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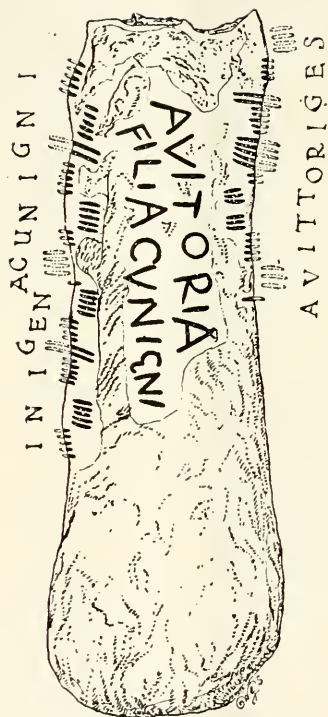


FIG. 1. THE AVITORIA STONE.

This is chosen as a frontispiece as being the most important of all the monuments in Eglwys Cymmin.

Eglwys Cymmin

EPITAPHS

BY

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Carmarthen

Printed by W. Spurrell and Son

1920

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Eglwys Cymmin Epitaphs.

INTRODUCTORY



EVERENCE for the dead has been through all ages, and amongst all people, a primal instinct. The stately pyramids of Egypt, the humble grey stones and grassy mounds of our Hen Wlad alike bear silent, though eloquent testimony to this truism. The old Greeks, notwithstanding their high sense of filial duty, excused children of unnatural parents from all responsibility towards them, except their orderly burial.

The saintly founders of our early British Church regarded and practised burial as the first and most solemn act of consecration—(Eglwys Cymmin a case in point)—calling the consecrated spot ‘mynwent’ (a place of memorial), a name still retained in Welsh Liturgy as the orthodox term for churchyard. Surely Welshmen should regard their ‘mynwent’ as a precious trust left to them by the piety of their forefathers, and be mindful of the teaching of their favourite motto—‘Cared doeth yr encilion’ (Love wisely the past). Sad to say, the cultured Christians of to-day, while talking glibly of laying their dear ones to rest in God’s acre, allow that ‘acre’ to become a neglected wilderness of rank grass, riotous weeds, and broken masonry. Even if the tombstones have kept their original form and situation, they are so choked and overgrown with moss and parasitic growth that their use as a record is lost.

An interesting comparison suggests itself between the state of neglect affecting our church and churchyard-monuments nowadays and that which 300 years ago inspired Weever’s *monumental* work (*Funeral Monuments*, John

Weever, London, 1631.) In his preface he says in the quaint English of his day—‘ Having seene how carefully in other Kingdomes the Monuments of the dead are preserved and their Inscriptions or Epitaphs registred in their Church-Bookes. . . . And also knowing withall how barbarously within these His Majesties Dominions they are (to the shame of our time) broken downe and utterly almost all ruined, their brasen Inscriptions erased, torne away and pilfered, by which inhumane, deformidable act, the honourable memory of many . . . is extinguished, . . . grieving at this unsufferable injurie offered as well to the living, as the dead . . . I determined with my selfe to collect such memorials of the deceased, as were remaining as yet undefaced.’

He then refers to making his search ‘ with painefull expenses ’ over most parts of all England, and some parts of Scotland. He intreats the furtherance of his work by the ‘ Generous Reader,’ in making copies of any inscriptions remaining in neighbouring churches, and suggests the appointment of a commission in the ‘ Prosecution ’ of this business. He gives as the three chief causes of the state of things which he deplors ‘ time, the malignitie of wicked people and our English profane tenacitie having quite taken them away for lucre sake.’ Of these the first is still at work, neglect the most deadly of all agents has taken the place of the other two.

And here another detail of comparison suggests itself. In the XVII. century, the spirit of Renaissance cradled in the nursery of the Reformation was spreading its wings and manifesting itself amidst the ‘ inhumane deformidable acts ’ which excited Weever’s indignation, in the monumental architecture of the day. So too, in our day, the spirit of Renaissance is once again making itself felt in healthy succession to the well intentioned but often painful attempts to revive the conventional orthodoxy of Gothic art, a revival which is responsible for the garish windows of ill-assorted heavy colours, the streaky pathetic tablets of lacquered brass, and the ponderous masses of polished granite, painfully

repugnant to the faith in a joyous resurrection, which disfigure so many churches and churchyards of our land. And here a striking contrast is suggested in close relationship to the above comparison of the XVII. century with our own. Freedom, the nursing mother of Renaissance, and which in the XVII. century was partly responsible, on the one hand for the extravagant licence of the Cavalier, and on the other for the sturdy independence of the Puritan, found its chief work in fanning the flame of civil war, whilst, at the present day, so great has been the advance in civilization in 300 years, Freedom has inspired Great Britain to take the lead of all the English-speaking races of the world, old and new, descendants of Cavalier and Puritan alike, in the greatest of all crusades against the obsolete and barbarous despotism of the Prussian Hun. It is very noteworthy for our present purpose, that Great Britain and her Allies, in this terrible war, have shown the greatest reverence for, and care of their heroic dead, and we may hope that as one of the many good results of the war, this reverence and care may become a national use and custom.

It is true that Parish Registers and Public Records suffice to preserve historic facts, but personal regard and constancy of affectionate remembrance seem no longer to prevail. It is, I believe, a fact, that very few outdoor inscriptions exist of an older date than the XVII. century, and that these are fast disappearing.¹

The existing Register of Burials in Eglwys Cymmin begins

¹ In 1538, the Parochial Clergy for the first time received a Royal injunction to keep registers of weddings, christenings, and burials. Mr. Waters in his admirable little book, *Parish Registers in England* (London, 1887, p. 6), states that no less than 812 extant parish registers date from 1538. In 1644, it was ordained that in every parish 'a fair register book of velim' (*sic*) should be provided, in which birthls should be registered as well as baptisms (p. 11). It is interesting to note that a statute passed by Henry VIII. to prohibit the bequest of money for building and upkeep of Chantry Chapels, and the saying of Masses therein for the soul of the testator, still remains unrepealed, with the result that at this day a testator may not leave money for the upkeep of his tomb, and this strange misapplication of an obsolete law may be indirectly responsible for the neglect by the living of their dead.

in 1731, so that any inscriptions before that date are especially valuable.¹

Doubtless the disappearance of the inscriptions is often due to shallow lettering, or to the perishable nature of the stone, but even so, decay can be arrested by timely attention.

Eglwys Cymmin is unfortunately no exception to what appears to be a rule, and in the summer of 1903, I was so impressed with the importance of preserving the still existing memorials, that I asked Miss Margaret Jones, the daughter of the then Vicar, the Rev. Henry Jones, kindly to copy for me all the epitaphs still legible in whole or part. Mr. Davies, the late master of the Tremoilet Schools, continued the good work, which in September 1917, I was able, with the assistance of my friend, Mr. William Clarke of Llandaff, to complete

¹ At page 28 of my *Eglwys Cymmin: The Story of an Old Welsh Church*, Carmarthen, 1918, I give a list of the Church Registers kept in the Rectory, beginning in 1731-2, and state that there is no Register of Marriages between 1757 and 1838. The following extract from a letter recently received by me gives a pathetic and typical illustration of the way in which Church Registers in Wales have been lost:—"I was born at Rhosgoch Fach, in the parish of Eglwys Cymmin in the year 1852 . . . when I remember first my father and mother kept a little grocer's shop in the cottage adjoining my Uncle Henry's (my mother's brother) house at the Roses. They had an old manuscript book from which they would tear out a page or whatever was wanted to wrap up the purchases of their customers, whether it would be an ounce of tobacco, two ounces of tea, a pound of soap, or whatever it might be, and I have no doubt that my brother Tom and I were guilty of chewing many of the pages into pulp to make bullets for our home-made pop-guns. The book was knocking about our house for several years, for I know we had some of it after I was able to read the manuscript. The paper was good stout paper, yellow with age, and possibly with damp; the handwriting was bold and clear, and I think a little angular. I know it was a list of names, dates, &c. I am certain it was part, if not the whole of the Register you refer to as missing. The last time I saw my father before his death, I asked him if he remembered it. He looked at me with surprise, as we had never spoken of it before, and with evident pain. He said, "Yes, it was the old Register of Eglwys Cymmin. I did not then realize the value of it." Seeing it pained him, I did not question him further. You see how simply and innocently these precious things are lost. How my father got possession of the book I never learnt.

Yours faithfully,

Feb. 9th, 1919.

(Signed) B. T. PRICE.

to date. The result of our labours is the transcript of epitaphs (see pp. 28-49), the exact position of each gravestone being shown on the relative plan of the churchyard which will be found opposite (p. 28) the numbers on which correspond with those in the Index.

The oldest date still left on any of the stones is A.D. 1715 on the Chapman stone (p. 12), but the absence of the third figure of the date on the stone No. 60, makes it impossible to say whether that stone may not be a few years older. It is noteworthy that several of the inscriptions have, in the fourteen years since they were copied by Miss Jones, considerably deteriorated, and that some of the tombstones have fallen down or been broken.

Eglwys Cymmin illustrates the old prejudice against burial on the north side of a churchyard, and this, in the present instance, is the more remarkable, as the northern part of the churchyard is considerably larger than the southern, the church standing (as is usual in an ancient circular churchyard) towards the southern boundary.¹ The reason for this preference is a favourite subject for discussion amongst the curious; but in the case of Eglwys Cymmin, may be found in the simple fact that the principal entrance to the churchyard is on the south, and that here probably as elsewhere, people prefer sun to shade for their departed friends as well as for themselves, and are not unmindful of the old proverb—'Out of sight out of mind.'

It may seem strange to the casual visitor that there are no epitaphs in Welsh, and that the surname 'Jones' occurs only twice, one of them being the name of an imported Rector,

¹ Immediately to the north of the church, and at the point where the chancel joins the ancient nave, is a mound, about 30ft. in diameter, and 3ft. above the present level of the churchyard, which suggests itself as the site of Avitoria's burial. A suggestion based on what appears to have been the custom of the holy man, who after the act of consecration, (the burial of a relic—in this case of his daughter)—in the centre of the circular enclosure, would build to the immediate south of the burial his little church or oratory, which would precede the more modern chancel. See below pp. 21, 22.

the other of a married woman born in the parish as Lewis. It must be remembered that until the reign of Henry VIII., Eglwys Cymmin was included in South Pembrokeshire (or 'Little England beyond Wales') where English is, and always has been the popular language, and that 'Jones' is a variant of the older Welsh 'John' which appears thirteen times.¹

Three Rectors have their epitaphs in the churchyard namely :—

The Revd. John Wright, d. 1887. No. 63.

The Revd. Maurice Brown, d. 1840. No. 39.

The Revd. Lloyd Jones, d. 1890. No. 26.

Of these the Revd. Maurice Brown is mentioned by Carlisle in his *Topographical Dictionary*, as having supplied him with information about Eglwys Cymmin.²

The Revd. J. Wright has his memorial window in the north wall of the nave, and the Revd. Lloyd Jones' monument was designed by Mr. Thackeray Turner, and is a characteristic specimen of his work.

The Rector of Pendine in a letter dated 10th September, 1917, tells me :

"Old Davy Harry, the clerk of Pendine Church for 50 years [and whose headstone in the churchyard records his death in 1885], was accustomed at a funeral after the Parson had finished the service to give out the following verse, which was sung (to the tune of the Old Hundredth) by the mourners and himself :—

Go home, dear friends, and shed no tears,
He (or she) must lie here till Christ appears ;
And when He comes he (or she) hopes to have
A joyful rising from the grave."

This epitaph, for such it is, sung but not engraved, seems appropriate to, and may be included in, our local epitaphs.

¹ Jones, like Roberts, is a concoction in which English cooks have had a hand, representing in brief 'the son of John' (in old Welsh, Joan or Jeuan). 'Jones,' to-day, is less common in South Wales than in North Wales, and in Carmarthenshire is comparatively rare. It is very seldom met with in documents of the XVI. century.

² Carlisle it appears from his manuscript diary, which is to be seen in the National Welsh Library at Aberystwyth, was in the habit of seeking information from the local clergymen, at all events so far as Welsh churches are concerned.

