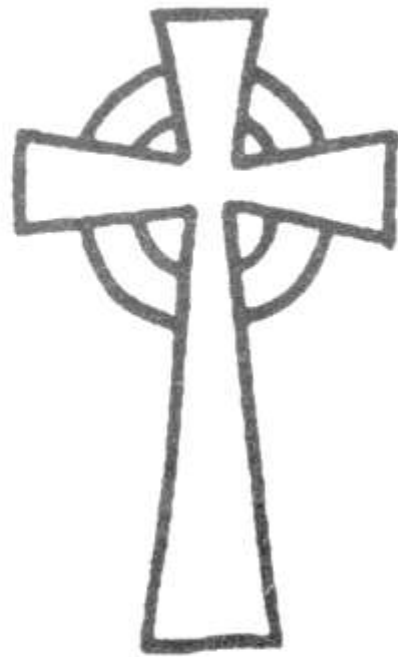


**THE STORY
OF
ST CATWIG'S CHURCH**



LLANGATTOCK

Foreword

Welcome to this beautiful and historic church. As you explore its many interesting features we would like you to remember that the building represents more than just wood, stone and mortar. For over fourteen hundred years people have come together at this site to express and offer up their praise of God. In this place, many have, through grace and sacrament, experienced the love and peace of God in their hearts. This building, beautified over many generations, thus stands as a symbol of their faith and hope in things eternal.

We pray that your visit here may likewise be a blessing to you, and that it may bring you closer to Jesus Christ, deepen your trust in the love of God and in the power of his indwelling Spirit.

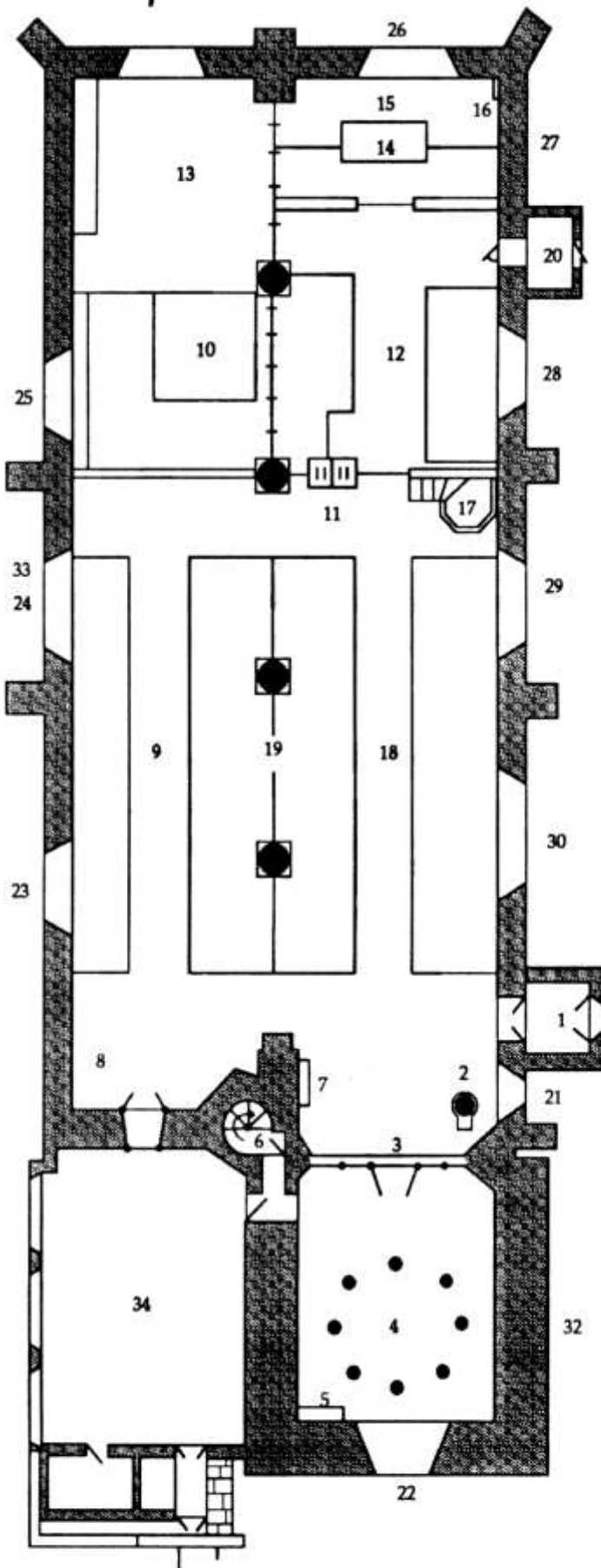
While you are here, please spend a moment with God in adoration and thanksgiving.

