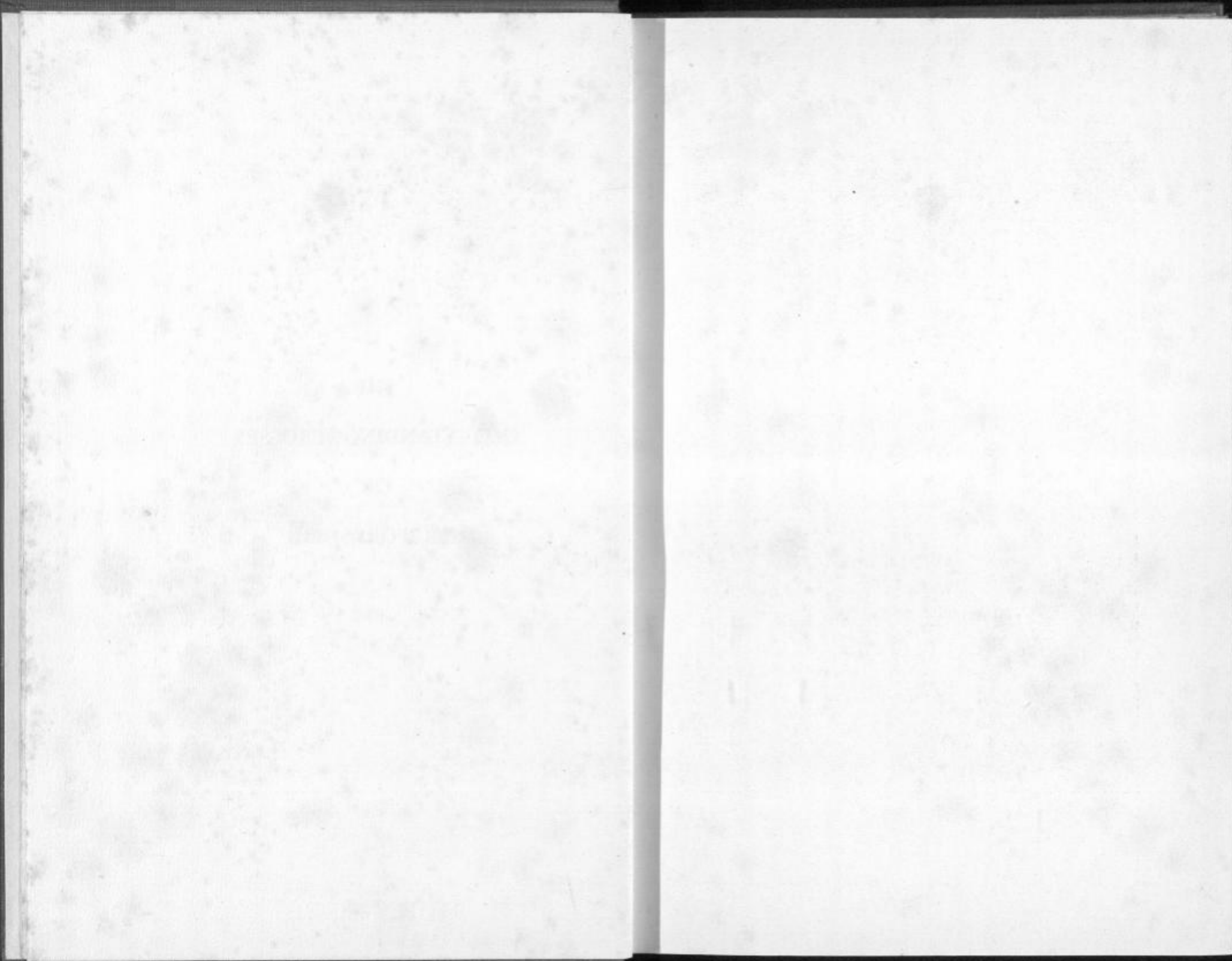


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THE
OLD STANDING CROSSES
OF
HEREFORDSHIRE.





POTLEY.

Frontispiece.

THE OLD STANDING CROSSES OF HEREFORDSHIRE

BY

ALFRED WATKINS

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[1917], WOOLHOPE NATURALISTS' FIELD CLUB,
AUTHOR OF "THE OLD STRAIGHT TRACK."

WITH A FOREWORD BY THE

RT. REV. MARTIN LINTON SMITH

D.D., D.S.O., LORD BISHOP OF HEREFORD,
PRESIDENT, WOOLHOPE NATURALISTS' FIELD CLUB
1929

Illustrated with One Hundred and Forty-two Photographs by the Author



"HOPE ON,

HOPE EVER"

ISSUED BY THE WOOLHOPE NATURALISTS' FIELD CLUB, HEREFORD

LONDON: SIMPKIN MARSHALL, LTD.

