were planted in the Church yard two Dozen young Ash Trees for the future uses of the Church by

Thomas Williams gent	}	Church
Nicholas Morgan		Wardens

Thomas Williams

Minister

Thomas Williams Gent :	}	Bailiffs of Cowbridge
Thomas Williams Clk		

The first entry in the hand of "Thomas Williams, Minister," who was head master of the Grammar School, is in 1764.

1765. Thomas and John sons of the Revd Thomas Williams

1766. Mary d. of Thomas Williams, Clerk . . .
 Thomas son of John Franklen by Susanna his wife.
 Charlotte d. of John Edmondes by Charlotte his wife.

Thos. Williams A.	}	Church-
Nicholas Morgan		wardens

[The "A" is to distinguish Thomas Williams, the Attorney, from Thomas Williams, clerk, the Minister of the Town of Cowbridge.]

1767. John son of John Franklen by Susanna his wife.

1768. George son of John Talbot by Anne his wife.

Eliz. d. of Thomas Williams clerk . . .

1769. Jane & Margaret Twin-daughters of Thomas Williams, clerk.

1772. Charlotte d. of Thomas Williams, clerk . . .

George Augustus Frederick (a Negro).

Margaret d. of John Edmondes by Margaret his wife.

1774. John son of Thomas Williams clerk . . .

Frances d. of John Edmondes . . .

1775. Catherine d. of Thomas Williams, clerk.

Thomas, son of John Edmonds . . .

1785. "J. Evans, Rector."

Charlotte, d. of the Rev. Mr Evan Jones, Rector of Landow by Charlotte his wife . . .

1789. Feb. 16. Richard Turberville son of Richard Turberville and Eliz. Picton.
 Oct. 22. Jerves Powel Picton son of Richard Turberville and Eliz. Picton.
1793. William Williams, Minister.
1794. Jany. 14. Robert Son of William Williams, clerk, and Elizabeth his wife was admitted to the Congregation ; he had been privately baptized on Nov. 3. 1793.
 [This was the Robert Williams who became a Fellow of Jesus College.]
1802. Feby. 4. Francis son of Francis and Jane Taynton (aged 2 years 5 months).
1803. Mary Harriet, d. of Thomas and Mary Edmondes.
1805. Dec. 4. John son of Thomas & Mary Edmondes (aged 13 months).
1810. June 6. Thomas son of Thomas & Mary Edmondes (born 30th June 1806).
 Caroline Susannah daughter of Thomas & Mary Edmondes (born 16th September 1807).
 William son of Thomas & Mary Edmondes (born 24th Sepr. 1809).
 Oliver son of Thomas & Mary Edmondes born 4th Sepr. 1810.
1759. Marriage solemnized by "W. Miles, Rector," witnessed by Wm Bruce.
1764. First marriage taken by "Thomas Williams, Minister."
1765. John Franklen of Llanmihangle Bachelor and Susanna Durel of this Town Spinster were married in this Church by Licence this twelfth day of February 1765 by me
 Thomas Williams Minister

BURIALS.

1762. James Ash a Cornish Schoolmaster . . .
1764. . . . Edward Seys — Barber.
1765. Peter — (a poor Highlander).
1766. Old Magdalen.
1767. Mary Pharoah.
1773. John Croslett, Bridewell.
1775. William Miles. 86.
1782. May 4. Mary Barton 3.
 William Barton 2. } Small
 14. Margaret Barton Infant. } Pox.
1783. . . . The Revd Thomàs Williams B.D. 52. Curate.

SIGNATURES.

1783. " John Walters, Curate."

1785. " J. Evans, Rector."

BURIALS.

1786. . . . The Revd Mr Daniel Walters, Master of the Free Grammar School.

1789. . . . Ann David out of the House of Correction.

. . . Thomas Jones, Buried out of Ye House of Correction.

. . . Alice Barton, Buried out of the Workhouse.

1790. . . . John Walton Esqre. Bailif of Cowbridge.

1791. . . . Mr Thos. Williams, attorney at law.

1792. . . . Benj. Roberts, Surgeon.

Mr Thomas quitted his Intrusion Octr. 13. 1792.

Wm Williams Minister.

1797.	Jany. 24.	Mary Griffith	Infant	} Small Pox.	
		29.	William Alexander.		Infant.
	Feb. 10.	Elizabeth Mac Conwyn	Infant.		

1800. Jane Roberts (a black woman) 22.

1807. April 6. Anne Morgan of the Small Pox. 10.

. . . 9. James Howell of the Small Pox. Infant.

1810. Anne Holbein.

MARRIAGES.

No. 193. Edward Powell of the Parish of Lantwit Major Bachelor and Mary Thomas of this Parish Spinster were married in the dwelling house of Mrs Cecil Thomas in this Parish of Cowbridge by Special Licence from his Grace the Archbishop of Canterbury this nineteenth Day of November in the year One Thousand eight Hundred and eight

By me

Wm Williams

Minister

This Marriage was Solemnized between us

Edward Powel, Mary Thomas.

In the Presence of Cecil Thomas, Elizabeth Wilkins.

THE COWBRIDGE LIBRARY.

Among the minutes of the Cowbridge Vestries is one which we venture to think will open the way to the discovery of some valuable old editions of books which the inhabitants of Cowbridge, or at any rate the more learned of them, once read:—"8th May 1848. The Parishioners present at the Vestry went to examine the Library adjoining the Chancel with a view to adopting it for

a Vestry Room: it was agreed that the Trustees of the Library should be communicated with on the subject”

The books were evidently removed from the Lady Chapel, which had been used as a Library before 1848. Where they were taken at the time we do not know, but the majority of them are now stored in a room of a disused and decayed cottage which belongs to the Edmondson family.

The conditions of the place are such and the dust so deep that it is unsafe, or at any rate most unpleasant, to handle them in their present condition. Fortunately, however, I discovered a catalogue of the Library, the first part of which was written before 1763, for in that year there follows:—

“Cowbridge Book Society 1763
New Books”

and most of the entries after 1763 are in the hand of the Rev. Thomas Williams, B.D.

These old books, could they speak, would have many a tale to tell of old Cowbridge and could clear up many a mystery for us. They are the most learned works of the time of their publication in many departments of human learning. I select just a few in order to show the reader the character of the Cowbridge Library:—

Suarez—de Legibus.

Iac. Usserii—Annales.

Tho Aquinatis—Summa.

Martini . . . Concilii Trident.

Pelano—Hist. of the Council of Trent.

Many volumes of Early Editions of the Fathers.

Nov. Testamentum Graec & Latin Theodor Beza
Interprete.

Luzancy—Reflections on the Council of Trent.

H. Grotius—de Veritate Religionis Christianae.

Catechismus ad Paroc: ex Decreto Concilii Trident:

Edmundi Richerii—Historia Conciliorum Generalium.

Sanderson—de Obligatio Conscientiae.

Cambrobrytannicae Linguae Institutiones p.

Johane David Rhaesum given by the Rev. T. Hancorn B.A.

R. of St Donats — .

Mr. Hancorne became Vicar of St. Donats in 1674, and was Canon of Llandaff in 1718.

The foregoing are but a few examples of the character of the oldest part of the Library.

Then there follows:—“Books bought by Subscription from 1736 to 1746.”

Here again we can only give a few items :—

Joannis Selden : opera omnia.

Origines Britannicae. Stillingfleet.

Britannicarum Ecclesiarum Antiquitates . . .

Cambden's Britannia.

Rhybuddion Crisnogawl.

N.B. The Books spoiled by the Rain falling into the Library and are wanting are as follow :

We can trace the Cowbridge Library as far back as 1709 with certainty, but I am of opinion from the nature and character of some of the books that it goes back to an earlier period, and that what happened in 1709 was but an augmentation of an institution which was already in being.

In the first decade of the eighteenth century the Society for Promoting Christian Knowledge was active in establishing lending libraries, chiefly for the use of the Clergy, and it chose the principal towns in each diocese as convenient centres for the situation of such libraries.

Among its minutes for A.D. 1709 we have the following records :—

“ Bangor Lending Library sent to Chester to be forwarded to Bangor. Valued at £60 - 5 - 2.”

“ Lending Libraries prepared by order of the Society. One sent to Cowbridge, diocese of Llandaf, valued at £66 - 12 - 0. One ready to be sent to the city of St. Asaph, valued at £66 - 3 - 8.”

From this record it would appear that Cowbridge was at that date looked upon as the most convenient centre for the Diocese of Llandaff.

Mr. Shankland tells me that the gentry were asked to contribute books towards these Diocesan Libraries, which accounts for the fact that a large number of the books at Cowbridge bear the signatures of members of the principal Glamorgan families of the Vale.

If, by the kind permission of the Edmondson family, the books could be brought out of their present grave into the sunlight and dusted, we venture to think that the lover of ancient editions would find here many a treasure. The remains of the Library would, we think, repay examination by the authorities of the National Library of Wales, as would also the transcription of the catalogue, which is now deposited in the safe at Cowbridge Church.

THE STRUCTURE OF THE CHURCH BEFORE ITS
RESTORATION, 1848-1853.

A committee was formed in September, 1848, for the purpose of taking in hand the restoration of the Church, which apparently took more than four years in being carried through, for in May, 1853, a Vestry was held for the purpose "of laying the accounts . . . incurred in the restoration of the Interior of the Church during the last four years before the Parishioners." By resolution of the 17th May, 1849, the Corporation contributed £50 "as a Subscription towards the Restoration of the Fabric and Re-arrangement of the sittings in the Parish Church of Cowbridge."

Mr. Prichard said that there were two windows in the South wall of the Aisle and one in the East end of the Church that had been destroyed, that there was another in the North wall of the Nave east of the Porch that required repair. He proposed to put a new window in the West end of the Nave. He recommended also that the whole of the walls should be picked and pointed with coal ash mortar. It is a great pity that his recommendation as regards the roof was not carried out at the time:—"As all the roofs require to be reslated, I would strongly urge the propriety of repairing the timbers of the roofs at the same time, which consist entirely of Principal rafters with curved braces, every fourth or fifth being relieved by moulded ribs, which are intersected by several horizontal ribs. That such a good example of an ancient Ecclesiastical timber roof should be concealed by a modern plaster ceiling is much to be regretted, more especially as it is acting prejudicially by depriving the timbers of that free circulation of air so essential to their due preservation."

The specification relates to the reseating and repairing of the Church, and from it we gather that the present screens date from this time:—

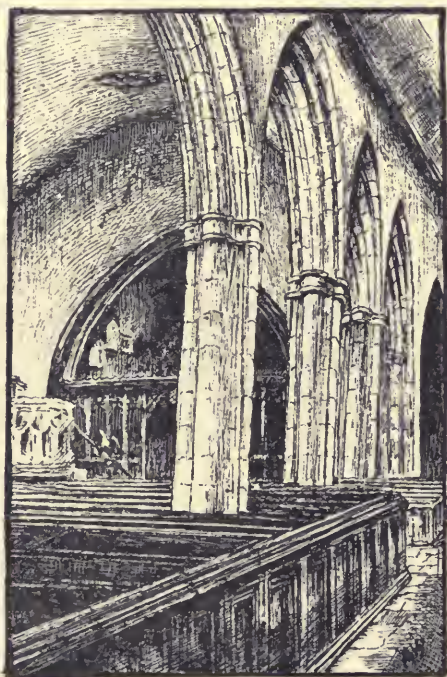
"Frame, fix, and complete . . . at the west archway of the Tower a light screen half open and half solid, alike on either side, except where the backs of the stalls are placed against it."

"Frame . . . two solid or closed screens, for the archways which separate the Chancel from the adjoining North Chapel . . ."

The whole of the paving in the Church was to be taken up and relaid, with the proviso:—"All the grave stones are to be taken the greatest care of, and replaced as nearly as possible in their present position," and the floor of the Sacarium was to be paved with Minton's Encaustic Tiles.

ACTS OF THE CORPORATION AND THE VESTRIES,
WITH OTHER MATTERS.

1814—1892.



LEANING ARCHES AND PILLARS, COWBRIDGE CHURCH.

TOWN OF COWBRIDGE, Thomas Rees and Edward Ballard
July 8th, 1810. Churchwardens.

This day a survey was made of the pillars and arches dividing the nave of the church from the South aisle, which pillars and arches have for time immemorial overhung the foundation, so as to give occasion for suspecting that the said pillars and arches were in danger of falling. In consequence of such suspicion a survey was made by the above said Churchwardens assisted by Edward Williams and Taliesin Williams, masons and David Jenkins, carpenter, and the observations were made on the four open pillars, the first or eastern pillar was found to overhang as follows :—

	inches.	Parts.
The top of the wall overhangs the torus of the base....	8	1/6
The shaft of the pillar one foot above the torus shaft....	6	5/6
The overhangings of the second pillar Torus shaft.....	6	1/4
The third Torus	7	1/4
„ Shaft		
The fourth Torus		
„ Shaft		

The plummet was fixed to the top of the wall, closely under the cornice, and directly over the southern angle of the plinth of the pillar. The dimensions of the overhanging were taken correctly at two places on each pillar, one of them, the Torus of the base moulding immediately over the angle of the plinth, the other one foot higher on the shaft of the pillar.

It does not appear that the overhangings have been occasioned by anything but the first settling of the masonry in its green state, soon after it had been erected, and the state of the foundation which yielded a little under the pressure of the walls, and from all the present appearances there are no reasons for supposing the said pillars and arches to be in any danger of falling or giving way ; on the other hand it is highly probable that they will stand firmly as they are at present for ages, and that there is not the least occasion for any alarm.

Edward Williams.

(Iolo MS. 2.)

“ COWBRIDGE TOWN. ACTS OF VESTRIES. MAY 1ST, 1814.”

There are in these Acts of Vestries accounts from time to time of the letting of certain seats in Cowbridge and of the conditions on which they are held. It will be sufficient to give just one as a specimen of many others which appear in the records :—

Cowbridge Town. At a Vestry duly published & held in the Church of the said Town on Saturday the 1st day of January 1814. The following seats numbered below were Let for the ensuing year to the persons hereunder mentioned.

	Number.	Occupiers Name.	Annual Rent.
	N.A. 23.	The Revd. Mr. Williams	6
	24.	The Revd. Mr. Williams	6
	25	Mr James Hiscox	6
	S.A. 46.	Mr William Price	5
	47.	Mr William Williams	5
	48	Morgan David	5
	49	Mr James Reynold	5
	26	John Rees	

Number.	Occupiers Name.	Annual Rent.
S.A. 27	Whitlock Nicholl Esq	5
28	Mr John Aubrey	6
29		
45	John Thomas	4
L.A. 55.	William Nicholl Esq	10—6
56. .	Miss Sarah Thomas	7—6

[L.A. = 'Lanquian' Aisle. See Vestry 2nd Jan, 1815.
N.A. = North Aisle. S.A. = South Aisle.]

All the entries show that five guineas had to be paid to the churchwardens on taking possession of a seat, and an obligation to be entered into to keep such seat in repair.

1815. . . . it will contribute to the general accommodation of the Inhabitants to have Divine Service performed in future in this Church at 11 o'clock in the forenoon and 3 o'clock in the afternoon on each alternate Sunday.

Henry Scawen Plumptre, Vicar.
James Bird, Churchwarden.

1815. . . . that the Burial Ground . . . be enclosed in and that there shall be a Nessesary Built near the Door of the White Hart Garden Door for the use of the Grammar School which nessesary is to be built at the expence of the said parish.

1817. . . . Contract for the whitewashing of the Church and Tower with John Edwards for Three pounds, he undertaking to find all materials, except the white lime.

1822. Resolved that whereas it appears to this Vestry that the present parish clerk John Rosser having by repeated acts of drunkenness & other crimes, so disgraced to himself and the office he holds in the Church, as to render it improper that he should be allowed to continue any longer in the performance of the duties thereof that he be deprived of the same . . .

1824. Rees Howell, Minister.

1826. Ordered that the Treasurer do pay unto Messrs William Davies and William Morris Churchwardens of the said Town the sum of Twenty five pounds towards the expenses of the ceiling of the church.

1826. Ordered that six octavo prayer Books be obtained from the s. p. c. k. to be deposited in the Aldermen's seat in Church, & that David Jenkins be employed to make & fix a drawer in the said seat to keep the Books with a Lock to the same, the key to be kept by the Sexton who is to lock & unlock the drawers every Sunday.

1832. Owen Jenkins, Curate.

1834. . . . to perform such improvements in the churchyard as may be deemed necessary & proper.

1836. . . . ordered that the Church Porch be repaired and that a double door be made into the porch.

Thomas Edmondson, Vicar.

Apportionment of the Rent-Charge in lieu of Tithes in the Parish of Cowbridge.

Dated 5th Feby 1841

An Agreement . . . Between The Reverend Thomas Edmondson Rector of the said Parish and as such owner of all the tithes thereof of the one part and the several Landowners . . . of the other part.

It is hereby agreed that the annual sum of Seventeen pounds and three shillings by way of Rent-charge (subject to the provisions of the said Act) shall be paid to the Reverend Thomas Edmondson as such Rector and to his successors instead of all the tithes of the land in the said Parish subject to tithes and instead of all moduses and Compositions real and prescriptive and customary payments payable in respect of all the land of the said parish or the produce thereof

In the "Schedule of the above Agreement" it is stated:—The Parish of Cowbridge is estimated to contain eighty acres statute measure which are now cultivated as under, that is to say:

	a.	r.	p.
Meadow and pasture	36	—	—
Gardens or potatoe grounds, including buildings, etc.	44	—	—
	<hr/>		
	80	—	—

The whole of which lands are subject to payment of tithes in kind except ancient gardens attached to dwelling-houses and cottages which are protected from render of tithes in kind by payment of an annual modus of four pence for each garden and which gardens are estimated to contain thirty acres statute measure.

The document gives us no help as to place names, nor does the map, except that the map has:—"Mill Road or Promenade."

1847. John Powel, clk, signs next to Thos. Edmondson, Vicar.

2nd August, 1847. . . . a communication was made to the Parishioners that the Rev. Mr Harper Head Master of Cowbridge School had applied for the use of the Church for an additional Service on each Sunday exclusive of the holidays, especially intended for his Pupils, such Service being also available to any

of the Parishioners who might like to attend. . . . A general wish was expressed that the hour for such additional Service should be 6 o'clock in the evening,

resolved that as Mr Harper proposes to shut up the present foot-way communicating between the Free school House & the Church-yard, the wall connecting the West-End of the Church with the Churchyard wall should be erased & the whole ground thrown open to the rest of the Churchyard :

it was also resolved that the style adjoining the Entrance Gates should be removed & the vacancy walled up.

1852. . . . half the expense of covering in and inserting draining Tiles in the ditch in the churchyard be borne by the Corporation.

1853. Resolved that the sum of Five Guineas be contributed from the Funds of the Corporation towards supplying the Parish Church with gas fittings & also the further sum of Five Guineas towards the erection of a new Porch to the church.

1858-9. Re-building of the Church Porch.

Sept. 30th, 1859. . . . The Vicar stated that he had received an intimation from Mr Beaver stating that in consequence of the increasing work in connection with his school he was constrained to come to the decision of discontinuing the Parish Service hitherto done by the Masters but that he should be happy to help should it seem good to the Parishioners to subscribe for another service It was then proposed that a Committee should be formed for the purpose of obtaining subscriptions from the Parishioners towards defraying the expense of obtaining assistance for the performance of an alternate Morning & Evening Service.

6th Oct., 1859. The Churchwardens of the Parish of Cowbridge having applied to this Court for a subscription or grant towards defraying the expense of a second service in the Parish Church resolved unanimously that the sum of Ten pounds a year be granted by the Corporation towards the expense of such second service.

2nd April, 1866. . . . The Vicar having presented to the Vestry the Title deeds of Cottages & ground adjoining the Church-yard, and purchased and presented to the Parish by Wm. Morgan Esq and William Lewis Esq at an expense of about 160 Pounds including the expense of enclosing and of erecting new Rails and Gate, it was resolved ;

That the cordial thanks of the Parishioners be tendered to Mr Morgan & Mr Lewis for their very munificent gift to the Parish. It was also resolved that the thanks of the Parishioners be given

to John Homfray Esq : for having supplied trees & shrubs & having planted this piece of ground which was presented as above.

22nd April, 1867. . . . No other Parishioners being present the Vicar nominated Mr Morgan Williams and Mr Joseph Rogers as Churchwardens for the ensuing year.

1871. . . . The Vicar then stated that he had been asked by Mr Morson to apply for the use of the Church for about an hour on Sundays for the purpose of conducting a short service for his boys.

13th Feb., 1873. . . . in future by reason of the objection on the part of many parishioners to the payment of a church rate the expenses for the Church be met by a monthly offertory in lieu of a church rate.

1875. The Vicar made some remarks on the reredos and the new cushions at the Communion rails which had been presented recently to the Parish, the former at a cost of 80£ by anonymous (sic) friends & the latter by several Ladies of the Congregation.

April 2, 1883. This was the last time the Rev. Thomas Edmondson presided as Vicar.

April 14, 1884. Rev. J. H. B. Powell, Curate-in-charge.

May 8th, 1884. . . . resolved that the congratulations of this Vestry be offered to the Rev : Canon Edmondson on his appointment to a Prebendal Stall in Llandaff Cathedral . . .

J. Havard Protheroe, Vicar.

Chairman.

Dec. 6th, 1892. Vestry . . . to consider the following matters in connection with the Parish Church.

1. The removal of the Organ from the West Gallery and its reconstruction in the East End of the South Aisle.
5. The removal of the Pulpit & Reading Desk, the erection of a stone Pulpit on the site of the present Pulpit and of Prayer Desks within the screen.

THE CLERGY OF COWBRIDGE.

The list of the Clergy of Cowbridge so far as we have been able to trace them before the Restoration will be found below :—

From "Walker's Sufferings of the Clergy," published in 1714, we learn that the Incumbent of these parishes, whose name was Davies, was ejected by the Puritans during the Civil War. In all probability he is the person referred to in the Acts of the Bishop

of Llandaff on 7th January, 1662, where "Johannes Griffiths, clerius, artium magister" was admitted "ad vicariam perpetuam ecclesiae parochialis de Lanblethian . . . per amovendum legem Edwardi Davis, ultimi incumbentis." He was a dignitary of the Cathedral, as we know from his declaration among the Bishop's records:—"The 19th daye of August, 1662—I, Edward Davis, clark, master of arts, Prebend of Ye Church of Landaff and Vicar of Lanblethyan doe declare [etc.] Edward Davis."

In the "Llanblethian" Register, which begins with the year 1661, we have:—"John Grifis Rector."

His incumbency was of brief duration, for the Llanblethian Register thus records his burial at Cowbridge:—"Johannes Griffis Mag. Artium et Vicarius de Lanblethian fuit sepultus apud Cowbridge vigesimo die februarii, A Dom' 1665."

He was succeeded by Jonathan Nicholls, whose institution to the Benefice is recorded in the Bishop's Register on the 17th May, 1666.

There is some uncertainty as to his degree. The record of his institution has:—"Jonathan Nicholls, clericus."

His subscription is:—

"Decimo septimo die Maij, 1666.

Ego, Jonathan Nicholls, clericus et artium baccalaureus, ad vicariam perpetuam de Lanblethian admittendus, subscribo [etc.]
Jonathan Nicholls."

The record of his induction in the Parochial Register makes him an M.A.:—"Jonathan Nicholl A. M. fuit Induct . . . de Lanblethian vigesimo nono die May A' dom' 1666."

In March, 1666, there was admitted to Priests' Orders by the Bishop of Llandaff one Matthew Walter, Curate of Cowbridge. "Presentantis personas quorundam Mathaei Walter, Curati de Cowbridge . . ." concerning whom there is a tale to tell.

"On the 4th of December A.D. 1671 in the Palace of the Reverend Father & Lord in Christ, the Lord Francis by Divine permission Bishop of Llandaff, before the reverend father and lord,—att which time Mr Theo: Price did confesse that he had made a clandestine marriage betwixt Matthew Walters, cler', and Elinor Price in the p'ish church of St. Athens,—and the lord accepted that aforesaid confession, so far as by law, &c., and deferred sentence to the 27th February, 1671, on account of the Christmas supervening, and that he might consult others in so difficult a matter."

Matthew Walters himself was subject also to the same proceedings.

However, it was decreed that both Matthew Walters and Theodore Price should be suspended from their clerical offices.

On the 13th March following, Matthew Walter appeared personally and humbly sought that he might be released from the suspension decreed against him : to which petition the aforesaid lord bishop decreed as it was sought and released the same Matthew Walter from the aforesaid suspension.

Theodore Price, who was Vicar of St. John's, Cardiff, as well as being Rector of St. Athan, was not let off too lightly, for he was released from the suspension, "a caution being first given about celebrating morning & evening services (if he be well and at home) due daily in the parish Church of St John the Baptist in Cardiff according to the form of the English Liturgy, and not to commit such a crime in the future."

AN ABORTIVE MOVEMENT.

An effort was made in 1762 to bring about the separation of Cowbridge from Llanblethian.

It is evident that the Corporation had some difficulty in carrying the matter through, and the obstacles appear to have been so great that their resolutions were rescinded on 26th February, 1781 :—"At a Court of Common Council duely held at the Guild Hall . . . the eleventh Day of August 1762 . . . It is agreed . . . that in case a separation be procured of the Rectory of the said Town from the Mother Church of Llanblethian and the future presentation to the said Rectory be relinquished by the Dean and Chapter of Gloucester and vested in this Corporation that a Stipend of Six Pounds yearly chargeable on the Revenues of the said Town shall be settled in perpetuity on the officiating Minister of the said Town or the sum of two hundred Pounds shall be raised on the Credit thereof for procuring the Bounty money appropriated by Queen Anne for the Augmentation of poor Livings. And it is further agreed that a Copy hereof shall be forthwith transmitted to the Bishop of this Diocese and another to the Dean and Chapter of Gloucester."

On 10th March, 1763, the resolution was re-affirmed, with the addition, "a stipen (sic) of twelve pounds yearly instead of that six pounds."

In 1764 it was agreed that the Rev. Mr. Thomas Williams should be paid "for such Time as he continues in the care of this Living an annual stipend of twelve Pounds clear of all Deductions," and such stipend was charged on the revenues of the Town.

Thomas Williams died in 1783, for the Burial Registers record :—"June 25th. The Reverend Thomas Williams B.D. 52. Curate."

The Corporation of the Town had now to consider what his successor should be paid and apparently who he should be, for, in view of the protest of the Vicar of Llanblethian, it appears that they claimed the right of nominating him themselves. At all events, they met "to consider whether any and what gratitude be given to the Minister of the Town since the Decease of the Reverend Thomas Williams the late Minister or Curate thereof."

It appears that a Thomas Evans was appointed, for there is a minute on 29th December, 1784 :—" It is agreed that Ten pounds be paid out of the Corporation money as a gratitude for the Performance of Divine Service in the Church of the said Town from the Death of the late Rev : Thomas Williams to the first day of January next."

He, however, did not remain long, for the services of the Rev. John Walters, the great lexicographer and Rector of Llandough, were secured, together with those of his son, for on 30th June, 1785, it was " . . . unanimously agreed that the Treasurer . . . pay the Rev. Mr John Walters the sum of 18*l* as a gratitude from the Corporation for his and his son the Rev. John Walters the younger officiating as Ministers of this Town for one year and six months since the Decease of the late Rev : Thomas Williams which ended the 24th December last."

This delay in payment, with apparently a claim for the nomination of the Minister at Cowbridge without reference to the Vicar of Llanblethian, drew forth an indignant protest from that gentleman in a letter which is preserved in the Church safe :—

" Gentlemen,

" Finding it very inconvenient to attend your Parish Meeting this Day, I beg leave to trouble you with my sentiments in writing, which, I trust, will answer every purpose of my personal appearance. The artifices employed by certain members of your Corporation to Delay the Payment of their Donation to Mr Walters, & the extreme difficulty, notwithstanding the exertions of men of Probity & Honour in their own Body, with which it was obtained at last are circumstances that, for the credit of the Town, I would wish buried in oblivion. On this occasion I should study to spare you the disagreeable Recollection of them, if I were not under the necessity of stating my Reasons for requiring an explicit stipulation for the maintenance of Divine Service at your Church in future ; of that service I mean which you have been for several years past in the habit of expecting.

" My reason is — the Distrust I shall be always compelled to entertain of a set of People who could once deceive me.

‘The certain provision for the Duty of Cowbridge exceeds not £9 per annum; yet for that scanty & wretched Pittance I can procure a supply to which no legal objection can be made.

“The afternoon Prayers may be dropped & the morning service begun at whatever canonical hour the convenience of the Curate may determine.

“You will recollect that Cowbridge is not a Chapel of Ease, but a Parish of itself, distinct, depending on its own revenues, & entitled to no participation of the emoluments of Lanblethian, tho it be united in the same presentation. Far be it from me to view any disparagement of Divine ordinances with an eye of Indifference; whatever disgust the slovenly administration of them might excite in the minds of others, it would fall infinitely short of the horror I should feel myself if in any parish of mine I stood in the least degree answerable for an abuse of so very heinous a nature.

“Yet, I fear it will inevitably take place at Cowbridge unless the Corporation or the Parishioners at large enter into an engagement to secure a sufficient sum for the support of the Duty, which performed as it has been of late is far from . . . [torn].

“That sum cannot be less than thirty guineas per annum including the agisments and Easter offerings which I propose to assign to the Party who shall become responsible for the Payment of the subscription, that I may receive the whole at two half-yearly Payments. The Agisments & Easter Offerings of late years have amounted to £16 upon an average, the additional sum required will of course be £15 – 10 – 0 only ten shillings more than Mr Thomas Williams the Attorney informs me the corporation commonly gave the late Mr Williams. My past invariable attention to the wishes of my Parishioners ought surely to be considered as a sufficient Pledge of its continuance; for which reason I shall never recede from my right of nominating the Curate, a right which from the whole tenor of my conduct as minister of your Parish ought never to have been disputed especially as you will have the remedy in your hands, if ever it be exercised amiss. Your final answer to my proposals will be expected at a Vestry that I shall request may be holden on this Day Seven night when I will attend in Person to receive it.

“In the mean time, I am

“Your most humble servant

J. Evans

‘Pwillywrach

“11th August 1785.”

In the Church safe there is a letter which bears the Cambridge post-mark, and is addressed thus :—

“ Cambridge Jany thirty-first 1790
 Revd Mr Evans
 Curate of
 Cowbridge
 Glamorganshire.”

“ R. Landaff.”

“ Curate of Cowbridge Glamorganshire ” has been crossed out and “ Hatherley, Gloucester ” substituted for it.

Mr. Evans used the communication for the purpose of a draft and copy of his reply. The writing is of the worst kind and very difficult to make out, but, with the exception of two or three words which have been written over and are not readable, the following is his reply :—

On the inside there is the communication :—

“ The Bishop of Landaff desires Mr Evans to return the enclosed as soon as he has made the proper enquiries. The Bishop goes to London next week. Camb. Jany 31. 1790.”

“ The Parish is comprehended in the limits of the Town. The only glebe is the church yard which is of very small extent & is let for 10s a year. The Rectorial and Vicarial Tythes together never exceed nine Pounds per annum. The Rectorial Tythes are gathered in kind or annually compounded for. There is a settled composition for the Vicarial Tythes of Twenty Pence in the Pound which commonly amounts to seven Pounds per annum. — The variation arises from that of the Produce of the Lands in different years — The Tythes of Piggs (which is exclusive of the settled composition as they are bred by Inhabitants occupying no Land) amounts upon an average to fifteen shillings. The Easter Offerings that can be *demand*ed amount to Fifty shillings. The gratuitous Donations to about 50 shillings more.

9	,,	0	,,	0
		10	,,	0
		15	,,	0
2	,,	10	,,	0
2	,,	10	,,	0

15	,,	5	,,	0.”

“ The Parish is of so small extent as barely to comprehend the Inclosures that immediately surround the Town.

“ The ecclesiastical revenue is as follows :—

	Certain	S	D
Glebe of the Church yard let for		10	0
Vicarial Tythes at 1/8 in the Pound	7	0	0
Easter Offerings demanded	2	10	0
	Uncertain		
Rectorial Tythes	1	10	0
Tythe of Pigs from Inhabitants occupying no Land		12	0
Easter Offerings super added gratuitous	2	0	0
Surplus Fees	3	0	0
		17	2 0

There was a Donation of £12 annually given by the Corporation for a few years. But this was withdrawn upon the present Incumbent's recovering out of the hands of that body the administration of a considerable charity, which, for a series of years, had been grossly misapplied. They had gone so far as to sell it as part of their own revenues.

"My Lord,

"The Queries respecting Cowbridge did not arrive at my hands till last week. Cowbridge is not a Perpetual Curacy as your Lordship seems to have apprehended, but a Rectory united to Lanblethian. A Clergyman who served it a few years since taking advantage of my non-residence took much paynes about 8 eight years since to separate it from the other & to invest it in the Patronage of the Corporation of Cowbridge with whom he was much connected having gone so far as to correspond on the subject with the Patrons without my concession or privity. Ignorant at the time of the Length to which possible consequences of such a Person's obtaining a nomination & license to the Curacy I chose to forego the advantage of appropriating immediately a . . . rather than incur what I conceived to be a Risk by nominating the clergyman my curate. But I have since found I was mistaken."

HOW THE CHURCH WAS SERVED.

During the eighteenth century it looks as though the three churches of the consolidated living of the ecclesiastical parishes and the Town Church were served by different clergy.

To all appearances the Incumbent was at times, perhaps mostly, non-resident, and either had other benefices to serve or acted as Curate to other parishes.

Daniel Durel, the head master of the School, was Rector of Coychurch; the Rev. Thomas Williams, B.D., held several livings,

as we shall see below. Besides being head master of the Grammar School, he was Minister of the Town of Cowbridge from 1764 to 1782, while Dr. Williams was incumbent of a few parishes, prebendary of Llandaff, head master of the Grammar School, and curate of Llanblethian and Cowbridge, besides being very often a bailiff of the Town. During the latter half of the century William Miles seems to have been the only resident incumbent.

The following is a list of the officiating clergy in Cowbridge and Llanblethian during a part of this period.

From the signatures to the Bishop's transcripts we are able to trace the clergy of the parish for that period where the parish registers are defective, *viz.*, from 1721 to 1765.

<i>Cowbridge.</i>	<i>Llanblethian.</i>
1721.	Will : Cooke : Cur : there
1723.	R ^d Gregory, Vicar.
1725. Richard Gregory R ^r .	
1727.	Rees Davies, Cur :
1736. For some special reason Richard Gregory signs himself "Curate" at Cowbridge and Llanblethian this year.	
1738. R ^d Gregory R ^r .	Rich. Gregory Vic.
1743. John Thomas, Curate.	
1744. Charles Redwood, Curate.	Charles Redwood, Curate.
1745.	Jno. Thomas, Curate.
1746. John Thomas, Curate.	
1748. William Miles, Rector.	W ^m Miles, Vicar.
1755.	William Miles, Vicar.

(From the parish registers from 1753 to 1812.)

c=Cowbridge Registers. L=Llanblethian Registers.

<i>Cowbridge.</i>	<i>Llanblethian.</i>
1753. Morgan Thomas, Curate under Mr Miles.	
1754.	William Miles, Vicar (L).
1759. W. Miles, Rector (c).	
1764-1782. Thomas Williams Minister.	
1771. Thomas Bruce, in the absence of Mr Williams	
There does not appear to be an entry by a Vicar of Llanblethian between 1771 and 1785.	
1775. Thomas Beare Curate of Llanblethian.	Thomas Beare, Clerk.
1776.	Thomas Jones, Clerk.
[Edw ^d Jenkins, Cur. 1776.	Addit. MS. 101.B., N.L.W.].

1777.	Thomas Hopkins Curate of Lanblethian.	T. Hopkins, Curate.
1780.		Daniel Morris, Curate.
1781.		Evan Jones, Curate.
1783.	Evan Jones, clerk. John Carne, clerk.	
1783-5.	John Walters, Curate.	
1785.	J. Evans, Rector.	J. Evans, Vicar.
1786.	Thomas Elias, Curate.	Tho : Elias, Curate.
1786-1799.	No entries by the Incumbent.	
1788.	Francis Taynton, Minister.	W ^m Williams of the Free School, Cowbridge.
1789.	William Williams, Minister.	
1789.	William Thomas, Curate.	
1790.		Jno. Morgan, of the Town of Cowbridge. William Williams, Minister. W ^m Llewelin, Minister.
1792.		
1793.	Jno. Carne	
1794.		Richard Williams, Minister.
1795.	W ^m Williams, Minister.	
1798.		W ^m Williams, Curate.
1799.	John Morgan, Vicar	
1801.		W ^m Williams, Minister.
1804.	John Morgan, clerk	
1806.	W ^m Williams, Minister	
1812.	W ^m Williams, Minister.	W ^m Williams, Curate.

It will be noticed that there are no entries by Rectors of Cowbridge and Vicars of Llanblethian for fourteen years, 1771-1785, during the incumbency of J. Evans, who apparently lived at Hatherley, in Gloucestershire (*supra* p. 186), and for thirteen years, from 1786 to 1799, during the incumbency of John Williams.

It will be noticed that Dr. Williams, head master of the Grammar School, signed himself generally as "Minister" at Cowbridge and "Curate" at Llanblethian.

Welsh St. Donats seems at times to be treated as a separate Cure according to the Bishop's Acts:—

Vol. III, p. 189. Aug. 27 [1703]:—

"I, David Davies, being to be licenc'd to serve the cure of Welsh St Donates, do willingly [etc.].

David Davis."

P. 191. Nov. 17, 1704 :—

“ I Sam : Richards, being licenced to serve the cure of Welsh St Donetts, do willingly [etc.].

Sam : Richards.”

It has generally been served by the “ Curate,” and the following is a list of clergy officiating there from 1762 (excepting the incumbents) :—

1762. George Williams, Curate.
David Griffiths, Curate.
1768. Tho : Rimbron, Curate.
1770. Morgan Morgan, Curate.
1773. Thomas Beare, Curate.
1776. Thomas Jones, Clerk.
1778. Thomas Hopkins, Curate.
1813. Thomas Thomas, Vicar of St Hilary.
1814. William James, Curate.
1815. Evan Jones, Curate.
1819. J. B. Williams, Curate.
1820. Thomas Stacey, Curate.
[Afterwards Rector of Gelligaer and Vicar of St. John's, Cardiff.]
- 1822–49. John Powel, Curate.
- 1850–68. T. H. Jones, Curate.
- 1867 to 1922 (incomplete).
John Evans.
E. Jenkins, Curate.
O. B. Price.
Daniel Jones.
W. R. Jenkins.
Thomas Read.
W. J. Williams.
T. Cynon Davies.
John H. C. Morson.
F. A. Binch.
G. M. W. T. Jenkins.
R. J. B. Lewis.
Gilbert Thomas.
J. Du Heaume.
D. N. Davies.
M. C. Gower Williams.

INCUMBENTS OF COWBRIDGE.

The list is, of course, very imperfect; there are many lacunae, and we are not quite sure of the particular status of all the persons mentioned. For some of the names I am indebted to Mrs. George Jenkins, of St. Athan, who has made very extensive and industrious researches in order to compile a list of the incumbents of the various parishes in the diocese.

1208. THOMAS Vic. de Llanblethian et Decanus.

1217. Magister Radulph Maelog.

1226. THOMAS Vicarius de Lanblethian.

1242. *Quaere* Roger Mayloc
Eustace the Monk
Thomas

1487. THOMAS WENLLOUG, Canonicus.

—1552—SIR JOHN GRANT.

See the Chantry Certificates below (Part III.)

In N.L.W. MS. 3740 D, we have:—"1552. John Grant, Vic. of Llanbleth s^d for debt & 1563."

His pedigree is given in Peniarth MS. 178, p. 32:—"Syr Jhon grant mikar i lla' Vleiddan ar bont Vaen mab robert grant o dad i dad i syr gwrgi de grant marchog urddol a ddoeth gida bastart kwnkwerwr ir ynys honn o Jestin, Tewdwr, gwaithvoed ac o einion."

For the Grant family pedigree see *Limbus Patrum* (pp. 401-404).

1565. PHILLIP ROBERT.

1578. MORGAN BASSET

(*Limbus Patrum*. 355.)

1589. ROBERT ROBINSON.

Jesus Coll. Ox. Matric. 1575, aged 20. B.A. 1576-7, M.A. 1580-81.

1621. EDWARD ROBINSON.

Edward Robinsonne of Glam. pleb. Matric. 1601 at St. Edmund Hall, Ox. Rector of Llansannor. 1613. (*Alumni Oxon.*) Instituted on the Presentation of the Bishop of Llandaff through lapse. (N.L.W. Mr. G. T. Clark's MSS.)

1638. EDWARD DAVIES, said to have been ejected by the Puritans.

Instituted on the Presentation of the Bishop of Llandaff through lapse. (*Ibid.*)

Quaere Mathew Seys B.D. (one of the Seyses of Boverton). He matriculated at Christ Church Ox. in 1627, aged 19. B.A. 1627. M.A. 1630, & was Rector of Eglwys Brewis in 1629. (*Alumni Ox.*)

It is said by the Rev. Christopher Bassett, in his *Researches*, etc. (p. 18), that he was Vicar of Llanblethian and Cowbridge.

The inscription on his tombstone in Cowbridge Church is certainly peculiar :—

“ Beeneath Lieth Interred the Bodie of Mathew Seys Esq. Bachelor of Div : Fifth son of Richard Seys of Boverton who died the 20 Day of Februerie An’ Dom. 1655. His age 50 . . . ”

It seems strange that a Bachelor of Divinity should be described as “ Esquire ” on his tombstone.

Mr. Christopher Bassett gives no authority for his statement, whereas we have the authority of the Liber Institutionum at the Record Office for the Institution of Edward Davis to Llanblethian in 1638.

If he was Vicar of Llanblethian he must have been put in by the Puritans, for Edward Davis, the lawful incumbent, was still living.

1662. EDWARD DAVIS (restored), Canon of Llandaff.

“ The 19th daye of August, 1662—, I, Edward Davis, clarke, master of arts, prebend of y^e Church of Landaff and Vicar of Lanblethyan doe declare [etc.].

Edward Davis.”

(Llandaff Records. iii. 78.)

1662. [Be it remembered that the year then ended on March 24.]

JOHN GRIFFITHS A.M.

Institutio vicariae ecclesiae parochialis de Lanblethian, Landavensi diocesi	}	Septimo die mensis Januarii, anno domini millesimo sexcentesimo sexagesimo secundo, admissus fuit per reverendum patrem Hugonem, dominum episcopum, Johannes Griffiths, clericus, artium magister, ad vicariam perpetuam ecclesiae parochialis de Lanblethian, Landavensi diocesi, per amovendum legem Edwardi Davis, ultimi incumbentis, ibidem vacantem ex presentatione Thomae Lewis, militis, pro hâc vice vere dictae vicariae patroni, eidem reverendo patri presentatus fuit. Ipsumque vicarium ibidem institutum canonicè cum suis juribus, &c., curamque animarum, &c., et juratum obedientiâ canonicâ, &c., mandatam fuit, &c. In presentiâ meâ, Nicho : Johns, no ^{to} pub ^{co} . (Llandaff Records. ii. P. 34.)
---	---	---

1665. JONATHAN NICHOLL.

B.A. Christchurch, Oxford,—son of a Clergyman,—“ cler. fil.”

He was made deacon Dec. 20, 1662, and ordained priest on Mar. 15th, 1662. He also held St. Donats 1663–73, and St. Athan 1674—.

Institutio vicariae ecclesiae parochialis de Lanblethian, Landavensi diocesi	}	Decimo septimo die mensis Maij, anno domini millesimo sexcentesimo sexagesimo sexto, admissus fuit per reverendum patrem Hugonem dominum Episcopum, Jonathan
---	---	---

Nicholls, clericus, ad vicariam perpetuam ecclesie parochialis de Lanblethian, Landavensi diocesi, per mortem naturalem Johannis Griffith, clerici, artium magistri, ultimi incumbentis, ibidem vacantem, ex presentatione Thomae Lewis, militis, vere dictae vicariae pro hâc vice patroni, eidem reverendo patri presentatus fuit. Ipsumque vicarium ibidem institutum canonicè cum suis juribus, &c., curamque animarum, &c., et juratum obedientiâ canonicâ, &c., mendatum fuit, &c. In presentîâ meâ, Nicho : Johns, no¹⁰ pub^{co}. (*Llandaff Records*. P. 59.)

1717. RICHARD GREGORY, M.A., son of Oliver Gregory of Gloucester city, cler. Christchurch Ox. mat. 1697, aged 17. Vicar of Penmark 1707–1744. He had a dispensation from the Bishop “to not reside in Penmark. Commission to institute Richard Gregory, M.A. to the Vicarage of Llanblethian with the Chapels annexed.” (*Llandaff Records*. iv. 37.)