Please pray for the people of this church and parish; for the world and the worldwide Christian church; for the needy, the sick, the sorrowful and the troubled; and for yourself.

You are welcome to share in the worship and fellowship of the church.

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PLAN OF ILANGATTOCK PARISH CHURCH

The Parish of Llangattock

Llangattock Parish once covered an extremely large area. It formerly included the present parishes of:

Beaufort	(1846)
Brynmawr	(1875)
Crickhowell	(1303)
Cwmdu	(1060)
Llanbedr	(1060)
Llanelli	(1851)
Llangenni	(1928)
Patricio	(1060)

The dates in brackets are the known dates of the formation of these separate parishes.

The present boundary of the Parish of Llangattock lies a little to the north of the Heads of the Valleys Road, on the far side of Llangattock Mountain. In 1973 the two ancient Parishes of Llangattock and Llangynidr were grouped into a new benefice.

Architectural Features & Restorations

Saint Catwg's church was founded sometime during the early part of the sixth century but the oldest part of the present building, the Tower, dates from the Early English period of the twelfth century, reputedly during the reign of King Stephen (1135 -1154). The massive tower with its heptagonal stair turret seems to have undergone extensive repairs in the fifteenth century and is not now aligned with the main building.

One of the most attractive features of the Church is the fourteenth century arcade of five arches running west-east down the centre and dividing it into two naves and chancels. The walls of this large country church are not ancient, and it is thought that the original Chancel began with a Rood Screen one archway further west than the present Chancel. The vestry occupies the area believed to have been a pre Reformation Chantry Chapel.

The first recorded restoration was in 1719 when extensive repairs were carried out to the building and six bells were hung in the tower, but there must have

been many repairs and restorations prior to this date, not least during the Reformation Period.

In 1785 the Church was again restored when the Naves and Chancels were placed under one roof. In 1806 it was again further restored and earned **Theophilus Jones's description:-**

"During the summer of 1806 this Church was newly ceiled, paved glazed and seated, so that it exceeded every other country Church in Breconshire in neatness"

Lord Glanusk, revising the work of Theophilus Jones, commented on the changes with the remark:

"Alas, a gallery"

The old print which hangs in the Church Room is dated 1845 and shows the Church as it was sometime between 1840 (the placing of certain monuments) and 1843 (the return of the double roof). During 1843 and following reports of the **Chancel being "in a ruinous state of repair" (the responsibility, it appeared, of the then Rector, Lord William Somerset)** the Church was again restored. The double roof was replaced, new windows were fitted, the galleries all around the Church were replaced with a gallery and organ at the West end, costing £458. Additionally, the fourteenth century arcade was restored and the ceiling erected, much as you see it today.

Gas was brought into the Church during 1871, and it therefore seems likely that it was used for lighting, shortly after that date. The three brass, triple - stem lights which are situated in the centre of the church, between the North and South naves, plus the two large, brass, single lights in the choir, were originally lit by gas; these were probably installed during, or shortly after, the 1886 restoration. During the 1890s a smaller, brass, triple - stem gas light was fitted to the newly erected Tower Arch Screen. All have now been converted for use with candles.

