

LANTRITHYD CHURCH. b

The village of Lanttrithyd lies in a snug dingle, and seemingly content with its past greatness, and present every-day cares and pleasures, it appears quite unconcerned about more important and elevated neighbours. A few scattered houses, one or two homesteads, and a mansion in which the rector resides, comprises the present village, though the visitor cannot help enquiring about the large ruin contiguous to the church. This crumbling monument of former greatness is and was known by the modest title of "Lanttrithyd-place." It evidently was a structure of great solidity and beauty, having grounds laid out with great taste by a liberal and unsparing hand, yet in keeping with the dictates of refinement. The pleasure grounds were margined by a stream supplied from two splendid water sheds which are at the present time well preserved, and pleasure boats floated over the surface of the babbling brook. Lanttrithyd place, was the seat of the Aubreys, and it was built in the reign of Henry the 6th, and restored in the reign of Elizabeth. Not alone as the seat of an ancient family is this beautiful ruin worthy of notice, for in the time of the Commonwealth it was a "place" of refuge and safety for many great and learned men of the Church of England. There are several traces of the ancient grandeur of the fine old family seat, but we must leave them to notice the church, which we visited last Sunday.

Lanttrithyd Church is popularly supposed to have been dedicated to St. Iltyd, who built many religious and other institutions in the adjacent district. There is, however, a well-credited idea that the sanctuary was built by Trethidiad, a pupil of Iltyd, who for his great piety was canonised, and hence the church derived its title. This latter opinion is carried further, by the assertion that in a niche in the centre of the nave the remains of the saint were interred, and the spot is marked by a prostrate effigy in stone. Any curious visitor may readily find it, for there is a modern erection of utility—a heating apparatus—in close proximity. The sacred edifice has nothing remarkable about it, either inside or out; and is only a reflex of other parishes churches in this county. The exterior would lead to the conclusion that the building had been added to at various times, but this is perhaps, unlikely, because the interior wears a coeval appearance. And yet if the theory of Mr. Clark, that the tower had in olden times nothing in common with the church be accepted, we might cling to the supposition that that part of the building at Lanttrithyd and other places was built anterior to the other portions. Mr. Clark argues that the tower was a place of refuge or defence; a position for outposts to watch for malicious hordes, and that "squints" were inserted with that object. We offer at a time, which appears to us to be convenient, the opinion of a great local authority as to the origin or uses of church towers as one worth consideration. We may mention that the weather vane, bearing date 1711, was recently blown from its place on the tower.

There are five bells in the tower, one of which is cracked; and we learnt from one of the bell-ringers that they afford to the villagers a great musical treat; but as we had not an opportunity of hearing them we are quite prepared to leave this assertion undisputed. Formerly an old gallery hid to a great extent the belfry, but owing to its rickety condition was removed and ceiled boards inserted instead; and now on a slightly raised platform, with sitting accommodation, the village choristers take their station to assist in the services. Just at the entrance to the church is a basin formerly used for "holy water" which has been allowed to survive the Puritanical vandalism that entirely erased many of the beautiful architectural features of the churches of the land, and plastered over others with whitewash. The times

exhortation to look upon the serious matter therein propounded in a proper spirit. Not to view the matter of worshipping the great Author as a business for one day in the week, but to carry it out in daily thought and action, not by mere lip-service, but by trusting in Him in all the adversities of life. Those who adopted the latter course would find a calm relief from their troubles. All by having recourse to the Bible would imbibe a proper faith in Him who had caused that Book to be written—a book in which the grand characteristics of His life were made known; and all those beautiful examples which they would do well to imitate were recorded. The sermoniser was mild in his expostulations, and in his address sought to inspire a lively trust in "the author and finisher of their faith," so as to perfect the consummation at His second coming. The discourse was rather brief, and when we say that, perhaps, we have offered a favourable criticism. The chief point was attained by the use of terse and well-constructed sentences, delivered in a clear gentle tone of voice, which seemed to modulate the severity of the few reproofs administered. There was little to carp at, while gentle admonitions and much exhortation combined to form a very profitable discourse.

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