Tom Morris, the Bard of Morfabychan (see p. 50), was associated with Davy Harry in this 'solemn music.' Harry would give out the words and Morris 'pitch the tune.' When the funeral was coming to the Church from Lower Pendine, the 'solemn music' began at or near the Moravian Chapel where the pathway to the Church leaves the highway.

Epitaphs in the Church.

The Chancel.

In the chancel are two memorial slabs removed from the churchyard by the Revd. Lloyd Jones (1887—1890) for their better preservation.

1. THE CHAPMAN SLAB (fig. 2) is placed against the west wall on the south side of the chancel arch. The epitaph is a quaint and simple edition of a form of epitaph common to many lands and many ages. The first two lines of epitaph No. 53 (churchyard) on Joshua Edward, 1792, are of similar form followed by two lines in which the composer has attempted to be original with questionable success. An epitaph in identical terms is inscribed on a stone now fixed in the east wall of the south porch of Laugharne Church, dated 1690, of which the Eglwys Cymmin specimen is probably a copy. In the churchyard of Worth, Co. Sussex, is an epitaph of which all but the first of the four lines are also identical. It is remarkable that the same form of epitaph should be found in churchyards so remote and so distant from each other as Eglwys Cymmin and Worth, it can scarcely be a coincidence, or the result of design, but is probably owing to the spontaneous growth which has given the world its folk-lore.

The first line of the Worth specimen differs from that of the others in being addressed to the 'passer by,' so that this unpretentious little stone is noteworthy as combining in very simple form specimens of two popular varieties of epitaphs, one taking the form of an appeal to the 'passer by,' the other which may be conveniently described as the 'tu quoque'

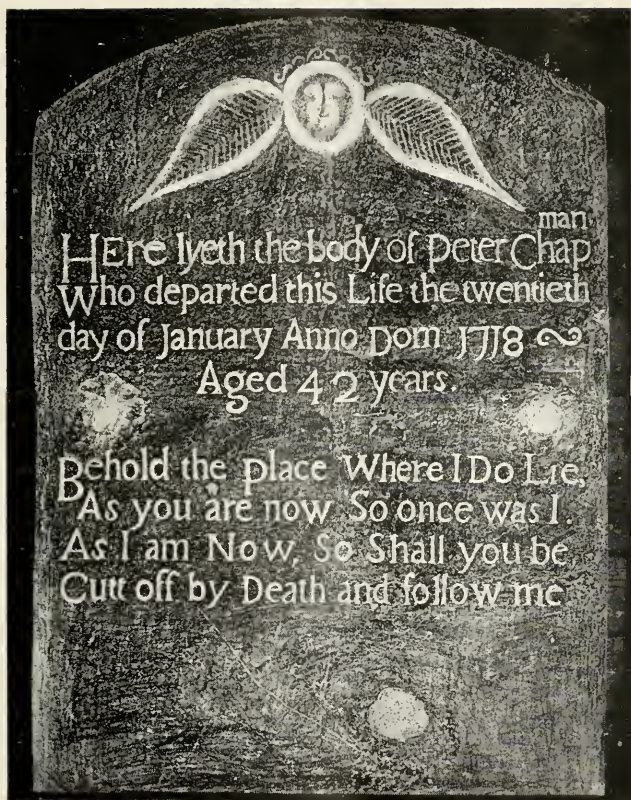


FIG. 2. THE CHAPMAN SLAB.

form, being that of which the Chapman slab in Eglwys Cymmin is a typical specimen. The former class may be traced to the Romans, who building their monuments by the roadside, frequently began their inscriptions with such words as 'Siste,' 'Aspice,' or 'Cave Viator.' Pettigrew¹ gives several instances of the use of the word 'passenger' in the old meaning of passer by, as the introductory word of this class of epitaph; sometimes the still older spelling 'passager' is used.

The Latin epitaph in the Grey Friars burial ground at Edinburgh on George Herriot the 'Jingling Geordie' in Scott's *Fortunes of Nigel*, and the founder of the hospital which bears his name, who died in 1610, begins with the word 'Viator.'

The other, or 'Tu quoque' form has also its origin in classic times. It was adopted in the early French epitaphs which were common in England till the middle of the XIV. century, and continued to be used in the XV., and of which the best known and most elaborate specimen is that on the Black Prince's tomb in Canterbury Cathedral. This is said to have been composed by himself, and appears *in extenso* in his will, with careful directions as to its treatment. The opening lines—(which alone concern us)—are evidently modelled on the French form, of which a still earlier specimen is the epitaph on Sir John de Warenne, quoted below.

The following transcript and translation of the Black Prince's epitaph are taken from Weever's *Ancient Funeral Monuments*, p. 205.

Tu qi passez on bouche close,
Par la once corps repose
Entent ce qe te diray :
Sycome te dire le say
Come tu es autiel fu
Tu seras tiei come ie su.

¹ 'The Chronicles of the Tomb. Pettigrew: London, 1912.

Who so thou be that passeth by
 Where these corps entombed lie
 Understand what I shall say
 As at this time speake I may
 Such as thou art sometime was I
 Such as I am such shalt thou be.

The first four lines of the epitaph on Sir John de Warenne, 7th Earl of Surrey, who died at Lewes in 1304, are as follows :

Vous qe passez, on bouche close
 Pries pur cely ke cy repose :
 En vie come vous estis jadis fu
 Et vous tiel serietz come je su.¹

Dr. Hartwell Jones, in a note² on a broken monumental slab in the precincts of Chirk Castle, refers to this form of 'admonitory epitaph' as 'one of the classics of graveyard literature.' He gives several instances, including that of Sir John de Warenne, dating from the X. to the XIX. centuries, and occurring in various parts of Great Britain, and states that the Chirk epitaph, which is of this class and of pre-Reformation date (probably 1320—1350), is the only one of its kind in South Wales.

The oldest version of this form of epitaph which I have been able to find, is on Alcuin's tomb in the Cathedral Church of St. Martin's at Tours, of which he was abbot, and where he was buried in 804. The epitaph is said to have been composed by himself, and is as follows :—³

Hic rogo pauxillum veniens subsiste viator,
 Et mea scrutare pectore dicta tuo,
 Ut tua deque meis agnoscas fata figuris:
 Vertitur o species, ut mea, sicque tua,
 Quod nunc es fueram famosus in orbe viator,
 Et quod nunc ego sum tu que futuris eris.

¹ This transcript is taken from Pettigrew who describes the epitaph as being at Lewes, but it is certainly not to be found there now, nor can I find any trace of it although it is so described by no less an authority than Dugdale in his *Baronage of England*, 1675, Tom. 1, p. 80. Sir John was buried in the great Priory Church of St. Pancras at Lewes, and the tombstone of his grandfather, Sir William de Warenne, the founder of the Priory, is preserved in the Church of St. John Southover, hard by the ruins of the Priory.

² *Royal Commission on Ancient Welsh Monuments, Inventory for Denbighshire*, pp. 34, 35.

³ Alcuin, his Life and Work. C. B. J. Glaskoin: Clay & Son, 1904.

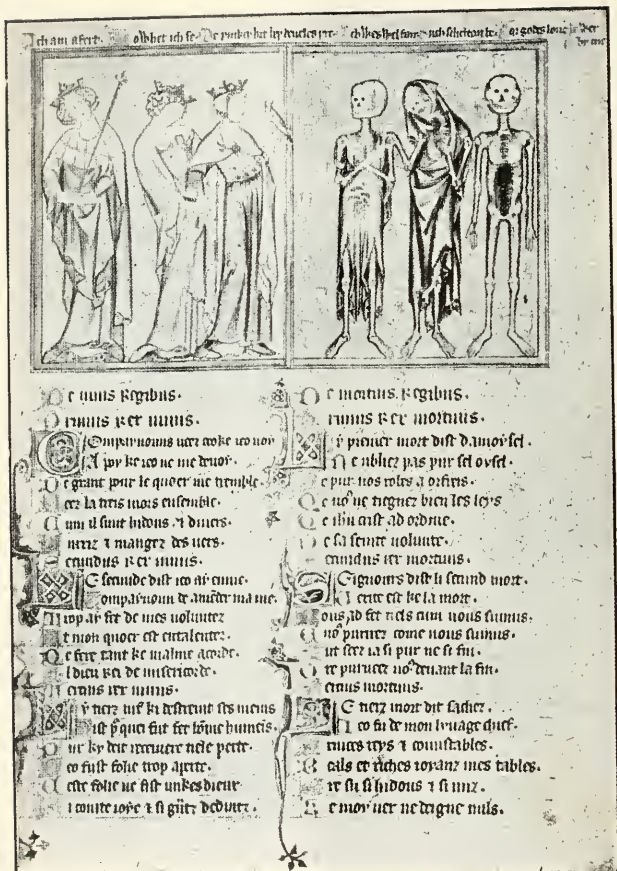


FIG. 3. THE THREE LIVE & DEAD KINGS.

From the Arundel MSS.

Which may be translated thus .—

Prithee, O traveller, at thy coming pause
And ponder what I say within your breast,
So that by these my features you may know
The change in my appearance shall be yours ;
What now thou art I was, a world-famed traveller,
And what I now am, thou shalt surely be.

All the above mentioned epitaphs are, it will be seen, addressed to the 'passer by,' and are therefore instances of both forms of epitaph.

Next (in order of date) I give a variant, kindly copied for me in 1888 by Mr. Herbert of the British Museum, from a brass in Lanercost Priory Church, Cumberland. It runs as follows :—

Sir Roland de Vaux that sometyme was ye Lord of Tryer~~mayne~~,
Is dead, his body clad in lead, and ligs law under this stayue.
Evin as we, evin so was he, on earth a levand man ;
Evin as he, evin so moun we, for all ye craft we can.

Sir Roland de Vaux lived in the reign of King John, and was nephew of Robert the founder of Lanercost.

An elaborate rendering of the ' Tu quoque ' form of epitaph appears in a manuscript of the early XIV. century now in the British Museum.¹

It is in the form of an antiphonal poem between three live and three dead kings who are depicted at the head of the text. (See fig. 3 taken from a photograph of the original by Mr. Donald Macbeth).

Over the figures is written :—

Ich am afert
Lo whet ich se
Me thinketh hit
Beth develes thre
Ich was wel fair
Such scheltou be
For godes love
Be wer by me

¹ Arundel Manuscript 83. Psalter: early XIV. century; England. It is described by Mr. Warner in his folio edition of *Illustrated MSS. of the British Museum*, series 1-4, printed by order of the Trustees London, 1903.

Column I.

DE VIVIS REGIBUS

Primus Rex vivus

Compaynouns veez ceoke jeo voy
 A poy ke jeo ne me devoi
 De grant pour le quoe me tremble
 Veez la treis more ensemble
 Cum il sunt hidous et divers
 Purriz et mangez des vers

Secundus Rex vivus

Le secunde dist jeo ay envie
 Compaynoun de amender ma vie
 Trop ay fet de mes volentez
 Et mon quoe est entalentez
 De fere tant ke malme acorde
 Al dieu rei de misericorde

Tercius Rex vivus

Ly tierz vif ki destrient ses meins
 Dist paquei fut fet home humeins
 Pur ky deit recevoir tiele perte
 Ceo fust folie trop aperte
 Ceste folie ne fist unkes dieux
 Si courte joye et si grantz deduitz

Column II.

DE MORTIUS REGIBUS

Primus Rex mortuus

Ly premier mort dist damoyse
 Ne ubliez pas pur sel oysel
 Ne pur vos robes a orfreis
 Qe vous ne tiegnez bien les leys
 Qe Jesu Crist ad ordine
 De sa seinte volunte

Secundus Rex mortuus

Seignours dist le secund mort
 Verite est ke la mort
 Nous ad fet tiels cum nous sumus
 E vous purirez come nous sumus
 Tut seez ja si pur ne si fin
 Ore purveez vous devant la fin

Tercius mortuus

Le tierz mort dit sachez
 Jeo fu de mon lynage chief
 Princes reys et conustables
 Beals et riches joyanz mes tables
 Ore su si hidous et si nuz
 Ke moy ver ne deigne nuls

TRANSLATION

OF THE LIVE KINGS

First live king.