The next restoration took place in 1886 at a cost of £2,500, and this not inconsiderable sum was donated by St Catwg church-people (£1,500) and Geo Miles (£1,000). The old high-back, or box, pews were removed and replaced by the existing low bench pews. The old organ was sold for £40 and a new one purchased and installed by Peter Conacher & Co of Huddersfield for the sum of £249. The gallery that had been erected at the west end of the Church during the years 1846/8 was removed, and the conical roof structure of the tower

replaced by the present flat roof. Along with these changes went the old 'three decker' pulpit (very rarely seen today, but once common in parish churches) which was replaced by the present oak Pulpit, donated by Mrs Wall of Llangattock Court. A Reredos made from Caen stone (the ornamental screen covering the wall behind the altar) was given by Miss Savile (sister -in-law of Geo Miles) but this, unfortunately, partly obscures the view of the Resurrection Window dated 1860. The new font was placed in the tower (which doubled as a baptistry and a Choir Vestry) and was the gift of the Honorable Mary Holland of Llangattock Park.

Again during 1886, the floor of the Naves was lowered and a stone wall built between the Nave and the Choir to conform with the changing theological and liturgical climate of the time. A brass lectern, given by Mrs Miles in memory of her husband, Mr. George Miles, was incorporated into the stone wall. Meanwhile the tombstone pavings were removed and a number of them preserved. These can now be seen on the walls of the Belfry.

The rededication service was held on Wednesday October 6th 1886 when the **Bishop of St. David's, Dr. Basil Jones, was the preacher.**

During the 1890's further gifts were made to the church and in 1890 the Tower Arch Screen, paid for by parishioners and friends, was erected; in 1979 it was glazed and in 1981 enlarged to enclose the whole arch.

In 1891 new, 'Hot Water Heating' (since removed) was installed for £72. The brass Cross and Candlesticks were given in 1895 in memory of Miss Mary Evans.

In 1901 the present tile floors were laid.

In 1903 the level of the Churchyard path was lowered, the railings were erected and the Lych Gate renovated.

The Processional Cross was given in memory of Miss Edith Rebecca Hams, a Sunday School Teacher who died in 1925. The M.U. banner was donated in memory of Mrs. Beatrice Williams who died in 1932. The banner was renovated and a complete set of Church Fabrics were made by church members in 1979. Electric lighting was installed in 1937.

The font was moved back to the pre 1886 position in 1979, the weather vane, made by British Steel apprentices at Ebbw Vale was given in the same year, which incorporates the old regilded copper wind arrow, which is at least 200

years old.

Since 1979, major repairs have continued to the fabric of the Church as an act of thanksgiving for the past and of trust in the future.

During the summer of 1982 the plaster on the internal arches of the Church was removed and the stonework repointed.

In 1982, the considerable capital expenditure due on the Miles Memorial Hall, together with its likely under-use and uneconomic running costs, led to a project with the unanimous backing of the P.C.C. and the Church for replacing the Hall with a Church Room in the area between the North Nave and the Tower, to interconnect with the Tower Room and the Church. This major commitment to the future life of this Church was completed during 1989.

1991 saw considerable restorative work being carried out to the tower roof with the whole of the wood-worm infested timbers being renewed and the damaged lead roofing being replaced in its entirety with a copper equivalent.

In 1994 the Caen stone wall which had been built between choir and nave, was removed and a wooden dais erected, reflecting more recent liturgical and theological thinking. At the same time the brass lectern was incorporated into a new wooden stand.

In 2002, a major restoration of many parts of the church was carried out - the tower was repointed, new larger diameter downpipes were installed and new oak louvres were provided for the tower windows. The tower steps were provided with a rope handrail and lighting, and the tower room was repainted. At the same time the nave, chancel and porches were repointed as necessary, coping stones reset, and major roof repairs carried out which resulted in an improved valley gutter system with new lead work. New guttering and downpipes were also fitted around the Church. Internally some repairs were carried out to the stained glass windows and sills. All this work was made possible through a grant of £89,100 from the Heritage Lottery Fund, along with generous help from CADW and money given by various trusts and parishioners.

In 2004 the interior of the Church was completely redecorated.

Three interesting features outside the Church worth noting are:-

The Main Porch - a fine piece of Tudor masonry.

The base and shaft of the preaching cross - used by pre-Reformation Rectors to address the congregation after Mass.

The Priest's Porch - The presence of a priest's door near the sanctuary is

common, but the existence of a priest's porch is rare. Records show that the priest's porch was repaired and covered with slates in 1843.