Institution of Richard Gregory, M.A., to the Vicarage of Llanblethian with the Chapels annexed 22nd March, 1717 :—“Per mortem naturalem Jonathanis Nicholls clerici ultimi incumbentis . . .” (*Ibid.*)

“John Kemeys e Coll. Jesu. Oxon, entitled by Rich^d Gregory Vicar of Penmark & Lanblithian com. Glamorgan,” was made deacon in 1731. (*Ibid.*)

1744. NOAH NEALE NEWCOMBE, M.A.

Corpus Christi Coll. Camb. M.A. 1746. Oxford incorp. 1746.

Subscription of the Rev^d Noah Neale Newcombe, 19th June, 1744, on his institution to the Vicarage of Lambblethian with the charge of Cowbridge and Welsh St. Donats annexed. (*Llandaff Records*. v. P. 94.)

1748. WILLIAM MILES, son of William Miles, of Llanblethian . . . cler. Jesus Coll. matric. . . . 1737. Aged 18.

“Subscription of William Miles clerke batchelour of arts 19 April 1748, being instituted in ye Vicarage of Lanblithian with ye chapels annexed.” (*Ibid.* P. 115.)

The following apparently refers to his father :—“Miles, William, s. of John of Fort Kary (Porthkerry) co. Glam. clr. Jesus Coll. matric. 1713. Aged 15. B.A. 1716. M.A. 1719. Vicar of St Llythans 1721, & of Pendoylan 1721, and of Llantwit-Major (all co. Glam.). 1735. preb. of Llandaff 1737–48. & of Sarum. 1741–8. See Foster *Index Eccl.*” (*Alumni Oxon.*)

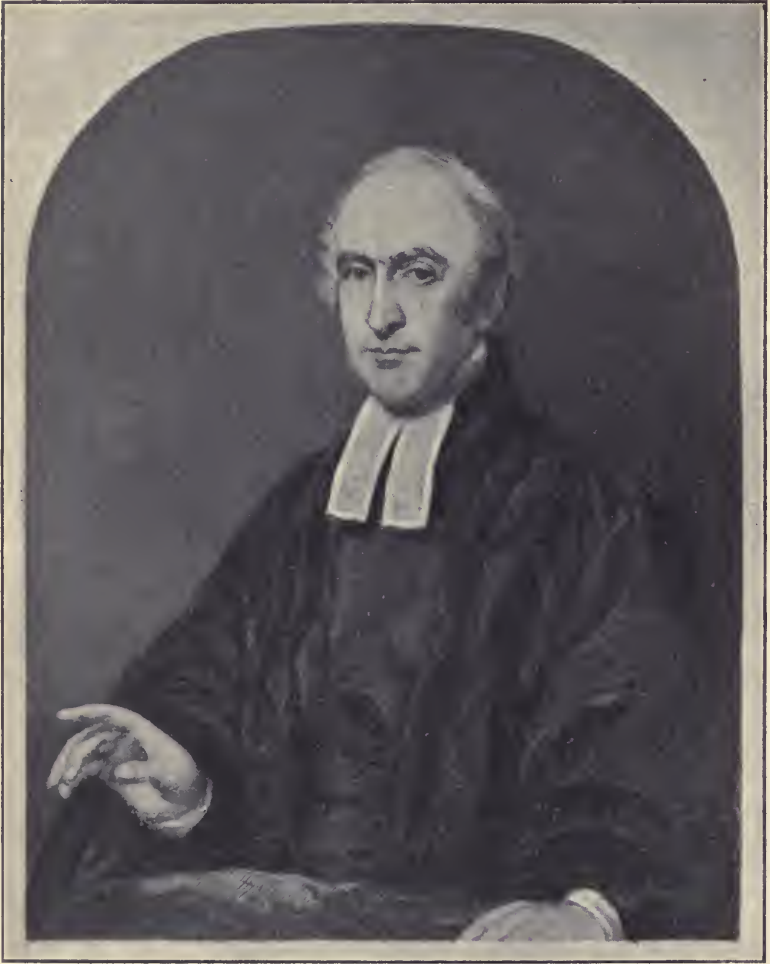
1773. JAMES EVANS.

(See *supra*. P. 185.)

[19th March, 1773. Add. MS. 101. B., N.L.W.]

John Williams.

1808. WILLIAM GWINNETT HORNIDGE, M.A., son of W^m Gwinnett Hornidge of Gloucester city. Pleb. Pem. Coll. Ox. matric. 1784 aged 15. B.A. 1810., M.A. 1811.



REVEREND HENRY SCAWEN PLUMTRE, M.A.

1814. HENRY SCAWEN PLUMTRE, M.A. (son of Dean Plumtre of Gloucester; an Etonian and brother of J. F. Plumtre, Provost of Eton), Merton Coll. Ox. matric. 1809, aged 19, M.A. 1816.

He married one of the Nicholls, and Miss Nicholl, of Woodford, Llantwit Major, has several of his letters in her possession. I am indebted to her for supplying the engraving from which the portrait for this work has been taken.

Mr. G. T. Clark's papers at the National Library at Aberystwyth say that he was instituted 4th January, 1814, and "the same. 8 Apr. 1819."

1823. ROBERT WILLIAMS.

Instituted 9th May (G.T.C.).

1835. THOMAS EDMONDES, M.A.

Jesus Coll. Oxon. Matric. 1825, aged 18.

J.P. Preb. of Llandaff, 1884.

Instituted, 21st July (G.T.C.).

He is described in the Tithe Commutation Apportionment as "Rector of Cowbridge."

1884. JAMES HAVARD PROTHEROE, M.A.,

subsequently Vicar of St. Michael's, Aberystwyth, and Archdeacon of Cardigan.

1886. DAVID BOWEN, B.A. St. David's College, Lampeter, subsequently Vicar of Bassaleg.

SOME LOCAL ROMAN CATHOLICS.

Edward Carne. In Wood's *Fasti Oxonienses* he is described as having been "Principal of Greek Hall in St Edward's Parish—He was the Son of *Howell Carne* of Cowbridge . . ."

Wood says that he was a wise man, learned in the Civil Law, and afterwards knighted by the Emperor Charles V.

In 1530 he was the King's Orator at Rome to remonstrate to his Holiness that the King was not bound by Law to make his appearance either in person or by proxy in the Court of Rome in the matter of the King's divorce from Queen Catherine.

In the reign of Queen Mary, with whom he was much in favour, he was Ambassador at Rome.

It was at this period apparently that Lewis Morganwg's "Cywydd" was written.

It is a poem praying God to send Sir Edward Carne home from Rome, and it is probable that the phrase "erchi kadw mair marchog karn," the petition that Mary would keep Carne the Knight, would not have been used in Elizabeth's reign except perhaps at the beginning.

He also represented Queen Elizabeth at the Papal Court till the Pope, on account of what was happening in England, commanded him to resign his office of Ambassador and become

Governor at the English Hospital at Rome. Wood then goes on to say :—" Yet, as 'tis thought by some, this crafty old Knight did voluntary chuse his Banishment, out of a burning zeal to the Roman Catholic Religion, and eagerly desired to continue there, (tho' sent for to come home by the Queen) rather than return to his own Country which was then ready to be overspread with Heresy, as he called it."

He died at Rome, 14th February, 1561, and his body was buried there at St. Gregory in Caelo, in the cloister of the Quadriporticus before the Church. Above the monument erected to his memory there is carved a figure of Our Lady, with the Divine Redeemer in her arms, and the inscription reads :—

“ D . O . M .

“ Edvardo Carno, Britanno.

“ Eqviti avrato, ivrisconsvlto, oratori, svmmis de rebus Britanniae Regvm ad Imperatorem, ad Reges, bisqve ad Romanam et Apostolicam sedem, qvarvm in altera legatione, a Philippo Mariaqve piis Regibvs missis. Oborto deinde post mortem Mariae in Britannia schismate, sponte patria carens ad Catholicam fidem ; cvm magna integritatis veraeqve pietatis existimatione decessit. Hoc monumentum Galfridvs Vachanus et Thomas Fremannvs amici, ex testamento pos. Obiit ann-salvtis [M.D. LXI. XIII Cal. Febr.”

The arms are defaced.

(From *Notes and Quaeries*. 29/3/1862. P. 259.)

He was the last Ambassador from England to the Pope till 1687.

His Letters from Rome concerning (a) the Divorce of Queen Catherine and (b) Matters of State to Queen Mary are printed in Burnet's *History of the Reformation*.

John Nicholls is described in *Athenae Oxonienses* as a busy and forward Welshman, who, as Roman Catholics say, was born at Cowbridge, from whence he went to White-hall, "where *Jesus Coll.* now stands," at 16 years of age, and then to Brasenose.

In 1577 he left the Church of England and proceeded to Antwerp, Rheims, and Rome, where he became a member of the English College.

When he returned to England, after about two years, he was imprisoned in the Tower of London.

After this he published several works, which are described by *Anthony Wood* (Ed. 1721).

“ His Pilgrimage, wherein is display'd the lives of the proud Popes, ambitious Cardinals, leacherous Bishops, fat bellied Monks, and hypocritical Jesuits. *Lond.* 1581. Oct.”

“ Declaration of his Recantation, wherein he desireth to be reconverted, and received as a Member into the true Church of Christ in *England.* *Lond.* 1581. Oct.”

“ *An oration and sermon made at Rome by command of the four Cardinals and the Dominican Inquisitor &c.* *Lond.* 1581. Oct.”

This was answered by :—“ *A discovery of Jo. Nicolls Minister, misrepresenting a Jesuit* ” in 1581.

He went on the Continent again, and when in Normandy was imprisoned in 1582, where he recanted all that he had said against the Church of Rome in several works, the last apparently being published in 1583 :—

“ Confessio publica Joh. Nicolai ; qua fatetur se multa mendacia contra summum Pontificem, Cardinales, & Catholicos Anglos protulisse, eo tempore, quo in Anglia versabatur, &c.”

Sir Leoline Jenkins was many times suspected of Popish tendencies in religion, probably on account of his being such a good Churchman and of his strict observance of the Church's system of Fast and Festival, Daily Services, and frequent Communion.

His first cousin, William Rees, of Penllyn, became a Roman Catholic priest in France. (*Limbus Patrum.* P. 548.)

Sir Leoline's mother was Elizabeth, daughter of David—of Penllyn ; her brother was Rees David, of Penllyn, and William Rees, the Roman Catholic priest, was his elder son. The other and younger son became chief agent to the Duke of Beaufort.

Roman Catholicism appears to have died hard at Penllyn, as its subsequent history shows.

Cowbridge, according to the Rev. Father Cronin (of St. Peters, Cardiff, secretary to His Grace the Archbishop of Cardiff), was the one and only centre in Glamorgan which had Roman Catholics living there and who were always served by, either priests who were “ on the run ” or, in later times, by the itinerant clergy, who, in the middle of the eighteenth century, started the scheme of serving the county periodically, with Cowbridge as the rallying point.

I am indebted to Father Cronin for the following information :—

There is a recusancy list in the Catholic Record Society volume *Miscellanca* xii. 1921.

The Llandaff list of 1577 contains the name of Thomas Carne. In the list of 1680 there are the following :—

“ John Turbervill, Esqre of Penlyne ; estate £700.

Mr Christopher Turbervill of Skeir ; £200.

Mr Howel Carne of Nash

Mrs Margaret Gamadge of Coytie

Mary Thomas of Pëttus.”

During the persecutions, breaking out at intervals from 1576 to 1680, the neighbourhood of Cowbridge supplied many victims to the Penal laws, as may be seen in Vol. II of the *Cardiff City Records*. Among them were “ Joan John of Llysonoroth ” (p. 159) and the Llancarvan recusants (160), with whom was one William Griffith.

Father Cronin is of opinion that this William Griffith went to live at the Cwm (Hereford). He, with another Glamorgan man, Ambrose Griffith, had taken refuge there, where Roman Catholics were very strong and well served by their clergy.

“ Dr. Griffiths, a physician, is a man who goeth much about to Gentlemen's howses,”

“ Ambrose Griffith, a lawyer, etc.”

(Foley, *Records of the Society of Jesus*.)

The Llancarvan recusants were again in trouble in 1586. Lewis Turbervill (with many others) died in gaol for his recusancy and there were further persecutions in 1602, 1617, 1622, 1629 (a goodly number all around Cowbridge), in 1636, and 1661.

In the persecution of 1678–80, in connection with the Titus Oates affair, there were two priests who seem to have laboured a good deal in Monmouthshire and Glamorgan. They were Father John Lloyd, a secular priest who was eventually taken prisoner at Penllyn, and Father Philip Evans, S.J., who was captured in Mr. Turberville's house at Sker. They were both victims of the barbarous spirit of the times and were hanged, drawn, and quartered at Cardiff in 1679. (Challoner's *Lives of the Martyrs*.)

“ Christopher Turbervill, gent ; Howell Cornae [Carne] gen. Evan Thomas, Ed. Williams, Richard Thomas and Gwillam Thomas, committed for refusinge to take the Oath of Supremacy, by the Court of the last genall Sessions of the peace, held att Cowbridge the 29th of April last.” (*Cardiff City Records* —, 177.)

In the Record Office *Certificates of Recusants* (1650) there are the names “ of such persons . . . whose estates are under sequestration for Popish Recusancy. . . . Glamorganshire :—

Anthony Tuburville of Penllyn Esq.

Thomas Tuburville of Skar Esq.

Jenkin Thomas, gent.”

During the times of persecution Roman Catholic priests continued to serve Glamorgan, coming principally from Bristol.

A Father Hall and Father Scudamore, S.J., served at Pyle and the neighbourhood before 1740.

Father Thomas Brewer used to come as far as Cowbridge three or four times a year till his death in 1787. The Mission at Swansea was founded about this time, and in the baptismal registers of the Roman Catholic Church there are several entries of families belonging to Cowbridge and the neighbourhood, especially in the twenties of the nineteenth century, when Lewis and Bates were the principal Roman Catholic families of the neighbourhood.

Some at any rate of the earlier Bateses were Protestants, for the name frequently occurs in the registers of Cowbridge and in the Bishops' transcripts for those years which are missing in the Cowbridge registers.

The entries in such transcripts are :—

Burial.

1731. Maud ye wife of R^d Bates Sen^r. June 12.

1734. The transcripts for this year are signed
R. Gregory R^r [Rector].
Richard Bates,

so Richard Bates was Churchwarden.

1735. *Baptism.*

Feb. 5. Thomas son of D^r Richard Bates.

Signed by :—

1736. Richard Bates }
Isaac Redwood } Churchwardens.

1741. R^d ye son of D^r Bates. Aug. 28.

1748. *Burial.*

Richard Bates. Feb. 11.

Cecil Carne. Feb. 23rd.

Signed by :—

William Miles, Rector.

1749. *Burial.* March 7th D^r Bates

Thomas Edmonds }
Isaac Redwood } Churchwardens.

1759. *Marriage :*

Edward Bates and Grace Gardner. May 27th.

1760. *Baptism :*

Richard son of Edward Bates by Grace his wife.

The Bateses owned considerable property in Cowbridge and Llanblethian, as may be seen in the Tithe Commutation apportionment of 1840.

THE ORIGIN OF NONCONFORMITY IN COWBRIDGE.

Edward Davies, the incumbent, was expelled from his living during the Commonwealth by the Puritans, whose commissioners for the place were Edward Gamage, Reece Powell, of Coytrehen, and Robert Thomas, of Tregroes. (Walker MSS. Bodleian.) It is said that the Puritan minister of Cowbridge during this period was Samuel Jones, of Llangynwyd. If so, he was probably non-resident, as he was Minister of Llangynwyd as well, and lived in Brynllowarch in that parish. He was an able man, being a Scholar, Bursar, M.A., and Fellow of Jesus College, Oxford, and is said to have been a tutor to Lord Mansel. His Nonconformity was not of a very aggressive type, for the Llangwynyd registers show that he and his wife and children received the sacraments and administrations of the Church.

From the State Papers (Domestic E. 38A) we know where in Cowbridge the first Nonconformist meetings of which we have any record were held.

“A.D. 1672. License to Sam. Jones to be a P^r Teacher at the house of Eve Christopher at Cowbridge in Glamorganshire. September 30th.”

The Rev. Samuel Jones, the first Nonconformist minister of Cowbridge of which we have any record, was also a Welsh bard of some eminence and universally respected. I am not aware that his epitaph has ever appeared in print, but some years ago I came across it in the seventy-first volume of Iolo Morganwg's MSS. at the 213th page :—

“ Reverendus Samuel Jones
de Bryn Llowarch Minister
Iesu Christi doctrinâ et
pietate clarus prudentiæ
patientiæ exemplum
Admondum insigne
plenus fidei hic jacet
deploratus
Obit bris
Anno Domini 1677
Aetatis 70^{mo}

Flere et neminere relictum est.

The epitaph was the work of the Rev. Rice Price, of Ty'n y Ton, father of the Rev. Dr. Richard Price, who was an old alumnus of Cowbridge School.

Calamy says that Dr. Lloyd, the Bishop of Llandaff, had great respect for Samuel Jones, and describes him as "a great philosopher and very useful preacher. He was a Christian of the primitive stamp, always meek, and humble, loving and peaceable."

The Bishop was anxious to ordain him and present him to livings, but his conscience would not allow him to deny his former Presbyterian ordination or take the necessary oaths.

The denomination which met in Mr. Evan Christopher's house at Cowbridge was Presbyterian, according to the list of licences granted under Charles II's "Declaration of Indulgence," as printed in Rees's *History of Protestant Nonconformity in Wales* (p. 178).

Those of our readers who would like to know more about this good and holy man, Samuel Jones, will find much information concerning him in Calamy, vol. ii, pp. 721-29; letters in the "Bridgend Chronicle" for September and October, 1858; Cadrawd's "History of Llangynwyd"; and Rees's *History of Protestant Nonconformity in Wales*, 230-42.

Carlyle had some very nice things to say about the "Methodists" at Llanblethian. He describes the peasantry as "much given to Methodism when they have any character," and John Sterling speaks of the religious awe wherewith he heard in the warm twilight the psalm-singing around the house of the Methodist miller. But in all probability "Methodist" as used by both these writers is a generic term for Nonconformity, of which at that period Methodism was the most predominant type.

Both Wesleyan and Calvinistic Methodism were established at Cowbridge at an early date.

THE METHODISTS.

A good account of the origin of the Methodists (Calvinistic) at Cowbridge will be found in *Cylchgrawn Cymdeithas Hanes y Methodistiaid Calvinaid* for December, 1920, which the Rev. Emrys Davies has kindly brought to my notice.

The diaries of Howell Harris contain many references to Aberthun, or "Burthyn," as he spells the name. In Diary 91 he records under 10th July, 1742, that he rode from Llantrisant towards Burthyn at 11 a.m., reading on the way Mr. Griffith Jones's *Welsh Piety* for 1741, and blessing God for that great man's work. From 1 to 3 he discoursed at Burthyn and describes his feelings and his prayer.

Diary 102. On Thursday evening, 11th August, 1743, he preached at Burthyn at 9 p.m., and again (Diary 104) on 4th November.

We have further references to his ministrations at Aberthun on 27th April, 1744, 26th April, 1745, and on 1st January, 1746.

On 24th April, 1747, he discoursed at Llantrisant at 2 p.m., after which he rode to Penprysc, and after that reached Aberthun in the evening and began the several ministrations of the next day there, completing his work in the evening at St. Nicholas.

On 16th November, 1746, and 6th October, 1747, he again ministered there, and on Friday, 26th May, 1749, he went to Cowbridge to hear Daniel Rowland, of Llangeitho, preach. The following day he went with Rowland to make arrangements about the chapel at Aberthun (the meetings having been previously held in a farm house), but they could not agree as to the form and cost. Thus the chapel at Aberthun was built in 1749.

There is preserved there an interesting hour glass—the hour in those days being the recognised length of the sermon—and some pewter cups four inches deep with one handle each, which were used for the Communion.

The Rev. Emrys Davies tells me that in the “Trevecca Diaries” there is mention of several small “Societies” in the Vale of Glamorgan as early as 1742, through the missionary efforts of Howell Harris.

There is an account of one Thomas Williams having charge of “Societies” comprising Llantrisant, Aberthyn, Aberddawen, St. Nicholas, and Dinas Powis.

There is no account of a Methodist Cause at Cowbridge until a chapel was built there in 1825. Land was secured for a site by William Howell, a maltster, at “the Limes,” where “Sion” is built, though the chapel is not generally known by that name, for it is generally called “Limes Chapel.”

Amongst those who officiated at the opening of the chapel was the Rev. Rowland Hill, of London. It is said that he made a deep impression on those who were present. The Rev. William Griffith, of Gower, the Rev. David Howell, of Swansea, and the Rev. William Evans, of Tonyrefail, also took part.

The Communion cloth bears the inscription:—“Sion Chapel, Cowbridge, 1825.”

William Howells (1818–1888) was born at Cowbridge and educated either at the Eagle Academy or at the Grammar School. He entered Trevecca College in 1842 and was ordained in 1847. After holding several pastorates he was made Principal of Trevecca College in 1865.

Principal Howells was a nephew of the Rev. William Howells (*Infra*, p. 257).

THE WESLEYANS.

Councillor William Davies, of Cowbridge, has very kindly drawn my attention to John Wesley's journal, which contains several interesting references to his visits to Cowbridge.

1743. Sat. Apr. 7. "I was desired to preach at Cowbridge. We came into the town about eleven; and many people seemed very desirous to hear for themselves concerning the way which is everywhere spoken against; but it could not be; the sons of Belial gathered themselves together, headed by one or two wretches called gentlemen; and continued shouting, cursing, blaspheming, and throwing showers of stones, almost without intermission. So that after some time spent in prayer for them I judged it best to dismiss the congregation."

His brother, Charles Wesley, wrote afterwards:—"I preached in a large hall over against the place where my brother was stoned."

The scene of the riot was in front of the old Town Hall.

1758. Aug. 25. Friday. "I rode to Cowbridge & preached at three in the afternoon in the new assembly room."

1764. Wed., Aug. 1. "It was with difficulty I reached Cowbridge about one, where the congregation was waiting."

1767. Wed., Sept. 9. "About twelve I preached to a large and serious congregation in the Assembly Room at Cowbridge."

1768. Wed., Aug. 10. "At five I had the pleasure of hearing the whole congregation at the room [in Neath] 'sing with the spirit and with the understanding also'; and again, at one in the afternoon, at Cowbridge, where I found uncommon liberty of speech, while I was explaining to many of the rich and gay, as well as to the poor, 'The Kingdom of God is within you'."

1769. Sat., Aug. 19. "About eight I preached at Neath; about three, in the church at Bridge-End . . . and at seven, in the Assembly-Room at Cowbridge, on, 'Lord, are there few that be saved?' I was enabled to make a close and pointed application, I believe not without effect."

Sun., 20. "I preached there again at eight to a congregation who seemed to feel what was spoken. At eleven, the Vicar read prayers, and I preached on those words in the Lesson, 'Gallio cared for none of these things.' Most of the hearers seemed more awake than I expected, and a few appeared to be affected. In the evening I took my old stand on the steps of the castle at Cardiff. . . ."

It would appear from this that John Wesley preached at Cowbridge Church on Sunday, 20th August, 1769, at the eleven o'clock service. The Vicar to whom he refers was the Reverend

William Miles, so that it cannot be said that the clergy at Cowbridge were antagonistic to the labours of this apostolic man.

1771. Wed., Aug. 18. "About six I preached in the Town-hall at Cowbridge, to high and low, rich and poor . . ."

1772. Wed., Aug. 26. "I preached in Old-castle church, near Bridge-End, about noon, on Wednesday, 26th; and in the evening at the assembly-room at Cowbridge, to an unusually serious congregation."

1773. Wed., Aug. 17. "At eleven I preached in the Town-hall at Cowbridge, the neatest place of the kind I have ever seen; not only the floor, the walls, the ceiling, are kept exactly clean, but every pane of glass in the windows."

1777. Thur., July 24. "I preached to a large and serious congregation in the Town-hall at Cowbridge."

1779. Wed., Aug. 25. "I preached . . . at six in the Town-hall at Cowbridge, much crowded, and hot enough. The heat made it a little more difficult to speak; but by the mercy of God, I was no more tired when I had done, than when I rose in the morning."

Thurs., 26. "I preached at five, and again at eleven. I think this was the happiest time of all. The poor and the rich seemed to be equally affected. O how are the times changed at Cowbridge, since the people compassed the house where I was, and poured in stones from every quarter! But my strength was then according to my day; and blessed be God, so it is still."

1781. Tues., May. 8. "About three I preached in the church near Bridgend, and at six in the Town-hall at Cowbridge."

Thurs., 10. "I preached in our room about ten, on 'I am not ashamed of the Gospel of Christ.' May God deliver us from this evil disease, which eats out all the heart of religion!"

If "our room" is the same place as the first Wesleyan Chapel in the Town of Cowbridge we can locate it.

On crossing the bridge over the Thaw, going West, the next house to the Blue Bell Inn was the first Wesleyan Chapel, which was numbered 158 on the Tithe Map. It was the first of three sites.

1788. Friday, Aug. 29. "That they might not be offended, I went to Cowbridge. In half an hour's notice, we had a large congregation in the Town-hall, to whom I showed the nature and pleasantness of religion, from Prov. iii. 17."

THE BAPTISTS.

If the saying, "Happy is the nation which has no history," can be applied to religious denominations, the Brethren of the

Baptists in the Town of Cowbridge should be a happy folk, for the records of Ramoth are but few and scanty. It appears that in its earlier years no records were kept. I am, however, indebted to the Rev. B. T. Roberts for allowing me to see the manuscript of his address which he delivered at the Centenary Services of Ramoth Baptist Church on 19th May, 1920.

None of the brethren of Ramoth seem to know of any mother Baptist Church, and Mr. Roberts is of opinion that Ramoth was formed from individuals who joined together for the purpose, and not as an offshoot of any particular church. These brethren, who were Welsh, met together and worshipped in some house in the town before the chapel was built. The services were conducted in Welsh almost entirely till about a quarter of a century ago, then the English element gained ground, and now Welsh has almost entirely disappeared. It is not understood by the young people.

Though there appears to be no local record of a Baptist mother church of Ramoth I find, from Mr. Roberts's address, that a claim to be the mother of the children of Ramoth has been lodged, for he says:—"Mr. James asks me sometimes when we are coming back to the old mother. But daughters after setting up a home don't go back to mother unless there is some tragedy. The old mother ought to be proud that she has a daughter 100 years old in such a fine state of preservation."

The earliest record appears to be from the *Seren Gomer*, which I quote from Mr. Roberts's free translation:—"On Tuesday, May 2nd [1820], a church of Particular Baptists was formed at Cowbridge Glam. One brother was elected for the diaconate, and also the Brother John Roberts was chosen as pastor. At 10 o'clock the service was introduced by the Rev. J. Davies Tredegar, after which the Rev. D. Richards, Caerphilly, spoke on 'The Nature of the Christian Church.' The church was then formally incorporated. The deacon was ordained by laying on of hands & prayer. The young minister then declared his 'Confession of Faith' and after satisfactory answering the usual questions the dedicatory prayer was offered by the Rev. Mr. Richards. The sermon to the minister was preached by the Rev. Mr. Saunders, Merthyr, 2 Tim. ii. 15 and to the church and deacon by Shôn Shenkin, Hengoed [Dr. Jenkins], Heb. xiii. 7. The service terminated with Prayer & Praise. May the Lord defend His glory in this little portion of Mt. Zion."

"So *John Roberts* was the first pastor. The brother was a local man—a blacksmith, I think, by calling. He has left a record of himself as a good minister of Jesus Christ."

As it is the intention of the present pastor to publish a short history of his church in booklet form, it will be enough to record the succession of the ministers of Ramoth :—

- The Rev. John Roberts.
- The Rev. D. Jones.
- The Rev. Enoch Price.
- The Rev. Daniel Davies.
- The Rev. John Evans.
- The Rev. Timothy Thomas.
- The Rev. William Thomas.
- The Rev. Ivor Evans.
- The Rev. Owen Jones.
- The Rev. B. T. Roberts (1910).

On the grave-stone of the first minister of Ramoth, who died in 1835, is inscribed the englyn :—

Er brau oer boenau beunydd,—daerfyd
 A dirfawr flin gerydd
 Digon [o] blaid fy enaid fydd
 Bod yn Nuw mewn byd newydd.

Mr. William Roberts, of Llanblethian, possesses a fire-tongs of excellent workmanship made by him.

Thomas Thomas (1805–1881) was born at Cowbridge, and entered the Baptist College at Abergavenny. In 1824 he proceeded to Stepney College, and in 1828 became pastor of the Henrietta Street Baptist Chapel, Brunswick Square, London. In 1836 he was appointed Principal of the Baptist College at Pontypool, and was given the degree of D.D. *honoris causa* by the Franklin College, U.S.A. On his retirement from the principalship in 1877 he was presented with a testimonial of 2000 guineas.

OF WHAT DENOMINATION ?

There was a building described as “Dissenting Chapel,” numbered 165A on the Cowbridge Tithe Map, and apparently on the site of the present skittle alley of the Royal Oak. As the sites of the Methodist (Calvinistic and Wesleyan) and Baptist Chapels are known, it must have belonged to some other denomination.

III. THE GRAMMAR SCHOOL.



THE GRAMMAR SCHOOL (1).

A recent writer (Mr. L. Stanley Knight, M.A., of Swansea), in an article on *The Origin of the Welsh Grammar School*, in *Y Cymmrodor* for 1921, traces it to the Mission of Ss. Germanus and Lupus in A.D. 429. He maintains that the public or grammar schools established throughout the Roman Empire were disappearing with that Empire.

The monks fled from the world, but the Church, in order to maintain her rule for Christ in the world, established schools.

She took from Pagan education and literature whatever was good and useful, and her schools were based on the later grammar schools of the Empire.

Christianity to the Welsh was clothed in the Latin language. The services of the church were in Latin—the Holy Scriptures, the writings of most of the Fathers of the West, and all the ecclesiastical books were also in that learned tongue.

Thus to be a Christian teacher it was essential to be instructed in that language, and the erection of churches brought of necessity in its wake the institution of grammar schools.

St. Germanus was sent to Wales from the Church of Gaul with another Gallican bishop, St. Lupus, of Troyes (scholis adhibitus et rhetorum studiis imbutus. Beda. H.E.G.A. i. c. 17).

The Welsh equivalent for Lupus is Blaidd.

St. Martin, who died about A.D. 400, had established a school at Tours with the object of preparing men for the priesthood, and similar institutions were founded in Lyons, Arles, Auxerre, and Troyes, and the Canons of the Church of Gaul contained the injunction that "all clerics strong enough to work must learn a trade and *litteras*," which can, perhaps, be best rendered as Latin grammar.

Ss. Germanus and Lupus came to Britain from Auxerre and Troyes respectively about A.D. 430.

The Welsh tradition is that they founded the two colleges of Llantwit Major and Llanccarfan. Cowbridge is more particularly concerned with St. Lupus, or Bleiddian as he is known in Welsh.

Dr. Fisher, in his *Lives of the British Saints*, tells us :—"All that the Welsh authorities have to say about Bleiddian is to be found in the *Iolo MSS*. He is mentioned as a 'saint and bishop, who came to this Island with S. Garmon in the time of Cystennin Fendigaid (or Llydaw) to renew Faith and Baptism.' One entry states that the 'choirs' of Llanccarfan and S. Illtyd were founded by Ss. Garmon and Bleiddan, whilst another states that S. Garmon 'founded a choir near Caerworgorn (Llantwit Major) where he placed Illtyd principal and S. Bleiddan chief bishop.'"

The learned doctor reminds us that the statements must be accepted with caution.

In a world of much and increasing uncertainty, where all things in heaven and earth are doubted, we can be thankful that there need be no uncertainty in stating that Cowbridge was originally part of the parish of Llanbleiddian, otherwise known as Llanfleiddian, Llanddyddan, and Llanlyddan, is still almost completely surrounded by it, and that Llanblethian, or Bleiddian's Parish, is its mother parish and his church its mother church.

Whether the Bleiddian of Llanblethian is St. Lupus of Troyes or a later saint of the Society of Illtyd, as Dr. Fisher conjectures he was, need not trouble us. In either case there is a strong early and later connection between the parishes of Llantwit Major and Llanblethian, and there is not much doubt, if any at all, that Llanblethian is an offshoot of Llantwit Major.

The thesis I maintain is that, as the parish and church are offshoots of Llantwit Major, so also is the school, which followed in the wake of the church from the very earliest times; that for some hundreds of years the mother school at Llantwit and the

daughter school at Cowbridge continued side by side, till at last the school at Llantwit decayed, and eventually the older institution became merged in the younger in the sixteenth century as a result of the dissolution of the religious foundations at Llantwit Major consequent upon the Reformation changes.

Whether our Bleiddian was St. Lupus of Troyes or not, it cannot be doubted, as Mr. Knight points out, that towards the close of the fifth century the Church in Wales was imbued with a new spirit, which showed itself in the foundation of churches and the institution of grammar schools.

In the Life of St. Samson it is stated that the *monasterium* of Illtyd was situated near an *insula* founded by Piro "non longe ab hoc monasterio."

Where was this *insula*, and what was it? Did St. Samson, when he betook himself to the *insula* of Piro, which is described as "not far from" Illtyd's monastery, walk just across the road to another institution in Llantwit Major, or did he sail miles away to Caldy Island?

Does not the four miles or so across country which separates Cowbridge from Llantwit Major seem a more natural situation for Piro's *insula*, considering the term "*non longe ab hoc monasterio?*"

Whether Mr. Knight is right in maintaining that *monasterium* does not mean a monastic monastery but a clerical establishment I know not, but I am fairly certain, after a very careful reading of the title, "Locatio Conductio," in the Digest of Justinian, that he is wrong in attaching a purely technical meaning to *insula*, which he describes as "purely monastic establishments."

In plain English, he maintains that *monasterium* is not a monastery, but *insula* is.

In the Digest of Justinian *insula* is a word generally used to describe a block of buildings, a very common and well-known term, and an *insula* generally contained chambers. In my opinion, the grammar school subsisted from century to century under the very varied conditions of the times, and emerging from the darkness of antiquity as Chantry, Guild, and Free School, disestablished and disendowed as the result of the Reformation, re-established and re-endowed from time to time—according to tradition in the time of Henry VIII and Queen Elizabeth—according to documentary evidence by Sir Edward Stradling, Sir John

Stradling, Sir Leoline Jenkins, and in our own time by Jesus College, Oxford, and the County Council of Glamorgan.

It is to this day called "The College" by the people of the place and the neighbourhood, though it has not been described as such in any official documents known to me, and this, taken in conjunction with the fact that there were, as appears from witnesses to mediaeval documents, more clergy in Cowbridge than were necessary for serving the chantry pure and simple, and the three parishes of the Cure of Souls, points to the conclusion that there was here in the Middle Ages some collegiate institution of which we now know very little.

With the exception of what has been taken to be a gloss by a later editor in one of the lives of the Saints, the sphere of Illtyd's labours has always been taken to be Llantwit Major, but Professor Hugh Williams, in his erudite work on "Gildas," has argued from that gloss and from the Welsh name for Caldy Island (*Ynys Pyr*) and its close proximity to Manorbier (*Maenor Pyr*) that Illtyd's establishment was on Caldy Island and not at Llantwit Major.

The controversy depends somewhat if not altogether on the interpretation of an extract from the Life of St. Samson:—"Erat non longe ab hoc monasterio (*i.e.* Hilduti) insula quaedam nuper fundata a quodam egregio viro ac sancto prebytero nomine Piro." Here we have a statement that near Illtyd's monastery was an "insula" called by the name of Piro a presbyter.

The other description is to be found in the *Vita Pauli*:—" . . . erat autem quaedam insula Pyrus nomine, *Demetrium in finibus sita*," and this is certainly a different description from that given in the *Vita Samsonis*, while the words *Demetrium in finibus sita* describe this *insula Pyrus nomine* as on the border of Dyfed.

In a learned work on "La Vie de Saint Samson," by M. Robert Fawtier (Paris, 1912), the writer adduces several arguments against identifying Piro's institution with Caldy Island.

Giraldus Cambrensis, who knew the life of St. Samson and Caldy Island well, does not connect the Saint with the island at all. "Tout ce que l'on peut avouer, c'est que Giraua de Barry, venant à parler de Caldy Island dans son *Itinerarium Cambriae*, ne fait aucune mention du séjour de Saint Samson, dont il connaissait pourtant bien la vie. Si donc l'identification de Caldy Island avec l'île de Piro procède d'une tradition, celle-ci est assurément peu ancienne." (P. 4.)

What Gerald does say is:—"The castle called Maenor Pyrr, that is, the mansion of Pyrrus, who also possessed the island of Chaldey, which the Welsh call Inys Pyrr, or the island of Pyrrus, is distant about three miles from Penbroch."

On this, Mr. Llewelyn Williams, K.C., has the interesting comment:—"Our author has given a far-fetched etymology to this castle and the adjoining island in calling them the mansion and island of Pyrrhus: a much more natural and congenial conjecture may be made in supposing Maenor Pyrr to be derived from Maenor, a Manor, and Pyrr the plural of Por, a lord; *i.e.* the Manor of the lords, and consequently, Inys Pyrr, the Island of the Lords."

It appears that there are philological objections also to the identification of Inys Pyrr with the "Island of Piro," for M. Fawtier writes:—"Pyr n'est pas la traduction galloise de *Pirus* mais de *Porios* nom que l'on retrouve dans une inscription du centre-galles et dans le *Book of Llan-Dav*, or *Porios* ne rend pas en latin *Pirus* mais *Porius*."

Further, it could not have been Caldy, for horses do not ride over seas.

"Les messagers envoyés par les voisins d'Aman arrivent à cheval¹ et il n'est nullement question de passage par mer pour gagner le monastère du Saint." ¹ "Equitatos" liv. I, **C**, 22.

The reference is:—"Statim missos dirigunt equitatos, rogantes ne pigeret eum visitare patrem suum jam in mortis confinio decubantem et maxime sanitatem corporis et animae ab eo accipere desiderantem."

M. Fawtier has another argument against identifying the *Insula* of Piro with Caldy, and that is the distance.

In the life of Saint Samson it is stated that the *Insula* of Piro was *not far* from the Monastery of Illtud, whereas Caldy Island is very far away.

"Caldy Island n'est pas *non longe* de Llantwit Major . . . Il y a près de 90 kilomètres en ligne droite par mer de l'un à l'autre; la voie de terre est infiniment plus longue encore."

In order to combat this difficulty, Professor Hugh Williams is forced to place Illtyd's Monastery on Caldy Island, and to conclude therefrom that Illtyd's connection with Llantwit Major was apparently an invention of the writers of the eleventh and twelfth centuries, to whom his work on Caldy Island was unknown:—"The original Llanilltud, on Caldy Island, being unknown, the

name of Llantwit Major may have led them (writers of the eleventh and twelfth centuries) and others after them to think of Glamorgan as the County of Illtud. This seems to me, in lieu of better, a workable hypothesis." (*Gildas*, ii, p. 334.)

For the reasons stated above I believe the professor's hypothesis to be fundamentally wrong and that the Vale of Glamorgan holds the traditional field of Illtyd's work, that here lived and laboured Ss. Illtyd, Catwg, Samson, Paul de Leon, and Gildas; that the scenes of their labours are grouped about and around the Thaw and the Hodnant.

We have already seen (*supra*, p. 8.) that St. Paul de Leon came from the old Welsh Hundred of Pen Ychen.

The Life of St. Illtyd is also centred round the Thaw before he went to Llantwit Major, for it is said that when he withdrew from the service of Paul, King of Penychen, he went to the banks of the Nadauan :—" Exinde rege condolente, et regina et omnibus de sua recessione, venit tandem ad marginem Naudauani flaminus, uxore consotiante et armigeris " (*Vita Sancti Illuti*), and there, so the story runs :—

" mor a yrrawdd mor wrol
oi ffonn ef i ffo yn ol
lle ny ddoi y llanw i ddawon
lle dodai phwys Illtyd ffonn " (*Lewys Morganwg*).

Which has been rendered :—

" The sea did he so manfully
With his staff compel to retreat
That the tide would not ascend the Dawon
Where his staff had been placed,"

which I conjecture to have been the hagiographic way of saying that he made dykes to prevent inundation. Then from the Thaw, the district of Cowbridge, he went to the Hodnant, for the heading of 5 is :—" De adventu ad peremitariam vitam in Valle Hodnant."

Then, according to Carte :—" For the more effectual propagation of the Gospel, & the advancement of Learning in South Wales St. Germanus ordained Illtutus, then very young, a Presbyter, and consecrated Dubricius Archbishop of Llandaff, charging them with the care of several schools or colleges."

According to Mr. Haddon (*Remains*, p. 214), Archbishop Ussher's book " is the most perfect specimen extant of an exhaustive collection of the whole facts of a case intelligently handled," and

from his book we learn much as to how, in the words of Dr. Hartwell-Jones, "The Welsh Schools of Glamorganshire sheltered learning in turbulent times and furnished Brittany with teachers." (*Y Cymmrodor*, 1921. P. 41.)

The learned Archbishop of Armagh seems to have been drawn to this district, and some years after the publication of his book sojourned with the hospitable Stradlings at St. Donat's Castle during the Puritan persecution.

Archbishop Ussher states that Illtyd was appointed to the place subsequently called after him by Dubricius, Bishop of Llandaff:—"A Dubricio Landavensi episcopi in loco qui ab illo Lan-iltut, id est Ecclesiae Iltuti accepit nomen et constitutus. Is locus, Morganiae prope mare, nec procul a Lancarvanensi Cadoci monasterio ad Bovertonum positus, paulo contractius *Lan-twit* hodie appellatur." (*Britan. Eccl. Antiquitates*. 1639. P. 472.)

There were other schools in the neighbourhood, notably St. Cadoc's at Lllancarvan:—"Cadocus autem monasterij Nancarbanensis sive Lllancarvanensis (in Glamorganiâ tribus passuum millibus à Cowbrigiâ positi . . ." (*Ibid.* P. 464.)

It owes much of its fame to having had the great Gildas, the Jeremiah of the Celtic Church, as its teacher for some time.

"Cadoc, the Abbot of the Church of Nancarban requested Gildas the doctor to superintend the studies of his school for the space of one year, and on being requested he superintended them most advantageously receiving no pay from the scholars except the prayers of the clergy and scholars." (Caradoc Lllancarvan. *Vit. Gild.* Cap. 14).

Whether Lllancarvan was an offshoot of Lllantwit or not we do not seem to know. There was another school, which I assume to be in the place which bears its name. We know, however, that in the time of Illtyd the *Insula* of Piro had been lately founded (*nuper fundata*) not far from the monastery of Illtyd.

In Illtyd's school at Lllantwit St. Samson had been educated. "In scholâ egregij Britannorum magistri Iltuti educatus Samson." (Ussher, *Britan. Eccl. Antiquitates*. 1639. P. 531.)

As it seemed likely that Samson would succeed Illtyd, the jealous nephews of Illtyd tried to poison him, so Samson thought it wiser to depart and asked permission of Illtyd to betake himself to an *Insula* lately founded by Piro, and there St. Samson betook himself, and, after the death of Piro, who one night imbibed too freely, he was elected to succeed him "ab ejus coenobio . . . sub Piro abbate vixit, eique vitâ functo in monasterij regimine successit."

(*Ibid.* 531.) And there he is supposed to have ruled for three years and a half.

We must be careful in our inquiry as to how we are to treat the word *insula* in the context under consideration. Human beings do not become the founders of geographical islands, but they do become founders of institutions, and the contexts require institutions as the meaning and not islands as we use the term to-day. With this both Professor Williams and the editors of the *Analecta Bollandiana* agree, for the professor says in a note on Ineswitrin (p. 414):—"It is not improbable that *Inis* or *Ynys* had, in fact, no reference to any island, since a piece of dedicated land, especially in the case of monasteries, was in Britain called *insula*, or in the British tongue, *inis* (modern Welsh *ynys*)"; while the editors, in a note on *Insula*, state:—"Vox *insula* hic et alius pluribus locis hujus opusculi non est accipienda stricto sensu, sed ita solum est ut designet fundum seu regionem quolibet modo a circumjacentibus terris separatam."

Even apart from literal islands in the modern sense, and apart from the use of the word for certain buildings in Roman Law and in Classical Latin, there are abundant indications in place names all around us that *Ynys* in Welsh does not mean a literal island only but is very widely applied to what may be termed detached pieces of land, and in this sense the situation of Cowbridge exactly suits the meaning of *Ynys*, for its situation is thus described by Donovan:—"The town of Cowbridge lies, apparently, in a deep bottom, rising in the midst of a small level plain, surrounded on every side by higher lands, and sheltered by spacious widely sweeping hills." (*Descriptive Excursions, etc.*, by E. Donovan, F.L.S. 1805. P. 311.)

That *insula* was used in such a way we know from the *Vita Gildae*:—"Quae insula usque in hodiernum diem Lanna Hilduti vocitatur."

Moreover, if the reading as given in the *Liber Landavensis* is the correct one, and we have to deal with words which are not found in the other reading, we have peculiar local circumstances which suit the case equally well.

The reading in the Book of Llandaff is:—"Erat autem non longe ab hoc coenobio insula quedam in qua monasterium erat constructum a viro nomine piro." (*Lib. Land.* P. 12.)