Companions, behold what I behold
 Scarce can I refrain from swooning
 My heart is a-tremble with great fear
 Behold the three dead men together
 How hideous their mien, how strange
 Corrupt they are and eaten of worms.

Second live king.

The second says 'companions, hearken
 I fain would amend my ways
 Too long have I yielded to my own desires
 And my heart is now inclined
 For what may reconcile my soul
 To God, the sovereign of mercy.'

Third live king.

The third live king who wrings his hands
 Says 'Why was man made mortal
 That he should suffer such decay?
 That were too manifest a folly
 A folly that God never did
 So short the joy, so great the fall.'

OF THE DEAD KINGS

First dead king.

The first dead (king) says 'Maiden fair
 Forget not, for your little bird
 And robes of fine embroidery
 To keep full well the laws
 That Jesus Christ ordained
 Of His own Holy Will.'

Second dead king.

'Sirs,' exclaimed the second dead
 'In very truth 'tis Death
 That hath fashioned us to this
 And you will rot as we are rotten
 Be you all ne'er so pure nor fine
 Now look to yourselves before the end.'

Third dead king.

The third dead (king) says 'Mark you well
 I was chief of all my line
 Princes, kings, and constables
 Noble, rich and 'bon viveur'
 Now so hideous and so bare
 That not a worm would deign to look my way.'

The three live kings suggest in their dress and demeanour three queens, and the first dead king addresses his canticle to a 'Damoysel,' the second king, however, addresses himself to 'Sirs.'

The translation has been kindly made for me by my friend, Mr. J. Vacy Lyle of the Public Record Office.

The shortest and most concise specimen of this form of epitaph is contained in four (naturally Latin) words—

Hodie mihi, cras tibi.
 To-day for me, to-morrow for you.¹

Mr. Markland² gives the following two lines as a good instance of this class of epitaph. They are a model of concise expression.

Tu qui transieris, videas, sta, perlege, plora.
 Es quod eram, et eras quod sum, pro me, precor, ora.

2. THE PHILIPPS-SHEWEN SLAB, placed against the west wall on the north side of the chancel arch. The

¹ Pettigrew, pp. 65 and 71.

² *Remarks on English Churches* : Oxford, 1842.

slab is so weather-worn as to render a faithful transcript of the epitaph very difficult, but the following, of which a print is hung close by the slab on the north wall of the chancel, is the result of several hours work by Messrs. Ward, Clarke, and myself in September, 1917, and may be taken as accurate.

Here lyeth the body of Edward
 Philipps, Esq. son of the late Richard Philipps
 Of Sandy Haven in the Coy of Pembroke
 Esq. by Frances Noel his wife of the
 Gainsborough family. He was a Captain in
 The Army many years and behaved with great
 Honour & Bravery in several engagements
 Against the enemies of his Country. He was
 esteemed and beloved by all men Was a meek
 and honest man and died much lamented
 Of Major Shewens of Rhosccough in the
 County of Carmarthen on the twelfth day of November
 In the year of our Lord 1730 aged 74
 To whose Family he lived and died a kind
 Relation and true Friend

Also

The Body of William Shewen who
 Died the 2 . . . September 1756

The Philippses of Sandy Haven were a family of position in Pembrokeshire, and a branch of the Philippses of Picton Castle in that county, who were at that time, and still are Lords of the adjacent Manor of Llanddowror, and also owners of the advowson and of several farms in that parish, which like Eglwys Cymmin, is co-terminous with the manor. The Philippses therefore were not strangers in the land.

The Shewens were well-known in the XVIII. century in

the south-western parts of Carmarthen and Glamorganshire. They were connected with the Mansel family, and their names appear on monuments and in the Parish Registers at Llanelly, Pembrey, Oystermouth, and elsewhere.

In 1910 I had an interview and some correspondence with Colonel T. Mansel Shewen, who said that he was a lineal descendant of the Major William Shewen mentioned on the slab, and that he had just returned from a pilgrimage to the grave of his ancestor at Eglwys Cymmin. He told me that his ancestor had married Martha, daughter of Charles Philipps of Sandy Haven (Sheriff of Pembrokeshire in 1637), that he lived at Rhosgoch, and there kept a pack of hounds, which he believed to have been the origin of the Carmarthenshire Hunt. I have not been able to make clear the connection between Charles and Edward Philipps, but it seems probable that Charles was brother of Richard, Edward's father, and if so, Mrs. Martha Shewen would have been Edward Philipps' first cousin.

The Eglwys Cymmin Parish Register records the burial of Captain Edward Philipps on the 16th November, 1750, and of Major William Shewen on the 23rd September, 1756, both described as of Rhosgoch.

There are two farms called Rhosgoch (The Red Moor) in the Parish of Eglwys Cymmin of which the larger, Rhosgoch Fawr (large), retains traces of its former use as a gentleman's residence.¹

¹ *Fenton's Historical Tour of Pembrokeshire*, (Richard Fenton, F.S.A. London, 1811, pp. 477-8), refers to Rhosgoch as 'an ancient mansion' with a park enclosed by a stone wall of which portions were then remaining. The kennels (see fig. 4a), now in ruins, and which evidently were of considerable extent, adjoin the present farmstead on the south side. The present occupier and owner of the farm, Mr. T. L. Phillips, told me last September that he remembers the kennels being in sufficient repair to enable him to make out the details, and that he always understood that a pack of staghounds used to be kept there (a fact probably not unconnected with the wall-enclosed park). He stated that the farm had been in the occupation of his family for four generations, and that he had recently purchased the freehold.

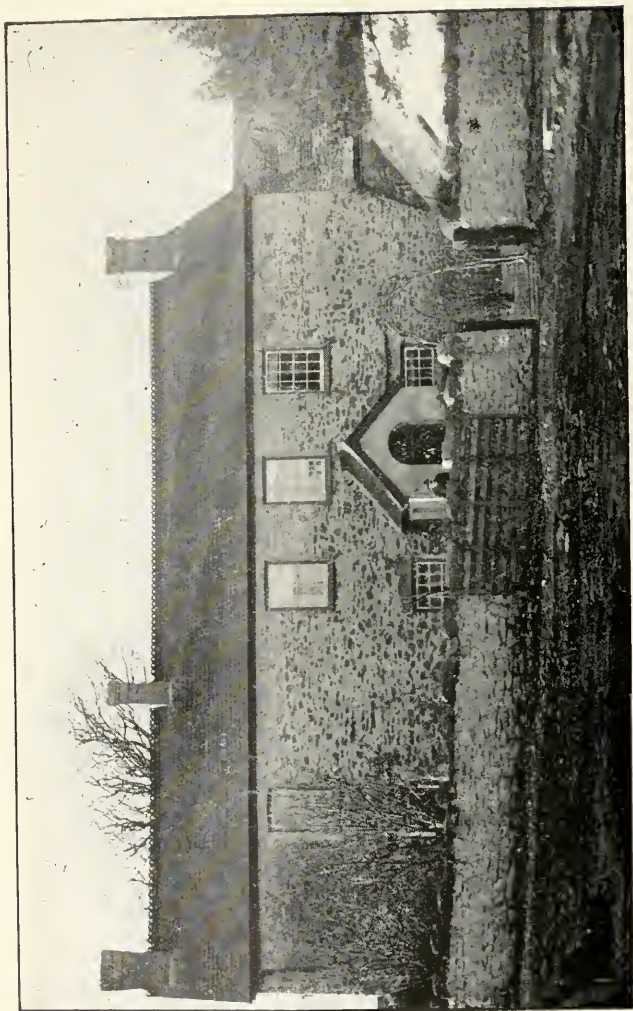


FIG. 4. RHOSGOCH FAWR.

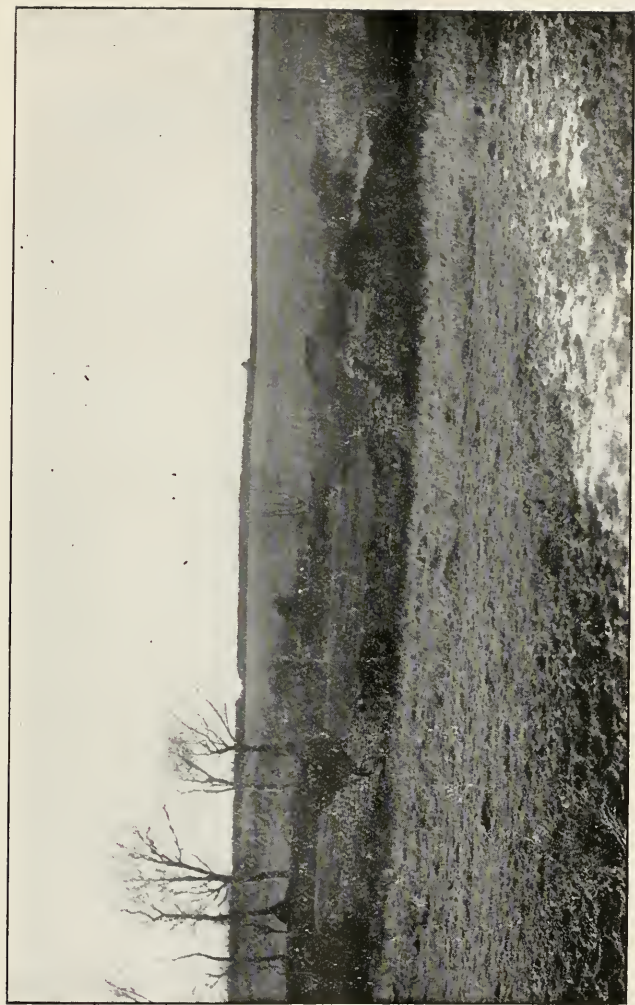


FIG 4a. RHOSGOCH FAWR KENNELS.

Miss Curtis¹ refers both to Rhosgoch and the monuments, and gives old Tom Morris as her authority for what she says. The 'Bard of Morfabychan' evidently allowed his poetic fancy to colour his narrative. He said that the tombstone which he had seen in the churchyard had been destroyed, he promotes Major Shewen to the rank of Colonel, gives his name as Shuen or Shuing, puts back his existence into the more respectable antiquity of the XVII. century, and magnifies the cosy hunting box into a 'large mansion.'

Circumstances suggest that these two old cronies, kinsfolk, much of an age, and possibly brother officers, used the remote Rhosgoch as a hunting box, devoting their days to sport and other country pursuits, and their evenings to fighting their battles over again, recounting their adventures by flood and field, and living in full enjoyment of 'the sweet contents ment the country doth afford,' until the time came for them to be laid to rest within a few years one of the other, in Eglwy-Cymmin Churchyard, their names being recorded on a common monument.

The Nave.

1. THE PERROT SLAB of Marros marble over the chancel arch (fig. 5).

This epitaph is in effect composed of two small chapters, of which the former is introductory to the latter; or to use a homely simile, the name of Perrot serves as a peg whereon to hang the mantle of Williams.

¹ *Antiquities of Laugharne, etc.*, 2nd Edition, London, 1880, pp. 316 and 324.

The author, William Williams of Ivy Tower, Co. Pembroke, was the owner, not only of the Manor of Eglwys Cymmin as stated on the tablet, but of considerable landed property in the parish. He seems to have been an antiquary of a simple old-fashioned type, and to have spent much of his time in literature and the study of local archæology. His *Primitive History from the Creation to Cadnus* (an ambitious title), published in quarto form at Chichester in 1789, was of sufficient value to obtain a place on the shelves of the London Library.

He was educated at St. John's College, Cambridge, and was High Sheriff of the County of Pembroke in 1760. Letters from him, written in 1810 to Theophilus Jones, the historian of Breconshire, are published in the *Arch. Cam.*¹ and show that the writer set great store on his descent from Bishop Ferrar. In his first letter he says: 'I trace my descent from Bp. Ferrar, not merely as his descendant but as his direct heir-at-law, by the same token that I at this moment enjoy the Estate, which he left behind in Abergwilly Parish with the Title deeds and his Bishop's Seal.'