The Church Bells

It was during the earliest recorded restoration of the Church, which took place in 1719, that the first 6 bells were hung in the tower. In 1886 the present treble (No 1) and tenor (No 8) were added. At the same time one of the six hung in 1719 (No 5, originally No 4) was recast. The peal is approximately in the key of F Major. The 1719 bells are from the foundry of Evan Evans, Chepstow whose quality is considered to be excellent. The Bells hung in 1886 are from the foundry of J. Taylor & Co. of Loughborough.

A hand operated chiming apparatus was also introduced to the tower in 1886. For many years the ringing chamber was on the first floor of the tower but is now on the ground floor.

In 2002 major work was carried out on the ringing mechanism. The bells were completely dismantled, and the bearings, gudgeons, pulleys and sliders restored. A new salley guide frame was installed at a height of 13ft, as the height to the first floor level is almost 22ft, which gave too much unsupported rope draught. A new double pivot Ellacombe chiming apparatus was fitted and extra steel supports were bolted to the tower walls in order to increase the stiffness of the wood frame. All this work, like the 1886 restoration, was carried out by J Taylor and Co. This modern restoration has placed Llangattock Bell Tower on the national circuit, and ringers have expressed great pleasure with the result.

The inscriptions on the bells, taken from the treble (1) through to the tenor (8) are as follows:-

- (1) *Presented by E.P.W. Miles Esqre. of Malmesbury, 1886.*
- (2) *Come let us ring for Church and King E.E. 1719.*
- (3) *Evan Evans, Bellfounder, 1719.*
- (4) *Peace and good neighbourhood E.E. 1719.*
- (5) *G.F.W. Miles W.H. Hewitt Churchwardens - T.J. Bowen BA Rector 1886.*
- (6) *Edw. Williams Esqr John Powell, John Turbevill Gent 1719.*
- (7) *Wm Powell, Lewis Harcourt Esquire 1719.*
- (8) ***I've travelled miles to this fair spot***
To do God all the honour;
From time to time I'll ring my chime

*To tell of Miles the donor.
Presented by G.F.W. Miles Esqr.
of Llangattock Park 1886.*

Saint Catwg, Abbot

Catwg or Cadoc/Cadog - (ours is the so-called 'barbarian' spelling) - was born about AD 497 and died about 577. He was the grandson of Brychan, King of **Brycheiniog (who gave his name to the former County of Brecon)**. **Catwg's** mother was Gwladys, the third daughter of Brychan.