Here the context requires that *insula* should be translated as a place rather than an institution, and if we take it to be in Professor Williams's words:—"A piece of dedicated land," "since a piece of dedicated land, especially in the case of monasteries, was in Britain .

called *insula* . . . ” (*Gildas*, p. 414), we have such a piece at Cowbridge mentioned in the Survey of 1630, referred to above (p. 48):—“ They say and present that one Edward Carne Esquire holdeth one little plot of ground called the little Island or fishpond containing about half one quarter of an Acre of Land situate in the East part of the Churchyard there & adjoining to the Orchard of the Mansion House of the said Edward Carn.”

We have seen above (p. 187) that there was *Glebe* in the churchyard, for which 10s. a year was received by the parson in 1790.

We can identify this site. It is numbered 172 on the Tithe Map, where the measurement is given as 34 poles, the landowner being Richard Franklen. It is described in an indenture of 25th March, 1833, in the context:—“ . . . the Great House . . . Together with the Garden ground lying behind the same AND ALSO a certain piece or parcel of garden ground adjoining thereto on the West and lying between the Church yard wall and a certain piece or parcel of Land demised by the said Richard Franklen to the said Thomas Lewis by an Indenture of Lease dated the twenty-ninth day of May last and which said premises hereby demised and the premises comprised in the said Indenture of Lease are adjoining to each other and have a wall lately erected by the said Thomas Lewis on the East the White Hart Public House and the Garden behind the same the High road leading through the said Town of Cowbridge the Church yard and a certain close of Land called Waun y Gaer on all or most parts and sides thereof.” The fee simple of this Great House property, which passed from the Carnes to Preb. Durell, the headmaster of the Grammar School, and from him to his descendants the Franklens, is now by the generous gift of Sir Thomas Mansel Franklen to be conveyed to the Glamorgan County Council upon trust to the use of Cowbridge Grammar School.

Whichever reading we take, whether “ *insula* quaedam nuper fundata ” or “ *insula* quedam in qua monasterium erat constructum,” either context, when all the circumstances are considered, is more applicable to an *insula* in Cowbridge than to Caldy Island.

It is quite possible that this *insula* of Piro is the foundation of Cowbridge School, for the following reasons:—

1. The place name “ little Island ” in the Town of Cowbridge. “ *Insula* nuper fundata a quodam egregio viro ac sancto presbytero nomine Piro.”

2. It is not far from the Monastery of Illyd at Llantwit Major. “ *Erat non longe ab hoc monasterio* ” (*i.e.* Hilduti).

3. The continuous tradition that Cowbridge School had its origin from Llantwit Major,

While these are the three main reasons for my claim, there are others to support it :—

4. Whether Bleiddian, after whom the mother church and Parish of Cowbridge are called, was St. Lupus or not, it is admitted that the church was founded from Llantwit Major.

5. Llanblethian and Llantwit Major always went together (I do not mean served by the same incumbent).

(a) In the Middle Ages they were taxed together.

(b) They belonged to the same religious house.

(c) The Advowson of the two churches has belonged to the same juristic person from the Norman Conquest to the Nineteenth Century.

I do not claim an unbroken life for the school from a Celtic foundation, for it has been the fate of the school to decline and revive, to die and rise again, and to be re-founded from time to time.

With the Reformation, when a large number of the mediaeval grammar schools were closed and the University of Oxford, as a result of it, was "almost destitute of scholars," the tradition of its origin was probably lost, though the saying that it had its origin from Llantwit seems to have persisted throughout, and a new foundation at a transitional period, having a connection with Llantwit in several ways, would tend to mark that new foundation as the connecting link, whereas in fact the foundation from Llantwit had existed long before Cowbridge was known by its modern name.

We have now to consider the tradition from the standpoint of the Reformation changes.

Dr. Hardy, in his History of Jesus College, Oxford, with which institution Cowbridge School has been so intimately connected for some centuries, writes :—"It is stated, though I know not on what authority, that the original funds of the school were derived from one of the very ancient local ecclesiastical colleges dissolved by Henry VIII."

Amongst the Llanover MSS. at Aberystwyth there are at least two transcripts of a MS. written in A.D. 1729 by the Reverend David Nichol, A.M., of Llantwit, and I know of another transcript of the same which exists elsewhere.

There are two accounts as to how Iolo came by it.

In one (MS. C. 27, p. 109) he says :—"The late John Nichols Esq^r of Lanmaes *juxta Lantwit*, lent me a MS account of the

monastery of *Iltutus* . . . by the Rev^d David Nichols A.M., in June 1729 . . . Of the account from this ancient MS drawn up by the Rev^d D. Nichols I took a Copy, a transcript of which I here subjoin. I have faithfully retained the Orthography and phraseology of my original."

There is another transcript of the same in *Llanover MS.* 66, p. 170, where Iolo says:—"Transcribed from a MS. of the above D. Nicholls that was lent me by the late John Nicholls of Lanmaes father of the present D^r Nicholls of the Commons by me Edward Williams."

That portion of it which concerns our subject I transcribed from *Llanover MS.* C. 27, beginning at page 110:—

"June 12th 1729.

"The Antiquities of Lantwit Major. Com. Glamorgan.

"The Abbots of Lantwit.

"It is agreed upon by all Antiquarians that mention Dubricius and Iltutus that they came into Britain at the same time with St Germanus and Lupus to convert the Britains from the Vile Heresy of Pelagius, into which they had been deluded; and in the *Liber Landavensis*, which is a very old and valuable MS we find it mentioned that *Ildutus* was by Dubricius made Abbot of a church called from him *Llanildut*, so that this church is as early as any in the Diocese of *Landaff* which is older than any other Diocess in Britain, and can be no less than 1300 years old. For *Germanus* (as is agreed among the learned Antiquarians) founded the Church and monastery of *Llanildut* about the year 440, or at farthest about 450, so that for long standing it should seem that it surpasseth any other now known in Britain; unless the Church Episcopal of *Landaff* may contend for seniority, the certainty of which does not appear; on the contrary the grant of Lands to the monastery of *Ildutus* appears to be prior to that of Lands granted to *Landaff*, for the grants to *Laniltud* appear to be from Teudric King of *Morganuc*, (*Glamorgan*) and those to *Landaff* are by his son *Meuric*.

"From the aforesaid *Liber Landavensis* I gather the accounts that follow of the monastery and School of *Ildutus*, and the Abbots that governed it. I know not that I have given all their names, or their right succession, I am inclined to suppose that I have not, but I have done what I could.

"This School of *Ildutus* continued till the time of the *Norman Conquest* at least in its entire state as from the beginning and after that we find a good school of learning and languages until the time of the Reformation, though much decayed from what it was at first: it had been time out of mind, and in it the latin

learning, the cannon and civil Law, as well as Logic were taught, about the tenth year of Queen Elizabeth this school was settled at Cowbridge, where it yet remains, much benefitted by good *Sir Leoline Jenkins*.

"This school while it was at Lantwit was maintained by a portion of the church profits till these were, by the proceedings of the times of King Henry the VIII, torn from the Church for ever. To it also belonged the Abbots rents that were sold to one of my ancestors, and in whose family they still remain, when these and other incomes of Tythes and pastures were sold the school fell into decay and soon ceased at Lantwit to the loss of the Place in honour and profit.

"Now as the old School of Ildutus was well-known and was very famous and was so well known to have continued till the Normans came in and after; and that we know no beginning of the school that we know very well came to nought at Lantwit in the time of Henry the VIII, but that it had been from age to age, time out of mind, it may well be believed to have been the remains of the School of *Iltutus*, as the old reports of the place declare it to have been, and that when it became poor and little it was not much talked of by the learned, or much, if at all, noticed by Historiographers, it being so much below the great schools and Universities that were at that time in England. And tho' some say that the beginning of Cowbridge School was from Llantwit some forty years before it was settled there by Queen Elizabeth, yet I must be of opinion that this is dark and uncertain, and tho' the school of Iltitus was for a number of ages the University as it were of Britain we do not know as well as we might wish when it ceased to be such or when as anything of a school it came to its decline.

The School of *Ildutus* is known in old writers by the name of Bovium. . . ."

Reference is made to the tradition in the *Glamorgan Observer* for April, 1873:—

"Iolo Fardd Glas in one of his works, page 70, speaking of the College, Llanilltyd Fawr, goes on stating,—'Robert ab Hamon, a'i dadymchwelodd hi agos yn hollawl, a rhoddodd y tir Perthynol iddi at wasanaeth Mynachlog Newydd, a seiliasai efe yn Tukesbury swydd Gaerloyw, ond gadawodd at Ysgol Llanilltyd Fawr, gymaint o dir ag a gynnalai un Athraw a phedwar ysgolhaig; a symudwyd yr Athrofa ardderchog hon, dros ychydig i dref Befered; ac oddiyno i Bontyfon, o'r amser hyny hyd 1568, sef yn amser y Frenhines Elizabeth, pan y daeth yr Athrofa i fwy o enwogrwydd etc.'

“In another MS we find the following remarks relative thereto :—

“The College of Llanilltyd under the auspices of St Germanus, and patronised by the King of Glamorgan. The last mention of its being used as such is in the reign of Henry VIII., when having been deprived of its endowments derived from the Revenues of the Church it fell into decay, and was removed to Cowbridge in the 10th year of the reign of Elizabeth, afterwards permanently endowed by Sir Leoline Jenkins, Secretary of State, in the reign of Charles the II. Few institutions can boast of so honourable and ancient a pedigree as the College of Cowbridge.”

Having recorded the traditions, we are now in a position to examine them.

Even from the facts that are well known and most clearly established, the foundation of the school is ascribed to various persons.

If we pick up a report of the Speech Day of 1874 it is :—
“Cowbridge School of the endowment of Sir Leoline Jenkins, Knight.”

If we look at Sir Leoline’s will, he refers therein to the “Free School there, lately purchased by me in the names of Trustees from Sir Edward Stradling of St Donat’s Castle . . . which yet I do reckon as of his free gift to the said College & desire he may be reputed their benefactor and donor thereof . . .”

Then again in Evan Seys’s speech in 1618, Sir John Stradling is addressed :—“Can one of my youth attempt your praises, most Honourable Founder.”

We know that each one of these was a Benefactor of the School and each one in turn has been the reputed founder of the School.

We now have to add from the Nicholl tradition of 1729 the names of Queen Elizabeth and Henry VIII as well, and shall refer to the consideration of the same in its proper place below.

Cowbridge was quite an important place throughout the Middle Ages, and it is quite unlikely that it had no school within its walls till the time of Queen Elizabeth. We know again that soon after the Norman Conquest there was a religious community of some sort at Aberthun.

In the ancient Book of Llandaff we find our Aberthun as :—
“Villa Fratrus super Nadauan,” of which some of the boundaries are “Ebirthun . . . Aber epyrthun . . .” (G.E. Edit. 260.)

It was called Villa Fratrus because “Fratres” were settled there.

We have an account of the taxation of a religious community in the thirteenth century. It comes under "Taxatio temporalium religiosorum" in this setting:—

Priorissa de Uske	xxxij ^s viij ^d
Fratres de Eberthyn	xlix ^s iiij ob.
Prior Strugull	xvjli vij ^s vj ^d .
Abbas Tynterne	xxxviiij li v ^s .

(*Cartae*. iii. p. 501.)

"Fratres" is a term which covers a very wide field, as is shown by Ducange, who quotes from the diptych of Bath Abbey:—"Fratres interdum inde vocantur qui in ejusmodi Fraternalitatem sive participationem orationum aliorumque bonorum spiritualium sive monachorum sive aliarum Ecclesiarum et jam Cathedralium admissi errant, sive laici sive ecclesiastici."

The *taxatio* was written in the time of Edward I. There is, however, a difficulty here, for it will be noticed that Eberthyn is placed in a Monmouthshire setting, between Usk and Chepstow, where there is another Aberthun, of which Colonel Bradney writes:—"Aberthyn is where the Berthyn brook enters the Stavarney in the parish of Llanbadog near Usk town. There was some ecclesiastical foundation here of which I have no record."

There is another reference to these "fratres" in Dr. Gwenogvryn Evans's edition of the "Liber Landavensis":—"Kalendare seu Registrum de decima . . . quarum taxatio excedit summam sex marcarum . . .

Usk.

ffratres de EVERBECHYN . . . "

Dr. Evans gives a facsimile of this word which he writes EVERBECHYN, and it is of such a character that a mistake could easily be made by a most careful scribe.

The setting in the *Taxatio* and the *Kalendare* certainly favours the Monmouthshire Aberthun, while the Villa Fratrus super Nadauan in the twelfth century Gwysaney MS. of the "Liber Landavensis" favours the Cowbridge Aberthun.

The best solution of the difficulty seems to be that there were "Fratres" at Aberthyn, Cowbridge, and Aberthyn, Usk.

It is quite possible that the "Fratres" of Aberthyn looked after the education of the youth of Cowbridge and the neighbourhood, or perhaps, on the other hand, the monks in the Priory at Cowbridge succeeded the "Fratres" in the good work. However this may be, there are indications that a school was held in the Prior's Tower in the ancient Borough, and that it was connected with a religious foundation. After the dissolution of the religious

corporations at the Reformation such a school would undergo some changes and would lose whatever religious endowments it possessed unless a special grant were made.

It seems probable that in the time of Queen Elizabeth or one of the Tudor monarchs it was re-established on a site which belonged to or had come into the hands of the Crown as the result



THE OLD TOWN HALL AND HIGH CROSS (2) (copied from an old painting).

of the dissolution of one of the local religious corporations, and was re-endowed by Sir Edward Stradling, who had purchased the lands which once belonged to the Abbots at Llantwit Major.

The foregoing are conjectures as to the origin of the School, which is lost in the mists of antiquity, through which, however, we can see, as it were, some headland standing out here and there, but the vision becomes clearer with the dawn of the seventeenth century.

“Your Uncle,” said Evan Seys, the Dux of the School in 1618, to Sir John Stradling, “was determined to place this school in the very front & face of this town, that is in that lofty tower which is situated in the middle of the market place, and as it were in the passage of all those who come to this market.”

The site of the market is given in the Cross-keeper's Oath (p. 42); the ingress and egress through the North Gate (Survey of 1630, p. 48 above) and the description of the boundaries in the grants, together with the position of the field called Tower Walls, being No. 408 on the Llanblethian Tithe Map, and measuring 4 acres, 3 roods, and 30 perches, all confirm the position of this Tower as shown on the large-scale Ordnance Sheet.

The following is a copy of the grant of the Tower, dated the 26th of Sept. 3 Hen. VII. [1487]:—

“ Sciant presentes et futuri quod nos dominus Thomas Wenlloug canonicus ecclesie cathedralis Landavensis diocesis ac vicarius de Laneblethiane Johannes West et Robertus Begane burgensis ville de Cowbrigge nuper feoffatores *Willelmi Pirioure* burgenses predicte ville de et in omnibus terris et tenementis burgagiis, et dimidiis burgagiis que nuper habuimus ex dono et feoffamento predicti *Willelmi Prioure* ut jacent in villa predicta tam infra portas quam extra portas ville predicte quorum mete et bunde patent per cartam feoffamenti inde nobis confectam unde nos predicti Thomas Wenlloug canonicus Johannes West et Robertus Begane unanimo assensu et consensu dedimus concessimus et hac presenti carta nostra confirmavimus Johanni Thomas filio Johannis ap Jevan ap Thomas unam turrem cum omnibus curtillagiis et muris sibi spectantibus ut jacent infra muros ville predicte ac eciam unum curtillagium jacens ex opposito domus modo in manibus Ricei Present ut jacet proxime curtillagio predicte turris adjacente ut jacet inter terram predicti Johannis in parte occidentali et terram predicti Ricei Present in parte orientali et altam viam ducentem per medium ejusdem ville in parte australi et muros dicte ville in parte boreali. Habendum et tenendum predictam turrem cum omnibus curtillagiis et muris sibi spectantibus ac eciam predictum curtillagium adjacens ut supra dictum est prefato Johanni Thomas heredibus suis et assignatis de capitali domino ville predicte per redditus et servicia prius inde debita et de jure consueta imperpetuum. Et nos vero predictus dominus Thomas Wenlloug canonicus Johannes West et Robertus Begane heredes et successores nostri predictam turrem cum omnibus curtillagiis et muris sibi spectantibus ac eciam predictum curtillagium adjacens ut supra dictum est contra omnes gentes warantizabimus et imperpetuum defendemus. In cujus rei testimonium huic presenti carte nostre sigilla nostra apposimus. Hiis testibus Ricardo Present Johanne Coole tunc ballivis dicte ville Johanne Ever Willelmo Rogger tunc sargientes ejusdem ville David ap Llewelyn Hoell Prenche Johanne Peres et multis aliis.

“Datum apud Cowbrigge vicesimo sexto die mensis Septembris anno regni Regis Henrici Septimi post conquestum tercio.”

Three seals, all gone. Deed poll.

Endorsed :—“Carta le towre de Cowbrigge.”

(*Cartae* ii. 228.)

It is evidence of the conveyance by Thomas Wenlloug, Canon of Llandaff and Vicar of Llanblethian, John West, and Robert Begane, who are described as “feoffatores Willelmi Prioure”—feoffees of William the Prior or William Prior.

The statutes of Mortmain, which forbade grants of lands to religious corporations without licence from the Crown, were evaded by the establishment of “feoffees to uses,” and, as we should say nowadays, certain persons were made trustees of the property, which vested in them—they were the *legal* owners, if we may be permitted to apply such a term to real property, and they paid over the proceeds “to the use”—*ad opus*—of the religious corporation, which was forbidden by law to hold the property, but protected by the Courts of Equity as to the benefits to be derived therefrom.

The grant is of one tower, with its curtilage, etc., and it lies between the high road which leads through the middle of the town on the South and the walls of the town on the North.

As we are dealing with property subject to “uses,” it is somewhat difficult to trace the true course of events.

In the next transaction of which we have notice it passes to Sir Edward Stradling.

“Bond. . . . to Edward Stradlinge of St. Donatts Knight . . . 20 June. 28 Eliz. 1586.

“Condition. Edward Stradlinge or his assigns to hold one half burgage called the Priors Towre with all houses etc thereon within Cowbridge town between the lands of the Queen on the East and those of William Jenkin Esquire on the west the town wall on the north and the highway leading through the town on the South which Edward Stradlinge of late purchased from Thomas Glover of Cowbridge alderman without hindrance by Robert Thomas or Jane his now wife or from others for them.

“Signed Robert Thomas

“Endorsed—Sealed & delivered to Griffith Williams to the use, of the worshipful Sir Edward Stradling . . .

“Signed Griffith Williams.”

(*Cartae* ii. 361.)

“The Prior’s Towre” in this document would *prima facie* lead us to suppose that the person whom we are seeking to identify would be William the Prior, an ecclesiastical person, and not a layman whose surname was Prior.

The lands of the Queen on the East came into the hands of the Crown either as a result of the dissolution of Neath Abbey or of the Chantry of Cowbridge.

“And also they say that our lady the Queen has the rents of all the other burgages in the town of Cowbridge aforesaid formerly granted to the Abbot of Neath in exchange by Gilbert de Clare, . . .” (Survey. 12 Eliz.)

Some of these lands were exchanged with Lord Cheny.

I have not been in a position to trace *all* the documents connected with this exchange, and, therefore, there are lacunae in the history of it.

The first of them known to me is headed :—

“Com’ Glamorgan. Terr nup’ excambiat p Will’m Count Pembr’ cum dno^r nup’ rege Edwardo Sexto ac quondam existen Terr cantar in com’ p’d. Reddit et firm’ infra villam de Cowbridge.”

This document, which is in contracted Latin, is rather long and contains but few particulars which are to our purpose in serving to identify places and persons.

“Reddit sive ffirm’ . . . domus ex’ Jamiam orientalem . . . in tenuro Joh’is Smith ac modo in tenuro Je’nⁿ hanney assign’ Rob’ Davy deput sup’visor d’ne Regine totius South Wall’ . . . sub sigillo . . . apud Westm’ dat. xxix die Julij Anno regni ma’ iij^{to}.”

It recites the usual covenants in a lease of the period and incorporates in the Latin text the gist of the footnote, which is in English :—

“M^d that excepcion be made in the graunt of the p’mises, of all Rents called Burgage rents and Abbots rents payable yerly out of the lands above said to the Queene’s maiesties Bailif of the possessions of the late monastery of Neath.”

There is reference therein to the “domus iuxta fontem . . . nup’ in tenura dd payne ac modo in tenur’ Jankin Will’ms assignati . . . Robti Davy . . .”

There is also a reference to certain houses or Burgages held by “Hoell ap Richard.”

It is dated xvij^o die Novembris 1574.

With the exception of the house without the East gate and the house by the well, we have no other descriptions of the property, except the names of the tenants and the dates of the documents under which they were held.

It appears that in 1575 there was an exchange of lands in Cowbridge between the Queen and a nobleman of great estate. The particulars therefor are contained in the Augmentation Office "Particulars for Grants," No. 2310, Mem. 42, where the conditions of the exchange are set forth.

It was a transaction of considerable magnitude, and the Cowbridge property was but a small part "of the lands to be received from the Quenes ma'tie in recompence of the landes of the said Lo. Cheny, to passe in the names of John Dudley and John Ascough Esquiers."

There was to be "a Recognizaunce of ffoure thousand poundes taken by the Lo. Cheny."

The last membrane (No. 2311) contains further particulars of "The exchange betwene the Quene's Ma'tie and the lord Cheyne of Toddington to passe in the names of John Duddleley and John Ascough Esquiers at the requeste of the said lord Cheyne."

It is dated in April, 1575.

"The value of the landes delyvered to her ma'tie by the said Lorde Cheyne per ann' cccxxxix ^{li} iiii ^s ix ^d."

"Thereof there is assured to her ma'tie unto the said John Duddleley and John Ascoughe Esquiers by l'res patents dated the xxxth day of January 1574 . . ."

Among these properties are:—"Certen houses landes and ten'tes in Cowbridge." (See Additions and Corrections.)

It would appear that the "Commons" of the Town of Cowbridge had some official connection with this trust of which we are tracing the origin, for in A.D. 1523 there is a Lease by the "Commons" of the Town of Cowbridge of "Priour is hill."

Several documents connected with William the Prior's trust have been preserved, and among them are:—"Indented Lease by the Commons of the town of Cowbridge to William Prenche . . . of . . . land called Priour is hill with wood and meadow, adjacent to the stream called the Thaw on the W. the townlands on the E., Halfpenny mede and Halfpenny lake on the N., and the land of William Bassett, gentleman, now held by Res Mawncell, on the S. for seventy years at a yearly rent of 20 sh." A.D. 1523. (M.M. vi. 4.)

There are other documents which enable us to identify the property and discover the nature of the Trust:—

"Sale by Richard Butt and Richard Gwynne of London, gentleman, to Sir John Carne of Ewenny, co. Glamorgan, Knt of land called Prior's Hill and wood and meadows between the stream called the Thawe, and the town of Cowbridge, to be held

of the Crown as of the Manor of East Greenwich, for £48 and 20sh. rent." A.D. 1608. (M.M. iii. 147.)

"Counterpart of a Lease . . . of lands 30 acr. — in the parish of St Hilary, called Prior's-hill *alias* the Lake . . ." A.D. 1691. (M.M. vi. 44.)

Prior's Hill is the Lake.

"Acquittances by William Richards, Collector, to the Hon: Sir Edward Mansell, Bart, for Chantry rents at Prior's hill, in the parish of St Hilary, due to the Crown. 1693 to 1700." (M.M. vi. 45.)

So, then, Prior's hill is connected with a Chantry, and now we find what and where the Chantry was.

In the Record Office there are several documents which throw considerable light on the question before us.

Public Record Office. Augⁿ office. Chantry Certificates. Wales. No. 74. Page 5. Item 18.

18.
The pishe of
Cowbridge

{ There be certeyne landes and
Ten'ts w'thin the same
parishe belonging to the
s'rvice of will'am prior gyven
to fynde a prest to say
masse for his soole
The yerely valew whereof
over and besides the Quyert
Rentes as more playnely
may appere by a Rentall
exhibeted unto the Court of
the Augmentac amounteth to
the some of _____ }

xj^{ll} xv^s xj^d
whereof

Rent Resolut

{ In rent resolute by yere— vj^d.

Stipende of
the salarie prest

{ In the stipend or wage of the
salarie prest there, being at
all tymes removable by yere vj^{ll}

Et valet ultra clar' p. ann' v^{ll} xv^s v^d.

The answer
for the Towne afforsaid
w'th the number of
howselling people

{ The said towne is a market
Towne and walled about
having iijc howselling people
w'thin the same _____ } iij howselling
people.

Augmentation Office. Chantry Certificates. Wales. No. 75.
Item. 9.

The p'ishe of Cowbrige	{ There be wthin the said p'ishe one s'vice called william prior his s'vice whereunto there dothe appertayne lands and ten'ts given to theintent to fynd a prest for ever and put in ffeoffment to the same use being of the yerely valew }	xj ^{ll} xv ^s xj ^d whereof
---------------------------	--	---

{ In the stipend of John Lyngooe stipendary prest there of the age of yeres having none other sp'uall promocons— }	vj ^{ll} penc'o
---	--

{ In the stypend of Ric. Eles Clerke or stypendary prest ther by the yere }	iiij ^{ll} pence'o iiij ^{ll}
--	--

Record Office. Minister's Accounts. 1550 :—
“for that our Lord King Ed : VI. by his letters patent etc . . . granted unto William Herbert Knt all those messuages &c . . . situate, lying, & being in the town of Cowbridge &c . . . [which were] . . . for the perpetual support of one priest celebrating in the service commonly called William Pryor's Service in the Parish Church of Cowbridge.”

We have proved that the Tower wherein the school was held belonged to the Cowbridge Chantry, and we have seen that the Vicar of Llanblethian and the “Commons” of the Town had something to do with this Chantry property.

Furthermore, the Chantry priests had something to do with the education of the youth of the place, for apparently the following injunction was nothing new but a re-enactment of a previous obligation :—“Item. That all Chauntery Priests shall exercise themselves in teaching youth to read and write, and bring them up in good manners, and other vertuous exercises.” (Injunctions of Edward VI. 1547.)

It is a well-known fact that the Chantry priest in most places acted as master of the grammar school.

Now, who was William Prior or William the Prior? We find him first of all as one of the jury in an *Inquisitio post mortem* on the possessions of Gilbert de Clare, under the name or description "William Pryor," in 1295, but, as I have not seen the original, I am not sure whether William Pryor is the modern equivalent for what is in the original, or whether it should be William the Prior.

Arch. Camb. V. vi., p. 69, does not help us as to the spelling or the description. We see him somewhat clearer in a document dated at Llanblethian in A.D. 1305:—"Carta Nicholai Filii Simonis Waltero Filio Alani," which evidences a grant of lands and a tenement in the fee of Llanblethian.

In the attestation we have:—"Hiis testibus . . . Willielmo le Prior Johanne Longo Ricardo le Nerberd Johanne Conyan et multis aliis." (*Cartae*. i. 202.)

Here he is clearly William the Prior.

In the Inquisition concerning Gilbert de Clare's possessions in A.D. 1314 we have:—"Alexander le Priour." (*Arch. Camb.* V. vi. P. 69.)

As this Alexander the Prior attests at Cowbridge in A.D. 1317, "Hiis testibus Johanne Longo Alexandro dicto Priore Ricardo filio Stephani clerici Henrico le Nerberd Henrico le Machoun et aliis" (*Cartae* i. P. 250.), the natural inference is that Alexander had succeeded William.

Moreover, a comparison of the attestations shows that our William was an ecclesiastical person.

In the deed of 1305 William the Prior signs before John Long, and we see that in the deed of 1317 John Long, with Alexander, called Prior, and Richard, the son of Stephen, are described as clergy, and as in the first deed William the Prior signs before the clergyman John Long, *prima facie* he is a clergyman.

It seems that he has disappeared by A.D. 1317, for John Long goes up one and takes precedence of Alexander amongst the clerical witnesses.

It is, therefore, probable that some time between A.D. 1305 and A.D. 1317 there was an endowment established for a service at Cowbridge Church left by William the Prior, with a considerable residue (nearly half), which there are reasons for thinking was held and administered by the Ecclesiastical and Civic authorities of the Town for educational purposes.

I had some doubts whether a Prior could endow a Chantry, but my Right Reverend friend, Monsignor Hook, tells me there was no reason why he should not, and that it would have been looked upon as a work of piety for him to do so.

The Chantry was disendowed at the Reformation, and with it the residue mentioned, and it might well be that Sir Edward Stradling's re-endowment was to replace what had been taken away.

As we have found two priors at Cowbridge, it would seem to be not unreasonable to conclude that there was a priory here, and that conclusion, arrived at independently, is supported by the fact that in the Llanover MSS., where there are several lists of religious houses in Glamorgan, that of Cowbridge is found among them. Those lists are printed in the Appendix to this work.

In Llanover MS. c. 42, p. 527, under *Remains of Abbeys and Religious Houses*, we have "Cowbridge Priory."

In Llanover MS. c. 30, p. 47, under *Tai Cref[yddol]*, where thirty-one are named, we have :—

"7. Y Bont faen priordy,"

and in MS. 43, p. 246, where twenty-five are named, we have :—

"17—Cowbridge."

To what Religious Order did it belong ?

On the analogy of Cardiff Priory, it would seem to have belonged to the Benedictine Abbey of St. Mary of Tewkesbury, to whom the parish churches of the Cure appertained.

As they held Llanblethian, with its Chapels of Cowbridge and Welsh St. Donats, as well as Llantwit Major with its chapel, it seems reasonable enough that they should place a few monks at Cowbridge to look after their interests and to help them to discharge their spiritual duties to the parishioners. They were probably withdrawn for the same reason that the monks at Cardiff were recalled :—

"Prioratus noster de Kerdif, vocatis domum monachis, traditur ad firmam, non tamen ad certum terminum." (*Annal. Theokes.* Rolls series. P. 65.)

"Our priory of Cardiff was let to farm but not for a term certain, and the monks called home."

That event happened at Cardiff in 1221, but we find Alexander the Prior at Cowbridge as late as 1316 (see p. 228 *supra*).

Where was it situated ? I do not know.

There seems to be some mystery connected with a site somewhere between the West Wall of the Church and the South Wall of the Town.

It is quite possible it was the site of the Priory, for in the Charity Commissioners' Report (1897, p. 5) it is said :—

“ . . . there seems some reason for the supposition that the school is built upon the site of a monastery at Cowbridge, for the foundations of cloisters can clearly be seen during a dry summer, defined on the grass of the garden between the school and the old town wall.”



THE SCHOOL AND THE SITE REFERRED TO.

I had arrived at the foregoing conclusions from a study of the documents connected with William the Prior's Chantry Endowment, and I am glad to find that the theory which I had worked out independently is supported by a great authority on the History of Education.

“ Not only secondary but elementary education was provided in the fourteenth and fifteenth centuries in a much more general way than ever before.

“ An important and probably the most general class of these were the *Chantry Schools*. Chantry foundations—the gift of property to support a priest in return for prayers for the soul of the benefactor and of his family, or for certain stipulated purposes—were the most common form of benefactions to the Church during the later Middle Ages. Thus it happened that foundations for priests existed beyond all demand for parochial service; as the religious services required by the foundations

could occupy but a small portion of time, it became customary to stipulate that such priests should teach the children of the community.

“ . . . It no longer occurs that these schools are controlled by monastic teachers, for aside from the mendicant orders, the monks have largely ceased their general educational activities.

. . .

“ With the coalescing of the guild organization and the early municipal government, these schools along with many of the parish schools mentioned above, became in many communities the burgher schools. Such schools were largely controlled and supported by secular authorities. . . . They were often taught by priests, though lay teachers became more and more numerous. . . . Clerical inspection was yet almost universal, and the Church through the *scholasticus* or some other episcopal officer or even through the parish priest, sought to extend its jurisdiction over both these types of schools.” (Monroe, *A Text-Book in the History of Education*, 337–339.)

With the coming of the Reformation the old school at Llantwit departed and the property from which it derived its sustenance was sold to Edward Stradling. This property was called West Lantwit or Abbot's Lantwit, and was granted by the King to Edward Stradling and Elizabeth, his wife, for £183 13s. 9d. It comprised the Manor of Lantewyte, late parcel of the possessions of the late monastery of Tewkesbury, tithes, woods, reversions, and rents. In the grant it is stated that “ the grantees may convert to their own use the tithes of La Moyse and the Water Mill as the abbot had done and may hold Court leets, . . . and may have fines, americiaments, assize of bread, wine and beer, free warrens &c as the abbot had done . . .

“ Witness the King at Walden. 30th Aug. (1543).”
(*Cartae* iv. 502.)

We have the “ Inquisitio post mortem ” of Edward Stradlinge in 1580 (*Cartae* iv. 549) and the grant of Livery to Edward Stradling his son, in 1584, with an annexed Indenture :—“ In possessione. Manerium de West Lanwytt alias Abbott Lanwytt cum suis pertinentiis . . . ” (*Cartae* ii. 359.)

Now this Edward Stradlinge who inherits the Abbot's lands at Llantwit from his father (who had purchased them from the Crown) is the same person to whom the half-burgage called the Prior's Town in Cowbridge was conveyed in 1586, “ which Edward Stradlinge of late purchased from Thomas Glover of Cowbridge, alderman.”

The Stradlings did not take very kindly to the Reformation, and it might well be that Edward Stradling, as the inheritor of the monastic property at Llantwit, thought it was his duty to carry on the educational work that had been done by the monks.

Moreover, he might have thought Cowbridge a more convenient centre than Llantwit Major, especially if an old foundation at Cowbridge, despoiled of its revenues by the dissolution of the Chantries, had been allowed to fall into decay.

However, Sir John Stradling, his nephew, was not content with William the Prior's Tower, and resolved to remove the school to the place where it now stands, surrounded "on one side by the Church & sanctuary of God Almighty, & on the other by the town walls & ramparts."

The evidence of the Conveyance of the site is extant and is endorsed:—"Coolye's deed upon the schole house to Antho. Gr. [I Regis Jacobi]."

"Sciunt presentes et futuri quod ego Edmundus Coolye de Lanblethean in comitatu Glamorgancie tailor pro certis pecuniariis considerationibus dedi concessi et hac presenti carta mea confirmavi Anthonio Griffithe de Cowbridge in comitatu Glamorgancie predicto mercer totum illum toftum jacens et existens infra villam de Cowbridge predictam ac totam illam parcellam terre eidem tofto adjacentem continentem per estimationem dimidium unius acre sive plus sive minus cum omnibus suis juribus et pertinentiis.

"Que quidem premissa omnia jacent insimul inter cemetrium ibidem ex parte orientali muros ville predicte ex parte australi et unam strateam ibidem vocatam Roodde Street ex parte occidentali.

"Habendum et tenendum predictum toftum et parcellam terre eidem tofto adjacentem predictam cum omnibus suis juribus et pertinentiis prefato Anthonio Griffithe heredibus et assignatis suis imperpetuum at proprium opus et usum ipsius Anthonie heredum et assignatorum suorum imperpetuum de capitali domino foedi illius per redditus et servicio inde prius debita et de jure consueta et per metas et bundas illic ab antiquo limitatas et cognitatas.

"Et ego vero predictus Edmundus Coolye et heredes mei predictum toftum et predictam parcellam terre cum pertinenciis prefato Anthonio Griffithe heredibus et assignatis suis et forma predictis ad proprium opus et usum predicti Anthonie heredum et assignatorum suorum contra omnes homines warrantizabimus ac per presentes imperpetuum defendemus.

"Datum decimo septimo die Decembris anno regni domini nostri Jacobi Dei gratia Anglie Scotie Francie et Hibernie Regis

fidei defensoris &c. videlicet Anglie Francie et Hibernie primo et Scotie tricesimo septimo.

“In cujus rei testimonium huic presenti carte mee ego predictus Edmundus Coolye sigillum meum apposui.

“Endorsed Sealed and delyvered and livery of seisin was executid on the xxiiijth day of December in the presence of these videlicet Roger Button.

“Witnessed Christopher Corrocke, Griffith Grono, David Portre, Edward Bonvill, Thomas Proutinge.” (*Cartae* ii. 378.)

Not many years after the school was established on its present site, Sir John Stradling visited it, and a Latin oration was delivered by Evan Seys, then a boy at the school:—“Haec oratio habita est 23^d Sept. 1618 a Discipulo meo Evano Seys.”

The Seyses, who were a very old Cowbridge and Boverton family, sent many sons to Oxford. In the *Alumni* there are some fifteen of them between 1500 and 1714. Our Evan Seys is therein described as of Glam. gent. Christ Church matric 1621 aged 17, of Boverton. Bencher of Lincoln's Inn 1652. Sergeant-at-law 1649, recorder of Gloucester. M.P. for co. Glam. 1659. M.P. for Gloucester 1661–81. His will was proved in 1682.

The Latin text of the speech is printed in full in the *Arch. Camb.* for 1854, and the copy, which was preserved at Codrigran, bears the words:—“The oration is in the handwriting of Richards of Coity the Lexico-grapher. J. M. T.”

It will be sufficient to quote only that part which refers to the site of the school from the original Latin. (*Arch. Camb.* II. v. 182–186), and from the English, version at greater length:—

“Statuerat Avunculus tuus in ipsa hujus Urbeculae fronte vultuque, hoc est, in Turre illa sublimi, quae poene in Foro nedio, et quasi in ipso Transitu omnium ad mercatum huc advenientium constituta est, hunc Ludum Literarium collocasse . . .

“Tu, inquam, qui prae egregiâ tua in omnium Liberalium artium studiis scientia Musas non amare sed odisse Celebritatem, scolas a coetu et Frequentia Hominum non solum abhorrere, sed etiam Recessum et solitudinem quaerere, tanquam unguiculos tuos cognovisti, scholam hanc nostram a medio Foro, in hunc tam idoneum et opportunum Locum, ubi nos, hic a Dei Opt: Max: sanctuario, illinc a moenibus Urbis, undique propemodum circumclusi esse videamur, non modo transtulisti et fundasti, sed . . .”

“If I though a youth were but master of so much eloquence and could express myself in such a manner as were equal to the

joy and pleasure wherewith we the scholars of this school and the whole body of the burgesses of this town have our hearts filled upon your arrival here this day, most honoured Sir, and most excellent Ladies, I dare presume I would acquit myself so handsomely on this occasion as to make you confess that no man ever made a more complete or eloquent speech, or one that was more pleasing and agreeable to you. . . . Can one of my youth attempt your praises, most Honourable Founder—a gentleman in whom all the endowments of nature, art, and virtue shine forth with such a lustre, that no one hath such a vein of wit, none abounds with such copiousness of expression as may seem able to set forth the least part of your character suitably to your dignity and merit. . . . 'Tis now ten years since Sir Edward Stradling, your uncle of blessed memory . . . had resolved to build a Free School in this town, and to endow it with a salary, to the end that youth might be better instructed in the rudiments of grammar, being therein instructed that they might be more easily formed to good manners, being so formed might happily imbibe the precepts of our holy religion. But before he had finished his intended work, he died, not without great advantage, as it happens, to this school.

“For when that most prudent old gentleman had, many years before, made you, by his last will, the heir of his whole estate and of his most large possessions, and had, but a few days before his decease, when he was lying sick abed, in words only, recommended to your care and trust the full finishing and ending of this so holy and pious work, you, such is the frame of your mind, such your conscience, such your honesty and good disposition, have, to your praise and the eternal glory of your name, finished and perfected that work which was begun, and left imperfect, and that you have done with greater care, attention, and diligence than if you had been thereto firmly bound and obliged by deeds, bonds, obligations, and all kinds of instruments. Your uncle was determined to place this school in the very front and face of this town, that is in that lofty tower which is situated almost in the middle of the market place, and as it were in the passage of all those who come to this market. But as ‘no scholar well can learn, no master teach aright where noise rings in their ears both day and night,’ you who have dipped yourself all over in the Castalian spring, and therefore well know that these sayings of the poets, ‘The muses solitude and ease do seek,’ ‘Students love lonely groves and shun the towns,’ are no less true than if they were pronounced by an Oracle. You, I say, who for your singular knowledge and learning (For a proof of which I call

to witness your own works—first, your epigrams which are most abundantly fraught with pleasantry, genteel and sprightly turns, smart touches, and witticisms, and all the graces and charms of poetry, then that little book of yours concerning the Contempt of Life and Death, which is indeed a manual that deserves to be in everybody's hands, and which it becomes and behoves all good Christians who are careful for their soul's salvation to read and study well by day and night ; lastly, your accurate and excellent translation of ' Justus Lipsius's Constantia,' which you made from Latin into English within the space of 35 days.) You, I say, who for your extraordinary knowledge in the studies of all the liberal arts, know perfectly well that the muses do not love, but hate to be where there is much company, and resort, and that schools not only cannot endure a throng and multitude, but also seek retirement and solitude, have not only removed this school of yours into this convenient and commodious place where it is built, where we seem to be encompassed in a manner on every side, on one side by the Church and Sanctuary of God Almighty, and on the other by the town walls and ramparts, but also have beautified and adorned it very greatly with all things necessary to our studies, to wit—with tables, books, Latin dictionaries, Greek lexicons, and also with a very large square field where we may unbend our minds when tired with study, and refresh them with honest bodily exercise—and moreover have enriched and endowed it with a salary of £20 a year, and with a very pleasant house adjoining, designed for the master of this school.

“ One thing I was like to have passed over in silence, which it had been extreme folly and ingratitude to have omitted—to wit, that you, after you had understood that our master was about to teach us, in the first class, ' Caius Julius Cæsar's Commentaries of his Wars in Gaul,' did send hither to us, of your own accord, out of your own library, ' The Theatre of the World '—I mean Abraham Ortelius's Maps—a very scarce book indeed, and which can hardly, if at all, be bought at the price of ten pounds : which maps if we had not had before our eyes, that we might see in them, as in a glass, the space and distance of places, the situation and position of cities, mountains, rivers, and of other things whereof there is mention made everywhere in the history, we could never have understood the true sense and meaning of the history, even though we had got the most curious and nice interpreter ; but now, having Ortelius before us, we see and behold at one view Cæsar's Tripartite Gaul, the Belgic, Celtic, Aquitaine, and the bounds and divisions of each of them, and also all the exploits and achievements of Cæsar himself, as if we were actually present

upon the spot. These are some of your numberless benefactions, which I must forbear to recount one by one, since—

‘Through such a train of boons if I should run,
The day would sooner than the tale be done.’

Wherefore, lest I should incur your displeasure by my tedious talking, I shall act discreetly, and pass over the rest in silence. . . .

“Hear our master himself giving you thanks—for these words, which I further add, are our master’s, who by me thus addresses your Honour—

“As much thanks as a servant ought to give to his master, a vassal to his lord, a client to his patron, so much thanks for so many and so great kindnesses of yours to me do I your servant, your vassal, your client give you, most learned knight, nay, the honour and ornament of knighthood and learning, my most kind master, my beneficent lord, my most indulgent patron, for as much as you have set me over this auditory, truly so called, and conferred on me the mastership of this school founded by you not long ago, and because you have been pleased to come and visit this school of yours to-day, accompanied with such most noble retinue.”

SIR LEOLINE JENKINS.

Boys of Cowbridge School have for many generations been interested in the story of the most distinguished old boy of the School—Sir Leoline Jenkins. His “Life,” written by Wynne, and published in two volumes in 1724, is such a large work—1448 pages—that few would have the industry and patience to read it, and it deals chiefly with his career as a great public man.

The story of his life could be told from many points of view : Scholar, Principal, Jurist, Ambassador, and one of the greatest authorities on the International Law of his day.

His letters in the Bodleian, on Education, would form a large treatise on that subject.

In addition to the foregoing he was one of the most distinguished statesmen of his time and filled the high office of Secretary of State.

Few men, indeed, have had such a varied, successful, and, we may add, romantic career.

The tradition at Talygarn is that he was born in a house called the Brachty. His father has been described as “an honest,

prudent, industrious man of about £40 a year," which, perhaps, would represent ten times that amount in modern money, and, what is more, he was acute and intelligent enough to see that his son, Llewelyn, or Leoline according to the Latinized and Anglicized form of the name, had the best education which it was in his power to give him.



SIR LEOLINE JENKINS, KNT., LL.D.

It is related of young Leoline that in his morning walk to school he would take off his shoes and stockings and walk bare-footed, washing his feet in the Croft Pool before putting them on again. He would also rouse up the cattle in the fields on frosty mornings in order to warm his feet in the place where they had lain.

Such a method of foot-warming, so the Rev. W. F. Evans tells us, obtained among local lads at much later times, and is no evidence of his poverty, as some have taken it to be.

Of his school life we know but little, and what is told us by Wynne is only this :—“ The first Essays and Foundation of Mr. Jenkins’s future Learning was laid at *Cowbridge* School, very near the Place of his Birth, and even then no inconsiderable School. . . . Here it was that he laid the Foundation of that knowledge and accuracy in the *Latin* and *Greek* Tongues, to which he afterwards arrived, and by his great Industry and Proficiency in all Parts of Learning which that Place afforded, gave an early Assurance to his Friends of those excellent Fruits which he afterwards brought forth.” (P. ii.)