He has a good deal to say about a monument placed in St. Florence Church, Co. Pembroke, in 1655, by his ancestor Robert (whose mother was, as stated on the tablet, the Bishop's daughter), and which displayed the arms of Ferrar dimidiated with those of Williams. This monument, to the writer's great annoyance, had suffered much from neglect (neglect is not confined to churchyard monuments), and he was at much pains in 1762 to restore and repair it.² The Ferrar connection was evidently amongst his hobbies, and

¹ 1858, pp. 376-382 and 1859, pp. 13-20.

² He had evidently a great predilection for erecting monuments in which he was careful that his name should appear. At Llangunnor Church, near Carmarthen, is a monument placed by him in memory of Sir Richard Steele. On this monument he describes himself as Wm. Williams, of Ivy Tower, owner of Penddaylwn Vawr in Llangunnor Parish, formerly part of the Steele estate.'

The Noble and Brave
Sir JOHN PERROT Knight,
of *Carew-Castle*,
descended from *Guy de Brian*,
was once *Lord* of this *Manor* of
Eggwys-cummin, or *Common Church*.
of a high Spirit and hot Temper,
The *confessed Forgery* of a *Papish Priest*,
caused his Conviction of *High Treason*
On which HE *died* of Grief
In *London Tower*.
HE patronized *Robert Williams*
Eldest Son of
Lewis Williams; Rector of *Narbertb*,
by the *Daughter* and last surviving *Child*
of *Robert Ferrar*, first *Protestant*
BISHOP of S. DAVID'S;
and *Martyr*; in Queen Mary's Reign.
Robert, the Grandson of the above
Robert Williams, was Grandfire of
The Present *Owner* of this *Manor*.
1798.

FIG. 5. THE PERROT TABLET.



hence doubtless the 'Perrot Tablet.' In one of his letters he refers to his ancestor Robert as having been 'befriended'¹ at Carew Castle by Sir J. Perrot. He also refers to Robert's father (Lewis) having obtained from the Crown 'the best living in Pembrokeshire' (St. Florence). Whether this was a practical instance of Sir John Perrot's 'patronage' does not appear. The Williams' arms are amongst those of the Lords of the Manor of Eglwys Cymmin painted on the panels on each side of the west window.

Mr. Williams occasionally resided at West Pool² in this parish, and in his letter of the 15th August, 1810 (p. 18. *Arch. Cam.*, 1859), he refers to Eglwys Cymmin thus: 'Of Churches the small one, Eglwys Cymmin, between Laugharne and Tavern Spite, seems very ancient and a model of one of the most ancient in Kent.' It would be interesting to identify this Kentish Church. On his death, in 1824, he was succeeded by his daughter and heiress Maria. She had made a run-away match with one Orlando Harries, who on his marriage assumed the name and arms of Williams. He died in 1849, and the manor and estate subsequently came by purchase into the possession of the late Morgan Jones, Lord of Laugharne.

Of so well-known an historical person as Sir J. Perrot (1527-1592),³ there is no occasion to say more than may be

¹ In the inscription on the slab he uses the word 'patronized,' which he probably thought a more classical form and more suitable for monumental use.

² He built the three farmhouses—East, Middle, and West Pool, also Manor Court, Tremolet, and Common Church, Penybach and Crugyfettan, all in Eglwys Cymmin Parish. This information was given to me by the late William Baylis of Crugyfettan, in the Parish of Eglwys Cymmin, whose father had been for many years in Mr. Williams' employ.

³ These are the dates given in a lengthy notice in the *Dictionary of National Biography*. See also Camden's *History of Queen Elizabeth* (London, 1675), which contains Sir John's portrait. Sir Robert Naunton's *Memoirs of Elizabeth*, published in 1641, reprinted, London, 1824, and also Barnwell's 'Perrot Notes,' *Arch. Cam.* 1865 and 1866.

necessary to illustrate the reference made to him in the tablet. He was the owner, not only of Carew Castle, but of other great possessions in Co. Pembroke, the result, in a large measure, of a singular aptitude in the Perrot family to win lawsuits and marry heiresses, and he inherited the bump of acquisitiveness in a marked degree. He was said to have been an illegitimate son of Henry VIII., and the fact of his having a King of England for his father,¹ and that his mother, Mary Berkeley, was maid of honour to Anne Boleyn, gave him a special claim on his sister, Queen Elizabeth, which he doubtless made the most of, and as a result was promoted by the Queen to various high offices of state, amongst them that of Lord Deputy of Ireland. He was unable to sustain his claim to be a descendant of that great Englishman, Sir Guy de Brian, K.G., Lord of Laugharne, and of the Manor of Eglwys Cymmin, but he succeeded in obtaining a grant from the Queen of the lordship and manor. His 'high spirit and hot temper' referred to on the tablet doubtless contributed to his downfall. Camden says (p. 463): 'Thus did a . . . noble Gentleman procure his own Ruine through unbridled and lavish Sauciness of his Tongue.' A note by the editor (Kitchen) in Spenser's *Faery Queene* (Oxford edition, 1888), quotes Upton² as saying that 'by Sir Satyrane (Book I., Canto VI., Stanza XX.) was shadowed forth Sir John Perrot, whose behaviour was too coarse and rude for a court.'

A modern historian, the late Dr. Henry Owen, in his *Old Pembroke Families* (London, 1902, p. 57), says: 'Perrot was the terror of Pembrokeshire from his haughty demeanour,

¹ Naunton, whose record is based on recent information if not on personal knowledge, and whose wife was a Perrot, says (p. 89): 'If we compare his picture, his qualities, gesture and voyce with that of the King whose memory yet remains amongst us, they will plead strongly that he was a sureptitious child of the blood royale.'

² John Upton, Prebendary of Rochester, edited the *Faery Queene* in 1758.

his delight in litigation, and the crowd of retainers he kept about him.' Whether Sir John's death in the Tower was caused by nature or design is still an open question. His estates, which on his attainder had escheated to the Crown, were granted by the Queen to his son, Thomas.

Robert Ferrar was Bishop of St. Davids from 1548 to 1554, and was burnt at Carmarthen in 1555. The statement on this tablet that 'he was the first Protestant bishop of St. Davids' may be taken to mean that his election was the first instance of an English bishop being appointed by Royal Letters patent without even the form of capitular election. Ferrar's career was typical of the general unrest of the age in which he lived, when religion and art were alike in the throes of new birth, creeds and ceremonies were in a state of flux, and the orthodoxy of to-day became the heresy of to-morrow.

The fact that in Edward VI.'s reign Ferrar was tried and committed to the Tower for his leanings towards Popery, and, after two years in the Tower, was burnt in Mary's reign for heresy, suggests that his misfortunes were due not so much to a change of his principles as of those of his accusers—he, at all events, had sufficient courage of his convictions to seal his faith by martyrdom. The frivolous character of some of the charges brought against the bishop is shown by the inclusion in the Articles exhibited against him of the use of a short staff (which Mr. Williams in his letters above referred to, p. 376, states had come into his possession), his whistling to a seal in Milford Haven, and the christening of his son 'Samuel.' These Articles are all fully set out in Fox's *Book of Martyrs* (folio, London, 1760), in which is also a portrait of the bishop.

2. A slab on the south wall commemorates Jane Price who died in 1834, aged 17, in a quaint distich which runs as follows :—

'The aged they are warned from every tomb
 Muse here ye young on Jane's more early doom.'

3. A slab commemorating Mary Evans (fig. 6, a reproduction of a drawing by Mr. John Ward), and notable for its rude simplicity, was removed by me, from the churchyard in the summer of 1917, for its better preservation. It was very loosely fixed in the ground, and probably had been moved. The grouping of the letters implies a certain sense of natural fitness, and the engraver was clearly untrammelled by precedent or convention. The third letter in 'Mary' is obviously suggested rather by a sense of picturesque proportion than by literary accuracy. The second letter in 'Evans' may have been suggested by pronunciation rather than orthography. Mary Evans would probably have called herself, and have been called by her Welsh associates, 'Mari Ifan' Ifan or Ivan being an older form of the modern 'Evans,' and softened from the original Ieuan. See note above, p. 10.

4. A picturesque fragment found lying about in the churchyard was also removed into the church by me in the summer of 1917, in order to preserve what little is left of it. The lettering is probably by the same hand that chiselled the Mary Evans slab.

The two slabs, No. 3 and 4, may have been displaced from the aisle of the nave by the great flood referred to in *Eglwys Cymmin: The Story of an Old Welsh Church*.

5. In the chest under the west window is the well-known bilingual Avitoria Stone. A list of the epitaphs in and around Eglwys Cymmin would not be complete without mention of this, the church's most valuable possession. It has already been illustrated and so fully described by myself and others,¹ that I content myself by pointing out here that

¹ *Monumental History of the Early British Church*. J. Romilly Allen. S.P.C.K. 1889, p. 76, with illustrations.

Eglwys Cymmin: the Story of an Old Welsh Church. Op. Cit, *Arch. Cam.* 1889, pp. 95. 224 (illustrated)

„ 1893, pp. 285. 291

„ 1900, p. 321

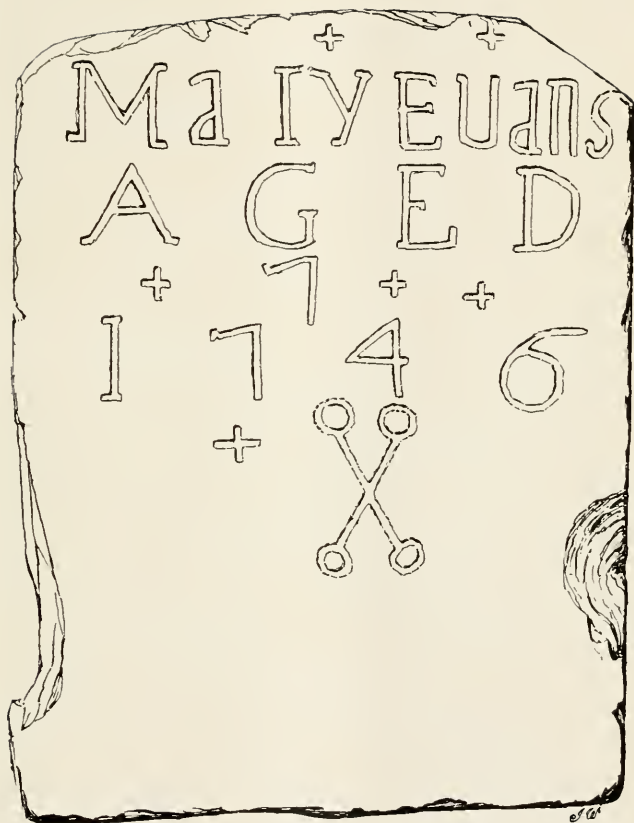


FIG. 6. THE MARY EVANS SLAB.

the epitaphs on these early bilingual Ogam stones are remarkable for their extreme brevity. A single name and parentage are all that is given, without comment or even date. Presumably in those days none but distinguished individuals would be honoured with a memorial, the name and parentage being sufficient without further identification.

Index to Transcript of Epitaphs in the Churchyard.