1930

FOREWORD.

Mr. Alfred Watkins has honoured me with the request that I should write a Foreword to his book on Herefordshire Crosses, and with that request I gladly comply.

Mr. Watkins has rendered untold service to future generations by his unsleeping watchfulness for relics of by-gone days, and his unwearied diligence and patient accuracy in recording them. This last volume which has come from his hand is worthy of the work which has preceded it.

He has chosen a subject of great interest from many points of view ; he has made an exhaustive survey of his material, and has collected explanatory information from very varied sources, while his skill and taste as a photographer have enriched his record with illustrations of singular charm and beauty.

It is to be hoped that the vandal age of wanton or careless destruction of such relics of the past has gone for ever. But be that as it may, this book forms an accurate, exhaustive, and interesting record of the Old Standing Crosses of the County.

M. L. HEREFORD.

*The Palace,
Hereford.*

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ILLUSTRATIONS.

All the photographs (copyright) by ALFRED WATKINS, F.R.P.S.

A full list is superfluous, as the 52 plates of photographs illustrating 120 existing crosses are fully indexed in the alphabetical Schedule of Crosses, and in the final index. It is therefore more useful to give here classified groupings. Crosses not here grouped are churchyard ones.

SKETCH MAP, Alinement of Linton Cross. Page 18
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CROSSES WITH ORIGINAL HEADS. Frontispiece.
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OUTSIDE HEREFORDSHIRE. Plate 4.

NON-STANDING CROSSES. Plates 13, 28, 51.

PREFACE.

To write this book I have opened far more churchyard gates than books, and have, I hope, not missed one in my native county.

Some tucked away on banks of Wye or Lugg, Teme or Monnow, with glimpses across pastures of a river bend. Shaded pleasantly with elm, oak or beech, or detestably by fir or Wellingtonia.

Churchyards with no graves, and others so full as to be compelled to overflow into iron-railed cemeteries unsoftened by time's touch. Perched on a hill or bank away from the people, or right in the village with a road coming straight for the tower and then suddenly swerving round the graveyard wall.

Churchyards looked for in vain, although the church is there, and this not only in towns, for at Longtown the ancient church stands on a green bank by the roadside, and has never had grave or fence.

Those trim and flat as a lawn, and a few where to walk through the thicket of untidyness is to risk a twisted ankle. Churchyards in the midst of orchards, and others in farmyards. And those where the church has vanished, leaving the cross as a sign.

To get to these (and most have been visited many times), the way threads our rambling roads, and has given ample chance to make just as full a record of all the wayside and village crosses—these very few in comparison.

The main search was in preparation for papers contributed to the Woolhope Naturalists' Field Club in 1916 and 1917, and then, when half done, war and after-war anxieties stopped it. For another five or six years another out-door subject—early trackways—intervened; this not all loss, for it threw a new light on the sites and origins of crosses. And then concentration to finish—always carrying camera and rule—during 1928 and 1929.

I do not expound other types of the cross, as grave-slabs, gable-finials, indoor or memorial crosses, and omit those built since the Reformation, nor do I deal with the history of the Christian symbol.

I attempt a complete record of the ancient standing crosses of Herefordshire, but approach the subject entirely from its material and not its spiritual aspect; the reasons for this, I think, are obvious, my own limitations not being the primary one.

I ask those many readers to whom the religious aspect of crosses comes overwhelmingly first, not to read any motive of irreverence into my treatment of the subject.

A. W.

Hereford, Dec., 1929.

CHAPTER

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CHAPTER

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DULAS.

*Plate 1.
Face p. 11.*

THE OLD STANDING CROSSES OF HEREFORDSHIRE.

CHAPTER I. ORIGINS.

The history of the standing cross begins long before the Christian era. Just as the early Christians did not originate churches, but inherited the tradition and even the sites and the planning of the buildings from earlier worshippers, so the crosses which I deal with evolved, almost entirely as regards their sites, and partially as regards their form, from the menhirs or ancient standing stones. These in all ages, and indeed in most countries, had been points of assembly, of tradition, and of superstition—another name for some form of reverence which we do not ourselves practise.

As types of these may be mentioned the holy Black Stone, which all pilgrims to Mecca still aspire to kiss, the pillar-stones adopted as symbols for the Greek Hermes and the Roman Mercury, both the special gods of roads and travellers; the Coronation Stone on which the kings and queens of England have been crowned at Westminster for centuries; and which has not only long documentary history, but earlier pre-historic traditions.