Old Judge Jenkins, of Hensol, took an interest in this promising boy, and in a letter which he wrote from Wallingford Castle, when confined there as a prisoner for his loyalty to the Royal cause, recommended him as a person worthy of his care to the protection of Dr. Wilkins, at that time Warden of Wadham College, and afterwards Bishop of Chester.

But Leoline himself seems to have been of the opinion that his advancement in life was not due to the patronage or favour of the great, for in the choice of his motto, *Vigiliis et virtute*, which has become the motto of the School, there is an indication that he regarded virtue of mind as the only true nobility, and that he was beholden more to his own perseverance and industry than to any favours he had received.

When he was sixteen years of age he proceeded to Oxford, and was admitted a member of Jesus College in 1641.

His career, like that of so many young men of our own time, was interrupted by the war, for Leoline went to fight for the King.

At the conclusion of his military service he returned to Glamorgan and was engaged as tutor to Sir John Aubrey’s son at Llantrithyd, which was a place of refuge for persecuted Royalists. Here he became acquainted with many eminent men of the time—Dr. Frewyn, Archbishop of York, and Dr. Sheldon, afterwards Archbishop of Canterbury.

He remained Dr. Sheldon’s life-long friend, and was appointed by him to some of the most important offices in the Church. Sir Leoline drafted the Conveyance of the Sheldonian Theatre to the University of Oxford, and, as the Archbishop’s official, delivered an important charge to the clergy of the Diocese of Canterbury, which is printed in Wynne’s “ Life,” and is well worth reading.

There is in the Bodleian Library an account of some of the exciting things that happened to Leoline during his sojourn at Llantrithyd, in his own handwriting, so it is said. The “ Young Man ” referred to therein is none other than Sir Leoline himself.

The account centres round Dr. Mansell, Principal of Jesus College, who was expelled therefrom by the Puritans. It states that he took up his residence at Llanthrithyd [We know that Dr. Mansell's brother was Anthony Mansell, "of lantrythed." Llanover E. 4.], which "afforded him the conveniency of a more private retirement and of having several young Gentlemen of Quality, his kindred under his eye, while they were taught and bred up by a young man [Leoline Jenkins] of his College that he had chosen for that employment.

But this retirement (which he was very well pleased with) lasted not long undisturbed by the Rebell Souldiery that quartered upon the county under Major-General Buttler (as men then called him).

For the doctor's very grave and pious aspect, which should have been a protection to him among salvages, was no other than a temptation to those (who reputed themselves saints) to act their insolencies upon him. Once meeting him in his walk, they took him for an old priest (as they called him) and searched his pockett for letters; another time they came to Llantrythyd House, and a barbarous crew of them, not contented to deride him openly to his face for his Canonically Habit (which he constantly wore) and for his using the Liturgy in Publick twice a day, which he never omitted, among the young Schollars in the House, they fell a-searching for Common-Prayer Books and finding about a dozen of them in the Parlour where he used to officiate, they pleased themselves hugely with making one blaze of fire of so many books; but, which was yet more barbarous, they layd hands on his person, and one Clements a Farrier (by trade) but a Preacher by Profession, ript and toare his Canonical Cassock about him, that it dangled from his girtle downwards in so many small threads or thongs as made them greate sporte."

The MS. goes on to relate that they "carried away the Young Man prisoner for the better dispersing of his Schollars, which was a Reformation they principally aimed at in this affront upon the Doctor. And the Young Man being soon after endited at the Quarter Sessions 'for a seminary of rebellion and sedition,' he was forced to forego his County, and at the Doctor's direction removed with his Schollars to Oxford, where he settled at Mr White's Town House. This was in May, 1651, and our Principall followed September after, partly out of a longing to be near his beloved College, and partly out of a regard to the Young Schollars who settled at Mr White's."

It would be interesting to know more of what happened when Sir Leoline was at Llanthrithyd.

There is a local tradition that degrees of the University of Oxford were conferred there after the Royalists were expelled from the University.

It seems to be an arguable proposition that Holy Orders were conferred there, as it was one of the most important resorts of the persecuted bishops of the time.

Did Sir Leoline ever take Holy Orders? The proposition is discussed by Wynne, who comes to a negative conclusion on an opinion expressed by Sir Leoline, that an Admiralty Judge might be required in the execution of his office to hear and determine a capital charge and pass sentence of death, which a clergyman could not well do. But the wording of the opinion is not expressed in very positive terms, and in his opinion itself Sir Leoline shows that clergymen had been appointed to Admiralty jurisdiction notwithstanding the objection. The probability is that Sir Leoline in his judicial capacity was never called upon to pronounce sentence of death, and if he were in Holy Orders and had been called upon to do so he would have resigned his office.

Though Wynne is of opinion that he never took Holy Orders, yet he says that it seems to have been his intention to do so, and his inclinations were that way, but for some reason or other, perhaps owing to the distressful state of the clergy at the time, he did not do so.

But from what we know of Sir Leoline's character, I do not believe that such a motive would have deterred him; he knew well how to endure hardship, and self-denial was certainly part of his religion.

There are two other points to be considered.

If the fact of his being in Holy Orders would handicap him for his high office in the Admiralty, would not the fact of his not being in Holy Orders be quite as much of a handicap for his Fellowship and Principalship at Jesus College, especially as he was careful to provide in his will that the fellowships founded by him should only be filled by men in Holy Orders?

Then again he bequeaths to Talygarn Chapel in his will the chalice which he used at Nimeguen when he was Ambassador there.

With regard to the Principalship, Sir Eubule Thelwall was Principal (1621-1630). He was a Knight. I know not whether he ever took Holy Orders.

In my time at Cambridge (1893-96) the question was discussed as to whether a clergyman could be made a Knight, as he was "Sir" already. It arose out of the case of the Master of Caius, who was in Deacons' Orders and had been or was about to be

knighted for his good work in connection with the Volunteer movement in the University.

Every Bachelor of Arts in the University of Cambridge is still officially styled "Dominus," a relic, perhaps, of the time when, instead of John Jones in Holy Orders being described as the Reverend John Jones, he would have been called Sir John Jones, from his being *Dominus* John Jones. Apart from this, several clergymen in virtue of certain royal decorations are Knights, such as the Archbishop of Canterbury, K.C.V.O., though Bishop Ryle and Dean Inge are described as C.V.O.

The late Bishop Boyd Carpenter was a K.C.V.O.

There was a local knight whose career was in many respects like that of Sir Leoline, for he, too, was a great Lawyer and an Ambassador. He, too, was knighted, and if it were not for a family document that has been preserved we should not have known that he was in Holy Orders. There is nothing to mark the fact in his epitaph any more than in that of Sir Leoline, "Edwardo Carne . . . Equiti aurato, iurisconsulto, oratori . . ."

The document referred to is an indenture between Hoel Carne and certain feoffees for the settlement of the Carne Estate, and is dated 8 Aug. 28 Hen. VIII. 1536.

" . . . Ac pro defectu . . . integre remaneant Edwardo Carne clerico et heredibus etc . . . Et post decessum mei prefati Hoeli ad usum Richardi Carne filii mei senioris et heredibus, etc, in perpetuum. Et pro defectu, etc, ad usum Edwardi Carne clerici et heredibus, etc . . . " (*Cartae* iv. P. 467.)

Such was Sir Edward Carne, of Ewenny, a Knight though a Clerk, but not generally known to be such.

The fact of his being called Sir Leoline from receiving the honour of knighthood is not at all decisive against his being in Holy Orders.

As for his chalice, perhaps Sir Leoline's words do not necessarily imply that he used it as priest or deacon.

Whether he was in Holy Orders or not must be left an open question, as the evidence is not decisive either way.

His charge to the Diocese of Canterbury reads as though he were, but there are many things to be said on either side of the question, and Wynne is by no means *decisive* in his opinion that he was not.

It was A.D. 1651 when Leoline Jenkins returned to Oxford, and there he was engaged in a confidential capacity on communications between the staunch Royalists.

It was, no doubt, on account of this that he was suspected by the Puritan party and looked upon as a dangerous man, and when

his patron, Dr. Wilkins, left Wadham for Trinity College, Cambridge, Leoline considered that Oxford was no longer a safe place for him, and took his pupils overseas.

He remained on the Continent for five years, travelling with his pupils in France, Germany, and Holland, acquiring meanwhile a knowledge of several languages and devoting himself to the study of Civil Law.

Shortly after his return to Oxford he was elected Principal of Jesus College, and filled several important positions in the University, and was moreover "like the celebrated *Juris Consulti* among the Romans not only in his great knowledge of the law, but also like them freely and without reward gave his opinion in all cases put by the State."

He was sent to France in connection with the property of Queen Henrietta Maria, and did his work so well that he received the honour of knighthood for it from his sovereign, Charles II.

In 1670 he was one of the Commission to negotiate for Union with Scotland; M.P. for Hythe, in Kent, in 1671; represented England at Cologne and other places; Ambassador Extraordinary at the Hague; M.P. for Oxford University; sworn a member of the Privy Council; and became Secretary of State in 1680.

Sir Leoline showed such modesty in his speech and deportment that with those who knew no better it was sometimes taken to be to his disadvantage. Thus, when he was in France, one of the French Courtiers, more forward and conceited than the rest, asked him in what place or county he was born. To which Sir Leoline answered that he was a Cambro-Briton. But the Frenchman, still at a loss, wished to hear some of the language of the place, so our countryman answered him (so Wynne prints it):— "*Nid wrth y big mae adnabod Cyfflylog*: which is a *Welch* Proverb, signifying, that [*the Goodness of*] a *Woodcock was not to be known by his Bill*." (P. lvi.)

Once when he returned to visit the Vale after a long interval, he was invited by several gentlemen of great estate in the neighbourhood to take up his quarters at their houses, but he declined all such offers and contented himself with a lodging, though but a humble one, in his father's own house.

Sir Leoline was a constant attendant at the daily services of the Church and strictly observed all the Fasts and Festivals. His learning and piety were such that on the death of his friend, Archbishop Sheldon, it was commonly reported that he was to be the next Archbishop of Canterbury. This certainly favours the supposition that he was in Holy Orders.

There is a pretty story told of him and Sir William Temple as illustrating his piety.

When they were together at the Hague, at the conclusion of their Embassy, Sir William sent a message to the Princess of Orange asking leave to receive Holy Communion the next day in her Chapel. Her Highness gave orders to her chaplains to make all things ready. "For, though I am persuaded," she said, "he does not intend it and by the morrow will bethink himself of some business or excuse, yet my Lord Ambassador Jenkins, I doubt not, will be there, though he has not sent so formally to me."

His body was embalmed and taken from his house at Hammer-smith to Oxford, where it was met by the principal members and officers of the University and the City, and conducted to the Schools, where the Vice-Chancellor, the Bishop of the Diocese, and the whole body of the University were ready to receive it and placed it in the Divinity School.

Two days after, at a large gathering, his memory was solemnized in a Latin oration by the Public Orator, and his body was deposited in the *Area* of Jesus College Chapel.

A marble stone was placed over his grave, with the following inscription, supposed to be the words of his old friend, Dr. Fell, Bishop of Oxford and Dean of Christ Church.

Depositum

Illustrissimi Viri Domini Leolini Jenkins,

L.L. Doctoris, & Equitis Aurati,

Admiralitatís Angliæ, & Curia Prerogativæ Cantuariensis Judicis,

Ex Serenissimæ Regiæ Majestati à Sanctoribus Consiliis.

Ille Lantrissantia Silurum honestâ familiâ natus,

Literis a prima juventute liberaliter imbutus,

Et Collegio Jesu, in Universitate Oxoniensi admotus,

Egregia illic edidit optimæ indolis specimina :

Donec ob fidem Regi præstitam, Democraticorum furoribus proscriptus,

Solum vertere, & in Galliam secedere cogetur.

Academiâ vero una cum Principe restitutâ,

Collegii Jesu Socius, mox Præfectus renunciabatur,

Deinde Legationes crebras, Augustissimi Regis Caroli nomine,

Feliciter administravit.

Primum ad Regem Galliarum missus,

Postea Coloniae, nec non Neomagi, pacis Europæ sequester,

Finitimorum undique Principum bella sopivit :

Nec minus domi quam foris utilis,

Secretarius Statûs Primarius,

Conjuratorum per Angliam molimina

Vigiliis suis detexit, consiliis dissipavit.

Demum missione honorificâ ab indulgentissimo Principi donatus,

Secessum petiit, ut Deo & Aeternitati unice vacaret ;

Viribusq; quas in publica commoda impenderat, exhaustis ;

Et morbo divitino confectus,

Sanctissimam Animam Deo reddidit

Sept. 1. Anno M. DC. LXXXV. Aetat. LXII.

Tumulum sortitus, ubi prima Literarum tyrocinia posuit,
 Eo in Collegio, quod vivus patrocínio fovit,
 Moriens vero haeredem scripsit,
 Et tantum non denuo fundavit.

To Sir Leoline is due that very close connection of the School with Jesus College, Oxford, which has existed since his days and is principally owing to his generosity and munificence. There was, of course, some connection before his provision for the School. Jesus College had always been the Welsh College at Oxford since the time of its foundation, and Sir Leoline himself found his way thither.

In his will, dated the 20th June, 1685, he devised to the principal, fellows, and scholars of Jesus College, Oxford, a certain school and school-house, with yards, garden, and orchard, in the town of Cowbridge, commonly known by the name of the "Free-school," lately purchased by him of Sir Edward Stradling, of Saint Donat's Castle, Baronet, which yet he reckoned of the free gift of Sir Edward to the college, and desired he might be reputed their benefactor and donor thereof.

There was a charge on his estates so that the master was to have £10 per annum, besides the use of the School and School-house and appurtenances free, he being appointed by the principal of the college and allowing five pensioners of the School their teaching and schooling gratis.

" . . . To five scholars . . . pensioners in the said school £6 a piece . . . to be nominated by the schoolmaster and approved by the principal. . . . To three of such pensioners as were fit for the University and settled in the said college, an exhibition of £10 for four years, in case they were not in the mean time elected to a scholarship of the house or fellowship in the said college."

There was another £10 a year to the schoolmaster "for his schooling and teaching of ten youths, the most towardly in his school, to be named and selected by him out of the said town of Cowbridge and the neighbouring parishes, being the children of such who are not well able to pay for their schooling."

Then there was an endowment for certain fellowships, scholarships, and an exhibition at Jesus College, where first respect should be had *caeteris paribus* to those bred at Cowbridge School.

There are many other provisions, which are far too long to quote in a work of this character. To this day the School is deeply indebted to its most distinguished son for his loving forethought, care, and munificence.

From time to time there have been fierce contentions as to the due share which Cowbridge School should receive from his endowment. In the Town Clerk's office there is a large file of correspondence, in which the Rev. M. P. Williams, Alderman Thomas Rees, Sir Hussey Vivian, Lord Selborne, Sir John Rhys, and Dr. Harper took part, besides reports of debates in Parliament and leading articles in London newspapers, all dealing with this question.

The records of the later religious controversy have been literally reduced to pulp.

All these now belong to

Far-off unhappy things and battles long ago ;

for the Grammar School has now become a grant-earning school under the government of a Board which consists of members nominated partly by Jesus College, Oxford, and partly by the Glamorgan County Council.

The present Governors of the School are :—

Representing Jesus College, Oxford :

Dr. Hardy, Principal of Jesus College.

Mr. G. H. Genner, M.A., Senior Tutor of Jesus College, Oxford.

Rev. Canon D. T. Griffiths, M.A.

Professor W. J. Gruffydd, M.A.

Representing the Glamorgan County Council :

Sir Thomas Mansel Franklen, Knt., *Hon.* LL.D.

Miss E. P. Hughes, M.A., *Hon.* LL.D.

County Councillor Thomas Jenkins.

Rev. G. M. Llewellyn, M.A., B.D.

Mr. W. W. Leigh, J.P., M.R.C.S., L.R.C.P.

Rev. L. J. Hopkin James, M.A., LL.D., F.S.A.

Though it is helped very largely from public funds, every effort is being made to carry on its traditions and increase its usefulness.

It is intended that its classical traditions and its close connection with Jesus College, Oxford, should be maintained, as was provided for by Sir Leoline's will.

It is said that the Jenkins family of Cowbridge, now represented by Alderman Lewis Jenkins, are of the same stock as the great jurist, and there is a striking facial resemblance of some of their members to the painting of Sir Leoline which graces the study of the Headmaster of the School, and bears the inscription :—

Effegies Leolini Jenkins Equitis Aurati,
Restitutorisq : hujusce Scholae
Qui humili loco natus

Ob eximiam laudem et diligentiam Coll : Jes : apud Oxon :
Pauper Scholaris receptus est.

Mox cum fidelissimo quoque erga regem expulsus,
ibidemq : restitutus, non longo post magno omnium consensus
Principalis electus est.

Deinde consiliarius Regis factus, Legatus Germaniam missus,
Operam Reipublicae maximam navavit,
Ubi fato concessit, oratione publicâ Laudatus
Ab Universitate (quod raro contigit)
Publice Sepultus est,

Cœlebs mortuus totam rem familiarem
ad Jes : Coll : denuo fundandum devovit.

Hœret mens pietatem doctrinam liberalitatemne viri maxime miretur
Requiescat in pace.

Tu facito mea cum matura adoleverit œtas.

The School has in its possession an autograph letter of Sir
Leoline's.

It is addressed :—

“ A Monsieur

Mons^r Le Chevalier
Bulstrode Resident
Pour S. M. de La Grand
Bretagne à la Cour de
Brusselles.”

Endorsed :—

“ L^d Ambr^r Jenkyn. July

14 :

7^b,”

and reads :

“ Nimeguen $\frac{4}{14}$ July .76

“ Sir

This is onely to advise you of Sir W^m Temple's arrivall here
on Sunday last ($\frac{2}{17}$) in the evening. How far this may quicken
the motion of yo^r Plenepotentiaries this way, I know not. onely
I thought this little line of notice not improper together with the
Assurance of my being

Sir

Yo^r most humble
faithfull servt

L. Jenkins.”

In the Llanblethian Registers there are two references to Sir Leoline's memory :—

“ Sir Leoline Jenkins Knight D^r of Lawes Judge of his Majesties Court of Admiralty and prerogative principal Secretary of State To King Charles ye 2^d and one of his majesties most Honourable Privy Councill

Caused in his Life time a faire marbl'e stone to be Layed over The Bodies of his Deceased parents who lye Buried in This Church yard of Lanblethian

He also gave y^e tenor Bell belonging to this steeple—And also twenty pounds per annum for ever first twenty-pounds every fourth yeare to the severall parishes of Lantrisant Lanblethian towne of Cowbridge and ye parish of Ystradowen

To be Distributed amongst ye poore of these severall parishes : by The schoolmaster of y^e towne of Cowbridge as he shall think fit The first advising with y^e minister of those severall parishes concerning

But ye Determining power to Remaine in him ye s^d schoolmaster.

Blessed is the man that considereth the poore :
The Lord will deliver him in time of trouble
He hath dispersed abroad, he hath given to the poore,
his Rightousness Endureth for ever.

Marke ye perfect, and behold ye upright, for ye end of y^t man is peace. . . .
done by Richard Lewis.”

“ In the Year 1764. A monument was erected in memory of the Parents of Sir Leoline Jenkins at the Expençe of Jesus Colledge and in gratefull Memorial of Benefits received from Sir Leoline. Thomas Pardo D.D. then Principal.

William Miles. Vicar of Lanblethian at that time.”

In the porch of Llanblethian Church stands the gravestone of Sir Leoline's father, with the lettering scaled :—

Heere Lyeth
The Body of Ien
[KYN] LEWN. DEASEA
[SED] THE. XIX. DAY :
[of Janua]ry. IN ANNO
[DOM]INI 1666.

ME[WN H]eddwch y
 Go[rwedd]af. ag. yr
 H[unaf ca]nys Ti. AR
 [glwydd a w]ney. imi
 [drigo me]wn
 [hedd]wch
 Evan Ed
 ward : May
 son : Dec :
 The : IX : Day
 of Dec : B
 1676

LIFE IN COWBRIDGE SCHOOL IN THE EIGHTEENTH CENTURY.

Sir Thomas Franklen, of St. Hilary, has in his possession a number of MSS. written by his ancestor, the Rev. Daniel Durell, when Headmaster of Cowbridge School from 1721 to 1766. The Rev. W. F. Evans, late Headmaster, having perused them all, wrote two most interesting articles in the *Bovian* for June, 1917. The MSS. cover the period 1721-1763.

In 1730 the buildings were in a bad way—"the end wall of the Schoolroom has given way one and a half foot, and we are not very safe." Boarders were taken in by the townspeople at £10 a year, and £13 was the inclusive fee for the School House. A gentlewoman, Mrs. Taynton, looked after the boys, but there was no place for them to eat except in the kitchen, so Durell built a boys' room on the waste ground between the School and the town wall, 24ft. by 14ft., with two chambers and a garret.

The holidays in the summer began at the end of May and lasted for four weeks, with another break at Christmas.

In 1730 he was annoyed at the attention paid by Jack Williams, son of the Rev. Thomas Williams, of Abercamlais, to Mrs. Carne's daughter, whereupon Master Jack confesses "that he had talked with her through the surgery window and had walked down to the Mill and back with her, but had only talked on trifling matters and nothing of love."

Charles Redwood, whose father kept a hatter's shop in the town, gave the Headmaster much trouble. He had been disobedient, and as the Headmaster told the boys that he would have reparation made equal to his insolence Master Redwood took the hint and did not return to School.

From time to time stones rattled down the tiles and the boys were in danger of having their brains knocked out. Redwood and young Powell, of Llandow, were seen breaking the School windows.

"I went to Dr. Bates, the Baily, to have Redwood bound over." All this was explained to Dr. Pardoe, the Principal, not to prevent his admitting Redwood to College but to frighten him a little by keeping him in suspense, and to have a good effect on the boys, "who from the evil communications they have in this town are in danger of being corrupted. They too are injured, it being a custom from time immemorial to *spair the windows*. Twice again stones rattled on the roof, but it was not Redwood's doing but that of the rascals of the Town."

The books read by the upper classes were the Iliad, Hesiod, Paterculus, Quintus Curtius Anacrean, Virgil, Horace, and Juvenal. There is no mention of mathematics.

In some years as many as nine boys went up to Oxford.

A Hebrew class was held on Sundays for the house boarders and any who chose to come. One afternoon two boys asked permission to attend Divine Service at Llanblethian instead. They did not go, however, so they had as an imposition to write the ivth Commandment, one into Greek verse and the other into Latin.

One of the Ushers, Mr. Jones, took the service at Coychurch as well, where Durell was Rector, but, of course, non-resident. Mr. Jones obtained the living of St. Hilary, and was replaced by a graduate, Mr. Hoare, probably the gentleman who afterwards became Principal of Jesus College, Oxford.

On the death of his wife, in 1737, the Headmaster gave up keeping boarders and sent "the Welch" to lodgings in the town. Those were the days when there were frequent visitations of the small pox and when no care seems to have been taken to isolate the patients. It came to the Headmaster's house, and both his daughter and his nephew, Tommy Durell, had it.

Dr. Bates came frequently from Cardiff to Cowbridge in those days and his fee was a guinea a visit—a considerable sum at that time.

Tommy's invalid time-table seems very quaint to us after a lapse of nearly two centuries and some progress in therapeutics:—
 "In ye morning about 7 o'clock Tommy drinks in bed half-a-pint of cow's milk as it comes warm from ye cow, mixed with half-a-pint of snail decoction & stays in bed about an hour. About 9 he eats a Porringer of bread & milk. About half-an-hour after 10 he takes his electuary with a glass of Spaw water. About 12 he rides according as the weather permits. At dinner he eats pretty hearty

of veal or mutton, chicken, rabbit and pudding, drinking milk and water or a little red wine & water. About half-an-hour after 4 in ye afternoon he again has his electuary and Spaw water. About 7 he drinks cow's milk & snail decoction. After 8 eats a small bit of bread & cheese or butter. At 9 or a little after he goes to bed after taking his Bolus and a small glass of Pearl julep. Between meals a bit of plain cake or a Cowbridge biskit. Now & then he hath a small glass of jelly made of ye calf's feet, with a shaving of Harts Horn."

The number of pupils at the School at this period was from seventy-four to sixty—they were gradually going down, one reason being that the gentry complained that the boarders mingled with the town boys.

The Headmaster appears to have been from time to time very angry with "Ye Rascals of ye Town" who maltreated some of his boys. Moreover, the local folk, so he complains to the Principal of Jesus College, Oxford, sent their sons to schools in the neighbourhood kept by curates who had seen neither University and did not know as much as boys in his second class.

The window tax referred to above (p. 102) seems to have given him some trouble. He writes to inquire whether Free Schools are liable, for, if so, he would have to pay for forty-five windows.

"THE GOLDEN BOOK" OF THE SCHOOL.

This old book, which contains some of the best contributions of the boys of the School, was instituted by the Headmaster about A.D. 1723. The title on the cover is:—

Delectus
Epigram :
Themat :

and on the first page inside is inscribed:—

Ex Dono
Johannis Turbervil Armigeri
Hujus Scholae olim
Scholaris, 1723.

John Turberville, Esq., the donor of the book, was the son of Edward Turberville, Esq., of Llandow. He matriculated at Jesus College, Oxford, in 1709, when seventeen years of age, and died without issue.

The book contains the work of James Robotham, John Pettingall, Alexander Purcell, William Edwards, Edward

Humberstone, Peter Hopkins, Jo: Nicholls, William Harris, John Richard, William Morgan, Jestin Apgwrgan Williams, Charles Carne, Dent Davies, Matthew Gregory, John Lougher, Jos. Hoare, Robert Howells, John Alexander, John Jones, David Durel, Thomas Williams, Francis Taynton, and Carolus Clark, who is described as "Scholae Bov. Dux. 1864."

Taken together, when we follow the careers of these boys, they show a record of which any school could be proud.

James Robotham was the son of John Robotham, of St. Mellons. Matriculated Jesus College, Oxford, B.A. 1728, and was Vicar of Bassaleg in 1729.

John Pettingall was the son of Francis Pettingall, who was Vicar of Christchurch, Mon., in 1713. He matriculated, Jesus College, Oxford, 1724-5, aged 17. B.A. 1728, M.A. from Christ's College, Camb., 1740. He was preacher at Duke Street, Westminster, Vicar of Christchurch, Mon., Prebendary of St. Paul's, London, 1757, and D.D. He died in 1781.

Alexander Purcell was a son of Emanuel Purcell, of Cowbridge, pleb. Jesus College. Matriculated 1724-5. Aged 18. B.A. 1728. M.A. 1733. Rector of Stoke Wade and Handford, Dorset, 1742. The Bishops' transcripts have a record:—"1735. Burial. Feb. 11. Mr. Emanuel Purcell."

William Edwards, son of Phil. "of Mich Stone y Veddown," co. Mon. cler. Jesus Coll. matric. 1723-4. Aged 18. B.A. 1727. M.A. 1730.

Edward Humberstone I have been unable to trace.

Peter Hopkins, son of William Hopkins, of Cheriton, co. Glam. cler. Jesus Coll. Matric 1722. Aged 16. M.A. 1726.

John Nicholls. B.A. Jesus Coll. Oxford. Rector of Sully in 1732, Rector of West Ham, Sussex, and was known as "Parson Nicholl or Black Jack."

William Harris, son of William Harris, of Loughor, cler. Jesus Coll. Matric. 1724-5. Aged 18. B.A. 1728.

John Richard was the son of William Richard of "Grand Caroan" (*sic*). This sounds like Llanclarvan. "There is evidently a mistake in the registers or in recording the same in Alumni Oxonienses." The record proceeds: "co. Glam. pleb. Jesus Coll. Matric. 1723. Aged 18: B.A. 1726."

There is, however, another *John Richard*, son of James Richard, of Llanblethian, pleb. Jesus Coll., matric 1732. Aged 24. B.C.L. 1747. D.C.L. 1758.

Which is the John Richard of the "Golden Book"?

Jestin ap Gwrgan Williams, by the sound of his name, seems to have been a member of the Aberpergwym family.

Charles Carne was a son of Edward Carne, of Nash, and matriculated Jesus Coll., Ox., 1724-5. B.A. 1728. M.A. 1733. Rector of St Athan in 1734 and of St Mary Church in the same year. Rector of Llanmaes 1740. Canon of Llandaff. John Wesley said of him that he was well received everywhere except by the aristocratic Rector of St. Athan, the Rev. Mr. Carne.

Dent Davies was a son of Griffith Davis of Monmouthshire, pleb. Jesus Coll. Matric. 1730. Aged 17. B.A. 1733-4. M.A. 1736.

Matthew Gregory, son of John Gregory of the Isle of Jamaica, arm. Christ Church matric. 1728-9. Aged 15. B.A. 1732.

A Richard Gregory was Vicar of Llanblethian in 1717.

Jos. Hoare was a son of Joseph Hoare of Cardiff . . . pleb. Jesus Coll. Matric 1726-7. Aged 18. B.A. 1730. M.A. 1733. B.D. 1741. D.D. 1768. Principal of Jesus College, Oxford, until his death.

Robert Howells was a son of Robert Howells of Newton co. Pem., gent. Matric Pembroke Coll. Oxford. 1729. Aged 18. B.A. 1733.

John Alexander, son of Amyce Alexander of the Isle of Jersey. pleb. Pembroke Coll. Ox. Matric 1737-8. Aged 19. B.A. 1741.

David Durel was a nephew of the Headmaster: he ran away twice from School, had small pox, & gave his Uncle considerable trouble. In spite of it all he attained a distinguished position, and his record is:—"Son of Thomas Durel of the Isle of Jersey, arm. Pembroke Coll. Matric. 1747. Aged 17. B.A. 1750. M.A. 1753. Hertford Coll. B.D. 1760. D.D. 1764. Principal of Hertford 1757-75. Vice Chancellor of the University 1765-8."

Thomas Williams we have already met with as Minister of the Town of Cowbridge, and we shall come across him again as Headmaster of the School.

Francis Taynton was a son of Nathaniel Taynton, of Cowbridge, gent. Jesus Coll. Matric. 1748. Aged 18. B.A. 1753. M.A. 1756. Vicar of Farley, Kent, at his death in 1794.

The last entry to date in the "Golden Book" is the address to the first Archbishop of Wales, which is printed in the "Itinerary" below, and the book, as it is in 1922, closes with the text of His Grace's reply, recorded in the excellent penmanship of A. L. Hopkin:

Archiepiscopus Cambrensis

Scholae Boviensis

Alumnis Salutem Dicit Plurimam

Cum vestras acciperem litteras vel maxime gavisus sum, quippe qui olim puer Scholam Boviensem cum admiratione intuerer

nonnullosque Graeca Latinaque peritissimos scholae vestrae alumnos et Collegii Jesu necum commensales memoria mea custodiam.

Maxime autem me affecit laetitia quod ex litteris vestris non minus peritos hodie inesse discipulos et studia liberalia apud vos adeo florere cognovi.

Vos ergo oramus ut quibuscumque eritis in terris vetustam famam Scholae Boviensis semper servatam illustretis.

Magister vero vester, vir doctissimus, velim ferias non dimidiatas vobis bene merentibus benigne concedat.

A.D. VIII KAL. DEC. MDCCCXXI.

THE SCHOOL AND THE WAR.

During my undergraduate days at Cambridge we used to see a venerable and stately figure here and there in that seat of learning. It was Mr. Latham, the Master of Trinity Hall, who was supposed to be the best authority in the University on two subjects which are not usually considered in the same connection, *viz.*, the Angels, and Stocks and Shares.

Many of his sayings are current in the University, and one of the best is that of advice to an undergraduate, "If you want to make an ass of yourself always insist on acting on principle."

The principle I have before me in this work is as far as possible to confine it to what is embraced by the term "*Old Cowbridge*," but there must be a few exceptions.

Not the least among the traditions of the School will be the War Service of its sons, who responded nobly to the call for their valour.

To the exertions of the late Headmaster, the Rev. W. F. Evans, M.A., is due the beautiful window erected in Cowbridge Church to the memory of those who fell. The window was dedicated by the Right Rev. Joshua Pritchard Hughes, D.D., Lord Bishop of Llandaff, who preached a sermon on the occasion which will be remembered by all who were privileged to be there.

The mural tablet at the side of the window bears the inscription:—

In Memoriam
 Alumnorum Scholae Boviensis qui
 Pro patria militantes morte praeclarissima
 in vitam sempiternam iniere

MCMXIV—MCMXIX

Henry J. Ballinger
 Edgar A. Boucher
 Morgan David
 Bassett J. Davies
 Charles B. Davies
 Percy R. Davies
 Francis W. Dunn
 Hugh A. Dunn
 John C. Dunn
 Guy W. Eaton
 James T. Edwards
 Morton W. Evans
 Cyril C. Griffiths
 Henry C. Humphreys
 John Hybart
 Roy Jenkins
 Dewi H. John
 Russell Keys
 William Lane
 Charles E. Leyshon

Gwylm Lougher
 William Morgan
 Harold O. Moynan
 Henry J. Owen
 David C. Parry Davies
 Richard C. Phillips
 Roland G. Popkin
 W. L. Tom Rhys
 Arthur Richards
 Arthur W. Savours
 Devereux Scale
 David R. Spencer
 John A. Stockwood
 Thomas Thomas
 Ronald Wall
 John H. Watts
 Morgan A. Watts
 Herbert D. Williams
 John L. Williams

Hanc Tabulam et Fenestram juxta Positam
 Statuerunt Amici.

SOME DISTINGUISHED SONS OF THE SCHOOL.

The records of the School were badly kept before the advent of Thomas Williams in 1863, and we have very little to guide us in an attempt to form a list of distinguished alumni.

Several such will be found in other sections of the book.

Had the masters preserved the names and some of the work of their best scholars, as Durel preserved them, for a period, in his "Golden Book," we should have been able, perhaps, to follow their careers.

Of Durel's scholars, as we have seen, not a few became distinguished men in their generation, and there is no reason to suppose that the boys of that generation were more brilliant than of any other.

It gave such a training to its scholars that, in the words of the University Bidding Prayer, they became many of them men of eminence duly qualified to serve God in Church and State.

There is no record that the School has produced a Bishop, though one at least of its old boys has said *Nolo Episcopari*,

or a theologian of eminence, though throughout its long history it has always acted as a "feeder" to the ministry of the Church, and a great number of its scholars have become from time to time dignitaries of high standing in the Church.

It seems to have excelled in turning out boys who became learned in the law and jurists of eminence, many of whom held high judicial office, amongst them Sir Leoline Jenkins, Evan Seys, and Sir John Nichol.

In my opinion we must add to these the names of Sir Edward Carne, of Ewenny, Judge Jenkins, of Hensol, and Francis Gwynn, of Llansannor, Secretary of State to Queen Anne.

It has sent out many a boy who became, in after life, head of a college at Oxford. Four at least of the Principals of Jesus College have been connected with the School—Sir Leoline Jenkins, Dr. Hoare, Dr. Charles Williams, and Dr. Harper.

David Durel became Principal of Hertford College in 1757 and Vice-chancellor of the University in 1765.

There was a tradition that three Cowbridge boys were Heads of Houses and Contemporaries at the University. We are certain of two of them.

Charles Williams, third son of Dr. William Williams, Master of Cowbridge School, Scholar of Jesus College, 1824, B.A. 1829, Fellow 1829–45. B.D. 1837. D.D. 1858. Principal of Jesus College 1858, and Hon. Canon of Bangor 1857 until his death in 1877.

Evan Evans, son of David Evans, of Cardiff, gent., matriculated Jesus College, Oxford, 1831, aged 18. Pembroke College B.A. 1835. M.A. 1838. D.D. 1878. Fellow of Pembroke 1843–64. Tutor and Senior Dean, Vicegerent 1851. Master of Pembroke 1864, Canon of Gloucester 1864, and Vice-Chancellor of the University 1878–1882.

When Evans was elected Master the choice was supposed to lie between him and the other tutor, and a college wag on the occasion wrote some bantering lines, of which the last were:—

"We won't have Evans at any price,
And as for Price,—O 'Eavens!"

He used to be called when he was master, "The Eavens above us."

The historian of Pembroke College says that he was very popular with the undergraduates, who called him "the old man," and that he was frequently to be seen in the cricket field and on the college barge.

Prebendary G. L. Hodgkinson, a cricket "Blue," tells a pretty story of him:—

“ In 1857 I was asked to play for Oxford, and was in for my *vivâ voce* in Smalls on the very day of the match. What was I to do? I consulted the Dean.

Evans : Well, ah'— have you, ah, a marriage in the family?

Hodgkinson : No, Sir; I am afraid not.

Evans : Surely you can arrange a christening?

Hodgkinson : I am afraid not, Sir.

Evans : What, not even a funeral?

Hodgkinson : No, Sir.

Evans : Well; then, I suppose we must tell the truth.

Whereupon the Dean put on his gown, walked off to the Vice-Chancellor (Sewell of New College), told him the difficulty, got me permission to go in first day for *vivâ voce*, and so I was able to play. Ever after that Evans was my fast friend.”

The fine Examination Schools at Oxford were built during his vice-chancellorship (1878–1882), and the scene sculptured on the outside, that of a degree ceremony, preserves in the stonework the features of Doctor Evans, the Vice-Chancellor. There is also a portrait of him in Pembroke College.

He died at the age of 77 on 23rd November, 1891.

There was another Cowbridge boy who was Head of one of the Halls at Oxford, and it is said that Dr. Sewell, Warden of New College, was also from the old School, though we know of no evidence to support the tradition.

Of the Fellows of Jesus College, most of them who came from the County of Glamorgan—and of those there are some fifty or so in Dr. Hardy's book—must have received their education at Cowbridge School.

We have traces left of a few of them on mural tablets and grave-stones in Cowbridge Church :—

“ . . . John Lewis B.D. late Fellow of Jesus College, Oxford, Son of Richard and Mary Lewis of this Town, died 29 Feb. 1814. Aged 44.”

(See *Gentleman's Magazine*. Ob. notice of 25th Feb., 1814.)

John Cole, Fellow, 1818–1830. He matriculated Jesus College, Oxford, 1789. Aged 17. B.A. 1790. M.A. 1796. B.D. 1803, and was the son of John Cole, of Cowbridge, who died in June, 1789. Aged 59.

John Walters, Junior, Fellow of Jesus 1783–1785, was a son of John Walters, the lexicographer. He was born at Llandough, educated at Cowbridge School, matriculated at Oxford in 1779, was elected to a Scholarship at Jesus, appointed a Sub-Librarian at Bodley's Library in 1780, published a volume of poems, elected Fellow of Jesus, appointed Headmaster of Ruthin, Rector of

Efenechlyd. He published an edition of Roger Ascham's *Toxophilus* and was Poet Laureate to the Society of Royal British Bowmen. We have seen above (p. 184) that he acted for a short time as Curate of Cowbridge with his father after the death of the Rev. Thomas Williams, B.D.

William Thomas was also one of Durel's pupils and came from near Margam.

He proceeded to Oxford, in due course took his M.A., was elected Fellow of Pembroke College and Tutor later on. He was a Celtic Scholar, learned in Oriental languages, Chaplain to Lord Vernon, and Chancellor of the Diocese of Llandaff.

There is some account of him in the *Gentleman's Magazine* for 1800 (pt. 1, p. 489).

"Rev: Robert Williams, M.A., Fellow of Jesus . . . died at Madeira. 1822,"—eldest son of Dr. Williams, Master of the School.

". . . Robert William Howell, M.A., Fellow of Jesus College, Oxford, son of the Rev. Rees Howell M.A. for some years Curate in Charge of this Parish, by Harriet Anne his wife daughter of the Rev: William Williams D.D., born at Llanblethian June 27, 1830, died at Llantrisant Rectory, Anglesey, Aug. 23, 1880."

Dr. Richard Price, the great philosopher of the eighteenth century, was an alumnus of the School.

The freedom of the City of London was conferred upon him. In 1769 the University of Aberdeen made him D.D. In 1763 he was elected a Fellow of the Royal Society, and in 1783 the University of Yale honoured him with the degree of LL.D.

George Cadogan Morgan, a nephew of Dr. Price, was another distinguished alumnus.

An account of this distinguished man of science will be found in the *Monthly Magazine* for November, 1798. He contributed much to the Philosophical Transactions of the Royal Society.

Sir John Nicholl, D.C.L. 1785. M.P. 1802–33. King's Advocate General. Judge of the Prerogative Court of Canterbury and Dean of Arches 1809–34. Judge of the High Court of Admiralty 1833–8.

William Howells, or Howels, was the son of Samuel Howells, of Penlline, Glam., gent., and matriculated at Wadham College, Oxford, on 3rd April, 1800. Aged 19. He was born at Llwyn Helyg and eventually became curate of Llangan during the rectorship of the Rev. David Jones. There he continued till Mr. Jones's death, 1811, when he removed to London and served as curate to the Rev. W. Goode till 1816, when he became Incumbent of Longacre Episcopal Chapel and a great preacher. His sermons



SIR JOHN NICHOLL, KNT., D.C.L.

became widely popular and a volume of them was published in 1834. His remains were interred at Trinity Church, Islington, where there is a tablet to his memory.

His brother, *Capt. Jonathan Howells*, fought in the Peninsular War.

John Nichol, son of Whitlock Nichol, of the Ham. B.D., Rector of Remersham, born 1743, ob. at Cowbridge 1830; m. Mary Flower, d. of Henry first Lord Ashbrook. (*Limbus Patrum*. 422.)

Iltyd Nichol, D.D., rector of Treddington, b. 1743, ob. 1787. (*Limbus Patrum*. P. 422.)

Iltyd Nichol was Fellow of Jesus 1765 to 1780. Son of John Nichol, of Llanmaes. Jesus Coll. Matric. 1756. B.A. 1770. M.A. 1773. He was "Senior Portioner."

Edward Thomas, Fellow of Jesus, son of John Thomas, of Penllyne. (*Limbus Patrum*. 549.) Jesus Coll. Matric. 1758, aged 18. B.A. 1761. M.A. 1764. B.D. 1772.

Sir Lewis Morris, the poet; John Griffith, Fellow and Tutor of Jesus College, a mathematician of European fame; and D. Thomas, Fellow of Trinity, one of the most brilliant mathematicians in the University, were old boys of the School.

Mr. C. M. Talbot, of Margam, took great interest in the School, as, according to his statement, nearly all the friends of his youth, the men of standing in the County of Glamorgan of their time, had been educated there—men of the class represented by Dean Bruce Knight, Mr. Bruce Price, of Duffryn (father of the first Lord Aberdare), the Nicholls and the Carnes, soldiers of the type of General Tyler and General Owen Jones, and commercial magnates such as the late Mr. Arthur Gilbertson.

Not least among the many distinguished clergymen who laid a good foundation for their education in Cowbridge School were the archdeacons well known to many of our readers, the brothers Charles and Frederick Edmondés, and Thomas Williams.

TWO NOTABLE BROTHERS.

Dr. John Owen, Bishop of St. Davids, has given us some interesting character sketches in a series of articles which were published in Welsh in "Y Llan and Church News," in 1921, and among them appears one under the title, *Two Notable Brothers*—those brothers being two old boys of the School—Charles and Frederic Edmondés.

Charles G. Edmondés was Professor of Latin at Lampeter when the Bishop went there in 1879, and was a son of Canon Thomas Edmondés, Incumbent of Cowbridge, and his mother was a sister of Dr. Charles Williams, Principal of Jesus College.

Charles was one of the best classical scholars of his day and came second for the Hertford Scholarship, which was considered to be the blue ribbon of the University for Latin. When at Oxford he was a bosom friend of Dr. Jowett and Lord Bryce, two men who were eminent for their learning.

In 1873 the Bishop placed himself under the tuition of Mr. Robert Howell (an old boy of the School and step-brother to Charles Edmondson) at Llanerchymedd, and this fact, combined with the kindness of his uncle, Dr. Charles Williams, perhaps accounted for the warm welcome which John Owen received from Charles Edmondson to Lampeter College, and resulted in a friendship which the Bishop describes as a great privilege.

The Bishop described him as princely in manners and deportment, manifesting in all his doings refinement of spirit, never in haste to state his opinions, which always carried with them great weight.

As a disciplinarian he was quiet and strong, but the students recognized the greatness and tenderness of his heart, and there was nothing they enjoyed more than an invitation to spend an evening at his house, where his geniality was seen at its best.

He was a loyal Welshman. At a dinner party where there were some distinguished guests certain disparaging remarks were made about Welsh characteristics. He said nothing, but arose, and in a becoming manner bowed his head, to show that he shared the reproach.

In 1882 he accepted the living of Boughrood, in Radnorshire, but he had not been there long before Bishop Basil Jones, who knew his worth, persuaded him to become Archdeacon of St. Davids in place of Bishop Lewis, who had been appointed to the See of Llandaff.

So he moved to the Parish of Warren, in Pembrokeshire, where he remained till he was recalled to Lampeter as Principal of the College on the resignation of Bishop Ryle.