*The numbers given correspond with those on the map and in
the transcript.*

NAMES.		PLACES.		No. of Tombstone.
Baylis, Elizabeth	..	..	Craig y fettan	.. 5
„ William K.	..	..	„ „	.. 5
„ Emily Ellen	..	..	Tavernspite ..	.. 24
Brown, Mary ..	..	..	Rectory ..	.. 39
„ Rev. Maurice	..	..	„ ..	.. 39
Churchyard Cross	..	..		.. 66
David, Thomas	..	..	Tremoilet ..	.. 29
Davies, David	..	..	„ ..	.. 30
„ Thomas	..	..	„ ..	.. 27
„ Rebekah	..	..	„ ..	.. 32
„ Margaret	..	..	Squares ..	.. 34
„ ..	..	..	Pantyrhyd ..	.. 60
„ William	..	..	„ ..	.. 61
„ Martha	..	..	Manor Court	.. 62
Ebsworth, Mary	..	..	Cwm ..	.. 17
„ Thomas	..	..	„ ..	.. 17
„ Sarah	..	..	„ ..	.. 18
„ Thomas	..	..	„ ..	.. 18
„ Anne	..	..	„ ..	.. 18
„ John	..	..	West Pool ..	.. 19
„ Thomas L. ..	..	..	„ ..	.. 19
„ Margaret	..	..	„ ..	.. 19
„ Sarah	..	..	„ ..	.. 81
Edward, Joshua	..	..	„ ..	.. 53
„ Margaret	..	..	„ ..	.. 53
Edwards, Asa	..	..	„ ..	.. 23
„ John	...	..	Tolvan ..	.. 54
„ Catherine	...	..	„ ..	.. 54

EGLWIS CYMMIN PLAN OF CHURCHYARD

1918

The numbers correspond
with those in the third
column of the index

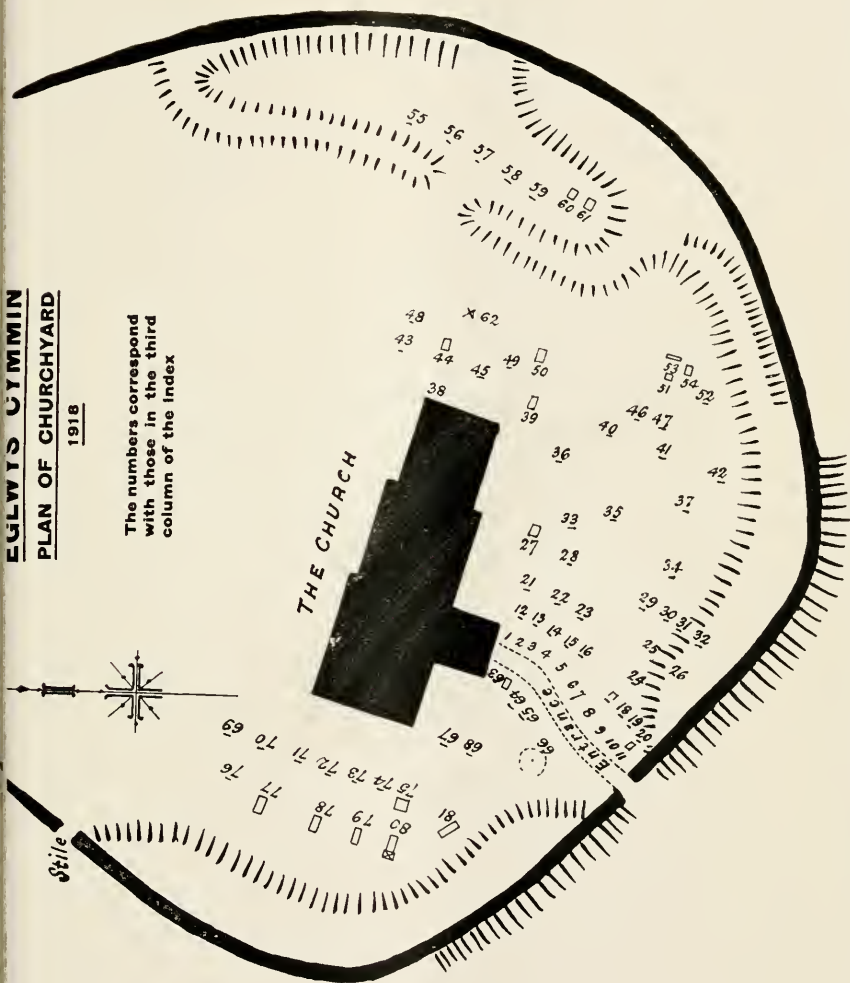


FIG. 7.

Drawn by Mr. Wm. Clarke, of Llandaff.

NAMES.	PLACES.	No. of Tombstone.
Evans, Eliza	Pont y Glass	14
„ Elizabeth	„ „	16
„ Rachel	Tremoilet ..	38
Garratt, Margaret ..	Craig y fettan	10
„ Thomas Ebsworth ..	„ „	10
Griffiths, Sarah .. ..	.. ..	58
„ William .. ..	.. ..	38
„ Isaac .. ..	.. ..	59
H. H. .. ..	.. ..	77
Hancock, Joseph ..	Rhydyfran ..	78
„ Elizabeth	„ ..	78
„ George	„ ..	78
„ James	„ ..	80
„ Eliza Sophia	„ ..	88
„ Esther	„ ..	80
„ Howell	Gellyfelen ..	80
E. S. H. .. ..	.. ..	79
Harries, David .. ..	.. ..	40
Harry, Sarah	Rigman Hill	28
„ David	„ „	28
„ „	„ „	33
Higgon, Louisa	Step Hall ..	57
Howel, Mary	Gellyfelen ..	44
„ Richard	„ ..	44
Hughes, Mary	Step Hall ..	64
Z. H. .. ..	.. ..	13a
Isaac, Elizabeth	Three Gates ..	72
„ David	„ „ ..	72
„ Ann	„ „ ..	73
James, William .. ..	.. ..	4
„ Elianor .. ..	.. ..	4
„ Roger .. ..	.. ..	69
„ Mary	Brawling ..	70
John, Rees	Three Lords	1
„ John	„ „	2
„ Anne	„ „	2

NAMES.				PLACES.			No. of Tombstone.
John, Mary	..	..	..	..	..	..	3
.. Lewis	..	..	..	Three Lords	..	..	3
.. John	..	..	..	..	..	..	35
.. Daniel	..	..	..	Mountain	..	..	37
.. Lewis	..	..	..	..	..	..	37
.. Elizabeth	..	..	..	..	..	..	46
.. Rees	..	..	..	Step Hall	..	..	47
.. Margaret	..	..	..	Greenfield Cottage	..	..	56
.. Rees	..	..	..	..	..	..	56
.. John	..	..	..	..	..	..	56
Jones, Revd. John Lloyd	..	..	..	Rectory	..	..	26
.. Bridget	..	..	..	..	..	..	67
J. J.	..	..	..	..	..	..	55
Lewis, Richard Edward	..	..	..	West Pool	..	..	52
.. Martha	..	..	..	Step Hall	..	..	65
.. Mary	..	..	..	..	..	..	67
.. Bridget Jones	..	..	..	..	..	..	67
.. John	..	..	..	..	..	..	68
Lloyd, William (W. L.)	..	..	..	Common Church	..	..	6
.. Susannah	..	..	..	..	..	..	8
.. John	..	..	..	..	..	..	8
.. David	..	..	..	Cuming Church	..	..	9
.. Dinah	..	..	..	..	..	..	9
.. John	..	..	..	..	..	..	9
.. David	..	..	..	Middle Pool	..	..	12
.. Jennet	..	..	..	..	..	..	12
.. Jennet	..	..	..	..	..	..	12
.. David	..	..	..	..	..	..	20
.. Sarah	..	..	..	Three Lords	..	..	20
.. T.	..	..	..	..	..	..	13
.. William	..	..	..	..	..	..	15
.. Walter	..	..	..	East Pool	..	..	21
.. Thomas	..	..	..	..	..	..	21
.. Hugh	..	..	..	..	..	..	22
.. Mary	..	..	..	..	..	..	22
.. Maurice	..	..	..	..	..	..	22
.. Thomas	..	..	..	..	..	..	22

NAMES.	PLACES.	No. of Tombstone.
Lloyd Anne	.. Windleway ..	.. 31
„ Hannah	.. Danycoed ..	.. 41
„ William	.. Danycoed Inn	.. 42
„ Ruth	.. Pwlthcogan ..	.. 51
Phillips, Benjamin ..	.. Pwll Cogan ..	.. 25
„ Elizabeth	.. „ „ ..	.. 11
„ Richard	.. „ „ ..	.. 11
„ James .. ..	.. ..	.. 74
„ George	.. Mountain Farm	.. 75
Price, Martha	.. Parc Cymmin	.. 45
„ Thomas	.. Parcynog ..	.. 48
„ Charles	.. Little Mountain	.. 49
„ David	.. Pwll ..	.. 50
„ Elizabeth	.. „ ..	.. 50
„ William	.. „ ..	.. 50
Richards, William ..	.. ..	.. 76
„ Ann .. ..	.. ..	.. 76
Taylor, Lloyd William	.. Rectory ..	.. 43
Thomas, Edward ..	.. Cryg y Boryn	.. 50
„ Mary	.. Greenbridge ..	.. 71
„ Thomas	.. „ ..	.. 71
„ John Vincent	.. „ ..	.. 71
Williams, Mary ..	.. Tinkers Hill ..	.. 7
„ William	.. Syke ..	.. 11
„ Anne	.. „ ..	.. 11
„ Susannah ..	.. „ ..	.. 11
Wilson, Elizabeth Anne	.. Common Church	.. 36
Wright, Revd. John ..	.. Rectory ..	.. 63

TRANSCRIPT OF EPITAPHS.

The stroke | indicates end of line on tombstone.

[1]

Sacred | to the memory of | REES JOHN | late of Three
Lords | in the parish of Laugharne | who died 6th January,
1828 | Aged 56 years.

[2]

Sacred | to the memory of | JOHN JOHN | Son of Rees and
Anne John | of Three Lords | in the Parish of Laugharne |
He died 27th June, 1837 | Aged 30 years | Also to the memory
of the above | ANNE JOHN | who died 17th October, 1841 |
Aged 63 years

[3]

Sacred | to the memory of | MARY | Daughter of Rees and
Anne John | of Three Lords | in the Parish of Laugharne |
she died 20th August, 1814 | Aged 7 years | Also in memory |
of LEWIS | Son of the aforesaid | Rees and Anne John |
who died August 19th, 1845 | Aged 28 years

[4]

Sacred | to the memory of | WILLIAM JAMES who died |
October 18th, 1851. Aged 55 years | Also Elianor James
died | August 20th, 1832. Aged 38 years

[5]

In | Loving memory of | ELIZABETH BAYLIS the be-
loved Wife of | William Knott Baylis | of Craig-y-fettan in
this Parish | who died April 13th, 1902. Aged 70 years

‘ What I do thou knowest not now
but thou shalt know hereafter ’

Also | of the above | WILLIAM K. BAYLIS | who died |
June 28th, 1913. Aged 80 years

‘ Thy will be done ’

[6]

W. L.

NOTE.—William Lloyd who died at Tremolet 18th Dec., 1912, the intention being to insert the full epitaph on the adjoining family stone.

[7]

In | Memory of MARY | Wife of George Williams | of
Tinkers-Hill in the Parish | of Amroth who died Dec. 1st,
1852 | Aged 68 years

A faithful wife—a friend sincere
A tender mother lies sleeping here
Great is the loss that we sustain
In Heaven we hope to meet again

[8]

Sacred | To the Memory of | SUSANNA LLOYD | Wife of
John Lloyd of | Common Church in this Parish | who departed
this life April | the 22nd, 1837, in the 85th | year of her age

Reader ! Prepare to meet thy God.