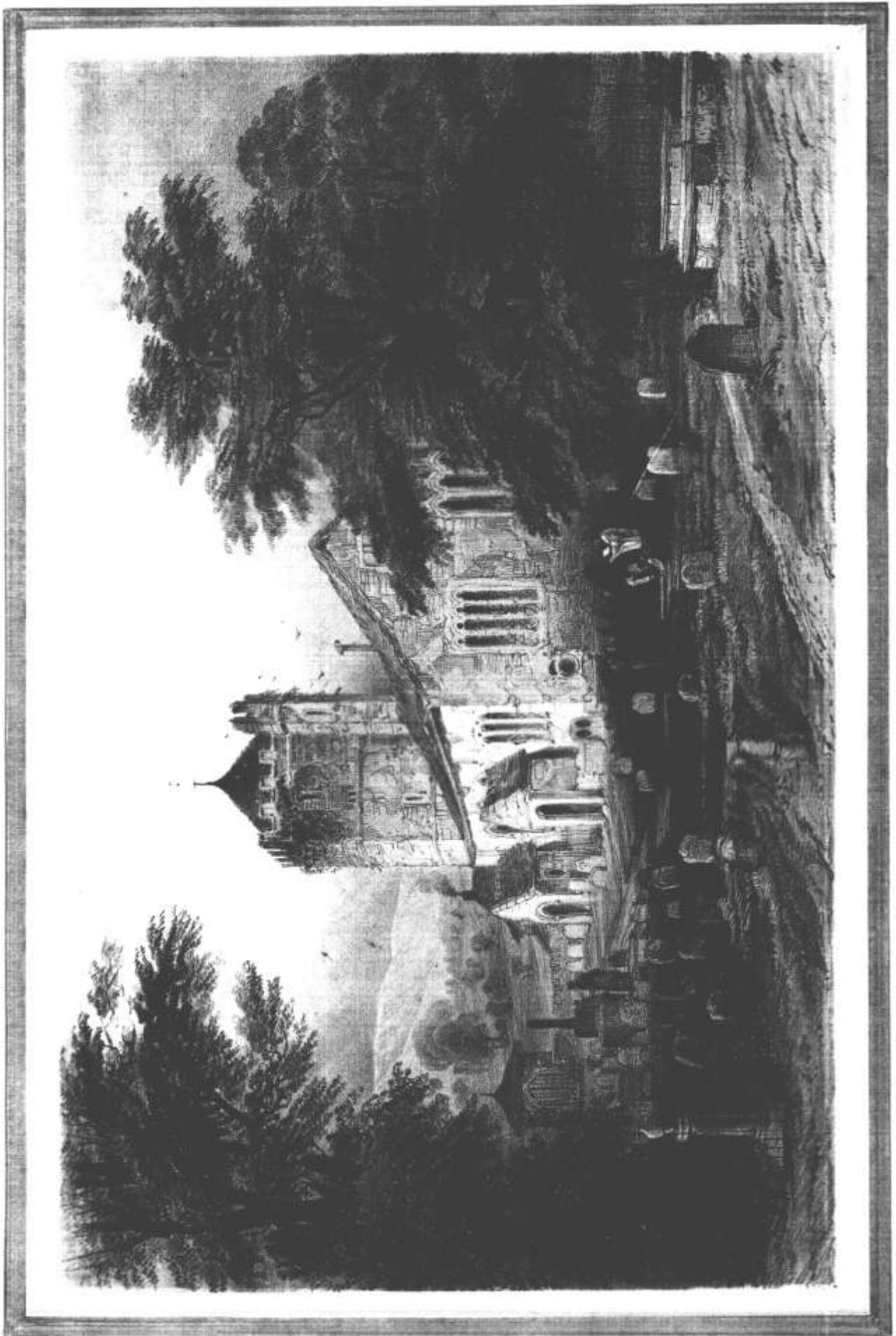
At 7 years of age, Catwg was sent to Tathan's religious seminary at Caerwent, lower down the Usk Valley, where he remained for 12 years. He founded this cell at Llangattock, apparently to evangelize the people around the encampment across the river as well as to commemorate his baptism in the Onneu Brook. Legend tells us that as Catwg grew in age so he grew in wisdom, earning him the title of "Catwg the Wise". **Some of his sayings are worth reflecting upon:**

"I will not prefer earthly to heavenly things, nor will I despise what is eternal for what is momentary"

"No one knows less than he who knows everything"

After his education, he resolved to follow the religious life, probably because of the early reckless and lawless life of his father and the encouragement of his devoted mother. He founded a monastery at Nant Carfan (later Llancarfan) which lies to the west of Cardiff and was destined to become one of the three monastic settlements in the Diocese of Llandaff.

Attracted by the force of his example, many of his former fellow-students at Caerwent joined him at Llancarfan. Although Llancarfan was large, it would not have been the mediaeval Roman-style of monastery most of us imagine. The religious communities founded by Catwg and his fellow Celtic churchmen were **quite different**. **The 'monks' (we might better call them evangelists) lived alone, each in his own small dwelling within a compound or 'llan' which was often a site**



of pagan worship that had been taken over for Christ, and they shared in the communal worship of their little church.

Several years later, Catwg continued his education in Ireland, studying at the school of Lismore under Carthagh, Abbot of Saighir, from AD 523 to 526. The last phase of his formal education was undertaken after returning from Ireland, when he settled in Llanspyddid to be instructed in Latin by Bachan, a celebrated Italian rhetorician.

In AD 527, tradition says that Catwg left Brycheiniog and returned to Llancarfan which he found derelict and uninhabited. He set to work with a will and a year later was able to hand the monastery over to Gildas while he himself embarked on a period of evangelistic travel. He visited Scotland, South and West Wales and Cornwall, and also travelled abroad, visiting Jerusalem three times, Rome seven times and Greece.