It was a great loss to the College when, for reasons of health, Principal Edmondson had to resign his office in 1892 and take the country living of Stackpole Elidor, in Pembrokeshire. He was not there for long, for his health failed, and he fell asleep comparatively a young man.

The Bishop describes him as one of the finest sons of Wales of the last century.

His body was laid to rest in Cowbridge Churchyard with those of his fathers.

Of Frederic Edmondson the Bishop has very little to say, except that he often sat on Church Committees with him and respected his judgment greatly on every matter.

For years he was a pillar of the Church in the Diocese of Llandaff, and possessed the fullest confidence of both Bishop Lewis and Bishop Hughes.

His counsel was always greatly appreciated by clergy and laity alike.

There are monuments to the two brothers on either side of the Madonna Window in the Chancel of Cowbridge Church.

“In memory of Charles Gresford Edmondes, M.A., J.P., Archdeacon of St. David's and Principal of St. David's College, Lampeter. Born 8th December 1838. Died 18th July, 1893. Eldest son of the Revd. Thomas Edmondes M.A. Honorary Canon of Llandaff. Also of his only son Charles Gresford Irving Edmondes J.P. Major in the Glamorgan Yeomanry. Born 15th January 1870. Died 24th February 1911.”

“In thankful and loving memory of Frederic William Edmondes, second son of Canon Thomas Edmondes of this place and Harriet Anne his wife, formerly Rector of Coity and Archdeacon of Llandaff, who died aged 78 on Nov. 10th 1918. He married Constance Sarah Knight of Nottage Court. This tablet is erected by their daughter Constance Mary Clay and grand-children Constance and Frederic Hood.”

The Edmondes family is now represented by Mr. Thomas Edmondes, of Old Hall, Cowbridge, a graduate of Christ's College, Cambridge, grandson of Archdeacon Charles Edmondes, while the clerical traditions of the family are being ably and worthily maintained in the person of the Reverend Frederic Hood, Librarian of Pusey House, Oxford, and Examining Chaplain to the Lord Bishop of Monmouth.

ARCHDEACON THOMAS WILLIAMS.

Thomas Williams was both a native of the Town and an old boy of the School. From the School, where he was Dux, his scholastic attainments won him the position of a *Demy* of Magdalene College, Oxford—a *Demy* being a “superior” sort of scholar—half a Fellow.

He was a courteous and cultured gentleman and eventually became Archdeacon of Merioneth.

When he passed away in A.D. 1906 his old friend, Sir T. Marchant Williams, wrote the following beautiful verses to his memory :—

Ni fu erioed ar ddaear lawr
 Rhagorach gwr na'r hwn sy 'nawr
 Fan yma'n huno.
 Os ceisiodd Angau cyn ei bryd,
 Fe wyddom oll mai Gwyn ei fyd :
 Ni raid in' wyllo.

Nid tafu'r arfau 'lawr a wnaeth
 A ffoi, gan adael cledd a saeth
 Yn nwylo'r gelyn.
 Diflannu wnaeth y nerth o'r fraich,
 Ac yntau syrthiodd dan ei faich—
 Yw hyn i'w erbyn ?

Ei gofio 'rwyf ar lannau Daw
 Sy'n troelli'r ffordd i'r môr gerllaw
 Rhwing dolydd breision
 A thrwy y dref ddidwrf, ddidro,
 Sydd linyr aur ar fynwes Bro
 Morganwg, dirion.

'Run oedd ef ym moreu'i oes,
 Cyn iddo deimlo pwys y Groes
 Ar ei ysgwyddau,
 A'r 'ffeiriad gerddai'r ffordd i'r Ne',
 Heb droi i'r aswy nac i'r dde,
 I ochel rhwystrau.

Nid lliw y wisg, ac nid ei llun
 A'i denodd ef, ond Duw Ei Hun
 I'r maes ysprydol
 Os enwog oedd fel Person plwyf,
 Yn enwog oedd am yni a nwyf,
 A naws crefyddol.

Ei ddysg oedd eang, dwfn, a choeth ;
 'Roedd ynddo ddefnydd Esgob doeth,
 A phe gallasai
 Gydnabod hawl uchelwyr gwlad
 I uwch-reoli " Tŷ ei Dad,"
 Esgobaeth gawsai.

Cymerodd groesffordd at y bedd—
 Yn or-awyddus oedd am hedd
 Y byd tragwyddol.
 Dinoethwn ben—na farnwn ef—
 Nid ydyw agoriadau'r Nef
 Mewn dwylaw dynol.

HEADMASTERS OF COWBRIDGE SCHOOL.

There were many Headmasters of Cowbridge School before the Restoration of Charles II, and it would be very interesting to know who were the headmasters of Evan Seys and Sir Leoline Jenkins.

From 1662, however, we have the succession almost if not quite complete.

In an Act Book of the Bishop of Llandaff (found after the publication of the others) we have a declaration :—

“ Eode’ die Augusti 1662.

I David Lloyd clerke Master of Artes and Rector of Newton Nottage and Schoole master of Cowbridge doe declare that it is not Lawfull upon any pretense whatsoever to take armes against the King and that I do abhorre that traiterouse position of takeing armes by his authority against his person or against those that are commissioned by him, and that I will conforme to the liturgy of the church of England as it is now by law established, & I doe declare that I doe hold there his noe obligation upon me or any other person from the oath commonly called the Solemne League and Covenant to endeavour any change or alteration of Government either in church or state, and that the same in itselfe was an unlawfull oath and impose upon the subject of this realme against the knowne laws and liberties of this Kingdome.

Dav : Lloyd.”

1662. *David Lloyd*. Matriculated in 1651 at Jesus College, Oxford, B.A. 1654, M.A. 1659. (*Alumni Oxon.*)

1669. *David Watkins*. Jesus Coll. matric. 1664. Aged 18. B.A. 1667. M.A. 1676.

Vicesimo tertio die Aug. 1669,—Ego, David Watkins, A.B., admittendus ludimagister in Villa Cowbridgiâ, subscribo [&c.].

David Watkins.

Admitted Deacon 1670.

Priests’ Orders 1670.

Rector of Llanmihangel 1670.

(*Llandaff Records* iii. 32, 42, 43, 44.)

Writing of the School in August, 1684, he said :—“ There have gone out of the Schule yearly for these 12 years past half-dozen Scholars, for a private Country Schule compleatly instructed : I doubt not with God’s blessing but it may continue to send out the same or greater number for the time to come.” (Hardy. *Jesus College.*)

He continued Master till at least 1698, for in the Ash. MSS., 1817, b.f 203 in the Bodleian, there is a letter from David Watkins from Cowbridge to Ed. Llwyd, dated Jan. 4. 1697/98.

1703. *Thomas Richards*. 8. 8 bris. 1703. Ego, Thomas Richards, jam admittendus ad exercendum officium ludimagistri intra villam de Cowbridge, subscribo [&c.]. T. Richards
(*Llandaff Records* iii. 205.)

1704. *Robert Powell*. Jesus Coll. Matric. 1696-7. Aged 16. B.A. 1700. Fellow of Jesus 1702-1707. 30^{mo} 9 bris. Ego Robertus Powell, clericus, A.B., jam admittendus ad exercendum officium ludimagistri intra villam de Cowbridge, subscribo [&c.]. Robertus Powell. (*Ibid.* iii. 207.)

He was a son of Edward Powell, of Llysworney, and Joan Miles, his wife. He married Susan, daughter of Robert Williams, of Llantwit Major.

Rector of Sully 1711. Vicar of Llantwit Major 1721.

1721. *Daniel Durel*, son of Tho. Durel, of Jersey, gent. Pembroke Coll. Ox. matric. 1711. Aged 17. B.A. 1715. M.A. 1718. Fellow of Jesus 1718-1722. Rector of Coychurch co. Glam. 1724. Preb. of Clyro (St. David's Diocese) 1730. Canon of Llandaff 1743. (See Foster's *Index Eccl.* and *Alumni Oxon.*)

He married Susan Powell, heir of Llysworney, at Flemingston. Their daughter and heir, Susan, married John Franklen, whose descendant, Sir Thomas Mansel Franklen, Knt., LL.D., possesses a number of Durel MSS. Amongst the Durel MSS. is what purports to be a copy of a petition to be sent to Dr. Pardoe, Principal of Jesus College, concerning the Headmaster's conduct. It shows how, in the time of the late Master, Mr. Powell, there were from sixty to 100 boys at the School, who brought to the town by way of boarding and clothing over £1000 a year, but now, owing to Mr. Durel's infirmity, the numbers were reduced to . . . [blank]. It was alleged that he treated the boys in a childish, whimsical, and capricious fashion and had forfeited their respect.

Although a clergyman, he is charged with not having been to church for years except on one occasion when the Bishop visited the town, but at the time of Divine Service went out "a airing," used bad language, not only to the boys but on other occasions, and treated the sons of rich parents with more consideration than those of the poor, giving to them the exhibition's held in the School. It concludes with the formula, "Your petitioners then beg," &c. Then there follows a note at the foot:—"Sir, this is sent you by a well-wisher, who thinks it will be more prudent for you to resign and prevent this remonstrance being signed by the inhabitants

of the town and neighbourhood, and being sent up to the College and your whole behaviour inquired into."

It was, however, not signed, and was probably sent merely to frighten the old man.

Durel died in A.D. 1766.

A large number of Durel's scholars appear to have gone to Pembroke College, Oxford, where there were considerable advantages for natives of the Isle of Jersey, of whom Durel, himself a Jersey man, had always some with him at Cowbridge, though we find some of his Welsh boys proceeding thither also.

King Charles the First had established Fellowships at Pembroke, Exeter, and Jesus for natives of Guernsey and Jersey, and Dr. Morley, Bishop of Winchester (in whose diocese the Channel Islands were), founded five scholarships in 1678 at Pembroke College for such natives, to be nominated by the Dean, Bailiff, and Jurats of either isle.

In all probability many of these scholarships at Pembroke were held from time to time by those Jersey boys whom Durel had educated at Cowbridge School.

One of the most brilliant of these was David Durrel, the Headmaster's nephew, who proceeded from Cowbridge to Pembroke College, where he obtained a Fellowship, became an Oriental scholar and Biblical critic, and in 1757 Principal of Hertford College. During his Vice-Chancellorship he expelled six Methodist students of St. Edmund's Hall. When at Pembroke he had as his contemporaries *Jonathan Williams*, a learned Welsh divine and antiquary, *William Newcome*, afterwards Archbishop of Armagh, and John Moore, who became Archbishop of Canterbury.

Gentry in all parts of South Wales sent their sons to Cowbridge School, and in the Bishop's transcripts we have two entries in 1729 of some misfortunes which befel them:—

"Burials

Mr Roger Prosser son of Mr Prosser of Breconsh. a scholar of Cowbridge School. Oct: 10.

W^m ye son of Mr Rice of Caermarthensh [one of the Dinevor family] Scholar of this School. Feb. 22."

1766. *Thomas Williams*, son of John Williams of Llanblethian, co. Glam. pleb. Jesus Coll. matric. 20 Feb. 1748–9. Aged 17. B.A., 1752. M.A. 1755. B.D. 1763. Fellow of Jesus Coll. Oxford 1758–1765. Vicar of St. Donats 1759. Vicar of Colwinston 1766. Rector of Bishopstón in Gower. Minister of the Town of Cowbridge 1764–1782.

The Llanblethian Transcripts for the Bishop contain the entries:—

“ 1721. John Williams & Mary Jenkins were married by License on ye 30th of November 1721.”

And in 1755 the Churchwardens were :—

W^m Bruce (ancestor of the first Lord Aberdare), and
John Williams.

He was of the same paternal stock as Iolo Morganwg, and had an interesting pedigree, which is recorded in Iolo MS. 25, p. 184, in Iolo's writing :—

“ 1754. The following Pedigree was abstracted by my father from my grandfather's manuscript book :

William Cogan, Esq., Coroner for the County of Glamorgan in 1500, who sold little Cogan in the said County in the time of King Henry the Seventh . . . had issue :—

W^m Cogan, Esq, his son, George Cogan his son, James Cogan his son, Wm James his son, George William his son, Henry William his son, Henry Williams his son, [my grandfather, an Attorney at Law is the second H. Wm. or Wms., Iolo Morganwg].

John Williams his third and youngest son.

1757—The Rev. Thomas Williams, A.M. [Master of the Free Grammar School, Cowbridge]

Jenkin Williams his Brother, Quebec.

1800—John Williams (the Rev.), Sevenoaks, Kent, son of the above Thomas Williams.

The arms of the Cogan family are Gules 3 fig leaves argent. Crest on a wreath of the Colour (viz Argent and Gules) a Lion's head erased and cloved with mullets of the six points or.

The above arms sketched out as adjoined were had from the office of Heraldry, Doctors Commons 8th July 1754.

Thomas Williams.”

There is an interesting article in the *Bovian* (No. 9, p. 3) from the pen of the Rev. Thomas Williams, at one time Headmaster, entitled, “ Some Notes on Life at Cowbridge School in 1766.” It deals almost entirely with the memories of John Bowen from Swansea, who went to Cowbridge School, as he says, “ at that time considered the first in South Wales in point of reputation.” His friends at the School were Beere, Derke, Tay, W. Morgan, G. Morgan, J. Powell, T. Powell, W. Williams, Bassett Hopkin, and Wat. Morgan.

Bowen presented the Duke of Beaufort with Latin verses at Swansea, and the Duke, on hearing that he was from Cowbridge School, gave him the Beaufort Exhibition at Oriel College.

Both Beere and Bowen went to Oxford. Bowen afterwards became Prebendary of Wells, and held several livings.

Thomas Beare, who was curate of Llanblethian, served as assistant at the School to Thomas Williams, for in Addit. MS. 101 B (at the National Library), described as the Llandaff Diocese Book, we have :—

“Cowbridge School. Thomas Williams, B.D. 1765.

Thomas Beare, July 5th 1774.”

William Morgan (1750–1833) and G. Morgan (1754–1798) were brothers who were natives of Bridgend and nephews of Dr. Richard Price, who was himself an old boy. We have seen something of G. Morgan already (*supra* p. 257).

William rose to fame as an actuary and published several works—“The Doctrine of Annuities” and “The Probabilities of Survivorship.” For the last-mentioned work he won the Gold Medal of the Royal Society and was made a Fellow of the same. His other works include, “A Comparative View of the Public Finances,” “A Review of Price’s Writings on the Subject of Finances,” “Memoirs of the Life of Richard Price, D.D.,” etc.

During the Headship of Thomas Williams, B.D., the Corporation resolved on 18th May, 1769 :—

“That a Lease be granted to Mr Thomas Lewis of Half a Burgage of Land leading from the South Gate towards Council Tut for 21 years at 6^d yearly rent. In trust for the Master of the Free School and his Successors.”

His monument in the Chancel of the Church bears the inscription :—“Near this place is buried the Revd Thomas Williams, B.D. Rector of Bishopston in Gower, Vicar of St Donats, & Master of the Grammar School in this Town. Who after a life employed with equal advantage to the public & credit to himself died the 24th of June 1783, aged 52.

Near the same place also is buried his eldest daughter Mary who died four days before him aged 17.

The afflicted widow & mother caused this tablet to be erected to their memory.

Underneath are deposited the remains of Elizabeth Williams, Relict of the above named Rev^d Thomas Williams . . . She departed this Life July the 30th 1798 in the 65th year of her age. Also of Charlotte Jane Williams, Daughter of the Rev^d John Williams of Plaxtol in Kent, and of Elizabeth Caroline, his wife and Grand-daughter of the above Thomas Williams. She died at Cowbridge the 8th of June 1823. Aged 17 years.”

Quaere,—*John Walters*, Senior.

“ . . . John Walters . . . was master of Cowbridge School, and compiled a Dictionary of the Welsh language. . . . ” (*Rees’s Beauties*, etc., 1815, p. 673.)

Quaere,—*John Walters*, Junior.

“ Bu yn gyntaf yn athraw Ysgol Pont y Fon, Morganwg, ac yn 1784 penodwyd ef yn brif athraw Ysgol Rhuthyn.” (*Llyfr-yddiaeth y Cymry*, p. 602.)

In this work on the Bibliography of the Welsh it is said that John Walters, junior, was Master of Cowbridge School till his appointment to Ruthin in 1784.

The same publication states that “ John Walters, B.A., Scholar of Jesus College, Oxford, 1780,” wrote “ Llewelyn and his Bards ” when he was but twenty-one years of age, that he published Letters to Dr. Priestly, wrote the Introduction to “ Relics of the Welsh Bards ” and other works ; that he died in 1789 when only thirty years old, and was buried in “ Y Fynechdid,” near Ruthin, where there is a tombstone with a Latin inscription of his father’s composition.

As Thomas Williams had died in 1782, and Daniel Walters only matriculated at Oxford in 1780, it is highly probable that Thomas Williams was succeeded by either John Walters, senior, or John Walters, junior. We know that they both acted as ministers of the Town of Cowbridge. John Walters, senior, had his own benefices of Llandough and St. Hilary, but what had John Walters, junior, to do ?

As he was a young man of great ability and there is no record of any other Headmaster of the School between Thomas Williams and Daniel Walters, it is highly probable that John Walters, junior, was the Headmaster. There is a possible alternative that the Headmastership was put into commission, John Walters, senior, and John Walters, junior, exercising the office till Daniel Walters had finished at Oxford and was prepared to take on the work.

Daniel Walters was a son of the Rev. John Walters, Rector of Llandough, and for a short time Curate of Cowbridge.

He matriculated at Oxford (Jesus College) in 1780 when 18 years of age.

In the *Glamorgan Observer* for April, 1873, we have a descriptive poem in praise of Llandough, which he wrote when seventeen years of age, being at the time the *dux* of the School. The poem is rather long—125 lines.

Ye frolic Nymphs who leave the desert hills,
Charmed by the murmurs of descending rills,
Where fair Landough enjoys her rural reign
And smiles the loveliest village on the plain ;

Whose whisper'd voice so oft your poet leads
 In fairy dreams thro' Thaw's elysian meads ;
 Be present, Nymphs : your beauteous groves I sing
 Green in the breathing bloom of tender spring ;
 To you these groves, these pictur'd meads belong,
 Thrice copious subjects of my youthful song.

O say, ye swains so blest, ye favour'd few,
 To bounteous Heaven what grateful praise is due,
 That thus from envy free, from low-born strife,
 From all the cares of fame pursuing life,
 Ours is the empire of these halcyon plains,
 Where still to smile ambrosial Flora deigns,
 And olive-scepter'd Peace, and joyful plenty reigns !

This too the haunt of many a virgin Muse,
 Tho' all too coy they still my vows refuse,
 And here perchance some happier bard shall rise
 Crown'd with their fairest wreath, their amplest prize,
 Who oft beneath yon elm at evening laid
 Shall call them round to celebrate the shade.

Vain were the toil to tempt the stormy main
 For Arcady or Tempe's velvet plain,
 Or aught the genial land of Asia yields,
 Or blest Arabia's aromatic fields :
 Lo here, rich' west of Nature's dedal loom,
 On their soft beds the flowers spontaneous bloom ;
 Here, as in Canaan's blissful land of yore,
 Flows milk, and virgin honey's balmy store ;
 Here, useful lesson to unthinking man,
 The painful bee pursues her frugal plan
 In cultur'd gardens builds her fragrant cell,
 Or loves in haunts of ancient oaks to dwell,
 And roves, with ceaseless buzz, from flower to flower,
 And sips ambrosial dews from every woodbine bower.

The pasture's marge where deep Davona laves,
 And imitates Meander's winding waves,
 Pleased with the scene each Naiad's steps are slow,
 And ev'n the flood forgets awhile to flow :
 Along those broider'd banks full oft I rove
 Beneath the glooms of yon umbrageous grove,
 While muse-taught raptures animate my heart
 And pensive pleasures to my soul impart.

Nor lies Landough one long continued plain
 Smooth as the surface of the Severn main,
 Nor one vast mount, like Snowdon steep and high,
 That boldly bids defiance to the sky ;
 But here with ever new delight we see
 The endless charms of rich variety,
 At times ascend yon shrubby hill to view
 Our prospect's distant bound of mountains blue ;
 Thence, when the shades grow short and noonbeams glow,
 Seek the cool shelter of the vales below ;
 Vales, where so oft, as eve's late phantom flee,
 The sylvan Nymphs I've seen, or seemed to see :
 " Stay, Nymphs "—but, ah ! each transient trace is gone,
 They fly, they leave me in the glades alone,
 Fleet as the winds that shake their leafy woods,
 Or the swift currents of their native floods.

Nor seldom, wrapt in fancy's fairest theme,
 I trace the marge of clear Calviga's stream,
 While nodding groves their dews nocturnal shed,
 And brood with silent horror o'er my head :
 While, piercing thro' the trees their lucid way,
 On the pure stream the pale-eyed Moonbeams play,
 And Philomel, from Crable's towering height,
 Charms with her plaints the sacred noon of night.

Lo these the lawns, along whose gladsome green,
 Where taught to toil our frequent steps are seen,
 We blend with life's dull cares each harmless joy,
 In rural games our vacant hours employ ;
 Early to brakes and furzy fields repair,
 And chase with eager hounds the timorous hare ;
 Or from his den the felon Reynard force,
 Defeat his wiles, arrest his onward course ;
 The false decoy and meshy net prepare,
 And make the birds our captives in the snare ;
 Or with the baited hook's too tempting food
 Allure the scaly offspring of the flood.

Tho' here inventive Jones, great son of fame,
 Hath deign'd to mark no marble with his name,
 Tho' here no cloud-envelop'd structure stand
 That rose to heaven at Wren's sublime command ;

Yet all around in glad surprise we view
 What tasks the sons of industry pursue,
 View the neat charms of every pleasing part
 That boast a grace beyond the reach of art :
 Witness ye tufted groves, umbrageous bowers,
 Irriguous meads, and banks of fragrant flowers,
 Ye rich enclosures, and luxuriant plains,
 And cots, the palaces of peaceful swains.
 On these sweet scenes might Genius ever gaze,
 And lose in rapture all the power of praise,
 Might mark the landscape with amaze, and then
 Drop from his hand the pencil and the pen.

On yon proud eminence our Castle stands,
 And towers superior o'er the subject lands,
 Here sees the lawns, and there the lofty wood
 That frowns from high at Thaw's meandering flood :
 Hence vales, and plains; and villages we view,
 The widening prospect hills on hills renew :
 Here Art, in Nature's dress, delights to please
 With all her charms of elegance and ease ;
 The walls, the groves, the gardens, all declare
 Chaste beauty, void of pomp's superfluous glare,
 Where Skill accomplish'd with a master's hand
 What taste directed, and what Genius plann'd.

Let nervous Denham's magic numbers still
 Rehearse the praises of his Cooper's Hill,
 Let muse-led Pope his Windsor Forest sing
 In all the pride of autumn and of spring :
 Immortal bards, I envy not your strains
 While my young Muse can range her native plains :
 Tho' hopeless to increase their due renown,
 And ev'n unanxious to exalt her own ;
 Yet did my verse like stronger Denham's glow,
 Or smoother Pope's harmonious numbers flow ;
 Then should no other daring Muse invade
 The honours of this song-deserving shade,
 Then should no sylvan seat more brightly shine,
 No fabled grove be dearer to the Nine ;
 Thy stream, Landough, in song should ever flow,
 And thy own laurels bind thy bard's immortal brow.

1786. 9th March. "It is agreed that a Lease be granted to the Rev : Mr: Daniel Walters of the Piece of uninclosed Ground . . . without the South Gate and adjoining the new house and garden belonging to the Free School . . . *In Trust* for the use of Mr Walters and his succeeding Masters of the said School . . ."

1786. 14th December. "That five guineas be paid . . . to the Rev : Mr. Daniel Walters as the subscription of the Corporation towards the Additions and Improvements made in the Free School . . ."

1787. "Lease for 99 years to the Rev : John Walters of . . . all that Piece of uninclosed Ground lying without the South Gate . . . and adjoining the new House and Garden belonging to the Free School there, and extending from the South Gate of the said Town to the Eastern end of the said free School Garden containing fifty seven yards and one foot in Length and fourteen yards & a half in Breadth at the same Town Gate and seven yards & a Foot in Breadth at the Eastern end of the said Garden . . . Easements reserved . . . from the messuage or Cottage called St Kitts otherwise Council Tut and the Closes or Pieces of Land called Council Tut. . . *In Trust* to permit and suffer the said Reverend Daniel Walters his son the present Master of the said School to enjoy the same Premises during such Time as he shall continue Master of the said School. . . *In Trust* for his successor or successors Master or Masters of the said School."

The deed is endorsed :—"Now included in the Lease granted to W^m Williams D.D."

The mural tablet erected in the Chancel of Cowbridge Church bears the inscription :—

"Subtus conduntur reliquiae Rev'di Danielis Gwalterii Scholae Boviensis, quam fama Praeceptoris reddiderat frequentissimam, Archididascali, ob singularem rerum docendarum prudentiam laudatissimi; qui, dum se studiis discipulorum adjuvandis; animis excolendis, Gymnasio ornando, atque aedibus amplificandis totum dabat, haemoptysi proh dolor! Corruptus, et tabe comitante confectus, tandem annum agens vicesimum quintum, 24^o die Augusti, A.D. 1787, magno sui desiderio apud omnes relicto, morti succubuit.

Si numeras annos, juvenis jacet ecce! sepulchrò;
Si studia, et mores, et benefacta, senex."

William Williams, son of Robert Williams, of Dolgelley. Jesus Coll. mat. 1784 aged 19. M.A. 1792. D.D. 1814. Preb. of Llandaff 1797. Rector of St Mary Hill 1810. Rector of Pendoylan 1814. Vicar of Llantillio Crossenny 1814.

We are not responsible for the correctness of the descriptions, but set them down as we find them in *Alumni Oxonienses* and other sources. There are some particulars concerning him in the *Gentleman's Magazine* 1847, i, 663.

His monument in Cowbridge Church bears the inscription :—
 “ Sacred to the Memory of William Williams, D.D., Prebendary of Llandaff and during fifty nine years Master of the Grammar School in this town. He was born in the Parish of Dolgelley Merionethshire Jan. 14. 1765, and died at Cowbridge Jan. 16. 1847. Also of Elizabeth his wife, daughter of the Rev. Thomas Williams, formerly Master of Cowbridge School. She departed this life Dec. 4. 1814, aged forty six years.

Also of their eldest son the Rev : Robert Williams M.A. Fellow of Jesus College Oxford, who died at Madeira Oct. 2. 1822.

Also of their son Thomas William Williams, midshipman in the Royal Navy, who was drowned with the rest of the Crew of H.M. Brig Jasper in Plymouth Sound in a great storm Jan. 20. 1817. Also of their children Thomas, Elizabeth, and Mary, who died in their infancy.”

“ In pious and loving memory of Harriet Anne Edmondess daughter of the Rev : William Williams D.D. Prebendary of Llandaff. She married first the Rev : Rees Howell M.A., Vicar of Llancarvan, and secondly the Rev : Thomas Edmondess M.A. Honorary Canon of Llandaff, and for 48 years Vicar of these parishes. She was born 24 October 1804, and died 17 November 1885.

Also the above Thomas Edmondess, Born at Cowbridge 30 June 1806 Died at Cowbridge 2 June 1892.”

During Dr. Williams's time the tradition is that the School existed purely for the teaching of Classics. Mr. Lewis Thomas, of Llanmihangel, who died in A.D. 1875, at the age of 99, told the Rev. W. F. Evans that Grammar School boys used to go to the Eagle Academy, when he was a schoolboy there, to learn writing, and, strange to say, the Master of the Eagle Academy also taught arithmetic in a Girls' School in the Town.

1847. *Hugo Daniel Harper* was born at Pontardawe in the Swansea Valley and baptized at Cilybebyll. Fellow of Jesus College, Oxford, 1845. Headmaster of Cowbridge 1847. Principal of Jesus College, Oxford, 1877.

A volume, entitled “ *Memoirs of Hugo Daniel Harper,*” was written by Mr. L. V. Lester.

It is said that the present School buildings, designed by Mr. Pritchard, of Llandaff, were built “ as a wedding present for Mrs Harper ” !

There is a brass tablet to her memory in the Chancel of Cowbridge Church :—" Sacred to the memory of Mary Charlotte, the beloved wife of the Revd. H. D. Harper D.D. Principal of Jesus College, Oxford, and elder daughter of General Sir Henry Drury Harness, K.C.B., Born 16th May 1829, Died 25th of Feby. 1908."

A publication on the part of the School, entitled " Prolusiones Literariae, Praemiis Annuis Dignatae, et in Schola Bovieni recitatae Comitiiis Maximis A.D. mdccclviii," marked the advent of the new buildings of the School.

1850. *William Holt Beever*. Fellow of Jesus Coll. Oxford 1849-1853. Vicar of St Hilary 1854. He farmed Crossways and was a great authority on Shorthorns.

During Mr. Beever's time the Corporation resolved upon " negotiating with the Bursar of Jesus Coll. Oxford and the Headmaster of the Grammar School . . . with a view of affecting an exchange of the aforesaid piece of ground for a portion of ground attached to the Grammar School and bounded on either side by the Church yard and Church Street."

Mr. Beever gave evidence before the Welsh Education Commission, wherein he testified to the inadequate endowment of the School. " In my time the Master could barely pay his way." . . . "The Headmastership is sadly inadequate. It was what drove Dr. Harper away, and it is what every Master has felt since. . . . The School never paid its way, and my successor said it cost him £500 a year to keep it up at all."

He resigned in 1864 and went to live in Herefordshire.

During his Headmastership Canon Beever produced a brilliant mathematician, the Rev David Thomas, M.A., Rector of Grassington, Oxon, and a former Fellow of Trinity, first in Mathematical Moderations and Finals and Johnson Gold Medallist. Mr. Thomas acted as junior master at the School for a short time and taught mathematics to Major-General Robert Owen Jones and to the distinguished engineer, Mr. Richard Jonathan Jones, who had charge of all the alterations of the Great Eastern S.S. in 1864-65 for the first Atlantic cables.

1863 or 1864. *Thomas Williams*. He was a son of the Headmaster of Abergavenny Grammar School, Fellow of Jesus College, Oxford, 1846-1853, and for some time Vice-Principal of St Mark's College, Chelsea.

During his Headmastership day-boys were encouraged to come to the School, and the property across the road was bought

by Jesus College and the cottages fitted up as classrooms and studies, and the boarding-out system was allowed.

He resigned in 1870 and died as Rector of Aston Clinton, near Tring.

“Peter Lombard,” writing in the *Church Times* on his death, said of him :—“I knew him slightly when he went to St Mark’s in 1852 and intimately from Christmas 1856 for the rest of his life, & I believe that I have never known a holier, truer man. He knew more about Welsh history than any other man living, & his note books were filled with the fruits of his research. And yet all his learning sat lightly upon him, for his late parishioners & all his friends will not think of that as they remember his gentle loving heart & his beautiful life.”

1870. *J. C. F. Morson*, first son of James Morson of London, Arm. Jesus Coll. Matric. 1861. Aged 18. Scholar 1861–6. B.A. 1865. M.A. 1870. He had been an Assistant Master at the School in 1865. During his too short reign of office the School reached a very high point of efficiency in classics and mathematics, some twenty-six boys passing on to Oxford, and open scholarships were taken at seven different colleges in the University.

His services in Cowbridge Church for the boys were very much appreciated, and a volume of the sermons which he preached to them was published.

After his death a window was erected to his memory, now the South window in the Sacarium :—“In Memory of the Rev : James Colin Francis Morson M.A., Head Master of Cowbridge School who fell asleep in Jesus April 26th 1875, this window was erected by the past & present boys.”

The Archbishop of Wales, who, in his young days, was offered an appointment under Mr. Morson, paid a high tribute to his efficiency and stated that when he became Headmaster of Llandoverly College he was glad to copy many of Mr. Morson’s methods.

Morris Price Williams, son of the Rev. Morris Williams (“Nicander”) (1809–1874), who made extensive contributions both in prose and poetry to the literature of Wales, and brother of the Rev. William Glynn Williams, M.A., for many years Headmaster of the Friars’ School, Bangor, North Wales. The Rev. M. P. Williams :—Matriculated Jesus Coll. Ox. 1863. Scholar 1864. Goldsmith’s Exhibitioner. First Class Classical Mods. 1865. Second Class Lit. Hum. 1867. B.A. 1867. Assistant Master St. Andrew’s College, Bradfield, 1871–74. Headmaster of Cowbridge School 1875–90. Perpetual Curate of Talygarn 1884–90. Ex-Officio Fellow of Jesus Coll Ox. Rector of Rotherfield Peppard,

Henley-on-Thames Oxon 1890–1900. Died—aged 57—Nov. 15, 1900.

He married in 1880 Rosaline, eldest daughter of Thomas Howells, and left two sons and a daughter.

His second son, Morris Meredith, an old boy of the School, has already distinguished himself in the world of art.

Mr. Morris Meredith Williams has exhibited in the Royal Academy, the International Society, and other places for some years, and three of his pictures have been acquired for the permanent collection in the Walker Art Gallery at Liverpool. He served in the Army from April, 1915, to August, 1919, in France and Flanders, and is now one of the Official Artists.

If to be a partaker of chastisement is an evidence of true sonship, as we are told by the best authority it is, then the writer of these lines can lay claim to that honour. Morris Price Williams, though he had a reputation for severity, was much respected by his boys, and the present writer regards his memory with affection and gratitude.

1890. *William Franklen Evans*. An old boy of the School. Scholar of Jes. Coll. Ox. 3rd cl. Mod. 1875. B.A. (1st cl. Nat. Sc.) 1877. M.A. 1880. Assistant Master Felstead 1878–90. Fellow of Jes. Coll. Ox. Perpetual Curate of Talygarn 1890–1910. Rector of St. Andrews Minor.

Mr. Evans built the block of buildings adjoining the Churchyard wall, removed the three old houses on the West side of Church Street, and made a play-ground for the School on the site.

Two at least of Mr. Evans's boys have distinguished themselves in the world of science.

Dr. Lister Llewellyn has become the great authority on Nystagmus, or miner's blindness.

Mr. Illyd Buller Pole Evans, M.A. (Cantab), B.Sc. (Wales), F.L.S., was awarded the C.M.G. for his scientific work, and is Chief of the Division of Botany and Plant Pathology in the Union of South Africa.

Mr. W. F. Evans enjoys his well-earned retirement in "Somniferous green Llanblethian," and, though his songs are not quite a thousand and five, he continues to delight his friends with many a wise saying and well-chosen quotation, and in a twentieth century manner speaks of the modern and local equivalents "of trees from the cedar that is in Lebanon even unto the hyssop that springeth out of the wall."

The School took possession of the row of houses opposite it in 1867. The quaint old buildings are depicted in several paintings. Our illustration, printed on page 277, copied from a

painting in possession of the School, shows their porches and dormer windows, together with the old parish pound, which stood in the corner near the archway. The house nearest to the Old Hall garden was quite a commodious dwelling and had been occupied in the past by folk of the professional classes. The other was more of a cottage and was occupied by some servant of the School. Then there was a large stable.



COWBRIDGE OLD FREE (GRAMMAR) SCHOOL, SOUTH GATE, AND POUND
(from an old painting).

About the year 1874 some of the rooms were used as dormitories, but with the changing fortunes of the School the buildings became less used and more abused until the ruins were at length all cleared away.

Richard Williams, the first lay Headmaster, is a son of an old boy, Mr. Samson Williams, of Solva, Co. Pem., who was at the School when Mr. Beever was Headmaster.

Mr. Williams has a distinguished Academic record:—B.A. Wales (2nd Class Hons. Greek, 1901; 1st Class Hon. Latin, 1902); Jesus Coll. Oxford (Scholar); 1st Class Classical Mods., 1903; 1st Class Lit. Hum. 1905. B.A. Oxon. M.A. Oxon.

He served in the War as an officer in the Artillery and was awarded the M.C. for gallantry under fire.

Under his able guidance the old School continues not only to flourish but to advance.

FLOREAT SCHOLA BOVIENSIS.



THE REV. DR. DUREL

(from a portrait in the possession of Sir Thomas Mansel Franklen).

This portrait has on the back: "Dr. Durel, my great grandfather," in the hand of Sir Thomas Mansel Franklen's father.

APPENDIX.

A.

THE HIGH SCHOOL FOR GIRLS.

Though the High School for Girls does not belong to the History of *Old Cowbridge*, we feel it would not be right to pass over the circumstances which led to its foundation, and have been so productive of good results to the Town and District.

It owes its foundation to the exertions of Mr. John Bevan, and from some letters in the Town Clerk's Office we are able to state the principles which led him to undertake the good work. He wrote from France in 1890:—

“My desire is chiefly to promote the education of girls, who in the past have been for the most part sacrificed to boys.” He states that he was prepared to give a sum of money as a nucleus for a hostel or a small hall for the reception of girls, or for exhibitions to encourage their progress at school, and mentions that an adequate supply of female students would depend on those coming from a distance.

“I have thought,” said he, “that Aberdare Hall and the South Wales University College afford an example of what may be done at Cowbridge on a more humble scale. . . .”

“The elements of Latin are now often taught in public high schools for girls, as not only useful for their own further education and formation of mind, and especially as a key to other cognate languages, but to enable them, as mothers or teachers, to instruct young boys, and so keep them longer with their parents under the restraints of home life.”

His desire was to diminish the cost of board, and, by school exhibitions and prizes in addition, to attract pupils from distant places owing to the sparseness of the population in the immediate neighbourhood.

By the aid of Mr. Bevan's generosity, in several ways, and the exertions of Alderman Edward John, the School eventually came into being, and, under the supervision of its most efficient head mistress, Mrs. Forrester, is one of the most successful of girls' schools in the Principality.

B. (1).

TRADITIONS CONCERNING OWEN GLYNDWR.

Llanover MS. C. 42, p. 247.

Traddodiadau Morganwg am Owain Glyn Dwr.

Ymladdfa Bryn Owain (Stallingdown).

Owain o Fforch yr Onnen fawr yn cyfarwyddo ei gad.

Torri Castell Llanquian, a phentref Aberthin.

Talcarn Ty yn sefyll fyth yn y pentref a'r unig tammaid o wal a gafodd sefyll gantho.

Torri Castell Tal y Fann, Pentre Llanfrynach, Castell Nerber, Castell Llanfleiddian, Castell Noris o Benllin, Castell Llandocheu, cadarnhau Castell Caerffili, torri Castell Trefflemin a Chastell Malfawnt Llanfâes, Llawer o Dai Llanilltyd ar Eglwys yno, ymgadarnhau yn y Castell Coch, Torri'r Twr Crwn wrth y Bontfaen,

Cynnal Parlament ynghaerdydd, ac un yn Llanilltyd, Torri Caerdydd

Torri Cestyll Llandaf, a St. Iorys,

yn ymguddio dan enw Sion [Good] fellow y mwynwr yng Nghoed y Marchog lle bu farw ai gladdu dan yr un enw dan y Gloch Aberth yn Llanddunwyd,

yng Nghastell Bercrols, a'r hyn a fu ryngtho a Syr Lawrens Bercrols. Gwŷr Morganwg yn ei gyhoeddi'n Frenin dan osteg a rhybudd undydd a blwyddyn.

Stradlingiaid San Dunwyd yn estyn drwy'r twll iddo felly Abadau Margam a Glyn Nêdd, a holl wyr y Blaenau o'i blaid ef.

B. (2).

Llanover MS. C. 42, p. 269.

Hen Onnen Bryn Owen, *al* Twyn Owen.

. . . a dorwyd i lawr cylch 1740, neu a chwythwyd gan y gwynt i lawr. Onnen fawr anghyffredin oedd hi meddai Dafydd Rhisiart y Saer o Landocheu a'i gwelodd, ac un fforchog oedd hi. Yn ei fforch, ac weithiau ar ei phen yr oedd Owain Glyndwr yn gorolygu ei wyr ym Mrwydr Llan Cwyan—pan dorrasant y Castell a lladd mil o Wyr y Brenin. Yr oedd Troedfaen y groes a gwasod yno hyd yn ddiweddar iawn, a geill yn hawdd ddigon ei bod yno fyth.

Yr un amser y carneddwyd holl Dai Aberthlin oddieithr un hen Bennwn cadarn a welir fyth yno. Dinistrwyd Pentref Llanfrynach hefyd yn llwyr, oddieithr un Ty—Dehenydd hwnnw fyth [Wastad ?].

B. (3).

Llanover C., Vol. II, p. 131.

“ . . . north of the road about a mile is a Down called Mynydd y Glew or the Hero's Down, on which are many large natural ponds or rather lakes well stored with Tench, Carp, Trout, and other fish, they are supplied by natural springs and have a communication one with another and supply a large stream that runs from them, on which are two or three windmills, westward of this down is a large wood where according to some old accounts as well as Traditions the famous Owen Glyndwr lived the life of an anchorite in the ruins of an ancient Castle by the name of John Goodfellow. He was here it is said well supplied by his friends with all the necessaries and Comforts of Life, and after it was well known to the King (Henry 5th) who this John Goodfellow was, it is said he chose to wink at him as the County of Glamorgan was then very strongly attached to Owen and disaffected to the King who it is said had endeavoured to Subvert the Regal Jurisdiction of the Lords of the County who practised *Jura Regalia*. 11 miles from Cardiff and one eastward of Cowbridge is Stallion down in its bowels are many caverns that are stored with great quantities of good galena Lead, at the North Corner of this down stands the neat village of Aberthyn, they shew here an end wall of a house said to be the only one that escaped the destruction of Owen Glyndwr who on this Down gave King Henry's army a great overthrow, the village was burnt and destroyed by the King's army which greatly irritated the Country, a mile below this down Southward in the Parish of St. Hilary stands Bewper Castle a fine old Seat built by Sir Phillip Basset Lord Chancellor in the reign of _____ and till very lately the seat of his descendants it was repaired by William Twrch in the year 1600 who added a fine frontispiece of the Doric, Ionic and Corinthian orders enriched with abundance of very fine sculpture and is undoubtedly the best little specimen of Grecian Architecture in South Wales.”

C. (1).

GLAMORGAN CASTLES.

In the Llanover MSS. at the National Library there are in the handwriting of Iolo Morganwg three separate lists of Glamorgan Castles, which I shall describe as A, B, and C, A being in English, B and C in Welsh.

A=*Llanover* MS. 43, p. 245. B=MS. 30, p. 48. C=MS 59, p. 453.

In A and C, 82 castles are named, while B accounts for 63 only, but has the addition of the names of the supposed founders.

I shall print list A as Iolo has it, with the additions and variations from B and C.

CASTLES IN GLAMORGAN.

1. Cardiff. B has: 1. Castell y Ty Gwyn Caerdydd a wnaethpwyd gan Owain ab Morgan ag a aeth i law Robert Fitzhamon, a Robert Iarll Caerloyw ai tynnodd i lawr i wnaethur Castell faerdy. 2. Castell Caerdydd. Robert Iarll Caerloyw.
2. C: Coch. B: Ivor Bach.
3. Caerffili. B: Einion ab Collwyn.
4. Treoda. C: Treodof.
5. C: Y ddraenen.
6. Gelligaer.
7. Morlais. B: Einion ab Collwyn.
8. St. Fagan. B: Malfaunt.
9. St. Georges. B: Fleming.
10. Llanbedr. C: "ar Fro."
11. Courtville. C: Cwrt y Fil.
12. Cogston. C: Cogan. B: Castell Caston. Herbertiaid.
13. Sully. B: Sili. C: Abersili.
14. Barry.
15. Dinas Powys. B: Iestin ab Gwrgan.
16. Porthceri. B: Porth Cerig.
17. West orchard. { B: St. Athan. Yr hen Berkrol.
St. Athan newydd. Berkrol.
18. East orchard. { C: 42. Llandathan. 43. Llandathan.
44. Llandathan.
19. Castleton. B: Castle Town. Adamiaid.
20. Fonmon. B: St. John.
21. Penmark. B: Humffrevil.
22. Molton.
23. Castell Moel.
24. Llanquian. C: Llangwyan.
25. Tal y fann. B: Syward.
26. Llantrisant. B: Y Bwrdeiriaid.
27. Wrinston. B: Gwrinston.
28. Wenvoe. B: Gwaenfo. C: Gwen Fo.
29. Cottrel.
30. Flimston. B: Treffieming. Fleming.
31. Llandough. C: Llandocheu.
32. Lanblethian. B: Llanddeiddan. Quintin. C: Llanfleiddan.
33. Llygod. B: arall y Llygod. C: Castell y Llogawd.
34. Penllin. C: Pen Llin.
35. Landaff, *Bp.* { B: 4. Castell yr Esgob yno gan Escob Llandaf.
3. Castell Mathew yn Llandaf. Y Mathiaid.
C: 2. Llan Daf. 3. Llandaf.
36. Landaff, *Arch.*
37. King's Castle. B: 5. Castell Breiniol. Ithel ab Owain.
38. Beaupre. B: Bewpur. Seisyllt. C: Maes Essyllt.
39. Cowbridge.
40. Boverton. B: Tref Beferad. Fitzhamon. C: Trebefred.
41. Caerworgorn. C: 47. Llanilltud fawr. B: Llanilltyd. Howel Dda?
42. Hays. C: 48. Llanilltud fawr.
43. Lanmaes. B: Llanfaes.
44. St. Donats. B: St. Dunwyd. Stradling.
45. Marcross. B: 32. Mairgroes. 33. arall.
C: 50. Marcross. 51. Marcross.