Also the above | JOHN LLOYD | Died Dec. 24th, 1846 |
Aged 92 years

[9]

Sacred | To the Memory of | DAVID LLOYD | of Cuming
Church | who died March 6th, 1866 | Aged 84 years | Also
of DINAH LLOYD wife | of the above who died January
12th | 1856. Aged 42 years | Also JOHN LLOYD son of |
the above, who died July 12, 1845 | Aged 7 years

[10]

In | Memory of MARGARET | daughter of James and |
Sarah Garratt Craig- | y-fettan : who died September | 19th,
1875. Aged 6 weeks

‘ The babe sweetly rests
Whome nothing molests
Received in mercy among
the Lambs Guests ’

Also in Memory of | THOMAS EBSWORTH | GARRATT
son of the above | who died May 6th, 1878 | Aged 1 month
and 2 days

' He rests now in peace
Beholds the Lambs face
Thrice happy so early
To finish his race '

[11]

In Memory of | WILLIAM WILLIAMS of Syke in the parish |
of Kiffing | who died July 19th, 1872. Aged 79 years | Also of
ANNE | Wife of the aforesaid William Williams who | died
June 30th, 1873. Aged 78 years | In Memory of | SUSANNA |
Daughter of W & Anne Williams | who died Feb. 12th, 1821 |
Aged 16 months

One army of the living God
To His command we bow
Part of the host have crossed the flood
And part are crossing now

[12]

Sacred | to the memory of | DAVID LLOYD | late of Middle
Pool in this Parish | who died October 11th, 1837 | Aged 80
years

' Death snatched a anxious father first
away
The best of Mothers next became his
prey
May He who knows the events of
future years
Protect their offspring through this vale of tears '

Also to the Memory of | JENNET LLOYD | Relict of the
above David Lloyd | She died May 20th, 18 4 | Aged 80 years |
Likewise to the Memory of | JENNET LLOYD | Daughter of

the above David and Jennet Lloyd | She died July 14th,
1840 | Aged 39 years

' Go home dear friends and shed no tears
We must lie here till Christ appears
And when He comes we hope to have
A joyful rising from the grave '

[13]

T. LLOYD | 1810

[13a]

Z. H.

[14]

Sacred | to the Memory of | ELIZA EVANS | Daughter of
Henry & Elizth Evans | of Pont-y-Glass | who departed this
life | Nover 15th, 1835 | Aged 4 years and 6 weeks

' This lovely Babe so young and fair
Call'd hence by early doom
Just came to show how sweet a flower
In Paradise would bloom '

[15]

Sacred | to the Memory of | WILLIAM LLOYD son of |
Thomas and Elizabeth Lloyd | He died June 11th, 1831 |
Aged 28 years

' Long was my sickness
Great was my pain
Hoping I shall hereafter
The joys of Heaven to gain '

[16]

This stone is erected by | Henry Evans on his Wife | ELIZA-
BETH | of Pant-y-glance in the Parish | of Laugharne, who
died June 21st, | 1845. Aged 38 years

' A faithful friend, a partner dear
A tender Mother lieth here
Great is the loss that we sustain
We hope in Heaven to meet again '

[17]

In Memory | of MARY wife of | Thomas Ebsworth | of Cwm
in this Parish who | died May 7th, 1845. Aged | 50 years

‘ O husband dear be reconciled
For me no sorrow take
Bring up my children in the Lord
And love them for my sake ’

Also to the Memory | of the above mentioned | THOMAS
EBSWORTH who | departed this life on the 24th | day of
April, 1857, in the | 62nd year of his age

[18]

In Memory of | 3 Children of the aforesaid Thomas and Mary
Ebsworth | 1st SARAH, died May 18th, 1850 | Aged 20
years | Also THOMAS, died June 8th | 1850. Aged 16 years |
Also ANNE, died July 21st, 1850 | Aged 27 years

‘ If we believe that Jesus died and
rose again, even so them also which
sleep in Jesus will God bring with
Him ’

1 Thess. iv. 14.

[19]

In | Memory of | JOHN EBSWORTH of | West Pool in this
parish | who died June 30th, 1869 | Aged 52 years

‘ A pale consumption gave the fatal blow
The stroke was certain, but the effect was slow
With wasting pain, death found me long oppressed
Pitied my sighs and kindly gave me rest ’

Also THOMAS L. EBSWORTH | Son of the above who
died in his infancy

‘ Faithful is he that called me ’

Also to the Memory of MARGARET | the beloved wife of
the above named | John Ebsworth who died Feb. 14th | 1874.
Aged 55 years

‘ Our days being spent by bride and me
Chose this our resting place to be
Where we do lie in sleep profound
Till Christ our head the summons sound ’

[20]

In | Memory of | DAVID LLOYD | of Middle-Pool in this
Parish | who died May 25th, 1864 | Aged 66 years

‘ Lord Jesus be our constant guide
Then when the word is given
Bid deaths cold flood its wave divide
And land us safe in Heaven ’

Also of SARAH LLOYD | Sister of the above of Three Lords |
Laugharne | who died March 15th, 1875 | Aged 82 years

[21]

In loving memory | of | WALTER LLOYD, East Pool |
in this Parish | who died July 31st, 1902 | Aged 73 years

‘ To be with Christ which is far better ’

Also | of | THOMAS | infant son of the said | W. Lloyd |
who died in infancy

Asleep in Jesus

[22]

Sacred | to the Memory of HUGH LLOYD of | East Pool
in this Parish, who | Departed this life April 21st, 1827 |
Aged 69 years | Also MARY wife of the above | Hugh Lloyd,
who departed this life | July 30th, 1829. Aged 69 years |
Also MAURICE LLOYD | Son of the aforesaid Hugh and
Mary | Lloyd who departed this life the 8th | day of February,
1833, in the 30th year | of his age | Also of THOMAS son of
the above | H. and Mary Lloyd, who died April | 12th, 1873.
Aged 77 years

[23]

Sacred | To the memory of | ASA EDWARDS | who died
Decr. 9th, 1836. Aged | 6 years

‘ Jesus said suffer little children
and forbid them not to come
unto me ’

[24]

In Remembrance | of | EMILY ELLEN | The beloved daughter of | John and Margaret Baylis | of Tavern Spite | Born January 13, 1889 | Died April 28, 1889

[25]

In | Memory of | BENJAMIN son of Richard | and Elizabeth Phillips | of Pwllcogan in this | Parish, who died March 23rd | 1866. Aged 43 years

‘ Be still and know that I am God ’

Also in memory of the | above ELIZABETH PHILLIPS | who died Novr. 20th, 1872 | Aged 76 years | Also in memory of | the above RICHARD PHILLIPS | who died February 20th, 1876 | Aged 86 years

Thou shalt come to thy grave
in a full age, like a shock of corn
cometh in in his season

[26]

Rev'd. JOHN LLOYD JONES | Rector of this Parish | Born 1825 | Died 1890

[27]

Here Lieth the body of | THOMAS DAVIES | who departed this life | 1753 | Aged 35 years

[28]

Sacred to the | Memory of | SARAH HARRY, Rigman Hill | who died April 8th, 1830 | Aged 70 years | Also DAVID HARRY, died | July 28th, 1859. Aged | 25 years

[29]

In | Memory of | THOMAS | Son of Cornelius and | Barbara
David of Tre-| moilet, who died Feb. 20th | 1874. Aged 8
years

Days and moments quickly flying
Blend the living with the dead
Soon will you and I be lying
Each within our narrow bed

[30]

In | Memory of | DAVID, son of Cornelius | and Barbara
Davies | of Tremoilet in this Parish | who died May 8th,
1860. Aged | 1 year

Sweet babe how short thy stay
How soon thy journey's o'er
Thy spirit fled away
To visit earth no more
Thy spirit found a nearer road
Than thousands to the bless'd abode

[31]

In | Memory of ANNE | The beloved wife of Wm. Lloyd, |
of Windleway | who died Sept. 24th, 1890 | Aged 41 years
' Thy will be done '

[32]

In Loving Memory | of | REBEKAH, the beloved wife of |
John Davies | who died July 15, 1903 | Aged 82 years

She came to the grave in a good old age
like a shock of corn fully ripe

[33]

In | Memory of DAVID | Son of D. and Martha | Harry of
Rigman hill | who died Feb. 18th | 1834. Aged 2 years

' He rests now above
Made perfect in love
He thence shall remove '

[34]

I. H. S. | In loving memory of | MARGARET | the beloved
wife of William Davies | of Squares. In the parish of Pendine |
who died Oct. 24th, 1894 | Aged 48 years

A bitter grief, a shock severe,
To part with her we loved so dear,
Our love is great, we'll not complain
But hope in Heaven to meet again
Erected by her two children

[35]

In | Memory of | JOHN JOHN, son of T. & | Margt. Jn, who
died April | 8th, 1827. Aged 13 months

O parents dear be reconciled
At Gods most just decree
He took me to himself above
To all Eternity

[36]

In | Loving Memory | of | ELIZABETH ANNE | Beloved
daughter of | William & Jane Wilson | of Common Church |
Died Sept. 22, 1913 | Aged 30 years

Rejoice in the Lord always

[37]

In | Memory of | DANIEL, son of David & | Martha John of
the Mountain | in the Parish of Pendie | who died Novr. 18th,
1866 | Aged 29 years | Also LEWIS, son of the above | D.
& M. John died April 21st | 1867. Aged 23 years

Farewell dear friends, a long farewell
This cold and lifeless clay
Hath made in dust a silent bed
And there it must decay
But Christ will build it all afresh
At the great rising day

[38]

Sacred | To the Memory of | RACHEL EVANS of | Tre-
moilet, of this Parish | who died Feby. 4th, 1852 | Aged
64 years

I know that my Redeemer lives
What comfort this sweet sentence gives
He lives : all glory to his name,
He lives, my Jesus still the same

[39]

Sacred | To the memory of MARY BROWN, the wife of |
the Revd. Maurice Brown, Rector of Eglwys-| Cymmun |
And daughter of Samuel Crooke, Esq. | of the Island of St.
Christopher in the | West Indies, who departed this life |
the 13th September, 1823. Aged 70 years | Also to the
Memory of the Revd. MAURICE | BROWN, Rector of this
Parish 41 years | who departed this life Jany. 27th, 1840

My end you know, my grave you see
Therefore prepare to follow me
O holy Angels guard his sleeping dust
While we are left the world to try
And friends to find

[40]

Sacred | To the Memory of | DAVID HARRIES | of this
parish who died Sept. 18th | 1848. Aged 32 years

He weakened my strength in the way :
he shortened my days. P. cii. verse 23.

[41]

In | Loving Memory of | HANNAH | Daughter of Hugh and
Sarah Cr- | ook Lloyd, Danycoed in this | Parish, who died
June 4th, 1888 | Aged 24 years

' My days are past, my purposes are
broken off, even the thoughts of my hart '

[42]

Sacred | To the Memory of WILLIAM | Son of J. and Elizabeth Ck Lloyd | of Dan-y-Coed Inn in this Parish | who died 18th May, 1867 | Aged 17 years

In the morning it flourisheth and groweth up
in the evening it is cut down and withereth

[43]

Sacred to the memory of | LLOYD WILLIAMS | Infant son of the Revd. J. R. Taylor | Rector of this Parish | and Emma his Wife | who died July 20th, 1851 | Aged 10 months

[44]

Here Lieth the Body of | MARY HOWEL of Gellyfelen | in this Parish | Also her husband RICHARD HOWELL | 1777

[45]

Sacred | To the Memory | of MARTHA PRICE | of Parc-cymmin in this | Parish, died April 1st, 1840 | in the 66th year of | her age

Seek the Lord while He
may be found

[46]

Sacred | To the memory of | ELIZABETH | Wife of Rees John | Blacksmith in this Parish | who died Octr. 27th, 1832 | Aged 30 years

And though after my death my skin worms
destroy this body, yet in my
flesh shall I see God. Job. xix. 26.

[47]

I. H. S. | In Memory of | REES | Son of Rees John | Step Hall in this Parish | who died February 20th, 1866 | Aged 38 years

' Then shall the dust return
To the Earth as it was, and
The Spirit shall return unto
God who gave it '

[48]

In loving Memory of | THOMAS PRICE | of Parcynog | In
the Parish of Laugharne | who died May 3rd, 1905 | In his
71st year

The righteous shall flourish like the palm
tree, he shall grow like a cedar in Lebanon

[49]

I. H. S. | In affectionate remembrance of | CHARLES PRICE |
Little Mountain in the Parish of | Llansadurnen | who died
April 5th, 1870 | Aged 79 years

' Blessed are the dead which die
in the Lord.'

[50]

Here lieth the Body of DAVID PRICE | and ELIZABETH
his sister of Pwll | who died the 13th
1777 | William Price wife of the above Edward |
who died. . . . July the 1798 | Aged 77 years | Also
EDWARD THOMAS of | Cryg-y-Boryn son of the above |
Edward and Joan Thomas who | died August 3rd, 1838.
Aged 76 years

[51]

Sacred | To the memory of RUTH | Daughter of Richard
Lloyd | Pwlthcogan who died October | Aged 2 years

[52]

In | Memory of | RICHARD EDWARD LEWIS | late of
Westpool in this | Parish | who died at the Begelly Arms |
in the Parish of Begelly | January 12th, 1866 | Aged 36 years

In the midst of life
we are in death

[53]

Here Lieth the | Body of JOSHUA EDWARD | who departed this life | August the 20th, 1792. Aged | 30 years

Behold young men here I do lie
As you are now so once was I
Dear friends and Parents pray dont weep
I lost my life quite in the deep

Also | Here lieth the body of MARGARET | EDWARD who departed this life | April the 6, 1793 | Aged 13 weeks

[54]

Here | Lie the remains of JOHN EDWARDS | of Tolvan in the Parish of Marros | who departed this life September the 2nd | 1813. Aged 70 years | Also the remains of CATHERINE, wife | of the said John Edwards, who departed | this life July 11th, 1811. Aged 74 years

[55]

J. J.

[56].