During Catwg's absence abroad, the famous Synod at Brefi (Llandewi Brefi) was held to settle some problems of church discipline. At this Synod, David was made Archbishop, and this occasion more than any other led to his being venerated as Patron Saint of Wales. But David had been reluctant to attend (he had to be summoned twice). His main reason seems to be that he believed that Catwg should preside at the assembly because of his reputation for great wisdom. When Catwg returned to Wales he is said to have made a protest-fast, and only stopped when his uncharitable conduct was pointed out to him.

About AD 564 David, Catwg and Gildas were called to Ireland to assist in reviving the Faith there. On his return a year later, the elderly Catwg found the management of Llancarfan beyond his powers, and so again handed over the monastery, this time to his disciple Elli, on Palm Sunday AD 575.

At this point the story of Catwg's life becomes shrouded in mystery. All the written evidence for his life is of such a date and character that deprives it of almost all historical value.

At the end of his life he became a bishop and took the name Sophias. His episcopate was short, for when he was celebrating Mass a Saxon horseman entered the Church and killed him with a lance. It is said that his last prayer was:

"Almighty Lord, invisible King, Jesus Christ the Saviour, grant me one grace: protect the Christians of my country and my monasteries".

Thus ended in martyrdom the life of one of Wales' most honoured saints, to whose memory a number of churches in South Wales are dedicated. His body remained at Beneventum for a time and a church was erected over the grave. Eventually the monks of Llancarfan were allowed to remove it to the first monastery he had founded. His Patronal Festival is observed on 24th January, the date given in the eleventh century Exeter Litany, but in the Roman Calendar it falls on 25th September.

The Stained Glass Windows

There are a number of stained-glass windows in the Church, the earliest dating from 1858. The numbers refer to the Plan of the Church, found elsewhere in the guide.

- 21 The Baptistry Window - **"The Descent of the Holy Spirit"** : presented by Miss Adelaide Maria Savile in 1887 in memory of Rachel Jones, for over thirty years a Sunday School Teacher. By a strange sequence of events, the new Font had been placed in the tower the year before!
- 22 The Tower Window A large, early sixteenth century window with unfortunate frosted glass presumably installed to obscure the view of the old school building.
- 23 A window with Uncoloured Glass in the North Nave. This is the same shape as the windows 29 and 30, a late Perpendicular fenestration.
- 24 The North Nave Window **"The Crucifixion"** : to the memory of Sir Joseph Bailey (Glanusk Park) who died 20 November 1858. This matches the Resurrection Window (26) and is by Clayton and Bell.
- 25 **The North Choir Window "Christ Blessing Little Children"**, by Burlison & Grylls, to the memory Miss Savile, 15 July 1888.
- 26 The East Window (**south nave**), **"The Resurrection"**, by Clayton & Bell, erected by Mary Anne Bailey in memory of her only child, Bertha, wife of A.Y. Spearman. She died 14 January 1860. This matches the Crucifixion window (24)
- 27 **The Sanctuary South Window "Faith, Hope and Charity"**, erected in

memory of George Miles by his widow Augusta. This window is by Burlison & Grylls from designs by Sir Joshua Reynolds for the West Window of New College, Oxford.

- 28 **The Choir South Window "The Good Shepherd"**, by Burlison & Grylls, in memory of the Reverend George Howell, described on his gravestone as **"Dom. Chaplain to the Duke of Beaufort and Rector" who died 28 June 1884**. The window was installed by parishioners.
- 29 The Pulpit **Window "The Ascension"**, by Burlison & Grylls, in memory of George Frederick and Augusta Miles.
- 30 The South Nave Window based on Proverbs 31:28 in memory of Arabella, wife of Major General Sir Alexander Bruce Tulloch, KGB, CMG, and Annie, their daughter. This window was installed in 1904 and incorporates a likeness of Lady Tulloch in one of the figures. The window was made by Purell & Company, and designed by Gerald P Hutchinson.
- 3 The Window in the screen near the font - **'I have called you Friends'** (John 15:15). This was installed in March 2007 and given in memory of Dr. Michael Hutt by his family. Dr. Hutt was a much loved and respected member of the congregation who had worked in Africa for a number of years. The window appropriately contains a number of traditional African themes and motifs. The window was designed by Revd Canon Brian Bessant, a former Rector of Crickhowell.