46. Dunraven. B: Y Dwnryfan. Bwtleriaid.
C: Dindryfan.
47. Ogmores. B: Aberogwr. Londres.
48. C: Alain. B: Castell ar alain. Do.
C. Castell ar alain.
49. Y Wenni.
50. Coetty. B: Twrbil.
51. Casnewydd. B: Y Cas Newydd pen y bont.
52. Hengastell. C: Hengastell Pen y Bont.
53. Llangynwyd.
54. Cynffig. B: Y Bwrdeiriad.
55. Aberafon. C: Aberafan.
56. Baglan.
57. Neath. B: Castell Nedd.
58. Sofen.
59. Clun. C: Clŷn.
60. Trecastell. B: Llant Hari.
61. Castell Meneich. B: Meneich Llanyllyd.
62. Hensol.
63. Pentyrch.
64. Brocastell.
65. Castell y Marchog. B: 63. Castell Sion Goodfellow ynghoed y
marchog wrth y Byrthin.
66. Tregawntlo. B: Cantelupe. C: Tregawntlo.
67. Rhuthyn. B: Ruthyn. Madoc ab Iestyn.
68. Breigan.
69. Llangyfelach.
70. Llychwr.
71. Llandeilo gŵyr.
72. Llandeilo Tal y bont.
73. Abertawy. B: Abertawe. Iarll Warwig.
74. Ystym llwynarth.
75. Penarth.
76. Penrhys. B: Manselaid.
77. Oxwich.
78. Llanddewi.
79. Gweblai.
80. Llandimor.
81. Gnot Castle.
82. Llwydarth.

Iolo said there were more castles in Glamorgan than in all the rest of Wales.

In addition to the foregoing eighty-two castles named in list A, there are others in lists B and C, some of which I cannot identify, and it is possible that they are given under another name in list A.

B: 8. Castell yr Adur. Iestyn ab Gwrgan.

9. Castell Gallt fawr daf Morgan Hên. C: Cawrdaf.

[Perhaps there is a mistake in the transcribing here.]

C: 10. Y Fann.

5. Cefn Onn.

27. Rhiw Saeson.

79. Llancarfan.

B: 61. Aberthawan. Fitshamon.

C: 15. Caer Warin.

49. Llanwerydd.

67. Castell y Gwryd.

77. Trehir.

80. Moeldwyn.

30. Aberbernant. [?]

21. Llansanffraid ar Lai.

17. Llan[-]felwyn.

C (2).

ANCIENT REMAINS IN GLAMORGAN.

Iolo's MSS. contain at least three lists of these. For purposes of reference I shall describe them as A, B, C, and D respectively.

A = *Llanover* MS. C. 74, p. 227. [A.D.] 1811, where there is a list of seventy-eight items headed, "Hen gromlechau, crymau, kist feini, gorseddau, twmpathau, beddfeini, etc., ym Morganwg."

B = *Llanover* MS. C. 72, pp. 38 and 39, "Druidical Altars in Glamorgan."

C = MS. 43, p. 252, "Druidical Monuments."

D = MS. 43, p. 251, "British and Roman Camps."

Here follows A, with additions or variations from B, C, and D where such occur.

1. Carreg Gwynn y Bont faen. C : 27. Cowbridge.
2. Trimaen llwydon, Plwyf Llancarvan.
3. Maen hŷr, Celligaer. B : Mynydd Gelligaer. C : 13. Cappel Gwladys. D : Gelli-gaer.
4. Brenin a'r Frenhines, Ystradywain.
5. Twmpath Ystradywain.
6. Twmpath Eglwys newydd.
7. Cernydd llwydon. Eglwys Ilan. B : Mynydd Eglwys Ilan.
8. Maen Chwyf, Coed Pen main.
9. Coetten Arthur, Llandidwg.
10. Kist faen, Bryncoch, ib. C : 23. Red Hill.
11. Ty . . . mynydd y Drenewydd. C : Newton down.
12. Meini Llythyrenog, Merthyr Mawr.
13. Maen llythyrog, Margam.
14. Maen llythyrog, Heol Cynffig.
15. Maen llythyrog, Cwrt y Dŷfaid.
16. Maen llythyrog, yn y Pentref.
17. Eraill yn y Fonwent.
18. Hên Eglwys, Llangewydd.
19. Twmpath neu Gaer Llanilyd.
20. Castell Ceri, Llanilyd.
21. Dwy Gromlech y Dyffryn olwg.
22. Maen mawr gyferbyn o'r Cottrell.
23. Maen Cetti ar gyfar y brynn.
24. Gorsedd y Stout-hall. B : 23. Broŵyr (near Stout hall).
25. Croes Llanridian.
26. Llech wenn, mynydd Celystyn. B : 40. Cefn Celystyn. C : Llech gelysten.
27. Carn Lechart, Llangyfelach.
28. Arall yno.
29. Y Crwn ogofog yno.
30. Cylch, yn Langiwg.
31. Maen Penwaun Byrddin, yn awr yn ngardd y gnoI.
32. Caer y Castell, Llancarfan.
33. Castell Moel, Llancarvan.
34. Caerau'r Tringle . . . Llancarvan.
35. Caerau sef Plwyf y Caerau.
36. Caerau Treiwbwb.
37. Gwaen Tro dau.
38. Caerau'r mynydd bychan.
39. Caerau Coed Rhyglan.
40. Caerau Parc y Cottrel. C : Breach-Cottrel.
41. Caerau'r gaer, Tresimon.
42. Cil bwrw ar fynydd Aberthyn. B : ar Frynn Owain.
43. Caerau Trefbeferad. D : Boverton.
44. Caerau Col Huw.
45. Caer Worgorn.

46. Yr Haes [North?]. Llanfaes [Plwyf Llanilltyd].
 47. Rhiw Saeson, Llantrisant.
 48. Meini Llythyrog, Llanilltyd.
 49. Arall, Llangrallo.
 50. Arall, Llanganna.
 51. Arall, Plwyf Llanwynno.
 53. Meini gobaith, amryw fannau.
 54. Croesau'r Croesheolydd, aml iawn.
 55. Carn Moesen } ar graig fawr.
 56. Y garn goch }
 57. Castell Llanfihangel Afan.
 58. Maen hir y Drymman.
 59. Caerau, mynydd y Caerau, Glyn Nedd.
 60. Caerau, mynydd y gaer, Llangrallo.
 61. Caerau'r Dindryfan.
 62. Caerau Porth Ceri.
 63. Gorsedd gylch y Beggar's Bush, a symmudwyd gan Dr. Walton.
 64. Twmpathau Garth, Llanilltyd Faerdre.
 65. Garth Maelog. Tri thwmpath.
 66. Tonn Traethwg.
 67. Twmpathau'r Wig.
 68. Twmpathau Llanilltud Vawr.
 69. Twmpath y Wissmil, St. Athan, Lle cafwyd bwyall bres.
 70. Twmpath Llangwyan, lle cafwyd arfau efydd.
 71. Twmpath daear.
 72. Gwâl y filast gerllaw yno.
 73. Maen llythrog Llandocheu Penarth.
 74. Caerau Crwn Marcroes.
 75. Hen Eglwys Marcroes.
 76. Gwaen Hilys gerllaw'r Twmpath daear.
 77. Pen cae'r clawdd a Phentre'r castell ar fynydd y . . . lle mae . . .
- a Chastell Nedd yn ymyrfarfod.
78. Pen y Castell, Cefn Cribwr.

Gwâl-y-filast has already been mentioned, but in C. Iolo groups under Dyffryn Goluch 1. Maen Llwyd and Gwal y filast. He has also 31. Gwal y filast and underneath it y filltir aur.

Some of the following are probably included in the above list under another name :—

- B: 1. Tyle'r gawl. 2. Maes y felin. 5. Coed y Dryw.
 11. Bryn Morlais. 14. Glyn Ogwr. 22. Cefn Onn.
 28. Garth Pen Tyrch. 29. [Morgeilan?].
 33. Ynys y Bwl. 34. Glynn Rhoddni.
 35. Gawlog. 36. Uchelolau. 39. Gelli Onnen.
 44. Tonn Gwynn [Llangewyn?].
 45. Maen mawr yn wern [du?] Dre Pen-y-Bont.
 46. Mynydd [Llanguir?].
 48. Maen chwyf gerllaw Aberafan.
 B, C: Y filltir aur. D: Crack.
- C: 10. [Penriwtin?]. 15. Tre Brynn.
 18. Cefn Lingoed. 19. [Llanganwr?] Mountain.
 24. Mr. Knight's farm. 25. ditto. 27. Cefn Brynn.
 28. Twmpath White-church.
- D: 5. Caer gaer. 7. Castell Moel. 12. Caer Mead. 17. Mynydd y Gaw.[?]
 20. Coed y Castell. 21. Brynn Cynan. 22. Mynydd Boedan.
 23. Ogmored Down.

C (3).

RELIGIOUS HOUSES IN GLAMORGAN.

- The Iolo MSS. contain three lists of these. A = Llanover MSS. C. 43, p. 246. B = MS. 42, p. 527. C = M.S. 30, p. 47.
1. Llancarvan, old. C: Cadoc mab Cynlas.
 2. Llanilltud, old. C: Illtud.
 3. Llangyngar, old. B: Landough super Ely.
 4. Llanedern, old. C: Monachlog [. . . ?] ar lan rhymini.
 2. Llanedeyrn.
 5. Gallt Cawrdaf, old.
 6. Llandaf, old. B: Mynachdy Priory at Llandaff. C: Monachlog Llandaf lle Symudwyd hwynt o'r mynychdy Llanfabon. 1. Llandaf. Dyfrig.
 7. Monachd. Llanwynno, old. B: Llanweno Mynachdy, Priory.
 8. Llangewydd, old. C: Llangewydd ymro Wyr, Cewydd.
 9. Sainghenydd, old.
 10. Merthyr Mawr, old.
 11. St. Fagan, old.
 12. Penrhys, old. B: Penrhys Abbey. C: Penrys Dyfodwg.
 13. Chantry Lantwit.
 14. Cardiff White friars.
 15. Cardiff Black friars.
 16. Cardiff Austin friars.
 17. Cowbridge. B: Cowbridge priory. C: 7. Y Bont faen prioryd.
 18. Seintwar Templars. C: Tresimon Prioryd.
 19. Wenni. B: Eweny Abbey. C: Y Weni.
 20. Margam.
 21. Eglwys Nynni.
 22. Cattwg nedd, Glynnedd. B: Cadoxton Juxta Neath.
 23. Swansea White friars. C: Abertawe.
 24. Swansea. C: Abertawe arall.
 25. Friars, White? Merthyr Tydfil.
- B:** Neath Abbey.
- C:** 4. Llanfeithin prioryd.
8. Mynachdy Llanfabon pan orfu ar fonachod Llanilltyd ffo achos y Normanaid.
 17. Llanfaes, St. Fagan.
 18. Llanfair, St. Fagan.
 19. Llangrallo Prioryd.
 20. Yr Aes prioryd.
 22. Tresegin. Segenus hen fonachod.
 23. Aberddawon prioryd 4 Monach Sr Lawrence Berkrols.
 24. Ynys Barri hen fonachod.
 25. Ynys Echain Gwalch.
 27. Llandathan. Tathan, hen fonachod.
 28. Llaneurgain ymhlwyf Llanilltyd a berthynai i fonachlog fawr Llanilltyd, ag Edgar Brenin Lloegr a losgodd y Lle ag ei difethodd.
 31. Llan Isan. Isan.

C (4).

RUINED CHAPELS IN GLAMORGAN.

(Llanover MS. C. 66, p. 290.)

4. In St. Athan: East Orchard, West Orchard, Castleton, and Aberthaw.
3. Penmark: East Aberthaw, Rhoose, Cwmcidi.
4. Llancarvan: Llanfeithin, Carn-Llwyd, Llancadle. Molton.

- 4 or 5. Llantwit Major.
 2. St. Ffagans : Llanfair, Capel Ffagan.
 1. Cogan : Cwrt y Fil.
 1. Gelli gaer : Capel Gwladys.

D (1).

COWBRIDGE AND THE WELSH POETS.

British Museum MS. 20 addl. 141, 871, p. 310, 324b.

Co. i Howel Prains o'r Bont Faen ym Morgannwg.

Bryssio mae'r byd a'r bressen †	
o dir y wlad i'r wal wen	
A brau issod y brysiat	
†broesio gwin Cwbris a gaf	†To Broach
Yn y bont faen mae blaenawr	
o'r mars hwnt mae marsiant mawr	Cowbridge yw
howel prains ni ochel pryd	tre'r Bont faen
ni ochel win a ieched	ym Morgannwg.
Addas ydyw ei oddef	
o dir y iarll ar y dref	
O'r pransiad hwy yw'r prins doeth	Huw ye same
ac lo ievanck o gyfoeth	with Hywel.
Ai geraint un faint ar fwyd	
oll yn genedl llangynwyd	
Pwy a gafas fob gyfiawn	
pwy oedd well ei hap a'i ddawn	
O'i rodd iawn a'i rwyddineb	
o'i ras i hwy yr a'r Sieb	
A fu un yn y Venis	
byw yn y wal na bai'n is	
Cannings ieuangk a enwir	
neu whidintwn ydyw'n tir	
A gair yn fyw gwr yn fol	
mwy or byd mor wybodol	
Gofyn ym a'r gyfenw iau	
heb daring oedd baderau	
Cyrchu i'r siop ceirch o ras haf	
cnau o aur arw'n araf	
Cymer cân dy baderau	
cyfrif yn ddigrif bob ddau	
Fy mryd yn benyd cyn bedd	
roi fy mes ar fy mysedd	
Fy llaw'n eu teimlaw'm hebtu	
fy mysedd i fam Iessu	
Padereu gemau duw gwyn	
pellenau helpu llinyn	
Per a'i gwaith ym mhob rhyw gor	
peleu Mair fal plu marwor	
Afalau rhag gofeiliaint	
oreins owydd wyr hen saint	
lloereu ar yr allor ynt	
lleuadau fy llaw ydynt	
Mes a ddwg fy mysedd i	
mae or fawd ym rifedi	
deg nod a gai newidiaw	
o'r bibell aur ar bob llaw	

Enwi Ave Maria
ac i dduw'n ddegau oedd dda
deg a'i rhif yn deg yw'r rhain
a thegach yw saith ugain
swrn o gnau sirian y gwnaid
ac yn ser fain gwns euraid
Ser a roddes o riddau
sipris gwaith siop o wrysg aur
O fewn y Bont faen y bydd
banck llawn o bynkeu llonydd
howel praens yn helpu'r iaith
howel alont hael eilwaith
Oi law y cād deg pader
a dau sydd fal dwy o ser
I howel mi a heaf
baderau hoff bedwar haf
Ei baderau sy fau fi
i'r marsiant goramersi
Lewys Glynn Kothi a'i K.

D (2).

i howel prainche o'r Bontfaen.

Hael iefank o'r hil ufudd
howel prains el hap iw rudd
Mair a Iessu i'r marsiant
a ro oes hen Iorus sant
Mae'r gwr yn gymro geirwir
marsiant ail Emrys ein tir
. . . o'r naws y dël
huw o Cowbris a Gabriel
Brig y dref foneddigaidd
yn nhir y iarll y mae'r hen wraidd
Pob rhyw win a'r pupur einym
howel prains hael a'i pair ym
hwyr ym oedd fal yn nhir Môn
hael nag o golennigion
Brig pob kelennig lonydd
yn y bont vaen yn bunt fydd
cyfrif paderau
Eu cyfrif yn ddigrif dda
yn fammod a wna'f yma
Paderau'r nef a gefais
o gnau a ser nid gan sais
A gwin gwynn o gan gwaneg
a gweinart aur gan cor teg
Gweinart a sug o winwydd
ac arni sioch gron y sydd
Ai llafn yn gyllell hefyd
ac aur hardd ac ar ei hyd
Mae ei charn legis darn o dân
mewn ser a mynwes arian
Y mae yn deg er mwyn dyn
gorun moel ar garn melyn
Y fernais a fu arnaw
Ytyw aur drud y tir draw
llew o aur sydd ger llaw'r said
tu arall griffwnt eureid
lliw nyf yw'r gyllell nefol
llafn ni ad llef yn ei ol
Nyf
heavens

Mae'n deg euraid ei gwegil
 mae'n aur coeth o'r min ir cil
 A llythr oll aeth ar \hat{y} wain
 da yw eurllythr iw darllain
 honn yw'r honn a henwir rhwyll
 ac a enbyn y ganwyll
 Fal cwrel o fely carreg
 y tân a dynn etto'n deg
 dur owchus yw o *drichwart
 da yw'r dur i dorri dart
 seidyn yn garn felyn fydd
 seren nen assur newydd
 Anrhec fal un o'r egin
 ia neu wydr yw yn y drin
 Ffiled yn gyfied a gwayw
 fflaim yn dwyn fflam neu danvayw
 Mwy yw wrsib y marsiant
 huw Prains
 Mwy'r galon no mo'r golas
 mwy erioed no dim ei ras
 Ni bo llai oi wyneb llon
 na'i aur golau no'r galon
 Ni wyppo'r glynn yn neppell
 eisiau huw prains pa wr well
 Lewys Glynn Kothi a'i K.

Llythr pro
 Llythrennau

* 3/4

.....

D (3).

Jesus College MS. 13, p. 63.

K. i ganmol tre'r bont vaen.

Arferais oll ar vawr waith
 or map o mwndi air maith
 yny llyfr hwnn oll hefyd
 i deall bardd dyll y byd
 a ffob gwlad a phawb a glyw
 ai hynaif a ffei henyw
 ar dyll sydd ar drefydd dros
 o gylch y ddaear agos
 o rhain i gyd a rhoen gais
 aur ddyll ar a deallais
 y Bont vaen am vrytaen vrau
 olwyrwedd yw ail orau
 oi lle teg dai llywiwyd honn
 oi daeoni ai dynnion
 oi dyfr oll da vu erioed
 ai thai wingost ai thangoed
 oi fferllannau diau dwys
 oi brodir yn Baradwys
 oi chyfrauthau gorau gwyr
 yw rhylan ai rhiolwyr
 oi gwyr ogylch ai gwregedd
 oi meibion mwynion ai medd
 oi merched teg ywr egin
 oi gwailech ai gwenith ai gwin
 oi bonedd egleirwedd glod
 oi da ddynton diddannon
 oi glan byrth gloywa ny byd
 oi hafon drwyddi hefyd

Addawon yw dda yn wyr
 oi didwyll ffrwyth i dwedir
 glan yw sytt gloyw yno sydd
 yr haelion ar heolydd
 oi marchnad yn dda i gadan
 ar neweiddau gorau gan
 oi hyd bumrhyw ai hadail
 i pasio na pwy syn ail
 os am drefydd rhydd ywr hwnn
 a sy iawn air i soniwnn
 oi chig bob rhyw ai chogionn
 yn wir hwnt mae, n, orau honn
 oi had newyddiad naddwaith
 i maen od yma yn iaith
 glan ywr gwaith glainiau ywr gwyr
 a thirion ywr gwnaethurwyr
 yw dda ogylch o ddiwgad
 yw lan ynghenol y wlad
 byldo, n, wych bai ail dan nef
 byth windraul i bath wendref
 ond da hefyd ond difost
 ymrig kaer ond mawr i kost
 yndi saint da iawn a sydd
 er kwyro, r, dref ar kaerydd
 pwy na ddawe pwy, n, ddiwael
 arno chwant ai iawnwych hael
 i nerthu yn bu yn borth
 a gwiw amod oi gymorth
 awn yno oll yn un air
 awn yw kofio yn kyfair
 or radd uchaf wwynaf voes
 ir rhadd isaf rwydd eisioes
 y marchogion a sonniant
 a rhwydd iawn oll rhoddi wnant
 a ffawb o wrsib hoff ynt
 ar iawnwedd a rhon yddynt
 y bonedd a ffawb enwir
 a sydd o iemen ny sir
 da rho n i rhoddion wrth rhaid
 dinag ar kyffrediniaid
 a meibion gwyhchion i gwedd
 a rhy yno rhianedd
 a rhydd i gwelir y rhain
 ie charwyr a chowrain
 awn bawb yno o bell
 an kymorth heb yn kymell
 awn os awn unais enyd
 awn ac aur yno i gyd
 yno i gwnair o dair bob darn
 enwog ydiw yn gadarn
 yn dref ail i Bablon draw
 ar dynion ny hordainiaw
 ninife ail ne nef ynn
 ywr deinas a ordeinynn
 am i ffryd mwy yw i ffris
 yn a ffywrach no Pharis
 ail ywr bont vaen is maenawr
 od ar vil i Droya vawr
 glan iawn ynt gleiniau ynwyr
 wiwddawn oes i ddinaswyr

lantarn yw alont ir naill
 a chaerwyr drych i eraill
 iach yn rhai iawn wych wraidd
 edrych ar y dref wydraidd
 a rhoddir aur ai addef
 ac arian beth dreth ir dref
 ynn y nef i ninnau, n, wir
 eto ailwaith i kelir.

Dafydd Benwyn
 ai kant.

E.

LLANFRYNACH CHURCH.

A SERMON PREACHED IN AID OF ITS RESTORATION.



LLANFRYNACH CHURCH (1) 1922.

Isaiah, LI, i, 3, R.V.

“Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. . . . For the Lord shall comfort Zion, he will comfort all her waste places; and he will make her wilderness like Eden and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody.”

The text is, I think, singularly appropriate for the occasion, for reasons which will hereafter appear. It says: “He will comfort all her waste places, he will make her wilderness like Eden and her desert like the garden of the Lord.”

A traveller who passed this way four years ago on a journey from London to Barry Dock, under the name of Gregory Kean, recorded his impressions in the “Cardigan and Tivy-Side Advertiser” for 19th October,

1917, in the Welsh language. And this is what he said :—" I went to see Llanfrynach Church. There is a service held there once a year, but the church is nearly tumbling down and falling to ruin under the weight of many centuries, and no one seems to care. It has seen better days, but now its churchyard is a desert and its paths a wilderness. I did not see the inside, for the door was locked, and the spider had spun its web over the key-hole." I doubt whether the journalist appreciated the difficulties. The old church is far away from the population, and has, along the lanes, what must be in winter a very dirty approach, though along the fields, with the double stiles and the rests for the bier between them, there is a feature which is somewhat unique and peculiar. It seems to show that the



LLANFRYNACH CHURCH (2) A.D. 1848
(from *Dr. Salmon's Appeal*.)

parishioners made their way to Church across the fields and not along the lanes. There is another difficulty: the population is small and the one church in its midst suffices for its needs. The church should be where the people are, and perhaps at one time the centre of gravity of the population was at this end of the parish. Now, however, this is not so, for it is elsewhere, and the services are held where they are best attended. The spiritual temple is, after all, a more important matter than the material fabric, consecrated though it is by many centuries of Christian worship. Still, here it stands as a WITNESS, and for that alone it is the wish and care of the parishioners that it should not fall into decay.

From time to time efforts have been made to preserve the fabric. One big effort was made some scores of years ago by Dr. Salmon, and I remember being shown by Miss Nicholl, of Woodford, an appeal for its restoration and rather a fine engraving of the old fabric and the churchyard. Further efforts have been made from time to time, and those chiefly concerned are now most anxious to do what they can to "comfort all her waste places," to "make her wilderness like Eden and her desert like the garden of the Lord."

So parishioners and neighbours and friends have all come here to-night to show that joy and gladness is still found herein, thanksgiving also and the voice of melody.

This old temple of the Living God is worth preserving if only for its silent witness that His truth endureth to all generations. It has many things to teach us—Antiquity, Stability, Continuity, Strength. Continuity

with the past under changing conditions—evolution not innovation—Jesus Christ the same yesterday, to-day, and for ever.

To-night I want you to accept the prophet's invitation and look at the rock whence ye were hewn, at the quarry from which you living stones come which build up God's spiritual temple. In other words, to let the past speak to us, to listen to a tale which this old church has to tell, a story of well-nigh 1400 years, of many epochs in the world's history, and of great movements which have left their mark on the progress of mankind. Bear with me patiently for the nonce, for what little is known of the old church and parish cannot be told in as many minutes as are the number of the centuries of its records in human history.

The church whose walls enclose us bears the name of Brynach, and that takes us back some 1350 years, for he migrated to the heavenly regions, after much travelling on earth, on the 7th of April somewhere about the year 570. Most of what is known about him is connected with West Wales. His "Life" says that he was a son of Israel, which means that he was of the true Israel of God, that is of a Christian family. The old Welsh called him "Brynach Wyddel," that is, Brynach the Irishman. He was "soul-friend" to Brychan, the Irish conqueror of Brecknock, came with him to Britain, married his daughter, who bore him three children. He visited the tombs of the Apostles at Rome, on a pilgrimage, travelled much in Brittany, founded Llanfrynach in Pembrokeshire, and the church and parish of the same name in Breconshire. Many are the tales told of him, tales which would interest you were there time to tell them. Suffice it to say that they reflect the spirit of his age, an age when men saw visions and dreamed dreams, a great missionary age, an age which planted the cross in all our old parishes in the Vale, which first gave us our parish churches and laid in our midst the foundations of that faith wherein we stand to-day. He gave his name to your parish church, but apparently not to your parish. The names of our old Welsh churches are generally called after their founders, and so are our parishes, but here the name of the parish was determined by a geographical feature, for the witness of a whole string of documents from the thirteenth century to the seventeenth is constant, as far as my researches go, that the name of the parish is Penllyn and not Llanfrynach. The first reference to the parish in any extant document known to me is in the Norwich Taxation of 1254, when *Ecclesia de Pendlin* was put down for four marks. The mediæval scribes always had a difficulty with our Welsh "ll" and represented it by dl as here, by thl, or by a single l.

The parish comprised the manor of Penllyn, and the manor was worth £15 a year in 1262, when it was held by John le Norries. It is difficult to work out the relative values in money, but you can get somewhere near it on the calculation that a pair of gentleman's gloves then cost about one penny; we know this from certain rents of the time due to Margam Abbey, where the tenant had to pay either a pair of gloves or a penny.

Then came the age of the growth of the monasteries at the expense of the parish churches. Your church was appropriated by the Abbot and monks of Margam, as ours was at Llanblethian by the Abbot of Tewkesbury in 1242, and we had to surrender to the monks a hundred years before you did. The old people of Penllyn took the surrender lying down—not so, however, at Llanblethian. When Eustace, the monk, was sent from Tewkesbury to be inducted, the keys of Llanblethian Church were removed to the hills, the parishioners stopped him on the highway and held him prisoner for three days in the hills, whereupon they were excommunicated by my Lord Bishop, and those who did the deed, a certain J. Grant and his accomplices, by my Lord Abbot, and were probably none the worse for it. Then the Abbot of Tewkesbury himself came to Llanblethian on 25th July, 1242, to receive the "mission" of our church. It was the Lord of Glamorgan who gave us away, and a hundred years later the Bishop of Llandaff did the same with you, for somewhere between 1361 and 1382 Roger Cradock, Bishop of Llandaff, with the consent of his chapter, "for ever united, annexed, and incorporated" the parish church of Penllyn with the Abbey of Margam.

The monks were very good lawyers, they left nothing to chance, but took the precaution of obtaining a "Bull" from the Pope, and a Royal Licence from the King, to confirm the transaction, in 1384. The Pope's "Bull"—so called from the leaden seal attached to the document—recites why Penllyn Church was annexed to Margam Abbey, and the reasons there given are as follows :—

- i. The universal hospitality of the Abbey, which was too much even for its rich endowments without further help.
- ii. Because of the incursions of the sea on the Abbey lands.
- iii. Numerous and expensive law-suits.
- iv. Constant wars and troubled times.
- v. Heavy debts.
- vi. Pestilence, which had carried off so many of its men.

Such were the reasons given why your predecessors had to pay their tithes to Margam Abbey instead of for the use of their parish church. There was, however, the following reservation :—"Saving a fit portion to be assigned for the sustenance of a perpetual Vicar to be instituted by us in the same," and a pension of 40s. which Margam had to pay annually to Llandaff as an indemnity for the church. This continued till another Bishop of Llandaff disputed the Abbot's right in 1413, when apparently there was a big law suit, which had been carried to the Papal Court at Rome, about the rectorial tithes of Penllyn. In this document, which can be seen in the British Museum among the Harleian Charters, we have in Latin the following recitation by Nicholas de Transaquis, doctor of decrees and chaplain of our Lord the Pope, "that he has been deputed by the Pope to deal with the complaint of John, Abbot, &c., of Margam, against the Reverend Father the Lord John, Bishop of Llandaff, for molesting the Abbot in respect of the tithe of the parish church of Penllyn." He inhibits the Bishop from interfering and summons the parties to appear before him at Rome. It is dated the 24th of March, 1413.

There are many ecclesiastical documents of this period, and in all of them the parish is called Penllyn and never Llanfrynach.

At length Margam itself fell, and a local poet, Lleision Cradoc, of Colwinston, wrote two Welsh englynion in consternation at the great blow, which seemed to have left them lifeless. The garden of faith, said he, was devastated by this act of high-handed oppression, when the saints were turned out, and the ruthless act would prove to be the end of all learning. So your tithes were no longer paid to the monks. After the dissolution of the monasteries Gierfield Peers had them, and Katherine Thomas, widow, by grant of the King, and since that day they have followed the fluctuating fortunes of human society. Then came the Reformation, followed by the Deformation, when all the old works of art in the church—all the carved work thereof—were broken down with axes and hammers, and the old church became as much like a barn as human ingenuity could make it.

Then came the Civil War, when the parish priest was turned out and the Puritan preacher put in, and it is probable that at this period the stained glass windows were all smashed and the old churchyard cross destroyed.

Church and King came back to their own in 1660, and with them a parish priest of this old church, who, if he could preach as well as he could compose, must have been an inspiration to his people during his long ministry of thirty-six years within these hallowed walls. The Llandaff Records tell us that David Williams, of Penllync, was made deacon on 13th January, 1660, and ordained priest on the 3rd of March following :—"That he was instituted to the perpetual vicarage of the parish church of Penlyne alias Lanfrynach on the presentation of Anthony Turbervill, gent., on the 24th of Sept. 1662." Known throughout Wales as Dafydd o'r Nant, he was one of the greatest poets of his age, and with his institution appears for the first time, in the many records searched, the name of Llanfrynach. Further, in all the old lists of Welsh parishes in our oldest MSS. the name Penllyn appears but not Llanfrynach. Dafydd o'r Nant, your old Restoration

Vicar, not only preached the Gospel within these walls, but by his poems he literally sang it to the people of Wales.

His "Can Tad yn Athraw ei Blentyn"—a father's advice to his son—was very popular. It is rather long and the metre is almost an impossible one to reproduce in English, because the canons of English and Welsh prosody are so different. I shall give you just two verses out of the eleven, the first and the last, in another metre, just to show you the drift of the old Vicar's thoughts :—

"Give ear, my son, thy father speaks to thee
As suits thy years. Now list to me.
Lest thoughtless in temptation's paths you tread,
Seek always sense to keep your head.
And first, of all the things I have to say,
God's laws remember and obey.
To virtue God's own promise standeth sure
To those who work and faint not, but endure.

Be wise,—at peace with all thy neighbours be,
And Christ's reflection let them see in thee.
Love thou thy Church, its reverence share.
The road that leads to Paradise is there.
Know well thyself, and in thy mind
Let no foul thought a lodgment find.
Be law on heart and members set.
Thy father's counsel ne'er forget."

His elegy to John Powell, of Maesteg—not then a busy mining community but a country house of that old Powell family now represented in our county by the Turbervilles, the Trahernes, the Franklens, and, perhaps, by some others in this church to-night—is one of the finest elegies in the Welsh language.

Most originals lose in translation, but it is worth the risk just to quote a few lines :—

"Warm, patriotic, true, in heart and zeal,
Service he gave to King and Common-weal.
To friend he was most faithful found and true
He loved, and never pride within him grew.

And thou the generous both in deed and word,
Gallant and true, art with the Lord,
In glory and in peace, endowed with grace.
By God's own hand set in a heavenly place.
Farewell, my friend—a friend thou wast to me.
Farewell, I'm overwhelmed with grief for thee.
The love I found with thee, my heart doth show.
Farewell! no more find I such love below.
Dwell thou in glory in the mansions blest,
With God the Lord, a saint in perfect rest.
With the angelic host thy company
And heaven at last a home for thee."

The old Vicar had preached his last sermon and had sung his last song before 1695, for Book III of the Acts of the Bishops of Llandaff records :—
"On the 14th of Sept. 1694 the institution of Christopher Portrey, clerk, M.A., on the presentation of Humphrey Edwin, Knt, to the vicarage of the parish church of Penllyne, vacant by the death of David Williams the last incumbent thereof."

We have travelled a long road this evening. We have seen many sights and heard many voices. If that old yew tree outside, with its eight hundred years of growth, could speak, it could tell us of many a talk it had heard of the things of which I have been speaking to you to-night.

Here, thirteen hundred years ago, Brynach planted the Cross and here its message is proclaimed to-day.

What a fine pageant the old fathers of your parish would make! Across the grass we have trodden on our way to this old shrine walked the wild and mystic Celt. Here came the Norman baron and his men. Here stood tonsured monk and gallant knight. And here as God's family with villein and churl they partook of the same heavenly food and were fed with the same word of life. And here we stand to-day, the heirs of the ages and the sons of them all. From each, if we would live out the life that's in us, we have something to learn—from the Celt his holy vision and his mystic thought, from the Norman his genius for organization, from the monk his self-sacrifice, from the knight his chivalry, from the Cavalier his loyalty, from the Puritan his zeal. All these qualities we need to-day if we would carry on their work till we, in our turn, have gone our way.

Go on then with this work, good neighbours of Penllyn—a work worth doing, a work worth helping—we wish you good luck in the name of the Lord. Repair, restore, adorn, here a little and there a little, as you are able, as others have done before you, as your children will do after you.

Look at the fine old tower. Here it stands in all its solid and silent dignity, yet it speaks with a voice of mighty eloquence of that strength which we all need and of that eternity to which we all go. "Stand fast in the faith," it seems to say to us, "quit you like men, be strong." Still the ivy clings to the tower, speaking to us of a love which is stronger than death, of Him who has promised, "I will never leave thee nor forsake thee."

NOTE.—Since the time of Dr. Salmon's Restoration the Old Church and Churchyard have been periodically attended to by Colonel Homfray, of Penllyn Castle, and the Coffin Stiles repaired when necessary. This peculiar feature can be seen from the Bridgend road.

In 1919 the Vicar of Penllyn, the Rev. F. R. Williams, M.A., and Colonel and Mrs. Homfray collected some money for the restoration. Lord Dunraven, the Lay Rector, gave a donation. Well-attended services were held in the summers of 1921 and 1922, to which the congregation gave liberally, and so enabled a substantial fund to be collected, which was materially increased by a bazaar held in the grounds of Penllyn Castle last July.

Colonel Homfray tells me:—"We claim now that the Church is absolutely watertight, the tower has been cemented where required, and all the windows in it will soon be covered with wire guards to keep out the owls and hawks, and incidentally I hope this will remove the temptation to the rising generation in the locality to break into the Church to get the eggs.

"The chancel floor has been levelled, and also that of the tower, and lately new seats have been provided, copies of the few old ones that were there.

"We hope that now it will be impossible for anyone to break into the Church and sleep there, although several attempts are still made to do so.

"The remaking of the churchyard is now in hand, which entails a great deal of work, and removing the rubbish of ages. There is a great accumulation of soil round the walls of the Church, which I hope to get removed and bring the ground to its original level, and, if funds permit, a broad path will be made all round the Church, besides those that are being now remade on the original lines.

"I cannot speak too highly of the great assistance of Mr. Wybert Thomas. His expert knowledge, besides his practical experience as a builder, has been freely given, and you yourself consecrated the pulpit he was kind enough to give."

The Rev. F. R. Williams tells me that Mr. William Vaughan, of Tewgoed, has also rendered valuable assistance.

"This is practically an account of all that has been done, but, no doubt, later on, if we can maintain interest in the Church, other matters will suggest themselves, and we shall pass on the old Church to our successors in a somewhat better condition than we found it."

F.

THE ITINERARY OF THE ARCHBISHOP GALFRIDUS.

On the 15th day of November, 1921, having parted from the indefatigable Franciscus de don de Margam, we passed the cross of Gerald my predecessor, and so took our leave of the City of Teilo, as Baldwin and the Archdeacon had done so many centuries before. As soon as we had completed the business we had in hand in the City of Kaerdif we departed therefrom with our host Sidney Dominus de Byass, a deputy of the Custos Rotulorum, a man of stately bearing, a great benefactor of the Church and a prince in our Israel, at whose castle we were to spend the night. We had with us David the Canon, who, besides being a man of weight in the diocese and much respected therein, is of a nimble wit and excellent company withal. Our journey was along the Roman road called in earlier times than ours "*ye Porte waye*," which leadeth to the Roman station of Bovium through Bonvilston, at one time a fee of the Knights Templars, called by the Welsh "*Tresimon*," from Simon de Bonville, the Lord thereof. In the country through which we passed, "*ton*" so-called of the English taketh the place of the Welsh "*tre*" which is rendered "*villa*" in the antient Book of Llandaff.

Many were the places of interest through which we passed whereof we can mention but a few.

COTTRELL where dwelt Rice Merrick who wrote of the antiquities of Glamorgan, now the seat of the highland chieftain called the Macintosh.

STALLING DOWN called by the Normans ESCALIERS where the Vicecomes did sometimes hold court. Thereon standeth a tree with a branch for a gibbet where was exercised the lord's right of "*pren a phwl*" with the antient penalty for felony, videlicet, escheat to the Lord with "*the sire to the bough and the son to the plough*."

We arrived with Sidney the Lord of the fee at the antient castle of Llandough so called from the saint Docguinnus as the Welsh do name him but Cyngar of the English. The professor Rhys doth say that *Cuno-caros* is the Goedelic form of the name and that *Do-chun* is derived therefrom. Here lived the divine and lexicographer Johannes Walter and a Bishop surnamed Copleston sometime propositus of the college of Oriel in the University of Oxford and Bishop of the see of Landavia. The writer Thomas de Carlyle hath described the beauties of this place. After we had refreshed ourselves we proceeded to Villa de Kowbrvgge, through "*ye greate suburbe*," now called the eastern village of the same, without the gates. On our arrival we were greeted by Laomedon the Chaplain of Holyrood, Wybertus the Mayor and Willielmus le Blanch the Recorder. Then with Sidney the Lord of Llandough in his robes as Propositus of Talbot his port, and Fredericus de Worsley the Warden of the School of the Tribes of the Saints, we ascended the dais where the Archbishop received a warm greeting from the Aldermen, the Councillors, Chencers, Reciants, tenants and burgesses of the antient ville, as also from the clergy and many of the domini capitales and their ladies with some hundreds more who had come together to witness the bestowal of the freedom of the Burgh on the Archbishop. This freedom doth carry with it a privilege of antient time of imprisonment in the upper prison of the Guild Hall if needs be so and his Grace may henceforth go abroad at night in the Borough and in the liberties thereof after nine of the clock without fire in his hand, but it restraineth him from going to any wedding-ale without the Borough. After he had taken the oath to be civil to the Aldermen of the Town, Wybertus Propositus de Kowbrvgge conferred

the honour on the Lord Galfridus as a distinguished son of Wales amid the applause of the assembled people. The Archbishop spoke of the old times, of Agriculture and the Schools, and by his geniality, his warmth of heart, his simplicity and grace, did put the people at their ease. This ville taketh precedence of all others in being the first to confer its highest honour on the Archbishop of the people of Wales.

Then to the church of this walled town we went, named Capella de Sancte Crucis de Kowbrvgge. It seateth 650 of the people but therein were 800 to greet the Archbishop.

When he had robed him in his cope and mitre the boys of the Grammar School did present the Venerable Father with an address which readeth thus from the copy of the same :—

“NOS ALUMNI SCHOLAE BOVIENSIS, SCHOLAE APUD SILURES ANTIQUISSIMAE, NEQUE ADEO FAMAE IGNOTAE, AMOREQUE ECCLESIAE NULLI CEDENTIS, HUMILITER AC REVERENTER TIBI, reverendissimo patri in CHRISTO providentia divina Domino ARCHIEPISCOPO CAMBRENSI, nunc primum hoc municipium BOVIUM visenti, salutem plurimam dicimus.

“In te haec schola, ad gloriam DEI et ECCLESIAE condita, caput nostrum in rebus spiritualibus, lumen atque decus Ecclesiae nostrae, virum integritate, gravitate, doctrina laudatum, iam tot saeculis interiectis simili dignitate praeditum ac ille DAVID SANCTUS, nostrae patriae proprius custos atque pater, salutare summaque observantia honorare gaudet.

“Quod inter alumnos suos te schola nostra non potest numerare, dolari quidem est, at tamen duobus vinculis te nobis coninunctissimum habemus. Audivimus enim te puerum, multos annos haud procul his muris egisse; item, quod COLLEGIUM JESU tibi alma mater est, id nobis custos atque benefactor semper fuit.

“Quibus de causis, nec non ut cognoscas studia liberalia apud nos non omnino neglecta neque amorem erga Ecclesiam sanctam diminutum, tibi hanc epistolam salutem ferentem mittimus, sperare ausi eam tibi non ingratum fore. Sin vero, hoc municipium iterum visens, Scholam nostram ingredi digneris atque nos ipsos, qua es sapientia, qua facilitate adhortari, beneficiis nos cumulare videaris, gratiasque maximas semper et habeamus et agamus.”

Then when the representatives of the boys had departed to their places the cross of the church moved forward, borne aloft by Cunobolinus the son of Laomedon and so a stately procession wended its way into the church,—the choir of the Grammar school, the like of the church, full two score of the lectors and clergy, Bedel, Ricardus Ludimagister, Servientes ad cla', the Propositus of Talbot his port, the Recorder of Kowbrvgge, the Mayor thereof, the Wardens of ye hed paroch chirche of Lanlithan, the same of Holyrood, Nicholas the presbyter, Laomedan the dean of Penychen, the cross of the Province of Wales borne by Magister Willielmus Franklyn, the Archbishop his grace, his chaplains Griffin Landavie decanus and capallanus to the Vicecomes, Ricardus of the College of Iltutus, and David of St. Leonard (called by the Welsh Lidnerth) de Novo Castello, two of the deans of Gorwenydd.

Words of grace were they which proceeded from the Archbishop's lips and words of wit withal. De cursu the parishes had already sent in their quota. He did plead without pleading. Great was the inspiration of the service. The Church in Bro Morganwg will long remember with gratitude and pride the visit of the first Archbishop of Wales to the “Cathedral of the Vale.”

Early in the morning of the next day the Archbishop celebrated the Mysteries of our faith at the altar of Docha assisted by the priest of that place one Johannes de Londres, a priest with a big voice whom we had seen marshalling the procession at Kowbrvgge the night before, and who we were told excelled in manly sports in the days of his youth. It is said too that he did excel at the gathering of the clans which in their speech they do call the Eisteddfod.

In the forenoon of the same day the Archbishop called at the Rectory of Llandow, which standeth for Llanddew, and proceeded to the church thereof where he was received by Leolinus the Rector, and Thomas the Lector. Here he did not put on his canonical apparel as it was an unofficial visit to a parish of which he had very tender memories. A very simple service in a small country church. A few inspiring and wise words. Llandow of 60 years ago. The good lord of the place of whom they were all afraid, with a future Archbishop among them. The good lady his daughter,—a saint in her way, with daily visits to the village school, with her goodness and kindness to all. The Archbishop's kindly words to the young,—a distinct trait in his character, as at Kowbrvgge,—feeding the lambs. Silent prayer at the altar. A keen interest in everything in the church,—old stones within the altar rails. A keen antiquary. Kind words to the old village granny of fourscore. Something private. Memories. A parting talk with Laomedon on the antiquities of the Vale. Quota of Llandow. The lord Galfridus a man of a very versatile character. His good lady,—modesty and sweetness itself.

Then like our predecessors Baldwin and Giraldus having started from Llandaff "we immediately pursued our journey by the little cell of Ewenith" where we rested, and then preached our crusade at the Old Castle now called Bridgend. In the evening of the same day we went on a long journey to the Cymmer of the two Rhondas where the Archbishop again addressed the people.

Llandough, Llandow, Ewenny, Bridgend, Cymmer. Llandaff,—all in one day.

Such is the activity of Galfridus our Archbishop at the age of 73,—a man who even in the days of his youth was an anax andrwn, and after the allotted span,—an inspiring personality, of untiring energy, of courtly bearing and graceful speech. In the morning he sowed his seed and in the evening he withholds not his hand

The rest of the manuscript cannot be traced, but it is known that on the 18th of November he presided at a meeting of the Electoral College at Newport, when Dr. Green was elected the first Bishop of Monmouth.