In affectionate remembrance of | MARGARET | The beloved wife of John John | Greenfield Cottage, Pendine | who died June 15th, 1901 | Aged 63 years

‘ A little while and ye shall not
see Me : and again a little
while and ye shall see Me ’

Also REES JOHN, Father of the | above named John John died Oct. 12th | 1877. Aged 82 years

‘ Thou wilt show me the path of Life ;
In Thy presence is fullness of Joy,
And at thy right hand there are
pleasures for evermore ’

Also JOHN JOHNS who died | March 25th, 1914. Aged 74 years

[57]

In | Loving Remembrance | of | LOUISA | the beloved wife
of | John Higgon | late of Step Hall in this Parish | who
died April 4th, 1877 | Aged 39 years

So when the friends we loved the best
Lie in their Churchyard bed
We must not cry too Bitterly
Over the happy dead.

[58]

Sacred | To the Memory | of SARAH GRIFFITHS | who
died May 27th, 1851 | Aged 76 years | Also of WILLIAM
GRIFFITHS | Husband of the above | who died August 7th
1858, and lies | in Risca Churchyard in the | County of Mun-
mouth | aged 82 years | Parents of the aforesaid Ic Gs

I am the resurrection and the
life : he that believeth in me
though he were dead, yet shall
he live.

[59]

Sacred | To the Memory of | ISAAC GRIFFITHS | who died
March 13th, 1847 | Aged 44 years

The Lord gave and the Lord
hath taken away ; Blessed be the
Name of the Lord. Job Chap. 1st, verse 21st

[60]

Here Lieth the Body of | . . . DAVIES of Pantyrhyd who
departed | this life . . . 17. 3.

[61]

Sacred | To the memory of WILLIAM DAVIES | of Panty-
rhyd in the Parish of | Eglwys Cummin. Who departed |
this life the 3 day of November, 1825 | Aged 64 years

[62]

Sacred | To the Memory of MARTHA | Daughter of Evan
and Mary | Davies of Manor Court in | This parish, who died
Decr. | 12th, 1832. Aged 6 years

This lov'ly bud so young and fair
Call'd hence by early doom
Just came to show how sweet a flower
In Paradise shall bloom

[63]

JOHN WRIGHT | Rector | of this Parish | Died Jan. 30th,
1887 | Aged 68 years

[64]

I. H. S. | In Memory of | MARY, the beloved wife of | Evan
Hughes | of Step Hall in this Parish | who died March 13th,
1880 | Aged 25 years

Safe in the arms of Jesus

[65]

In | Memory of MARTHA | daughter of John and Mary |
Lewis of Step Hall | who died Oct. 14th, 1875 | Aged 14 years

' In everything give thanks
for this is the will of God in
Christ Jesus concerning you '

[66]

The Churchyard Cross

[67]

In Memory of | MARY | The beloved wife of | John Lewis |
Step Hall who died Jan. 26th, 1896 | Aged 67 years

We loved her yes no tounge can tell
How much we loved her and how well
God loves her to and thought it best
To take her home with Him to rest

Also of BRIDGET JONES daughter of the | above, died Nov.
15th, 1906. Aged 46 years

Peace perfect peace

[68]

In Memory of | JOHN LEWIS, of Step Hall | in this Parish |
who died June 2nd, 1890 | Aged 62 years

‘ For ever with the Lord ’

[69]

In | Loving memory of | ROGER JAMES | The beloved hus-
band of | Mary James | Died May 29th, 1893 | Aged 29 years

‘ I know that my Redeemer liveth ’

[70]

In loving Memory | of MARY | The beloved wife of | Roger
James, Brawling | In this Parish | who died January 25, 1907 |
Aged 59 years

And I will give you rest

[71]

In loving Memory of | MARY | The beloved wife of | Thomas
Thomas | of Green Bridge Pendine | who died March 15th,
1893 | Aged 64 years

‘ Blessed are the pure in heart
for they shall see God ’

Also of the above | THOMAS THOMAS who died March
30, 1907 | Aged 88 years, for over 40 years the | Faithful
servant of | Morgan Jones, Esq., of Llanmiloe | Also | In loving
memory | of | JOHN VINCENT | The beloved son of David |
and Martha Jane Thomas | of Green Bridge in this | Parish.
Died April 26th, 1897 | Aged 9 months

‘ Asleep in Jesus ’

[72]

' Blessed are the dead which
die in the Lord '

In memory of | ELIZABETH ISAAC of Three Gates | who
died August 15th, 1884 | Aged 76 years | Also DAVID ISAAC,
husband of | the above | Who died Jan. 22nd, 1886 | Aged
79 years

[73]

Sacred to the memory of | ANN, daughter of David | and
Elizabeth Isaac, who | died Dec. the 26th, 1836 | Aged 9
months

[74]

JAMES | PHILLIPS died | April 19th, 1871 | Aged 12 days

[75]

In loving memory | of | GEORGE PHILLIPS | Mountain
Farm in the | Parish of Kiffing who died | Sept. 13th, 1895.
Aged 56 years

' We cannot Lord Thy Purpose see
But all is well that's done by
Thee '

[76]

Sacred | To the memory of | WILLIAM RICHARDS | died
Aug. 28th, 1875 | Aged 76 years | Also of | ANN RICHARDS |
Wife of the above | died January 8th, 1879 | Aged 78 years

' Our Lord Jesus Christ died for us
that whether we wake or sleep we
should live together with Him '

1 Thes. v. 9. 10.

[77]

H. H.

[78]

In Memory of | JOSEPH son of | George and Elizabeth Han-
cock | of Rhydyfrane in this Parish | who died Decr. 18th,

1845 | Aged 31 years | Also the above ELIZTH HANCOCK |
 who died Novr. 3rd, 1860 | Aged 81 years | Also the above
 GEORGE HANCOCK | who died June 1st, 1861 | Aged 84
 years

‘ The Lord taketh pleasure in them
 that fear Him, in those that hope
 in his mercy ’

[79]

E. S. H.

[80]

In loving Memory of | JAMES HANCOCK | Rhyd-y-fran |
 Eglwys Cummin, died | June 23rd, 1893 | Aged 69 years |
 Also | ELIZA SOPHIA | Daughter of the above | Died May
 21st, 1895 | Aged 27 years

‘ Thy will be done ’

In loving memory of | HOWELL HANCOCK | Gelly-felen,
 died May 7th | 1891. Aged 74 years

‘ Blessed are the dead
 which die in the Lord ’

Also ESTHER, wife of the | said James Hancock | died
 April 13th, 1910 | Aged 73 years

‘ I have finished my course
 I have kept the faith ’

[81]

Here | Lieth the body of SARAH | EBSWORTH, niece of
 John | Protheroe of the Parish of | Lampeter Velfrey in the
 county | of Pembroke, who departed | this life the 20th day
 of May | 1789. Aged 8teen years

‘ So uncle dear your grief forbear
 This was the appointed time
 The desire of her that here do rest
 That nothing might her bones molest

Tom Morris and his Work

[This appeared in the *Transactions* of the Carmarthenshire Antiquarian Society, Vol. XII., p. 34.]

Their name, their years, spelt by th' unlettered muse,
The place of fame and elegy supply ;
And many a holy text around she strews,
That teach the rustic moralist to die.

Translation by the Rev. David Davis, of Castell Hywel :—

'Roed a'r enw, a'r dydd bu farw, ar gareg arwlwyd ddi-ran,
A gair yma'n lle cof feini, a chanmoliaeth peraid gan ;
Cynghor prysur ma's o'r 'sgrythur, ar ei godre' gwedi'n gawn,
I rybuddio pawb el heibio lwy'r ddiwygio a marw'n iawn.

Eglwys Cymmin, amongst its many good possessions, has in its churchyard several specimens of the handiwork of Tom Morris and his brother Ben, whose skill as monumental masons in the middle years of the 19th century was held in much esteem in all the district round about.

They were both natives of Pendine, and their headstones in Pendine Churchyard, where they lie side by side west of the path leading to the Church porch, record the death of Thomas Morris, sculptor, of Morfabychan, on February 15, 1886, aged 82, and of Benjamin Morris, of New Inn, Pendine, on February 17, 1885, aged 72.

Ben's epitaph suggests his brother Tom's characteristic habit of 'strewing around holy texts.' It is a neat blending of two verses from the Book of Job, viz., Chap. xvii., 13, and Chap. xxx., 23, and is as follows :—

The grave is mine house, appointed for all living.

Tom was born in 1804 at the old water mill long since in ruins in the valley known as Duke's Bottom. He went as a servant boy to Messrs. Rogers, marble masons, of Tenby,

who amongst other important works, built in 1864 the Prince Consort Memorial on the Castle Hill. The boy showed so marked a talent for stone engraving that the firm took him on as an apprentice, and he remained with them for some years, and then returned to Pendine, which he never again left.

On the southern fringe of the parishes of Eglwys Cymmin and Pendine are the well-known Marros limestone quarries, extending from Castle Ely on the west, down and along the picturesque dingle of Morfabychan to the sea. It was in this dingle that Tom Morris made his home, and amongst these quarries that he was to find his life work and his fame. His knowledge of their varying qualities was 'extensive and peculiar,' and it is not too much to say that he regarded them with the eye of a connoisseur and the affection of a parent. He considered Pwll Quarry (situated a few hundred yards to the west of Greenbridge) the best for monumental purposes, and here he found his favourite 'snow-drop marble,' which when polished has a lustrous black surface flecked with white shells, which to old Tom's eyes had the appearance of 'snow-drops.' In Pwll Quarry he found most of the stones for his monuments, and also for mantelpieces, slabs, tables, and other domestic purposes¹, but he did not confine his energies to Pwll Quarry; he used to get slabs from the slate quarries of Cilgerran, near Cardigan, and also from Glogue (between Whitland and Cardigan), both of these quarries being considerably over twenty miles by very hilly roads from his workshop, where the stones were shaped and engraved, and thence transported to their various destinations. How he overcame the difficulties of transport is hard to imagine, especially by one who, like myself, has had experience of the very rough and rocky trackway along the bottom of Morfabychan dingle, which afforded the only access to

¹ It was from this quarry that stone was taken for the Prince Consort's Memorial at Tenby.

his 'laboratory.' The farmers and others by whom the work was bespoken would doubtless lend their carts to haul the stones from the quarries to the workshop, and thence to the church or chapel yard or the house in which they were to be placed.

Old Tom Morris was a familiar figure in the neighbourhood, and his cottage by the sea at the southern end of Morfabychan dingle was a favourite resort on summer evenings for visitors, whom he was wont to entertain with topical ballads, often extempore (accompanied by what he called his 'bass viol') and seasoned with a choice selection from his repertory of local folk-lore—hence his familiar title of 'Bard of Morfabychan.' His wife Jenny was an admirable help-meet, always ready to welcome visitors with a pleasant smile and simple courtesy—an old-fashioned housewife of the best type, whose tall Welsh hat, full-frilled cap and peasant dress of Welsh flannel (woven doubtless from the wool of her own sheep) were characteristic of the genuine worth of this good and simple soul.