The Chancel North and South Windows (25, 27 & 28) are of Elizabethan stonework.

Whipping Posts and Stocks

The most notable items on display are the Stocks, and the Whipping Post. According to an 18th century map these were placed at the foot of the south face of the Tower, facing the path. These ankle-stocks were not the first to be used in the parish: and an entry from the Vestry Minute Book dated 31 May **1817, records "Paid William Williams, Carpenter, Repairs - Stocks and Gates... 18/-d. and in 1850 the present stocks were constructed and "capable of holding four persons" by W Job Jones, for the sum of £3.10.0. Stocks were used for**

punishing disorderly conduct and drunkenness.

Whipping Posts, similar to the one in the Church were used for **"rogues and vagabonds and incorrigible ruffians"**. Whippings were first used as a judicial corrective in 1530 in the reign of King Henry VIII, when the infamous Whipping Act was introduced. This empowered magistrates to have rogues and vagabonds whipped **from the district at the "cart's tail"**. **Queen Elizabeth I abolished the cart** and introduced the whipping post.

A number of other items on display in the same area of the Church includes the water-engine, once used for the organ.

The Organ

The first organ was installed in 1843 in the gallery at the west end of the Church, where the band of musicians would have been in earlier days and undoubtedly the best place from which to encourage congregational singing. During the 1886 restorations the organ was removed and the present instrument installed at the far end of the north Chancel, adjacent to the Sanctuary. At first it was blown by hand but from 1890 to 1936 it was blown by a water-engine supplied from Ffynnon Catwg. This was removed during cleaning in 1936, and the organ was hand blown once more until 1948 when an electrical blower was installed. In 1950 the Organ was completely overhauled and a modern swell pedal fitted, and during the 1978 restoration the organ was moved nearer to the congregation, this considerably enlarging the Vestry. In 2004 the organ was re-voiced, cleaned and generally overhauled.

The Llandaff Chalice

One Communion Cup which is still in use is of solid silver and dates from the reign of King Charles II. It is a Cromwellian type and bears the hall mark for 1661. It has the inscription LL which would appear to refer to Hugh Lloyd, Bishop of Llandaff who was appointed rector in 1661 by Lord Herbert, the Patron at the time. The Cup is apparently in memory of Bishop Lloyd, who was succeeded by Francis Davies both as Bishop of Llandaff and Rector of Llangattock (the latter being a wealthy sinecure). It was presented by Bishop Davies to Llangattock Church in 1670, the date inscribed on the base. The Paten and both covers appear to have been lost, but there is a nineteenth century

copy of the cup and a matching standing-paten.

The Communion Rails and Ensign

In 1946 the brass communion rails were replaced by oak rails given in memory of Joan Margaret and David Edward Cole-Hamilton, (children of the Rector, Canon R M Cole-Hamilton) both of whom lost their lives in World War II.

Until recently a Naval White Ensign hung on the north wall. This had been carried by HMS. Sikh during an action against the Italian Fleet on 22 March 1942, and it was presented to the Church in 1946 by the widow of David Cole-Hamilton, whose husband had been first lieutenant on the ship. At the request of the Cole-Hamilton family, the ensign was taken to be hung on a similar ship which is now a floating museum in Toronto, Canada.

Tombstones and Memorial Tablets

There are many tombstones and memorial tablets in the Church, and some are of particular interest as they retain their original gilt and paintwork. Several of them date back to the 18th century and are the workmanship of the Brute family of Llanbedr, prominent monumental masons of their day, whose work is found in many Usk Valley churches and beyond.

A number of the mural tablets deserve notice, and many record the memory of important families of the district and display the family Coats of Arms. That of Richard Harcourt (1723), and that of Anna Williams (1772) are among many of interest, a number being in the Vestry area. On the Tower walls there is a fine collection of mainly 18th century Rococo stones with raised and coloured ornamentation; the detail on these stones is both interesting and beautiful. One tablet records the life of:

"Anne, the wife of Richard Lewis. She died 21 February 1773, aged 72, being a midwife, she was an instrument in the hand of Providence to bring into this world 716 children".