G.

INSCRIPTIONS.

(1) NORMAN INSCRIPTION IN LLANBLETHIAN CHURCH.

DAME : EME . . T : LA : FEMME :
VVATER : TORIG : GIST : ICI : D[IEU]
: (O)EI : ALME : EIT : MERCI.

(2) INSCRIPTION AT COWBRIDGE.

This inscription is given in MS. 185 (Llanstephan) = Phillips 2159 at the National Library of Wales, which is a note book by Edward Llwyd.

The date of the MS. is apparently A.D. 1698.

On p. 41 there is the heading :—"on y^e cross in Cowbridge Churchyard," with a drawing of the Cross and a mystical inscription of about six letters which I cannot decipher.

Iolo refers to it in *Llanover* MS. 68, p. 182, where he gives two drawings of it, the first of which he took from "E. Llwyd's MS. in Mr Nichol's possession, &c., &c." (p. 171),—the second implies that he had seen the cross, for he writes underneath it, "The pedestal more correct: E.W." He gives the inscription, but the letters were undecipherable to him also.

The cross in all probability still remains in the churchyard, or was, perhaps, taken into the church at its restoration.

No Cowbridge person seems to know anything about it to-day.

H.

ELEMENTARY EDUCATION.

1787. Counterpart Lease . . . to William Lewis, of the School House . . . All that one Messuage and Curtilege one garden and stable thereunto belonging commonly called the *School House* with the Appertences situate lying & being in Church Street. . . .

1836. 21st July. Ordered that this Court do stand adjourned to this day week to take into consideration the grant of a piece of ground for the purpose of building a National School Room thereon.

1836. 28th July. On the motion of Dr. Williams, seconded by Mr. Bradly, Bailiffs of the Town, Resolved that the Corporation concur with Mr. Daniel Jones in a grant of a piece of unoccupied ground in the parish of Cowbridge lying between Mr. Jones's lands near the Quarry Barn and the Road leading from the East Gate in the said Town to Lanblethian for the purpose of erecting a National School Room thereon for the United parishes of Cowbridge, Lanblethian, and Welsh St. Donats. That a Clause be inserted in the Deed restricting the grant to the purposes of such School.

1839. 8th February. A Letter from the Rev: Thomas Edmondes the Incumbent of Cowbridge requesting a contribution from the funds of the Corporation towards the future maintenance of a School for the education of the poor of the said Town in the principles of the Established Church was taken into consideration.

Resolved that the Corporation give a sum of Five pounds annually for the above purpose.

1845. 11th December. John Francis Gwyn of Ford Abbey in the Parish of Thorncombe in the County of Devon Esquire by his Will of this date has made the following Bequest: I give and bequeath unto the Minister and Churchwardens for the time being of the Parish of Cowbridge in the County of Glamorgan the sum of Two Hundred Pounds in trust to invest the same in their Names in the Public Funds of Great Britain and apply the Dividends and annual proceeds thereof in such manner as they shall think proper for the Benefit of the National School for Boys of the three Consolidated Parishes of Cowbridge, Lanblethian, and Welsh St Donats in the said County of Glamorgan. (*A paper in the Church safe.*)

1864. 28th April. The Reverend Thomas Edmondes the Vicar of the Parishes of Cowbridge and Lanblethian . . . applied for a grant or Lease of a piece of Land near the East Gate of the said Town of Cowbridge . . . as a site for a National School for the said Parishes."

THE BLUE-BOOK REPORT ON THE STATE OF EDUCATION IN WALES IN 1847.**COWBRIDGE.**

Under the "Hundred of Cowbridge, Parochial Notes," the reply to the question, "Are the Children of Farmers and Labourers educated together?" from the majority of the parishes is, "No: farmers send their children to Cowbridge."

The Informant for Lanblethian, Cowbridge, and Welsh St. Donats is Thomas Edmondes, who is described as Vicar of Cowbridge.

"Is there a resident clergyman? No. Yes; all one, the same incumbency." "No," being the reply for Lanblethian, and "Yes" for Cowbridge.

"What is the prevailing kind of Employment, and rate of wages? Agricultural 10s. to 12s. per week on their finding; if they work by the day, 2s. per day."

"What is the Moral Character of the Population? Neither very good nor bad. There is a strict observance of the Sabbath."

"Are the Children of Farmers and Labourers educated together? The children of some smaller farmers are at the National School; others send their children to the Eagle School."

" Can the children of Churchmen and Dissenters be educated together ? 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."

In the Assistant Inspector's Report we have some information as to the Schools of Cowbridge in addition to the Grammar 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 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. . . . The master told me the attendance was most irregular ; many did not come to school more than two days in the week. . . .

Mrs. Burton's School. . . was held in the dame's house. Children were only taught reading & spelling, & the girls a little sewing . . .

Miss Harris's School. . . . was (what the dame termed) a preparatory school, & 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 & this one of the better class ; they spent most of their time in sewing. . . .

Mrs. James's School. . . 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 with a baby in her arms. . . .

Sunday-Schools. Church School. It was held in a room in Mrs. Burton's (the school-mistress's) house, who is the only constant teacher, though sometimes she is assisted by ladies from the town. . . .

Ramoth School. . . . During the winter-time it is held in the vestry-room. When I entered the room the children and the form teachers were all seated round the fire, & the place presented anything but the appearance of a school. . . .

Calvinistic Methodist School. . . 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, & *when* they pleased. . . .

Wesleyan School. . . They could all read Welsh with tolerable ease. . . . The teachers did not question them at all upon what they read, but merely read the chapters through.

St. Donats (Welsh) Parish. . . I called on the Rev : John Powell, curate of St. Donats. 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."

THE CHURCH SUNDAY SCHOOL.

13th January, 1892. " I Thomas Edmondson . . . clerk . . . do . . . grant . . . to The Reverend David Bowen Clerk Rector of the Rectory of Cowbridge aforesaid . . . and David Tilley and David Thomas Churchwardens . . . ' the Cowbridge Church Sunday School ' . . . formerly called or known as ' the National School ' . . .

TO HOLD unto and to the use of the said Rector and Churchwardens and their respective successors Rectors and Churchwardens for the time being of the Rectory and parish of Cowbridge aforesaid for the purpose of the said Act and to be applied as a Site for a School for the education of poor persons and in the parish of Cowbridge aforesaid or otherwise for the education of such poor persons in religious and useful knowledge and for no other purpose whatever Such school to be under the management of the parson who being Rector or Curate of the parish of Cowbridge aforesaid shall have the care of the said parish for the time being . . . "

I.

AN ADDRESS

To the Boys of Cowbridge School at the Unveiling of the School Tablet
in Cowbridge Church.

(Printed in the *Bovian* at the request of the present Headmaster and
now re-printed at the suggestion of the late Headmaster.)

Eccles. iv, 28 :—" Strive for the truth unto death, and the Lord God shall fight for thee."

What could be more fitting than these words, which you heard read to you this morning, for such an occasion as this—the unveiling of the Tablet erected to the memory of the old boys of the School who fell in the Great War!

To-day, however, is not our great day of remembrance, that is yet to come, when the beautiful window which will be erected in this Church in which they worshipped, as you are worshipping to-day, is unveiled to their proud and loving memory. On that occasion we shall probably have our Bishop amongst us, and no doubt the Mayor and Corporation of this ancient borough will come to this House of God to do honour to the memory of the old boys of the School.

The occasion of the unveiling of the tablet is, however, too heartfelt for an old boy of the School to pass over it with just a "tag" to his sermon.

I was asked by one whose wishes with me are almost a command to refer to the Tablet this morning, but I must do more, and, therefore, it is to you boys that I want to speak day face to face, and not in the pulpit with my back to you, as I generally have to do.

Whoever is privileged to occupy the pulpit when the window is unveiled will probably speak of those old boys to their parents, to their friends, and to all who love our ancient and honoured School, but it is to the boys who are here to-day that I want to speak.

"If you don't stand up to it in front, you deserve to get it behind," that is one of the qualities which a public school has to teach, and it is the same thing that is said, though of course in more literary and polite language, in the words that immediately precede the text, "Lay not thyself down for a fool to tread upon, and accept not the person of one that is mighty." It is what we were asked to do when the fool who boasted of his shining armour, of his mailed fist, and of his rattling sabre came upon us, and was met by those who "Strove for the truth unto death," and among them the old boys of our School whose monument is unveiled to-day, at my request, by one* who taught them, loved them, and for many years watched over their welfare.

Thirty-three years ago I sat where you sit to-day, and when I returned after thirty years and saw the School sitting in the same seats it seemed to me as though I were a sort of Rip Van Winkle who had been to sleep in this Church and, after thirty years, had awaked and found the same School in the same seats, and I felt, well, emotional Welshman that I am, I shall not tell you what I felt.

Where are the boys who sat with me when we were you? We have all gone our ways, some have gone to their long home by natural causes, others long before their time, some are with us still, living lives of usefulness to God and man, others are parasites and drones of society.

And yet when we came here what splendid opportunities were before us? We were all taught the first elementary lesson that a school of this kind has to teach, what, indeed, you boys teach each other, never to be a sneak, what a horrible thing it was to be a cad, to stick to our friends, to

* The Rev. W. F. Evans, the late Headmaster.

be true to our pals, and to stand up to it in front. There were traditions to be maintained, there was the spirit of the School which bound us together while we were here, and there was the feeling of Auld Lang Syne when we left it. Those were the qualities which the School had to teach us, however imperfectly we learnt them, that the first thing in life was to be a man. If you can be a scholar and a man so much the better. Those qualities which the School had to teach us, which the School is teaching you to-day, which you are teaching each other, are the qualities which go to make a soldier and a man, qualities which those old boys whose names are on the tablet took with them to the War when they strove for the truth unto death.

They, being dead, or rather "living unto Him" (who has uses for them that we know not of), yet speak to us—speak to us of love for the old School, which leads to and produces so many other things, speak to us of friendships which we form, like David and Jonathan, friendships of our School and college days. They tell us how sacred is the name of friend. They speak to us of privileges won by the faith and trust and devotion of others, of the "greater love" which lays down its life for its friend, of the "better resurrection" which awaits the children of God, of the glories of the eternal city whose maker and builder is God, that we must each do his part to bring this City of God down to earth and make this world in which we live more like to heaven. They speak to us that we have no right to live to ourselves and for ourselves, for our own pleasure and our own enjoyment, that it is not enough to eat and sleep and sport and die; that all our money, all our distinctions, all our offices are as nothing worth unless we play the game.

They speak to you dear boys that now is the time to prepare for what lies in front of you (for the world is saved by its youth), by developing healthy minds in healthy bodies, by careful preparation for every task, by learning never to get into slipshod habits, by seeing that the foundation is true and firmly laid.

THOSE boys of Cowbridge School fought for the State, fell for the State, and died like men. See to it, dear boys, that from this solemn moment you resolve that their example, as far as you are concerned, will not be in vain, that you will live like men, with no cause to be ashamed when, in a new and better world, you will meet the old boys of Cowbridge School, who once sat where you sit to-day, whose boyish hearts like yours saw visions and dreamt dreams, who wondered with the wonder of boyhood what the future would bring forth. Little did they dream of their coming martyrdom and their baptism of blood for a world that was cut of joint, for human jealousy and selfishness and greed, for vaunting ambition and the lust for power. These are the things which have cost the world thirty million lives, the things which make wars and destitution, misery, and death. These are the things which you must learn to fight, to stand up to, to kill, or you betray the cause for which they died.

No drowsiness, no slackness, no laziness, no sloppy methods.

Buck up, boys, play the game, fight the good fight, and cheerio.

J.

THE JUDICIOUS EDMONDES.

A Sermon preached in Cowbridge Town Church.

Hebrews xiii, 7 and 8 (R.V.):—"Remember them that bare the rule over you, which spake unto you the Word of God: and considering the issue of their life, imitate their faith.

"Jesus Christ is the same yesterday, and to-day, yea, and for ever."

This is but one of many instances where the R.V. gives us a truer rendering, in our tongue, of what the authors of the Sacred Scriptures really meant and wrote than we find in the A.V.

There we have :—“ Remember them that *have* the rule over you,” which is obviously wrongly rendered, for the reference is to *departed* leaders. The word comes from the Greek verb which means,—to go before,—to show the way,—to guide,—and *do*,—to command or rule,—therefore, “ guides ” or “ leaders ” is as good a translation as any. “ Blaenoriaid,” which could well be rendered “ leading men,” is the Welsh version.

“ Remember your *former leaders* ” is the translation given in “ The New Testament in Modern Speech.” It is, then, an Apostolic injunction to remember our guides, leaders, and rulers, who spake to us the word of God, who have passed away leaving a faith to be followed, and a manner of life, the end or issue of which is to be considered, and it is to the fulfilment of this duty that I have to call you this morning.

This locality, very picturesquely described by a great writer as “ a most pleasant, fruitful region : kind to the native, interesting to the visitor. A waving, grassy region, cut with innumerable ragged lanes : dotted with sleepy unswept human hamlets, old ruined castles with their ivy and their daws, gray sleepy churches with their ditto, ditto,” has had during the last quarter of a century more Archdeacons connected with it than perhaps any other locality in Wales.

During the period Mr. Prothero, who succeeded Canon Edmond as Vicar of Llanblethian with Cowbridge and Welsh St. Donats, became subsequently Archdeacon of Cardigan.

Thomas Williams, a native of this place, and an old boy of the Grammar School, attained the dignity of Archdeacon of Merioneth.

William Conybeare Bruce, late Archdeacon of Monmouth, is happily still with us, and in a letter which I shall always cherish wrote when I was called to this place :—“ Your acceptance of Cowbridge opens the way to a rescuing of a slackened but not dropped thread. . . . Cowbridge is, to me, one of the cherished spots of my old Vale of Glamorgan boyhood, and Llanblethian . . . has many old family associations of mine . . . ” In the Great House lived his grandfather, the father of the first Lord Aberdare. Within almost a stone’s throw, on a slight eminence that arises, “divided into green fields, tufted and bordered with copsewood, and crested by a ruined castle,” stands St. Quintin’s Cottage, and there, amid a scene of what John Sterling calls living, heartfelt, perfect beauty, with the green valley, the sparkling rivulet, the broken fortress of dark antiquity, the broad stretch of verdure beneath, the County town and church tower silent and white beyond, were born to Thomas Edmond as and Harriet Anne, his wife, three sons who became leaders of men.

Charles Gresford developed into a fine and cultured scholar, and became Principal of St. David’s College, Lampeter, and Archdeacon of St. Davids.

Frederic William became Archdeacon of Llandaff, and refused the Bishopric.

Francis Quintin served God as a soldier and attained high rank in the Army.

It is of Frederic William, so lately taken from us, that, standing in this place to-day, with which he was so intimately and affectionately connected, I am in duty bound to speak.

The Rev. Thomas Edmond, Vicar of these parishes, with his increasing family, found St. Quintin’s, smaller than than it is to-day, too strait for them, and moved within the old gateway of the town, with its pointed arch and decaying battlements, to the old Hall of Cowbridge, and there the truest and strongest feelings were bound up in the remembrances of home.

As you look at the strong old-time house you will find inscribed thereon a motto and a text which the sons who were bred therein were proud to own and up to which they tried to live.

Like house, like motto, like men,—true and strong and somewhat stern.

Frederic William Edmond was a cultured and dignified clergyman of the old school, and I believe that the trying to live up to that motto was the guiding inspiration of his character, the secret of his strength, and the mainstay of his manner of life.

Many of us see it as we pass that old world house, but few perhaps know that it is a text from the Latin version of that part of the Bible which we read for example of life and instruction of manners.

It takes us back to the Court of an Eastern King, where three young men of the King's bodyguard strove to prove what was the strongest thing in the world.

The first said Wine, the second the King, and the third Woman, but above all things Truth beareth away the Victory.

Vincit Veritas.

Gwirionedd a orchfyga.

Frederic William Edmondes, whatever his faults were, was a good man and true, a man of transparent honesty and singleness of purpose, and the life of such a man has always something to teach us.

You have only to look at the tablets in the Chancel of this Church and at the inscribed stones in the choir to see that through several strains of birth he came of a stock which had seen and done much service in Church and State.

His father was the parish priest of this place, and he could claim both a grandfather and a great grandfather as Headmasters of Cowbridge Grammar School.

On his mother's side the Glamorgan Williamses numbered among them many distinguished men.

He always took a very kindly interest in this parish of which he was a native, and in this town of which he was a freeman. Here in this Church he worshipped as a boy. In the Grammar School hard by he received his early education, and from it he won a Scholarship at Jesus College, Oxford, with which our School has had for centuries an ancient and honourable connection.

After he took Holy Orders, with the exception of a short period in Scotland, he spent all the years of a busy life and an active ministry in his native County of Glamorgan. In his time, apart from the diligent performance of his spiritual duties as a parish priest, he filled many public offices, in which he showed an expert knowledge of procedure, where he was always a stickler for method, constitution, and order, as well as for "redeeming the time." It was never his fault if in any meeting under his chairmanship there was any unnecessary verbiage.

For many years he represented his brother clergy as their proctor in the Convocation of Canterbury, and he was for a long period the Honorary Secretary of the Llandaff Diocesan Conference.

As Secretary of the Llandaff Diocesan Society the Church owes much to his loving care and oversight in the work of building and adorning Churches in the Diocese.

During the tenure of his office as Archdeacon he showed much administrative ability at the meetings of the Llandaff Church Extension Society, where his very intimate knowledge and understanding of the various parishes in his Archdeaconry effected considerable economy and better distribution of Diocesan funds. His Visitation charges were full of sound advice and common sense, clothed in chaste English, simply and clearly expressed, wherein he had always a kind and feeling word to say of those who had done their day's work and had been called to rest. At his Visitations he was most hospitable, and the after-gatherings were very cheerful functions, for at such times the Archdeacon was an admirable host and most enjoyable speaker, full of quaint and dry humour, though it is said that it was at the Cowbridge Old Boys' dinner that he always unbent the most and was seen at his best. For our School he had great affection, and many a Cowbridge boy has received his education at reduced fees by virtue of his generosity. He was a cheerful but unostentatious giver, and to the knowledge of some of us he gave away thousands of pounds without the public knowing anything about it.

During the closing years of the Episcopate of Bishop Lewis, the Archdeacon was his administrative mainstay in the County of Glamorgan, and so,

when the late Bishop was called to his rest, it came as no surprise to the Diocese that he was called upon to succeed him in his office. To but few is given the opportunity, strength of character, and grace to say *Nolo Episcopari*, "I do not wish to be a Bishop."

For reasons best known to himself, and kept to himself, he refused the offer and continued to serve the Church in a humbler sphere, though when the call came he was a tried man as an administrator and ruler, always unostentatious, retiring, and reserved, and in many ways resembling Archbishop Temple in his character and disposition.

In his Churchmanship, which was always of a robust kind, he followed the Anglican ideal of sweet reasonableness, neither inclining to Geneva on the one hand nor to Rome on the other, but pursuing the even tenor of his way along the lines laid down by our great divines in the past. Though holding firmly to this ideal he was, however, very tolerant of the views of others, appreciating their work even where he disagreed with their methods.

It would be hard, indeed, to know who respected him most, the clergy of the Diocese, the leading laymen of the County, or the humble men of the Vale, amongst whom he lived as an honoured neighbour for seventy years and more.

To all of these classes he was a wise counsellor and a faithful friend. He rightly divined the word of truth, and was a faithful steward of the mysteries of God, for his sermons were models of careful thought and work, based upon sound and ripe scholarship, clothed in classic English, and delivered with clearness and sincerity. In his quietness and confidence was his strength.

His gifts were more of the Judicial and Administrative than of the Prophetic or Priestly order of the Church. He was more of a Moses than an Aaron, stronger in deed than word, and his best and visible rhetoric was the power of his personality. His memory will always be to me that of The Judicious Edmond.

And now comes the end or issue of the life, which the Apostolic writer would have us consider.

He *lived* his day and did not outstay any stage of his work.

The evening of his life was marked with a retirement by stages. When he felt his energy no longer equal to the strain of parish work together with that of his Archdeaconry, he retired from his parochial charge and retained his Archdeaconry, and when that proved too heavy a task for his advancing years he made a further retirement to the less onerous work of Rural Dean, which he held to the last.

Surrounded by every token of respect from all classes of the community, all that was mortal of Frederic William Edmond was laid to rest under the shadow of that beautiful Church which stands to the glory of God, and is a monument of his love and care.

One who was present at the funeral said there was nothing morbid about it. Why should there be? In the morning he sowed his seed, and in the evening withheld not his hand.

A good and long day's work,—careful preparation in the early hours,—a manly bearing of the burden and heat of the day,—a gradual relaxation of work as the day wears on and the evening shadows fall,—then retirement to rest,—“The end of a perfect day,”—a refreshing sleep,—and *then* a waking up to a new and more perfect dawn.

Another said there was a feeling of something strange about it, it was a funeral but the body of the Archdeacon did not seem to be there.

As we stood around in the Church which he had planned and executed, and brought into being, the spirit of the Archdeacon seemed to hover over the whole place, in the building, in the atmosphere, and amongst his friends. There was no thought of a body to be buried. It was an end which did not seem to be an end because it ended in Him the Eternal, Who is the same yesterday, to-day, and for ever.

COWBRIDGE,

24th Nov., 1918.

K.

BOROUGH, CHURCH, AND SCHOOL.

A Sermon on their connection preached before the Mayor and Corporation on Mayor's Sunday, 1921.

Psalm *xlvi*, 11, 13; *cxvii*, 6—9:—"Walk about Sion, and go round about her: and tell the towers thereof. Mark well her bulwarks, set up her houses: that ye may tell them that come after. For this God is our God for ever and ever: he shall be our guide unto death. . . .

O pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls: and plenteousness within thy palaces. For my brethren and companions' sakes: I will wish thee prosperity. Yea, because of the house of the Lord our God: I will seek to do thee good."

Wonderful was the love of the Jew for the ancient city, which was to him at first a garrison city and a walled town, containing therein the Temple of his God and the schools of his native land.

"If I forget thee, O Jerusalem, let my right hand forget her cunning." Such love is worthy of remembrance and imitation, and occasionally we catch some glimmer of its light and are cheered by its warmth. Last Wednesday it was a pleasure to see some reflection of it, as the members of the Corporation of this old town, in a most natural and unaffected manner, one after another expressed their affection for Old Cowbridge, and I am sure that the sentiments in all their hearts were those of the Psalmist—not only for their brethren and companions' sake, but for the sake of the old town itself, "I will seek to do thee good." Old Cowbridge—the House of the Lord our God, let these be the subjects of our meditation to-day as we think of her towers and her bulwarks—that we may tell those that come after.

"A tower of strength" has become an idiom of the English language, and the familiar passage of Scripture reminds us that it is such from the face of our enemies.

Look at the tower of this old Church, with its battlements. It tells of an age when such were built not for ornament but for use. Around it and perhaps within it gathered the retainers of the Norman lord to hold this spot and defend this settlement from the incursions and onslaughts of the fierce Cymric tribes, as in an earlier age those who held the fort in Waun-y-gaer hard by had done before them.

The walls of this town, built, according to the mediaeval chronicler, Caradoc of Llancarfan, in 1091, were not built for ornament but for protection, and that such protection was needed is evident from the old laws of the Borough, which from internal evidence itself and corroborative evidence from the archives of other ancient boroughs take us back to Norman times.

"Item ytt is ordeyned, That ev'y burgesse, tenante, reciants, and inhabitants of the said Towne, shall have a defencible weapon & harnes, to stand by the Bailliffs, Aldermen, and other officers of the said townne, for the defence and good order of the same, uppon payne of am'cemente at ev'y tyme that they or any of them shalbe found faultie."

They tell of a time of suspicion and distrust, when this little settlement took great care that every man within its walls should be known and marked, especially in the hours of darkness, when the deeds that cannot stand the light of day are done.

"Item ytt is ordeyned, That noe stranger shall walke by nyghte, atte r IX of the clocke, without a reasonable cause, or fire in his hand, upon payne of am'cemente of xij d. & his bodie to prison."

The Norman character of its inhabitants may be gathered from one of the earliest of Cowbridge deeds—a grant of a tenement by Amicie Le Nevelestar, of which the witnesses are . . . Roger le Poleter, Nicholas de Mora, and others, in 1310.

This old Norman town contains two most ancient institutions, its Church and its Corporation, and two very old men, its Mayor and its Chaplain, and whether of the twain is the older is beyond my ken.

The first reference to the Bailiffs is that of a quit-rent of xijd due from them to the lord of the town in A.D. 1281, and to the chief municipal officer in 1305, when he is described as Johannes propositus, or provost, de Coubrige.

That there has been a church here ever since there has been a town is clear from the mediæval documents, and the steps by which we arrive at the conclusion may present some features which may be of interest to you.

The history of the Grammar School tells of another tower, from which has sprung a condition of things of which this little town may be well and justly proud, for what Dr. Malkin wrote of Cowbridge at the dawn of the nineteenth century is true to-day in the first quarter of the twentieth. "I question whether there be any town in Great Britain, better provided, in proportion to its extent, with the means of instruction, both vernacular and scholastic."

"Walk about Sion, and go round about her, and tell the towers thereof." We have been to one, and now I must take you to the other. Great was the preparation which was made at Cowbridge School for the Speech Day on 23rd September in the year of grace 1618, for the visit of its Patron, Sir John Stradling, himself one of the most accomplished scholars of his day. When the great man appears, to the head boy, Evan Seys, who afterwards became Attorney-General for Wales, was given the honour of making the Latin oration of the day, and from this quaint and delightful speech we find the tower and many other things as well.

"Your Uncle," said he, addressing Sir John, "was determined to place this school in the very front and face of this town, that is in the lofty tower which is situated almost in the middle of the market place, and as it were in the passage of all who come to this market . . . You . . . have . . . removed this school of yours into this convenient and commodious place where it is built, where we seem to be encompassed in a manner on every side, on one side by the Church and Sanctuary of God Almighty, and on the other by the town walls and ramparts."

Now, there is extant a Conveyance of this tower in the year 1487. It is conveyed, or rather is evidence of the conveyance, by Thomas Wenlloug, Canon of the Cathedral Church of Llandaff, and Vicar of Llanblethian, and others, who are described as "feoffatores Willelmi Prioure." In other words, as feoffees of William the Prior.

The grant is of one tower with its curtilage, etc., and it lies between the high road which leads through the middle of the town on the south and the walls of the town on the north. The Bailiffs of the town and the sergeants of the same, with many others, witness the document, which indicates that it is a municipal affair, for the Vicar and the municipal executive take part in it. In 1586 it was conveyed to Sir Edward Stradlinge, and the description is, "the Prior's Towre, etc.," within Cowbridge, with the same boundaries.

Your predecessors, gentlemen of the Corporation, were intimately connected with this trust, for in 1523 there is a Lease by the "Commons" of the Town of Cowbridge of "Priour is hill"—adjacent to the stream called the Thawe on the west, and the townlands on the east, and succeeding deeds help us to identify the property, for there is a sale in 1608 of Prior's Hill, and a lease in 1691 of lands, thirty acres, in the parish of St. Hilary, called the Prior's Hill, alias the Lake, and in 1693 an acquittance for chantry rents at Prior's Hill.

So, then, Prior's Hill is connected with a chantry. We have next to find what and where the chantry was.

In the Record Office there is a chantry certificate which explains the whole thing. It tells us that in connection with Cowbridge there were certain lands and tenements belonging to the service of William Pryor, given to find a priest to say masses for his soul, of the yearly value of 11*l*5*s*, and that out of this the stipend of the salaried priest was 6*l*.

As only half of the endowment was used "for the perpetual support of one priest celebrating in the service called William Pryor's service in the Parish Church of Cowbridge," according to the Ministers Accounts in 1550, and the Corporation grants a lease of the property, it may well be that before the Church and parish were disendowed of William the Prior's endowment, the balance of 5½s, which was a considerable sum in those days, was used by the town for educational purposes and that for Cowbridge School held in William the Prior's tower, and further that the re-endowment by the Stradlings and Sir Leoline Jenkins was to replace what had thus been taken away.

Now, who was William the Prior? His name occurs as a witness to a document dated at Llanblethian in 1305—Willielms le Prior, Johannes Long. To all appearances he was dead before 1317, for in that year there signs the same Johannes Long, with the addition of Alexander called the Prior, and Richard the son of Stephen, who are all described as of the clergy.

So we have established the fact that somewhere between 1305 and 1317 there was an endowment for a service in Cowbridge Church, with a considerable residue, which there are reasons for thinking was held and administered by the Corporation, and in all probability for educational purposes.

But Cowbridge Church has a more venerable antiquity than even this, for just fifty or sixty years after the town walls were built there is a charter by Nicholas, Bishop of Llandaff, between 1153 and 1183, confirming to the Abbey of Tewkesbury Llanblethian Church, with the Chapel of St. Donats, the Chapel of St. James of Llanquian, and the Chapel of St. Senwara on the Thawe. Here, then, is the mother church of Llanblethian, with three chapels. Welsh St. Donats we know—there is a mysterious Llanquian aisle in Cowbridge Church, and St. Senwara on the Thawe.

In 1443 there was a dispute about the boundaries of Llangynwyd and Kenfig and the tithes due to Margam Abbey, and the Court to decide the matter was held "in capella Sancte Crucis de Coubrugge," in the chapel of the Holy Cross of Cowbridge.

There is some evidence to show that Cowbridge Church was called Holy Cross before 1281. In the account of the property of the Lord of Glamorgan in that year, the rent for Cowbridge had to be paid by the feast of St. John the Baptist (the dedication of Llanblethian) and the tolls of the market of Cowbridge "ad festum invencionis sancte crucis," at the feast of the Invention or the finding of the Holy Cross.

The south aisle of the Church was built before 1473 by the good lady of this town, the Lady Anne of Warwick, and it appears that there was a movement on foot amongst the inhabitants of the town for a more independent status in the relation of the chapel of the Holy Cross to the mother church of Llanblethian. It bore fruit in a royal charter by Richard III as Lord of Glamorgan in right of his wife. It is dated 1484, and the gist of it is:—"Forasmuch as our beloved burgesses . . . may be able to have a fully qualified chaplain to celebrate divine service in the church or chapel of the Holy Cross of Cowbridge . . . provided and found out of the fruits and revenues of the tithes and incomes from the same inhabitants: and in order to establish that in perpetuity, ask that an ordinance . . . shall be made between the same inhabitants . . . and the present Vicar of Llanblethian and his successors, all future Vicars there . . . we . . . have thought that their just desires should be assented unto and graciously by these writings grant our consent for an ordinance of this sort to be made by you."

This royal grant marks the peculiar status of Cowbridge Church, whose incumbent is not and never has been Vicar of Cowbridge in sober truth. He is Vicar of Llanblethian, but as regards Cowbridge he has but two names, Chaplain of Holy Cross, or Rector of Cowbridge.

From the time of this royal charter, Cowbridge Church has been something more than a chapel of Llanblethian, and it has always held a unique position in relation to the Corporation of the Town.

On a previous occasion I have shown you how, in the time of Queen Elizabeth, no one could erect a seat or pew in this church without the

authority of the Bailiffs of the town and certain other members of the Corporation, and no one could open a grave in this church without their consent. All the records show that it was essentially the Town Church and independent and self-governing, though not separate from the mother church of Llanblethian.

From 1762 to 1781 there was a strong desire on the part of the Corporation to bring about a separation. It began with a resolution in a Court of Common Council in 1762, whereby it was agreed "that in case a separation be procured of the Rectory of the said Town from the mother church of Llanblethian and the future presentation to the said Rectory be relinquished by the Dean and Chapter of Gloucester and vested in the Corporation that a stipend of six pounds yearly chargeable on the Revenues of the said Town shall be settled in perpetuity on the officiating minister of the said Town." However, it failed to fructify, and in 1781 was dropped.

Nevertheless, the Corporation continued to pay the stipend of the Minister of the Town of Cowbridge. They paid the Rev. T. Williams, B.D., Headmaster of the Grammar School, they paid John Walters, the learned Rector of Llandough, who acted as Minister of the Town, and several others.

Not only did the Corporation pay for the clergy, but they also paid for the bells, and in 1721 mortgaged the revenues of the town for the purpose.

They paid for ringing them also. They paid the organist, dictated his duties, and contributed most liberally towards everything that was needed in connection with the Town Church.

In an age when my predecessors Vicars of Llanblethian were often non-resident, drawing their stipends as Rectors of Cowbridge (very little it is true), and never ministering in this church and town, it was the Corporation of Cowbridge who provided the funds for carrying on the work by a succession, at one period at least, of most able and learned men.

Base, indeed, would be the ingratitude of the Churchmen of Cowbridge and of the chaplain of Holy Cross and rector of this town if we did not acknowledge with thankfulness all the good things which the Corporation of this town have done for this church. We live under new and changed conditions, but they do not expunge the debt.

Whatever be the views of the separate members of your body you will always be welcome here in this old church, for which your fathers and predecessors have done so much.

Dear old Corporation which you are, you have had many hard things said of you from time to time, but the chaplain of Holy Cross, who is as old as you are, can never forget that for eight hundred years or so we have walked into this House of God as friends.

To-day we have walked about our Sion and have told the towers thereof, we have marked her bulwarks and set up her houses, and within these hoary walls have worshipped Him who is our God for ever and ever and our guide unto death. Let us not leave these hallowed courts, consecrated by the prayers of thirty generations of Cowbridge folk, without a prayer and a purpose, and a resolve to do all we can for the peace and prosperity of dear old Cowbridge. For my brethren and companions' sake I will wish thee prosperity. Yea, because of the house of the Lord our God: I will seek to do thee good.

ADDITIONS AND CORRECTIONS.

Page 9, line 1.

PEN 'YCHEN = 'CAPUT BOUM.

See the folk-lore of the *Ychain Bannog* and the *Avainc*, in "The Vale of Glamorgan; Scenes and Tales among the Welsh," pp. 247-252. (London: 1839.)

The *Ychain bannog* were said to be wild oxen with enormous horns who ravaged the country round, and the *Avainc* something like a crocodile.

Page 9, line 3.

PEN OHEN > 'PEN 'OCHEN > 'PEN YCHEN.

Mr. Owen Williams, of Crossways, says that there is a place near Pwllheli called to-day *Pen Ychain*, and that the older form known to the natives is *Pen Ochain*. As the natives were unaware that *Ochain* was the old form for *Ychain*, some of them conjectured that it was derived from *ochain*, "to groan," and that it referred to the *ocheneidio*—the sighing of the sea!

The interchange of O and Y is still to be found in the varying pronunciations of the name *Owen*.

Page 10.

ROMAN 'COINS IN COWBRIDGE.

The latest find of a Roman coin in Cowbridge was by Mr. Evan Hopkin when excavating in the High Street of the town, in A.D. 1922.

It bears the inscription on the obverse:—

"DOMITIAN AUG . . . COS X . . ."

He was Emperor A.D. 81-96, and assumed the name of Germanicus.

All that can be made out of the reverse are the letters:—

S.C., S., and the word 'AUGV . . .

with what looks like a triumphal arch in the centre.

Page 24.

Y 'LLYGOD.

Compare the curious place-name *Mousiad*, now generally known as *Moorshead*.

"I recollect well hearing old Anthony, whom nobody doubted, say that when he was a young man he lived as farm-servant at Wilton; and that the narrow lane, near there, leading from *Mousiad* to Lisworney crossways, was haunted by 'a *Gwyllgi*, or Spectre-dog." (*The Vale of Glamorgan*, p. 40.)

Page 62.

HERALDRY ON 'THE MACE.

Mr. Iltud Nicholl, F.S.A., is of opinion from the heraldry on the maces, together with the date, A.D. 1606, that they were given to the Town of Cowbridge by the Lady of the Borough, Mary, Countess Dowager of Pembroke, renowned for her birth, beauty, wit, learning, gracious manners, kindness of heart and piety.

Her epitaph is well known :—

“ Underneath this sable hearse,
Lies the subject of all verse,
Sidney's sister, Pembroke's mother :
Death, ere thou hast slain another,
Learn'd, and fair, and good as she,
Time shall throw a dart at thee ! ”

The finest portrait of her is said to be at Penshurst. The Marquis of Bute is descended from her.

Page 78.

TRADITIONS CONCERNING OWEN GLYNDWR.

What Iolo calls *Coed y Marchog* is now known as *Sir John's Walks*.

There is a lane marked on the map, from Primrose Hill to Aberthun, which is now called *Heol y Mwynwr*.

A fairly large stone, with a socket as for a shaft, near the clump of trees opposite the seat and adjoining one of the telegraph poles, may still be seen on Stalling Down.

This, in my opinion, is the pedestal of the Cross to which Iolo refers.

There is still a solitary pine-end, covered with ivy, to be seen in the village of Aberthun.

Page 155.

ST. NICHOLAS OF ST. NICHOLAS.

Mr. Iltyd Nicholl writes :—

“ ‘ St. Nicholas of St. Nicholas ’ does certainly appear to be incorrect. But we can picture Dingley hurriedly making notes in the church on that August afternoon in 1684 and having to leave to accompany Sir Richard Bassett of Beaupre and the Duke of Beaufort on a further stage of their ‘ Progress ’ before he had finished.

“ The ‘ St. Nicholas ’ has nothing to do with the Nicholl family. The tomb or monument, now no longer to be seen, must have been erected by or to the memory of Meyrick of Cottrell, possibly by the antiquarian, Rice Meyrick.”

Pages 48, 214, 215.

LITTLE ISLAND.

There seems to be some confusion in the Life of St. Samson, the Life of St. Paul de Leon, and the Life of Gildas between the *Insula* of Iltyd and the *Insula* of Piro.

The term *Insulula*, “ Little Island,” is applied to both in the lives of these Saints. With the *Insulula* at Cowbridge we have to consider the combination of the tradition that Gildas was educated at “ *Ichen*,” according to *Carte*. (*History of England*, p. 303.)

The *Insulula* at Cowbridge may, perhaps, in the words of Gildas, be described as “ in quadam arta et angusta insulula,” and probably as *squalida*.

Page 225.

THE PROPERTY OF THE COWBRIDGE CHANTRY.

The document which contains the fullest description of the Cowbridge Chantry property is to be found at the Record Office, under “ Aug: Office. Particulars for Grants. No. 2311,” being the last membrane but one. It is, like the others, in Latin, of which almost every other word is contracted.

From a photostat of the document I am able to give the reader, not quite a word for word translation, but nearly a complete description, of what is contained in the original:—

“County of Glamorgan.

“Parcel of Lands lately exchanged by William late Earl of Pembroke with our late Lord King Edward the Sixth and which formerly formed part of the Chantry [property or lands] in the County aforesaid.

“Rents and farm within the Town of Cowbridge.”

[The word *farm*—*Redd et firm*—in this connection is but another description for what we now call rent. Blackstone says that *farm* is an old word signifying *provisions*, used for rent or render, because rents were formerly paid in kind.]

“6) The rent or farm of a certain house or burgage situated outside the East Gate, with two closes of land adjoining the mill, containing seven burgages lately in the tenure of Jenkin Williams by an Indenture made by Roger Carne for a term of seventy years beginning from the Feast of the Annunciation of the Blessed Virgin Mary in the 27th year of the late King Henry the VIIIth by demise of the churchwardens subject to a rent-charge to be paid at the Feast of St. Michael the Archangel and at the Annunciation of the Blessed Virgin Mary by equal portions, per annum, _____ x d.

“7) Rent or farm of a certain close called Prior's hill lately in the tenure of Richard Knap by an Indenture made by Rece Williams for a term of 90 years beginning from the Feast of the Nativity of Christ in the twenty first year of Henry the VIIIth paying at the terms appointed, per annum, _____ xxiiij s iij d.

“8) Rent or farm of a house or burgage situated outside the West Gate lately in the tenure of John Cooke by an Indenture made by William Cooke for a term of 99 years dating from the Feast of Michael in the third year of Henry the Eighth subject to a rent charge, paying at the terms aforesaid per annum iii s iii d.

“1) Rent or farm of a vacant space of land containing four burgages lying between the house of John Pierce in the aforesaid town and the walls of the same town, within the Eastern Gate of the same, lately in the tenure of the said John Pierce the assignee of Robert davy by letters patent of her present Majesty the Lady Elizabeth given at Westminster the 29th day of July in the fourth year of Her Majesty's reign, by which she demised those lands with their appurtenances for a term of sixty years from the Feast of the Annunciation of the Blessed Virgin Mary rendering for the same per annum - - - - - iij d.

2. [As this is the present site of the Grammar School I shall quote the original.]

“Redd sive firm Um^a pcell terre cum ptinen in vico vocat Roode stret ubi quoddam horreum et Burgag vocat Gate house edificat fuer modo in tenura francisci Culley assignat dn Rob'ti davy, virtute dimissionis p'd . . . solvend ad ffest p'd p Annum, xvj d.

“One parcel of land with its appurtenances in a street called Roode Stret where a certain granary and a burgage called Gate house had been erected now in the tenure of Francis Culley the assignee of Sir Robert davy, by virtue of the demise aforesaid . . . paying at the aforesaid feast, per annum xvj d.

“3. Rent or farm of two houses or burgages without the East gate or the site [scit] and parcel of land with its appurtenances where two houses had lately been erected of which one was lately in the tenure of Gitto hullin, the others in the tenure of John mann both of them being in the tenure of John Smith the assignee of Sir Robert davy by virtue of the demise abovesaid . . . paying at the feast aforesaid per annum xij d.

“ 4. Rent or farm of a site for houses containing half a burgage adjoining the house of Llewelyn ap Richard [this I take to be Lewys Morganwg, the great Welsh poet of the Tudor period] lately in the tenure of hoell ap Richard the assignee of Sir Robert davy by virtue of the demise aforesaid, paying at the feast aforesaid for the site aforesaid [p scitu p'd] per annum,——*iiij d.*

“ 5. Rent or farm of three rods of arable land to wit [*Rod terre arr' scil't* (*Roda terrae*, a measure of $16\frac{1}{2}$ ft. long, *scil't* = *scilicet*)] three burgages beneath the close [cl'm] of William Carne lately in the tenure of John Oliver as assignee of Sir Robert davy by virtue of the above mentioned demise paying at the aforesaid feast per annum,——*ix d.*”

The sum of the rents is given in the right hand margin as *xI s* with the remark:—“ The Tenure is Socage.”

At the bottom is the following in English, but part of it has been obliterated :—“ M^d there be certain other Rents and dewties called Burgage Rents and Abbotts Rents yerly paid out of the p'misses to the Queenes maiesties Bailief of the possessions of Neath . . . this valew, and therfor to be excepted in graunting the fee simple of the . . .

xxix^o die Januarii”

Page 286.

COWBRIDGE AND THE WELSH POETS.

We can identify Howel Prains the Cowbridge merchant, to whom the two poems are addressed.

He is one of the witnesses to the Conveyance of William the Prior's Tower in A.D. 1487. (*See page 222 above.*)

Appendix G. (3).

LLANBLETHIAN DEDICATION CROSS.

The Dedication Cross anointed by the Bishop in the consecration service was found built up in a Norman window in the chancel.

It is a pre-Norman relic, eleven inches square and four inches thick, and shows some kind of appropriation on the part of the Norman masons.

LIST OF SUBSCRIBERS.

A.

		<i>No. of copies.</i>
MR. HUBERT ALEXANDER, The Croft, Sully, nr. Cardiff	..	1
MESSIEURS EDW. G. ALLEN AND SON, LTD., Library Agents, 12 and 14, Grape Street, Shaftesbury Avenue, London, W.C. 2	..	..
MR. W. T. ANTHONY, B.A., Cowbridge Grammar School, "Dynevor," Cowbridge	.. ..	1
MISS ELSIE M. ARNOTT, 42, Eastgate Street, Cowbridge	..	1
MISS ANNIE AUBREY, 60, Eastgate Street, Cowbridge	..	1

B.

MISS M. A. BADEN, Cowbridge High School, "Preswylfa," Cowbridge	1
MR. D. P. BARNETT, Baltic House, Cardiff	1
MR. P. T. B. BASSET (<i>dec.</i>), "Beaupré," Cowbridge	1
MISS CHRISTINA M. BAUSOR, Llanblethian Vicarage, Cowbridge	1
MR. J. BAVERSTOCK, Mardy Ccttage, Llanblethian, Cowbridge	1
MR. B. S. BIRD, Cowbridge	1
MR. R. N. BIRD, Cowbridge	1
MR. W. BLACKMORE, New House, Llanblethian	1
REV. D. BOWEN, B.A. (sometime Rector of Cowbridge), Bassaleg Vicarage, Newport, Mon.	1
MR. ALBERT BOWN, Llandough Cottage, Cowbridge	1
MISS A. M. BRADY, The High School, Cowbridge	1
MR. HERBERT BRADLEY (<i>dec.</i>), Bitton Grange, nr. Bristol	1
MR. W. H. CECIL BRADLEY, Messrs. Wm. Bradley & Son, Solicitors, Cardiff	1
COLONEL JOSEPH A. BRADNEY, C.B., D.L., M.A., F.S.A., Talycoed, Monmouth	1
MR. DAVID BROWN, Caxton House, Cowbridge	1
THE MOST NOBLE THE MARQUIS OF BUTE, per Mr. A. P. Jones, Bute Estate Office, Cardiff	2
MR. S. H. BYASS, D.L., Llandough Castle, Cowbridge	2

C.