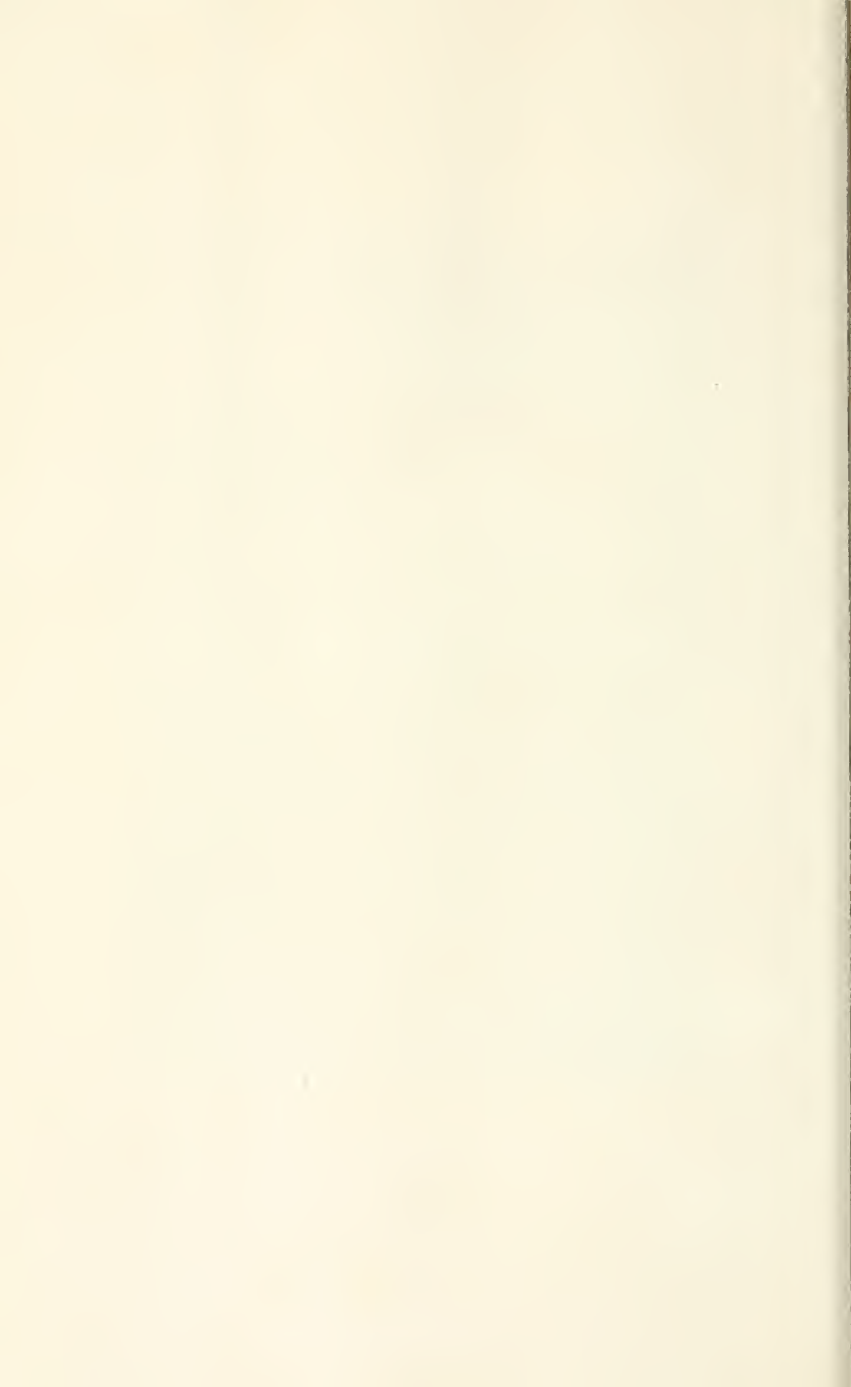
The illustration on the opposite page is from a photograph taken by me in the seventies.

A pilgrimage to the home of the old couple, whether accomplished by a scramble from the east over the rugged promontory of Pendine, or down the grey screes of Garnos mountain on the west, or along the rough trackway (above referred to), with its attendant streamlet leading from Green Bridge adown and through the valley, thick with copse and verdure, with the grey limestone crags jutting out here and there in delightful contrast, is a pleasant memory.

Old Tom's house, which is still standing more or less, was a typical Welsh cottage, with white-washed walls and thatched roof, with its garden and miniature farm-buildings, and workshop in neat and orderly array, surrounded by a green pasture, in cheerful contrast to the rugged rocks and screes on either side, and separated and protected from the sea by a pebble ridge. Here, while Jenny bustled about in the interest of her guests, they would sit and enjoy the varied sights and



FIG. 8. TOM MORRIS AND HIS WIFE.



sounds of this sequestered spot. The lowing of the cows, the cackle of Jenny's geese, and other sounds incidental to rural life, the rhythmic fall of Tom's hammer and the answering ring of his chisel, mingled with the wilder sounds of nature, the hoarse call of the raven, the cheerful chatter of the gulls, the ground bass of the sounding sea with for treble the shrill laughter of the waves in and about the shifting pebbles, combined to make a pastoral symphony of infinite charm.

Miss Curtis, who evidently regarded old Tom, not without reason, as a local oracle and human encyclopædia, has (in her interesting little book, *Pendine and its Antiquities*, pp. 289-92) a picturesque description of the Morrisises and their cottage, which is too long to quote.

I cannot but think that had Nathaniel Hawthorne found his way to Morfabychan he would have considered the worthy couple modern examples of the fabled Philemon and Baucis (the subjects of one of his most beautiful Tanglewood Tales). Old Jenny's inexhaustible teapot would answer for the miraculous pitcher, and it may be that the Morrisises, amongst the 'all sorts and conditions' of visitors, whom they were always glad to welcome with the very best of their simple provender, entertained 'angels unawares.'

George Borrow, in his *Diary of a walking expedition made in the Counties of Carmarthen and Pembroke in 1857*, and published in the *Cymmrodor* for 1910, Vol. xxii., p. 164, tells how after passing the 'English' village of Marros¹ he came across 'English musicians' and a harpist by the road side. Now old Tom Morris used to take his bass viol up to Beefs Park—a farm which lies on the left-hand side of and close to the high road leading from Marros to Amroth—to make music with the three bachelor brothers (by surname 'John') who kept the farm. One of the brothers played the violin, another sang, but of the harper I can say nothing.

¹ The parish adjoining that of Eglwys Cymmin on the south, and situated in the English-speaking part of Wales.

Old Tom Morris, as we have seen, died in 1886, and his wife Jenny, as is recorded on their common tombstone, died within the year. Thus the old couple sleep their long sleep side by side in Pendine Churchyard. They 'were lovely and pleasant in their lives, and in their death they were not divided.' Of old Tom Morris it may be truly said that his work doth follow him, and it is of this work that I have now to tell in detail.

During a recent visit to Green Bridge, the headquarters of the 'In and Out Club' of which I have the honour to be president (and which derives its name from the fact that the members, though living in an inn, are generally out), the Club spent some days amongst the tombs at Eglwys Cymmin and in several neighbouring church- and chapel-yards, with the view of making themselves better acquainted with the work of the brothers Morris, and were able to identify with greater or less certainty a considerable number of headstones as their work. Rubbings were taken of about three dozen of these, and the fifteen examples here shown (see p. 56), much reduced in scale, are a selection from them, reproduced by Mr. John Ward, M.A., F.S.A. The original sketches, with relative notes of site and date, have been given to the Society's Library.

The dates range from the late thirties to the early eighties of the last century, and are, of course, those of the decease of the persons commemorated, not of the erection of the stone, probably however the intervals between the two rarely exceeded two or three years. The however possibility of much longer intervals must be kept in mind; the interval may, indeed, have been so long that the style of the work may have changed considerably.

The lettering is always well formed and carefully finished, and shows scarcely any perceptible change during the period covered by the inscriptions. The ornamental accessories are executed with equal care, but show considerable change

of style, and it is easy to distinguish the earlier from the later work ; like the lettering they are invariably incised. They indicate not only a well-trained hand, but a good eye for artistic effect ; the curves are graceful, and the designs free with very rare exceptions.

The earlier ornamental details consist chiefly of scrolls, and recall, and probably were inspired by the flourishes in which the old writing masters loved to indulge. Nos. 1, 2, and 3 are good examples of this style, which continued through the forties and fifties. Towards the end of the latter decade, and in the earlier part of the following, we have a treatment which may be called transitional, specimens of which are not frequent. Nos. 7 and 10 may be taken as examples of this period. Before the close of the sixties a style was reached which continued with little change to the end. The writing masters' flourishes give place to sprays of conventional myrtle-like flowers, which have a graceful and pleasing effect. Nos. 6, 8, 9, 14, and 15 are thoroughly typical examples, and Nos. 4, 5, 11, 12, and 13 are specimens of a rather exceptional character. Morris not only engraved but frequently composed the epitaphs, adding incidental quotations from Scripture, or topical lines of home-made poetry, thus fulfilling the role of 'th' unlettered Muse,' in Gray's immortal lines quoted at the head of this chapter.

Specimens of Morris's work will be found in most of the church and chapel yards in Laugharneshire, and also in the more remote parishes such as Amroth, Crunweare, Lampeter Velfrey, and Henllan Amgoed (north of Whitland)

In the chapel yard at Bethlehem, in the last named parish, is a white marble monument erected to the memory of the Rev. Joshua Lewis, which some may regard as Morris's chef d'œuvre. It is certainly more ambitious than, but lacks the unaffected simplicity of, his more genuine work.

**Schedule of drawings by Mr. John Ward, F.S.A., of
Monumental Inscriptions by Tom Morris.**

No. 1, Marros Churchyard, 1839 ; No. 2, Eglwys Cymmin Churchyard, 1854 ; No. 3, Pendine Churchyard, 1840. Specimens of early work (1830c-1860c) the ornaments chiefly scroll work.

No. 7, Llansadurnen Churchyard, 1864 ; No. 10, Marros Churchyard, 1862. Transitional work (1860c-1870c).

No. 6, Marros Churchyard, 1863 ; No. 8, Eglwys Cymmin Churchyard, 1874 ; No. 9, Eglwys Cymmin Churchyard, 1869 ; No. 14, Llandawke Churchyard, 1875 ; No. 15, Llansadurnen Churchyard, 1864. Later work, conventional myrtle-like flowers take the place of the earlier scroll work (1870c-1880c).

No. 4, Eglwys Cymmin Churchyard, 1848 ; No. 5, Marros Churchyard, 1875 ; No. 11, Pendine Churchyard, 1865 ; No. 12, Plashet Chapelyard, 1871 ; No. 13, Pendine Churchyard. 1879.—Exceptional.

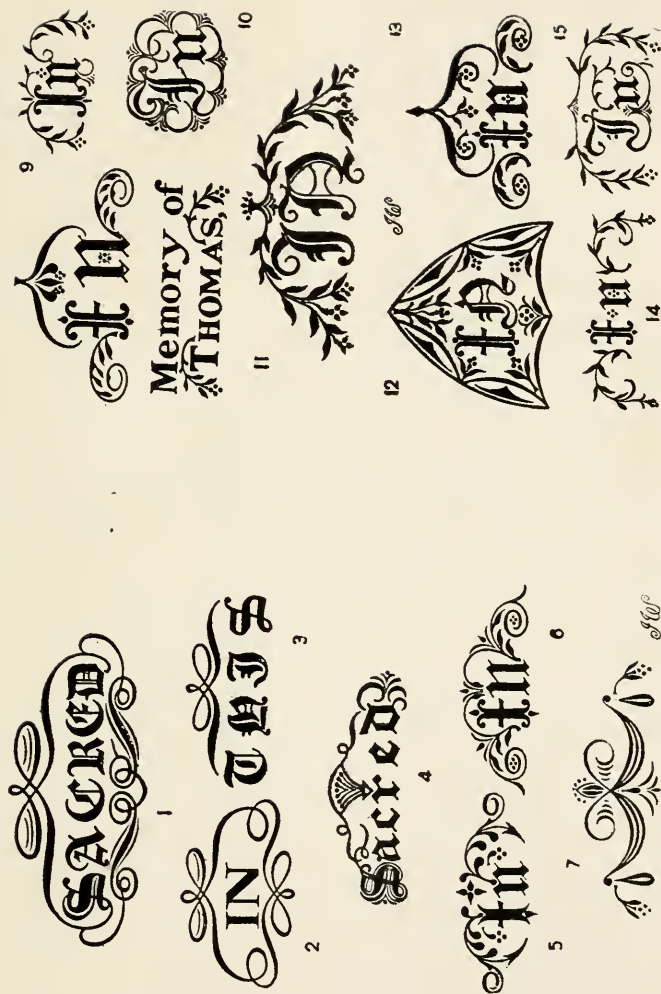


FIG. 9. MONUMENTAL LETTERINGS BY TOM MORRIS.

1817