The occupation of Cordwainer is mentioned on a few tablets. A cordwainer is a **shoemaker; the word seems to come from "of Cordova", the Spanish city famous for producing the soft leather sought after for shoes for the gentry in mediaeval times.**

In the Churchyard there are many interesting tombstones. The earliest record of a tombstone in this Churchyard is found in the Peniarth MSS. 251 (National Library of Wales), it reads:

"Here lith the bodi of Walter Williams...gentellman borne Mrs. the 5 .. Abeth, one of the daughters of Richard Herbert of Pencelli Esquire, and they had issue, Elizabeth Lassi and Margaret, and he deceased the XXIX days of Iuli Anno Domini 1594."

Another stone records the death of Thomas Davies, who died 4 December 1884, in his 105th year.

"This stone is erected by the gratitude of a family, which for four generations he served in the humble, but useful, occupation of Bailiff during the long period of 75 years".

The inscription **further notes that Thomas Davies' father died at the great age** of 101, and his mother lived until she was 94, the total age of father, mother and son amounting to 300 years!

Also buried in this Churchyard is Admiral Gell - who built Llanwysg House and was a colleague and friend of Lord Nelson.

Rectors of Llangattock

The record of Rectors begins in 1300. Prior to the disestablishment of the Church in Wales in 1920, the patrons of the living were the Pouncefort family, followed in 1555 by the Somerset family of Raglan Castle, Llangattock Park House and Badminton. Since disestablishment the right of presentment has rested with the Bishop, the Diocesan Board of Patronage and the Provincial Patronage Board in a prescribed order.

- 1300 Emeric Pouncefort. He gave permission to his mother to found a Church at Crickhowell in 1303.
- 1397 Henry ap Howell
- 1406 Thomas Morgan
- 1406 John Still
- 1431 John Clark
- 1550 Hugh Rawlins. A notable appointment. The Somerset Family were supporters of the English Reformation. A **Canon of St David's, who** as Vicar of Tenby and with Canon Thomas Lee, presented 56 articles of accusation against his fellow reformer, Bishop Robert Ferrar, in 1551/2.
- 1573 Sir William Lawrence
- 1583 Edward Burghill
- 1583 William David
- 1621 Matthew Herbert. He was related to the Somersets. A notable scholar, and schoolmaster of the poet Henry Vaughan. Ejected from the living in 1650 under the act for the Better Propagation of the Gospel in Wales, and died a month or so before the Restoration, in 1660.
- 1646 Matthew Williams*
- 1657 Richard Powell*
- 1660 John Davies*
- 1661 Hugh Lloyd, Bishop of Llandaff. A scholar, he was ejected from his **living in 1643 for 'refusing the Covenant'; he was then Archdeacon of St. David's. He became a schoolmaster during the Commonwealth.** His episcopate was active, and he founded and provided for a library at Llandaff. (See also next note.)
- 1667 Francis Davies, Bishop of Llandaff. A friend of Bishop Lloyd, also **ejected in 1643 for 'not reading the Directory'. Became a schoolmaster during the Commonwealth, and later Archdeacon of Llandaff under Bishop Lloyd.** Both Bishops used this parish as a

sinecure. Together they worked hard to persuade the distinguished Samuel Jones (sometime fellow of Jesus College, Oxford) to conformity. When Davies became Bishop, his own conformity was called into question and he suffered a term of imprisonment.

- 1675 William Powell
- 1734 William Skinner
- 1757 Thomas Payne, Canon of Wells Cathedral
- 1798 John Price
- 1812 Lord William Somerset
- 1851 George Howell - appointed as Curate in 1838
- 1884 Thomas John Bowen
- 1905 Thomas B. Williams
- 1913 Richard Mervyn Cole-Hamilton, Later Archdeacon of Brecon
- 1948 Clifford Bowen
- 1951 John Lundy Richards
- 1954 Arthur Reed, later Canon of Brecon Cathedral
- 1973 William Rhys Lewis
- 1978 Robert Mar Erskine Paterson
- 1983 Tudor Francis Lloyd Griffiths
- 1989 Kelvin Richards

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Acknowledgements

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