MR. W. J. CANTON, "Highfield," Penybryn, Merthyr Tydfil	1
THE MOST REVEREND THE ARCHBISHOP OF CARDIFF, Archbishop's House, Cardiff	1
MR. GILBERT STRADLING NICHOLL-CARNE, J.P., Llanmaes House, Llantwit Major	1
MRS. CHAPPELL, Glamorgan Hunt Stable, Cowbridge	1
MRS. E. E. CHEDZOY, Llanblethian	1
MR. ARTHUR JORWERTH CLARK, 56, Conway Road, Cardiff	1
MRS. STANLEY CLAY, Rose Hill, Sevenoaks	3
MR. CHARLES E. CLEEVES, J.P., "Heddfan," Sketty, Glam.	1
MAJOR W. COPE, M.P., M.A., Nash Manor, Cowbridge	1
MR. E. W. M. CORBETT, J.P., Castle Street, Cardiff	1
MR. GEORGE COX, Broadway Farm, Llanblethian	1
MRS. P. COX, 7, York Place, Brighton	1
MISS CROSS, Mason's Arms, Cowbridge	1
MRS. CASE, Eastgate Street, Cowbridge	1
LADY CORY, Coryton, Cardiff	1

D.

	<i>No. of copies.</i>
REV. A. P. DANIELS, M.A., Clare College, Cambridge, Mission, 139, Jamaica Road, S.E. 16, London	1
MESSIEURS DAVID BROTHERS, Foundry, Pencoed	1
MR. RICHARD S. DAVID, "Danygraig," Llanblethian	1
MISS MARY DAVID, The General Hospital, Swansea	1
MR. MORGAN DAVID, "Danygraig," Llanblethian	1
MRS. D. DAVID, Factory Road, Llanblethian	1
MR. T. W. DAVID, J.P., Ely Rise, Cardiff	1
THE RIGHT REVEREND THE LORD BISHOP OF ST. DAVIDS, The Palace, Abergwili, S.O., Carmarthenshire	1
MR. CHARLES MORGAN DAVIES, M.S.A., 112, High Street, Merthyr Tydfil, Architect	1
COUNCILLOR C. M. DAVIES, 30, High Street, Cowbridge	1
THE REV. CANON DAVIES, M.A., 1, High Street, Llandaff	1
MR. DAVID HOPKIN DAVIES, 79, High Street, Cowbridge	1
REV. D. N. DAVIES, Cowbridge	1
REV. D. W. DAVIES, B.A., The Vicarage, Aberavon	1
REV. EMRYS J. DAVIES, Llanblethian	1
MR. HOWARD DAVIES, M.R.C.S., L.S.A., The Ash Grove, Pontypridd ..	1
PRINCIPAL J. H. DAVIES, M.A., Cwm Cynfelyn, Aberystwyth (Principal of the University College of Wales)	1
MR. JOHN MORGAN DAVIES ("J.M."), "Preswylfa," Clyne, Neath	1
DR. J. P. H. DAVIES, "Fedwhir," Ystrad-Rhondda, Glam... .. .	1
MR. MATTHIAS J. DAVIES, 34, Westgate Street, Cowbridge	2
MR. SELWYN DAVIES, 22, Arlington Street, St. James's	1
SIR WILLIAM DAVIES, Kt., 19, Cathedral Road, Cardiff (Editor of the "Western Mail")	1
COUNCILLOR WM. DAVIES, 16, High Street, Cowbridge	1
MRS. DAWSON, Hartlington Hall, Skipton	1
MISS ALICE DELAHAY, 43, Acland Road, Biddgend	1
MR. STANLEY H. DORN, Barclays Bank, Ltd., Dorking, Surrey	1
MR. ERNEST LOVETT DORNFORD, The Grey House, Llanblethian	1
MR. F. E. P. DUNN (Churchwarden of Llanblethian), "Plas Newydd," Cowbridge	1

E.

MISS M. EDDOLLS, 1, The Butts, Cowbridge	1
MRS. D. C. EDMONDES, J.P., O.B.E., "Cartrefe," Bridgend	2
MR. C. T. EDMONDES, B.A., Old Hall, Cowbridge	2
MISS EDMONDES, Llandaff	1
MR. DANIEL ENOCH, J.P., "Brynawel," Tonyrefail, Glam.	1
MR. J. ESCOTT, 51, Eastgate Street, Cowbridge	1
MR. A. S. EVANS, "Eastfield," Cowbridge	1
MRS. A. S. EVANS, "Eastfield," Cowbridge	1
MR. D. J. EVANS, M.R.C.S., L.R.C.P., Cowbridge	1
SIR E. VINCENT EVANS, Knt., LL.D., F.S.A., F.R.Hist.S., Chancery Lane, London, W.C. 2	1
MR. FRED EVANS, 39, High Street, Cowbridge	1
MR. HARRY D. EVANS, Pretoria Cottage, Llanblethian	1
THE VEN. ARCHDEACON OWEN EVANS, Llanfaethlu Rectory, Valley, Anglesey	1
MR. PEPYAT EVANS, 6, King's Bench Walk, Temple, London, E.C. 4	1
MRS. RICE-EVANS, "Eaglesbush," Neath	1
THE REV. W. F. EVANS, M.A., "St. Quintins," Llanblethian	2
MR. W. J. EVANS, Chemist, Great House, Cowbridge	1
THE REV. M. EVANSON, B.Sc., Merthyr Mawr Rectory, Bridgend	1

F.

	<i>No. of copies.</i>
THE REV. CANON J. FISHER, Litt.D., B.D., Cefn Rectory, St. Asaph..	1
MRS. E. E. FORRESTER, B.A., The High School, Cowbridge ..	1
SIR THOMAS MANSEL FRANKLEN, Knt., LL.D., St. Hilary, Cowbridge..	1

G.

MR. ERNEST E. GEORGE, The Oxford Hotel, Cardiff	1
MR. F. WILLIAM GIBBINS, J.P., "Garthmor," Neath	1
MR. FRED GOULDEN, "Hill Brow," Cowbridge	1
MR. AUSTIN L. GREEN, "Cefn Coed," Penarth	1
MR. J. A. GRIFFITH, Clovelly House, Bush Street, Pembroke Dock ..	1
THE REV. CANON D. T. GRIFFITHS, M.A., The Vicarage, Llantrisant, Glam.	1
THE REV. J. A. S. GRIFFITHS, M.A., Grewelthorpe Vicarage, Ripon..	1
MR. J. J. GRIFFITH, 45, High Street, Cowbridge	1
MR. L. E. H. GRIFFITH, M.A., 5, Carlton Terrace, New North Road, Exeter	1
THE REV. T. S. P. GRIFFITH, M.A., The Vicarage, Knighton, Radnorshire	1
THE REV. T. E. GRIFFITHS, B.A., R.D., Hendre, Ynysybwll, Glam. ..	1
PROFESSOR W. J. GRUFFYDD, M.A., University College, Cardiff ..	1
MISS M. GUNTER, B.A., Cowbridge High School, "Plas-hên," Cowbridge	1
MR. ARTHUR W. GWYN, Solicitor, "Hillside," Cowbridge	1
MR. WM. THOS. GWYN, Town Clerk, Cowbridge	1

H.

MR. J. W. HALL, J.P., Hill House, Llanblethian	1
MR. W. B. HALLOWES, The Cross, Llanblethian	1
MRS. A. M. HAWKINS, "Sherborne," Cowbridge	1
MR. D. HAWKINS, Head Master, Higher Elementary School, Tonypanyd	1
MRS. FRANK HAWKINS, 3, Aubrey Terrace, Cowbridge	1
CAPTAIN J. G. R. HOMFRAY, 8, Grand Avenue Mansions, Hove ..	1
COLONEL H. R. HOMFRAY, D.L., Penllyn Castle, Cowbridge	1
THE REV. FREDERIC HOOD, M.A., Pusey House, Oxford	1
THE RIGHT REV. MONSIGNOR PAUL HOOK, Ph.D., The Presbytery, Aberystwyth	1
MR. RICHARD HOPKIN, M.R.C.S., L.R.C.P., Great House, Llangadock, Carmarthenshire	1
COUNCILLOR E. T. HOPKIN, "The Shield," Cowbridge	1
MR. JACOB O. HOPKINS, Marshwood, Lackawanna Co., Pennsylvania, U.S.A.	1
MR. DUDLEY T. HOWE, Barry, Glam.	1
MR. WILLIAM C. HOWE, Barrister-at-Law, 36, Windsor Place, Cardiff..	1
MR. A. G. HOWELL, Diocesan Registry, Cardiff	1
MRS. A. D. HUGHES, Beaumont, Deal	1
MR. A. J. HYBART, 26, Conway Road, Cardiff	1

I. J.

DR. MIHANGEL AP IWAN, Medical Practitioner, Junin F.C.P., Argentina	1
MR. AARON JAMES, 3, Courtland Place, Port Talbot	1
MR. A. W. JAMES, B.Sc., H.M. Inspector of Taxes, Durham 1st District, 40, Bath Terrace, Gosforth, Newcastle-upon-Tyne	1
MR. S. E. JAMES, at Controller of Stamps and Stores Office, Somerset House, London, W.C. 2.	1
DR. JOHN JAMES, Ph.D., M.A., B.Sc., Director of Education, Radyr, Glam.	1

	<i>No. of copies.</i>
MR. W. P. JAMES, B.A., Barrister-at-Law, "The Lindens," Canton, Cardiff	1
MRS. HOPKIN JAMES, Llanblethian Vicarage, Cowbridge	2
THE REV. DAVID HOPKIN JAMES, B.A., Rhymney, Mon.	2
MR. EDWARD HOPKIN JAMES, B.A., Medical School, Cardiff	2
MR. GRIFFITH HOPKIN JAMES, Jesus College, Oxford	2
MISS NANO HOPKIN JAMES, Maynard's School, Exeter	2
MISS JENKINS, "Min-y-Don," Penarth	2
MR. ANTHONY MATHEW JENKINS, 22, Ferndale Road, Sufton Park, Liverpool	1
MR. BASIL JENKINS, 40, Victoria Road, Penarth	1
MRS. D. JENKINS, 3, The Butts, Cowbridge	1
THE REV. DAVID JENKINS, B.A., The Rectory, St. Brides-super-Ely, Cardiff	1
THE REV. G. JENKINS, St. Athan Rectory, Cardiff	1
MR. GEORGE EDWARD JENKINS, 87, Tynenydd Road, Barry	1
THE REV. JOHN JENKINS ("Gwili"), M.A., B.Litt., Salesbury Librarian, University College, Cardiff	1
ALDERMAN LEWIS JENKINS, Cowbridge	1
MR. RICHARD JONATHAN JENKINS, J.P., F.I.D., C.E., "Westville," 9, Linden Road, Bexhill-on-Sea, Sussex	1
COUNCILLOR THOMAS JENKINS, "Mynwood," Pontyclun	1
MR. WILLIAM JENKINS, J.P., "Westhide," Hereford	1
COUNCILLOR W. L. JENKINS, J.P. (Mayor of Cowbridge four times), Cambrian House, Cowbridge (Churchwarden of Cowbridge)	1
MR. J. LEWIS JENKINS (Indian Police), Narayananj, Dacca, E. Bengal, India	1
MR. W. R. JENKINS, 7, Eastgate Street, Cowbridge	1
MR. ARTHUR JOHN, High Street, Cowbridge	1
MR. EDW. T. JOHN, Llanidan Hall, Llanfair P.G., Anglesey	2
MR. JOHN JOHN, Rood Street, Cowbridge	1
MRS. MARY JOHN, "Preswylfa," Cowbridge	1
MR. S. JOHN, Slade Farm, Cowbridge	1
MR. S. W. JOHN, Slade Farm, Cowbridge	1
MR. THOMAS JOHN, Solicitor, "Verlands," Cowbridge	1
MR. THOS. JOHN, 83, Main Street, Cadoxton-Barry	1
MR. WM. JOHN, "Marlbro' Grange," Cowbridge	1
MR. W. ALLEN JOHN, Barclays Bank, Ltd., Pontypool	1
MR. ALLEN JOHN, Barclays Bank, Ltd., Pontypool	1
SIR W. GOSCOMBE JOHN, Knt., R.A., LL.D., 24, Greville Road, St. John's Wood, London, N.W. 6	1
LADY HILL-JOHNES, "Dolaucothi," Llanwrda, S. Wales	1
THE REV. CHANCELLOR JONES, Bryn Road, Lampeter	1
MISS D. M. JONES, The High School, Cowbridge	1
MRS. JONES, "Belgrave," Llanblethian	1
SIR EVAN D. JONES, Bart., M.P., D.L., "Pentower," Fishguard	1
MR. EVAN J. JONES, M.A., University College, Cardiff, and 16, Graig Terrace, Ferndale, Glam.	1
MISS E. M. JONES, "Ty-Newydd," Argoed, Mon.	1
MAJOR JNO. GRIFFITH JONES, "Brynhyfryd," Pontypridd	1
COLONEL JOHN J. JONES, D.L., V.D., "Fronheulog," Cefn Coed	1
THE REV. J. R. JONES, St. Michael's College, Llandaff	1
MR. MYDDLETON PENNANT JONES, The Tower House, The Green, Llandaff	1
MR. RHYS JONES, "Godrecoed," Neath	1
THE REV. T. W. JONES, Llanilid Rectory, Bridgend, Glam.	1
MR. W. BELL JONES, F.S.A., Hawarden, Chester	1
MR. WILLIAM EDWIN JONES, "Pentwyn," Cwbridge	1
THE REV. DR. ALBERT JORDAN, D.D., LL.D., M.A., The Rectory, Llanbadarn-fawr, Penybont, Radnorshire	1

K.

	<i>No. of copies.</i>
MR. C. KESTALL (<i>dec.</i>), The Bear Hotel, Cowbridge	2
MR. J. LIPTROT, Manager, The Bear Hotel	1
THE BEAR HOTEL, Cowbridge	1
MR. FRED KNAPTON, Town Hall Square, Cowbridge	2

L.

MRS. LANE, "Eagleson," Cowbridge	1
MR. JOHN W. LANGSTAFF, 11, Syr David Avenue, Cardiff	1
THE REV. J. F. W. LEIGH, M.A., Newton House, Cowbridge.. .. .	1
MR. W. W. LEIGH, J.P., M.R.C.S., L.R.C.P., L.S.A., Llansannor House, Cowbridge	2
MRS. D. LEWIS, "Sunnyside," Cowbridge.. .. .	1
THE REV. H. ELVET LEWIS, M.A., 37, Highbury New Road, London, N. 5	1
MR. J. LEWIS, Postmaster, Cowbridge	1
MR. WILLIAM LEWIS, Broadway, Llanblethian	1
MR. WM. HY. LEWIS, 69, Eastgate Street, Cowbridge	1
MR. W. MORGAN LEWIS, J.P., "Elsinore," Llanishen, nr. Cardiff .. .	1
THE REV. CANON THOMAS LL. LISTER, M.A., 3f, Fields Road, Newport	1
THE RIGHT REVEREND THE LORD BISHOP OF LLANDAFF, The Palace, Llandaff	1
THE MISSES LLEWELLYN, "The Armoury," Cowbridge	1
MISS G. H. D. LLEWELLYN, Penleagaer, Swansea	1
THE REV. G. M. LLEWELLYN, M.A., B.D., The Rectory, Llandow, Glam.	1
MR. JAMES LLEWELLYN, Moorland Farm, Penllyn, nr. Cowbridge .. .	1
MISS JANE LLEWELLYN, "The Causeway," Llanblethian	1
ALDERMAN JOHN LLEWELLYN, 38, High Street, Cowbridge	1
MR. L. L. LLEWELLYN, Duke of Wellington, Cowbridge	1
DR. T. L. LLEWELLYN, 35, London Road, Newcastle, Staffs. .. .	1
MR. V. D. LLEWELLYN, Kingscombe Terrace, Llanblethian	1
MR. WILLIAM W. LLEWELLYN, 13, Calvert Terrace, Swansea	1
MR. ELLIS LLOYD, "Dyburgh," Cowbridge Road, Bridgend, Glam.. .	1
MR. E. T. LLOYD, West House, Llantwit Major	1
MR. F. P. JONES-LLOYD, M.B.E., Solicitor, Romilly Road, Barry, Glam.	1
THE REV. J. S. LONGDON, M.A., Llandough Rectory, Cowbridge .. .	1

LIBRARIES AND INSTITUTIONS.

BANGOR: Welsh Library, University College of North Wales, Bangor, per the Rev. T. Shankland, M.A., Librarian	1
CARDIFF: The Library, University College, Cathays Park, per Mr. S. O. Moffet, Librarian	1
City of Cardiff Public Libraries, per Mr. Harry Farr, Librarian .. .	2
CARMARTHENSHIRE ANTIQUARIAN SOCIETY, 5, Quay Street, Carmarthen, per Mr. Geo. Eyre Evans, Hon. Secretary	1
COWBRIDGE SCHOOL LIBRARY	1
COWBRIDGE HIGH SCHOOL LIBRARY	1
COWBRIDGE COUNCIL SCHOOL (Mixed Department)	1
GLAMORGAN EDUCATION COMMITTEE, County Hall, Cardiff	1
JESUS COLLEGE, OXFORD (Meyrick Library), per Mr. J. G. Edwards .. .	1
LAMPETER: St. David's College, The Welsh Librarian	1
LLANDAFF: The Chapter of Llandaff Cathedral, per Mr. J. E. Gladstone, Chapter Clerk, Herbert Chambers, Cardiff	1
LLANDAFF: St. Michael's College	1
MANCHESTER PUBLIC LIBRARIES, per Mr. L. Stanley Jast, Librarian, Piccadilly, Manchester	1

	<i>No. of copies.</i>
PORTH (Glam.): Library of the Girls' County School, per Miss E. M. Harris, B.A.	1
PORT TALBOT: Carnegie Free Library, per Mr. David L. J. Hughes, Librarian	1
PONTYCYMMER: The Ffaldau Workmen's Institute	1
SWANSEA: The Royal Institution of South Wales, per Mr. W. H. Jones, Librarian and Director	1
TORONTO, Canada: Public Library, per Mr. George H. Locke, Chief Librarian of Public Library, Toronto, Canada	1
WALES: The National Library of Wales, Aberystwyth, per Mr. John Ballinger, M.A., Librarian	1
The National Museum of Wales, per Dr. Hoyle, the Director	1

COPYRIGHT LIBRARIES.

THE BRITISH MUSEUM, London	1
THE BODLEIAN LIBRARY, Oxford	1
THE UNIVERSITY LIBRARY, Cambridge	1
THE ADVOCATES' LIBRARY, Edinburgh	1
THE LIBRARY OF TRINITY COLLEGE, Dublin	1
THE NATIONAL LIBRARY OF WALES, Aberystwyth	1

M.

MR. W. R. MCADAM, M.A., Cowbridge Grammar School.	1
MRS. MACKINTOSH OF MACKINTOSH, "Cottrell," Cardiff	1
THE REV. J. HUMPHRYS-MANUEL, Presbyterian Church, Cadoxton-Barry	1
MR. JAMES PAUL MARKS, Organist of Cowbridge Church, 16, Eastgate Street, Cowbridge	1
MR. O. B. MARTYN, 2, Temple Gardens, London, E.C. 4	1
JUDGE GEORGE W. MAXEY, 45th Judicial District Commonwealth of Pennsylvania, Judges' Chambers, Scranton, Pa.	2
THE REV. DR. IVAN M. MERLINJONES, D.D., 163, Oakwood Avenue, Syracuse, N.Y., U.S.A.	2
MRS. MILES, Malt House, Llanblethian	1
MR. E. W. MILES, Solicitor, 23, High Street, Cowbridge	3
MR. GEORGE MILLMAN, Manchester House, Cowbridge	1
COUNCILLOR ARTHUR T. MILLS, 44, High Street, Cowbridge	1
THE RIGHT REVEREND THE LORD BISHOP OF MONMOUTH, Newport, Mon.	1
MRS. MORGAN, Woolcombe, Wellington, Somerset	1
MESSRS. MORGAN AND HIGGS, Booksellers, etc., 18, Heathfield Street, Swansea	3
MRS. E. A. MORGAN, "Cusop," Llanblethian	2
MR. GOMER S. MORGAN, J.P., "Lanelay Fach," Pontyclun, Glam.	1
MR. THOMAS MORGAN, Newton Hotel, Newton, Porthcawl	1
THE REV. HENRY MORRIS, Llanmaes Rectory, Llantwit Major	1
MR. J. C. F. MORSON, B.A., Christ's Hospital, Horsham, Sussex	1

N.

MR. W. JAMES NASH, 1, St. James's Gardens, Swansea	1
MISS C. E. NEWMAN, 27, Elmgrove Road, Dinas Powis	1
MRS. NICHOLL, Woodford House, Llantwit Major, Glam.	1
MR. ILLTYD BOND NICHOLL, J.P., F.S.A., Wellington Club, 1, Grosvenor Place, London S.W. 1.	4
COLONEL JOHN I. D. NICHOLL, D.L., Merthyr Mawr, Bridgend	2
MR. LEWIS D. NICHOLL, Laleston, Bridgend	1
MR. W. C. NORTON, Broadway House, Llanblethian	1

O.

	<i>No. of copies.</i>
MR. S. OAKLEY, 20, Eastgate Street, Cowbridge	1
MR. J. D. OWEN, B.Sc., Cowbridge Grammar School ..	1

P.

MR. PALFREY, Cowbridge	1
THE REVEREND CANON A. W. PARRY, D.Sc., M.A., Principal of the Training College, Carmarthen	1
MR. JOHN STUART PARSONS, Barclays Bank, Ltd., Canton, Cardiff ..	1
DR. D. R. PATERSON, M.D., 15, St. Andrew's Crescent, Cardiff ..	1
MR. CHAS. J. PHILLIPS, "Green Lawn," nr. Pontypool, Solicitor ..	1
THE REV. DAVID PHILLIPS, M.A., Radyr Rectory, Cardiff ..	1
THE REV. DAVID PHILLIPS, B.A., R.D., Newcastle Vicarage, Bridgend	1
THE REV. DR. J. L. PHILLIPS, D.D., M.A., Headmaster Christ College, Brecon	1
MR. OWEN PHILLIPS, Adpar House, Cowbridge	1
MR. W. A. PHILLIPS (Churchwarden of Cowbridge), Broad Shord, Cowbridge	2
MR. W. PICKARD, Estate Offices, Cowbridge	1
MRS. G. T. PILCHER, Treen, Godalming	1
THE RIGHT HON. THE EARL OF PLYMOUTH, G.B.E., C.B., P.C., M.A., Lord-Lieutenant of Glamorgan, St. Fagan's Castle, Cardiff ..	1
MR. T. L. POWELL, The Lake, Cowbridge	1
MR. WALTER WILLIS POWELL, c/o Miss M. A. Hayter, No. 9, Eastgate Street, Cowbridge	1
MR. WYNDHAM N. POWELL, 15, Court Road, Barry Docks ..	1
MASTER HUBERT DE BURGH PRICHARD, "Pwlywrach," Cowbridge (at the request of Mrs. G. S. Nicholl-Carne)	1
MR. T. P. PRICHARD, Solicitor, 3, Edward Terrace, Cardiff ..	1
THE REV. D. H. PUGH, New Bury Vicarage, Farnworth S.O. ..	1
MISS K. PUNTER, Maendy House, Llanblethian	1

R.

MR. W. IVOR RADCLIFFE, M.A., Barrister-at-Law, Druidstone, St. Mellons, Cardiff	1
MR. H. I. RANDALL, LL.B., "Heol Gam," Bridgend	1
MISS HILDA M. RAW, Glamorgan Training College, Barry ..	1
MR. ALFRED REES, J.P., L.R.C.P., M.R.C.S., L.S.A., 29, Cathedral Road, Cardiff	1
MR. EVAN J. REES, Box 1051, Memphis, Tennessee, U.S.A., c/o Guaranty Bank and Trust Co.	1
MR. T. PRITCHARD REES, "St. Donat's," Ninian Road, Cardiff ..	1
MR. THOMAS REES, "The Darren," Cowbridge	1
MISS H. E. REEVE, 16, Chester Terrace, Regent's Park, London, N.W.	2
MR. E. A. REID, B.A., Grammar School, Cowbridge	1
MR. J. W. REYNOLDS, Great House, and 32, High Street, Cowbridge	1
MR. THOS. RICHARDS, M.A., 16, Neath Road, Maesteg, Glam. ..	1
MR. ROBERT RICKARDS, F.S.A. The Priory, Usk, Mon.	1
MISS A. ROBERTS, High School, Cowbridge	1
THE REV. B. T. ROBERTS, The Baptist Manse, Cowbridge	1
MR. F. ROBERTS, 35, High Street, Cowbridge	1
MR. J. M. ROBERTS, Council School, Cowbridge	1
MR. J. V. M. ROBERTS, "Ty-Hen," Cowbridge	1
COLONEL W. R. ROBERTS (<i>dec.</i>), Hamilton House, Milford Haven ..	1

MR. JAMES ROBINSON, C.B.E., L.R.C.P., L.R.C.P.S., L.M., "Hillside," Penylan, Cardiff	1
MR. N. V. ROBINSON, M.C., 802, Lexington Avenue, Ashland, Kentucky	1

S.

THE HONOURABLE MR. JUSTICE SANKEY, 14, Deans Yard, Westminster Abbey, London, S.W. 1	1
MR. E. JOHN SAUNDERS, M.A., Secondary School, Pontycymmer	1
CAPTAIN D. S. SAVOURS, Rhoose, nr. Cardiff	2
THE REV. T. SHANKLAND, M.A., "Bryn Awelon," 44, College Road, Bangor, N. Wales	1
MRS. WILBERFORCE SHEPERD, "Dynevor," Cowbridge	1
MRS. G. C. SHEPHERD, 59, Eastgate Street, Cowbridge	1
MR. ARTHUR E. SHORE, Llanblethian	1
MR. B. B. SKIRROW, M.A., B.Sc., H.M.I., 4, The Grove, Swansea	1
MR. H. C. SLOMAN, Headmaster, Council School, Cowbridge	1
MESSIEURS HENRY SOTHERAN & Co., Booksellers, 43, Piccadilly, London, W. 1.	1
MR. A. T. SPENCER, Flemingston House, Whitchurch, Glam.	1
MR. GILEAD SPENCER, Brook House, Llanblethian	1
MESSIEURS STEVENS & BROWN, American Literary Agency, 4, Trafalgar Square, London, W.C.	1
MR. FRED STIBBS, 16, Y Groes, Rhiwbina, Cardiff	1
MR. S. H. STOCKWOOD, Magistrates' Clerk, "Westfield," Bridgend	1
THE REV. ARTHUR STURDY, B.A., Vicar of St. David's, Ton Pentre	1

T.

MR. F. HARRISON TETLEY, L.R.C.P., L.R.C.S., "Raikesfield," Old Raikes Road, Skipton, Yorkshire	1
MRS. THOMAS, "Kymin," Newton, Porthcawl	1
MRS. THOMAS, 1, Grove Place, Whitchurch, Cardiff	1
MR. ARTHUR THOMAS, Oakley House, Cowbridge	1
MR. BRINLEY THOMAS, 37, Eastgate Street, Cowbridge	1
MRS. DAVID THOMAS, 19, Gaen Street, Barry	1
ALDERMAN DAVID THOMAS, Cross House, Cowbridge	1
COUNCILLOR DANIEL THOMAS, "Rhoscelyn," Cowbridge	1
DR. ELLIS RAE THOMAS, M.D., M.R.C.S., L.R.C.P., Kyiton House, Gillingham, Kent	1
COUNCILLOR EVAN THOMAS, J.P., Bridge House, Cowbridge	1
THE REV. GILBERT THOMAS, Lic. Div., The Vicarage, Bonvilston, nr. Cardiff	1
INSPECTOR JAMES THOMAS, Police Station, Mountain Ash	1
THE REV. J. LL. THOMAS, M.A., Vicar of Aberpergwm, Pont-Neath Vaughan, Neath	1
MR. LEWIS D. THOMAS, 69, Lewis Road, Neath	1
MR. MORGAN THOMAS, Glen Cottage, Cowbridge	2
MR. MOSES THOMAS, Town Clerk, Aberavon	1
MR. ROBERT THOMAS, London Joint City and Midland Bank, Cowbridge	1
THE REV. R. CURRE THOMAS, M.A., Colwinstone Vicarage, Cowbridge	1
MR. SIDNEY THOMAS, Cowbridge	1
MR. THOMAS THOMAS, "Stallcourt," Cowbridge	1
MR. TREVOR THOMAS, "Cartref," Aberthin, Cowbridge	1
MR. T. R. THOMAS, Newport House, Llantwit Major	1
DR. W. E. THOMAS, "Llysygraig," Ystrad-Rhondda	1
COUNCILLOR WYBERT THOMAS, J.P. (Mayor of Cowbridge, 1922)	1
MRS. WYBERT THOMAS, "St. Crispin's," Cowbridge	1

	<i>No. of copies.</i>
THE REV. WM. THOMAS, Bethesda Villas, Blaengarw, nr. Bridgend, Glam.	1
MR. WILLIAM THOMAS, Forest Farm, Brynsadler, Pontyclun ..	1
MR. WILLIAM THOMAS, Barclays Bank, Ltd., Swansea ..	1
MR. W. JONES THOMAS, J.P., 33, Victoria Avenue, Porthcawl ..	1
COUNCILLOR DAVID TILLEY, Cowbridge	1
MR. HASTINGS TORNEY, M.B., Cowbridge	1
MRS. HAROLD LOFTUS TOTTENHAM, c/o Agents Strathsomers Estate, Kirkwood, Sunday River, Cape Colony	1
THE RIGHT HON. LORD TREDEGAR, F.S.A., Tredegar Park, Newport, Mon.	1
MR. ILLTYD THOMAS, J.P., "Maesylai," Ely, Cardiff	1
MR. D. LLEWELLYN TREHARNE, Pentre House, Pentre, Glam. ..	1
MRS. MARIE TREVELYAN, "Flynondy," Llantwit Major	1
MR. L. R. TURNBULL, Ham, Llantwit Major	1
MRS. TREVOR TYLER, Llantrithyd, Cowbridge	1

V.

MR. W. VAUGHAN, "Tewgoed," Penllyn, Cowbridge	1
MR. GRAHAM VERITY, "Penllwyn," Bridgend	1

W.

MR. T. J. WADDINGHAM, M.A., D.L., Hafod, Devil's Bridge, Aberystwyth	1
THE MOST REVEREND THE LORD ARCHBISHOP OF WALES, The Palace, St. Asaph, N. Wales	1
MRS. WALKER, Bush Inn, Cowbridge	1
MR. L. FORESTIER-WALKER, M.P., "Rhiwderin," Monmouthshire ..	1
MR. J. L. W. WARD, J.P., L.R.C.P., L.M., M.R.C.S., Aelybryn, Merthyr Tydfil	1
MR. WARREN, Cowbridge	1
COUNCILLOR WATKINS, Cowbridge	1
MAJOR H. S. WATSON, M.A., Llansannor Court, Cowbridge	1
MR. D. C. WATTS, West House, Cowbridge	1
MR. HENRY WEBB, 69, High Street, Cowbridge	1
MR. A. L. WHAPHAM, 4, Parade, Mumbles, Swansea	1
MR. E. A. WHITFIELD, St. Mary Hill Court, Bridgend	1
MR. ERNEST WHONE, 1, Aubrey Terrace, Cowbridge	1
THE MISSES WILLIAMS, East Villa, Cowbridge	3
MR. BENJAMIN WILLIAMS, Piccadilly, Llanbiethian	1
MRS. CHAS. WILLIAMS, 24f, Moorlands Terrace, Killinghall Road, Bradford, Yorkshire	1
MR. D. WILLIAMS, "The Greenfield," Llanblethian	1
THE REV. ALDERMAN D. H. WILLIAMS, M.A., "Brynmair," Romilly Road, Barry	1
COUNCILLOR E. WILLIAMS (Station Master), Ash Cottage, Cowbridge	1
MR. E. I. WILLIAMS, Maesycod School, Pontypridd	1
THE REV. FREDERICK R. WILLIAMS, M.A., Llansannor Rectory, Cowbridge	1
MR. FRED. WILLIAMS, Great House, Penllyn	1
MR. G. J. WILLIAMS, M.A., University College, Cathays Park, Cardiff	1
ALDERMAN JOHN WILLIAMS, London House, Cowbridge	1
MR. ILLTYD WILLIAMS, J.P., Castleton, St. Athan	1
MISS MAI WILLIAMS, 126, E. Noble Street, Nanticoche, Penn., U.S.A.	1
MISS M. E. WILLIAMS, B.A., The High School, Cowbridge	1
MRS. M. P. WILLIAMS, Little Garth, Peppard Common, Oxon. ..	1
MR. OWEN WILLIAMS, J.P., Crossways, Cowbridge	1
MRS. OWEN WILLIAMS (Churchwarden of Llanblethian)	1
COLONEL SIR RHYS WILLIAMS, Bart., D.S.O., K.C., D.L., Miskin Manor, Pontyclun	1

MR. R. WILLIAMS, M.C., M.A., Headmaster, The Grammar School, Cowbridge	1
MR. S. T. WILLIAMS, Solva, Pem.	1
MR. THOS. WILLIAMS, "Caercady," Cowbridge	1
MR. T. WILLIAMS, Victoria Hotel, Barry Docks	1
MR. T. RHYS WILLIAMS, "Tresegyn," Aberporth, Newcastle Emlyn	1
MR. W. WILLIAMS, "The Cairns," Llanblethian	2
MISS G. MAY WILLIE, B.A., "The Glen," Ilton Road, Penylan, Cardiff	1
MISS R. WILLIS, Llanblethian Vicarage, Cowbridge	1
COLONEL CECIL WILSON (Inspector of Dilapidations, The Diocese of Llandaff), "Garnhill," Dinas Powis, Glam.	1
THE REV. CANON WORSLEY, B.D., M.A., St. Michael's College, Llandaff	1
MR. ARTHUR WRIGHT, B.Sc., "Elmsleigh," Gwerthonor Road, Pengam, via Cardiff	1

Y.

MR. D. M. YORWERTH, J.P., Barclays Bank, Wrexham, N. Wales ..	1
CAPTAIN T. J. YORWERTH, M.B.E., High Street, Cowbridge ..	1

INDEX.

The Index, by Miss Gunter, B.A., does not purport to be full or exhaustive, but of a general character. Where there is difficulty in finding any particular matter, reference should be made to the Table of Contents, or the List of Illustrations, or the Maps.

The Appendix, together with the Additions and Corrections, has not been indexed. The heads of the matters contained in the Appendix will be found under the Table of Contents.

With the three-fold division of the work under (1) Borough, (2) Church, and (3) School, the industrious reader, with the General Index and the Table of Contents to guide him, should not have much difficulty in finding the place of any desired matter referred to in the book.

Add. = Additions and Corrections.

App. = Appendix.

Aberthyn, 12, 76, 77, 201, 219.

App.

Academy, Eagle, 72.

Additions and Corrections, 311.

American Wars, 79.

Angel Hill, 17, 24, 120.

bailiffs, 63.

Baptists, 204.

Bates, 199, 249.

Bannockburn, 15.

Bear Hotel, 80, 110.

Beaufort, Duke of, 54.

Beggar's Bush, 134.

bells, Church, 38, 39, 163, 164.

Benwyn, Dafydd, 6, 7, 12, 69.

App.

Bewper, 5, 48, 75, 78, 86, 103, 149.

App.

Black Prince, 14.

Book of Llandaff, 12, 14.

Book Society, 173.

Boverton, 3, 8, 9.

Bovium, Bomium, 3, 7, 8, 10, 11, 218.

Bowling Green, 50, 73.

bread, price of 99.

Bridewell, 93, 100.

Broadshoorde, 48, 50, 72-74.

Brut y Tywysogion, 13.

Bryn Owain, 6, 76. *App.*

burgages, 20. *Add.*

Butts, 48.

Caerleon, 10.

Caldy, 209.

Caradoc, 133.

Caradog of Llancarfan, 6, 13, 75.

Carlyle, 95, 201.

Carmarthen, 10.

Carnes, 45, 48, 49, 65, 87, 116, 150
seq., 195, 241. *Add.*

Chantry, 141, 226. *App.* *Add.*

Chantry schools, 230. *App.*

charities, 101, 128.

Charters, 18, 19, 26, 47, 49, 140.

Chencer, 27, 30, 46.

Cheyne, 225.

Church, Cowbridge, 130 *seq.*, 140
seq. *App.*

Civil War, 78, 181.

Clark, Mr. G. T., 8, 13, 14, 16, 76, 120.

clergy, Cowbridge, 181, 188. *App.*

Clerks, Town, 66.

Codrington, 10.

Coaching, 110.

Coed y Marchog, 77, 78. *App.* *Add.*

Constable of Cardiff Castle, 47, 61.

Cooper's Arms, 60.

Counsel Twt, 11, 48, 51, 122, 130-3.

cucking-stool, 33.

curfew, 165.

Cyllin, 133.

Darren, 5, 93.

Ddaw, 6, 12. *App.*

Despenser, 14.

Ditch, Town, 11, 48, 70, 72-75.

Druid, remains, 132-3. *App.*

Dynevor, 159.

Eagle Inn and School, 72, 98, 99,
107, 121, 273.

Edmondes, 161, 181, 259. *App.*

Escalleurs, 76.

Estrateur, 11, 42.

Ewenny Priory, 81. *App.*

fairs, 48, 93, 109.

fever, Cowbridge, 74.

- fibula, 10, 73.
 Fishguard invasion, 80.
 Fishpond, 48.
 Fitzhamon, Robert, 14, 144.
 Franklen, Sir Thomas Mansel, 215,
 248, 264.
 Freebooters, 86.
 Freeman, 67.
 Froissart, 14.

 Gates, Town, 70-72.
 Garreg Wen, Y, 134. *App.*
 Gilbert de Clare, 15, 19, 21, 22, 23,
 46, 138.
 Gildas, 213. *Add.*
 Globe, 187, 215.
 Golden Book, 250.
 Golden Mile, 79. *App.*
 Grammar School, 70, 98, 217 (?)
seq. App. Add.
 Great War, 85, 253.
 Guild Hall, *see* Town Hall.
 Gwyn, Francis, 62.

 Hangman's Hill, 5.
 Haverfield, Prof., 10.
 Herberts, 16, 18, 61, 87.
 Holy Cross, 142. *App.*
 Hopkin, Lewis, 3.
 House of Correction, 55, 57, 58, 111.
 hunting, 107.

 Iestyn ap Gwrgan, 13.
 Iolo Morganwg, 88, 266 *et passim.*
App. Add.
 inns, 108-109.
 Incumbents of Cowbridge, 191.
App.
 Institute, Town, 108.

 Jenkins, Judge, 78, 81, 157, 238.
 Jenkins, Sir Leoline, 197, 218, 219,
 236 *seq.*
 Jesus College, 244.
 John, Sir Goscombe, 80.
 Julia Strata, 11.

 Kenfig, 12, 23 *seq.*, 47, 75.

 Lake Way, 120.
 Laws of Cowbridge, 25 *seq.*
 Leland, 18, 70, 119.
 Lewis Morganwg, 148-151. *Add.*
 Library, Church, 173.
 Limekiln, 52.
 Limes, 50.
 Little Island, 4, 8, 215. *Add.*
 Llanblethian, 4, 5, 14, 15, 23, 24, 25,
 48, 49, 76, 95, 135 *seq.*, 247.
App. Add.

 Llancarfan, 12, 213.
 Llandough, 268.
 Llanfrynach, 76. *App.*
 Llanharry, 18, 138.
 Llanquian, 75, 77, 136. *App.*
 Llanquian aisle, 136, 178. *App.*
 Llansannor, 12, 137. *App.*
 Llantrithyd, 165, 238.
 Llantwit Major, 12, 208, 217.
 Llwynrhyddid, 77.
 Long, John, 20, 21, 52, 228.
 Lord's Tucking Mill, 48.
 Loughor, 10.
 Llygod, 16, 17, 24. *Add.*

 maces, 62. *Add.*
 Malkin, Dr., 160.
 Mari Lwyd, 113-115.
 Maxse, 117.
 mayors, 47, 61.
 Methodists, 201.
 Meurig, 13.
 Mille furlong, 48.
 monuments, 153 *seq. Add.*
 Morris, Robert, 104.
 Morson, 275.
 Mynydd y Glew, 77. *App.*

 Napoleon, 82.
 Neath, Nidium, 9, 10, 16.
 Neath Abbey, 23, 75, 224.
 Nicholl, 160, 258-9. *Add.*
 Nonconformity, 200.
 Norman town, 15, 69, 73. *App.*

 organ, Church, 167.
 Owen Glyndwr, 76-77. *App.*

 Pant y Wennol, 76.
 Parish, Cowbridge, 183 *seq.*
 Penllyn, 16, 48, 76, 94. *App.*
 Penrees, 4.
 Pentre Meyrick, 12.
 Penychen, 7, 8, 9, 11. *Add.*
 persecutions, 198, 213.
 Picton, General, 81.
 place-names, 119, 124-5. *App.*
Add.
 Poitiers, 14.
 Pont faen, 6 *et passim.*
 Pontybwch, 3, 5.
 Pontyfon, 3, 4, 5, 6.
 Poor Law, 100.
 population, 169.
 posting, 110.
 Post Office, 101, 110.
 Pound, 72, 101, 277.
 Presbyterianism, 201.
 printing-press, 105.
 Prior's Hill, 120, 225. *Add.*

- Prior's Tower, 220, 222.
 Priory, 229.
 Punctuobice, 3, 4, 10, 11.
 pumps, 101.
 Puritans, 200, 239, 241. *App.*
 Pwll y Buttes, 50, 100.
 Pyle, 24.

 Races, 106.
 Railway, Cowbridge, 108.
 Ravenna, 23.
 Recorders, 66.
 Reformation, 216, 221, 231. *App.*
 registers, Church, 169.
 Rhys ap Tewdwr, 13.
 Roman Catholics, 195.
 Roman Occupation, 2, 69, 72.
 Roode St., 142. *Add.*

 seals, 145.
 Seisyllts, 75.
 Sessions, Great, 54, 55, 86.
 Sessions, Quarter, 61.
 Seys, 165, 219, 233, 255.
 Sheldon, 238, 242.
 Sion Goodfellow, 17, 77, 78. *App.*
 Add.
 Stonebridge, 5, 54.
 Stradling, 213, 219, 221, 231-3.
 App.
 Stalling Down, 58, 76. *App.*
 stocks, 57, 58, 115.
 Sterling, 95, 201.
 Stickill Sant, 122.
 St. Bleddian, 24, 208.
 St. Germanus, 208, 217.
 St. Hilary, 14, 75.
 St. Illtyd, 212, 217. *Add.*
 St. Lupus, 208, 217.

 St. Lythans, 25.
 St. Nicholas, 75, 147. *Add.*
 St. Quentin, Robert, 14, 15, 17.
 St. Quintin's Castle, 15, 16, 17, 18.
 St. Samson, 134, 209, 213. *Add.*
 St. Zenor, 139.

 Talyfan, 8, 16, 18, 50, 76.
 Talygarn, 238, 240.
 Taynton, 165.
 Terrier (1771), 165.
 Tewkesbury, 140, 141.
 Thaw, *see* Ddaw.
 Tithe-maps, 123, 124.
 Town-Hall, 53-56, 59, 61.
 Town house, 123.
 travel, 112.
 Turberville, 81 *et passim.*

 Vestries, 177 *seq.*
 Villa Fratrus, 141.
 Volunteers, 82.

 Walls, 69, 70, 120.
 Walters, 3, 4, 184, 257, 268.
 Walters, Lewis, 103.
 Waun y Gaer, 10, 11, 73, 130, 215.
 Welsh St. Donats, 78, 153, 165, 189.
 Wesleyans, 203.
 Widdowes, 11.
 wills, Cowbridge, 125-129.
 Williams, Jenkin, 156.
 William the Prior, 223 (*seq.*).
 Wilkes, 104.
 window-tax, 102, 250.
 Woodstock House, 118.
 Workhouses, 100.

 Ystradowen, 75.

CARDIFF :
THE EDUCATIONAL PUBLISHING COMPANY, LTD.
LONDON : 9, SOUTHAMPTON STREET, HOLBORN, W.C.1.



UNIVERSITY OF CALIFORNIA LIBRARY
Los Angeles

This book is DUE on the last date stamped below.

--	--	--

Form L9—15m-10,'48 (B1039)444

THE LIBRARY
UNIVERSITY OF CALIFORNIA
LOS ANGELES

DA Hopkin-James -
745 Old Cowbridge
C8H7

UC SOUTHERN REGIONAL LIBRARY FACILITY



A 000 995 353 0

DA
745
C8H7