Other stones have had, handed down from pre-historic times, peculiar authority in bestowing kingship. The Lia Fail, or Stone of Destiny on the Hill of Tara, "upon which for many ages the monarchs of Ireland were crowned"; that at Kingston-on-Thames, where the coronations of six Saxon kings were held. Then the "original Kings Bench was a large stone at the east end of Westminster Hall, on which the Saxon kings were lifted on passing from the palace to the abbey," this of course before the present Coronation Stone was brought from Scotland.

London Stone, still in Cannon Street, has, says Sir Lawrence

Gomme, "always been a remarkable centre of rites, ceremonies and traditions, which shows it to have been held in reverence through the centuries."

In these examples there are two aspects of their relation to man, a community or social use, and a religious aspect, also, as I shall show later on, these dual purposes seem to have been handed on to their successors—the churchyard and wayside crosses. For instance, amongst pre-historic Herefordshire stones, was Aegelmoth's Stone (supposed to have been at Aylestone Hill close to Hereford, where I find remains of large and early camp entrenchments), mentioned in a record bound up in an Anglo-Saxon Gospel in Hereford Cathedral Library, as being the meeting place of a Shire Court held in the reign of King Cnut, the bishop and sheriff of the county being present.

This is typical of many such records of secular meetings at traditional mark-points all over the kingdom, and all out of doors.

Systematic trading at a stone is indicated in the name of the Huxter's Stone on the Shropshire Longmynd, and the Pedlar's Stone, Llanigon, described later.

For the religious use of a local stone let me instance the Funeral Stone, formerly standing in the road at the churchyard entrance at Brilley, Herefordshire, as illustrated by an 18th century print in Mrs. Leather's *Folk Lore of Herefordshire* (p. 123), the coffin being carried three times round it before entering the churchyard, to make sure that the devil had no say in the business. This cubical stone block, much like one half-a-mile down the road, was evidently at a crossing of ancient tracks.

I have named these uses made of pre-Christian stones to compare with usages of Herefordshire crosses. The secular use of a cross is illustrated by Pembridge Market Cross (see Chapter II.), and in the tradition that in one of the visits of the Black Death during Bishop Lewis Charlton's time (1361 to 1369) the market of Hereford, then held at and adjoining the High Cross in the centre of the city (the Market House, not then built), had to be transferred, on account of the infection, to the boundary stone of the city, where roads meet. At this spot the bishop built the present White Cross, either in commemoration, or as a market cross.

Religious use is exemplified by each one of those churchyard crosses which contains a niche, as those served at that processional service held on Palm Sunday detailed in Chapter II, and a combination of assembly, legal, and clerical use, in the recantation of Walter Brut at the Great Cross in the Cathedral Close in 1393.

FROM MENHIR TO CROSS.

There are a number of instances, both in Britain and Brittany, which show physical proof that an actual menhir or pre-historic

stone has been converted to a cross by having the Christian emblem chiselled upon it. Mr. Walter Johnson in *Byways in British Archaeology* (p. 37), says "It is now a commonplace that many of the crosses and calvaries of Brittany, 'with shapeless sculpture decked,' are merely primitive menhirs adapted by the Christian artificer, and anyone who, like the writer, has had the opportunity of comparing the Briton series with the kindred group of our English Brittany, will readily agree that a similar story may be told of Cornwall."

In the same author's *Folk Memory* also (p. 134) he instances examples of this at Dol, Tregastel, and Plumen in Brittany, and also mentions that "this view is also taken by Mr. J. Romilly Allen in *Celtic Art in Pagan and Christian Times*."

Coming nearer home, in Radnorshire the Maen Serth (also called the Carreg Bica), is an unworked stone standing 7ft. high, on which an incised cross has been cut. It is 2½ miles N.W. from Rhayader, and is said to be the scene of the murder of Einion Clud in 1176.

The churchyard cross at Llowes in the same county is said (judging by its shape) to be an ancient menhir faced up. It certainly has ancient traditions, one being that Moll Walbe, who "built Hay Castle in a night," found it in her shoe, and threw it across the river in her temper. The other that it was brought from Bryn Rhydd Common, where I have seen a dozen or more hut circles.

Over the Wye in Breconshire, on the hill-side above Llanigon, is the Pedlar's Stone mentioned in Violet Jacob's story, *The Sheep Stealers*, a small longstone on which a crude attempt has been made to shape its head into the form of a cross.

Fergusson, in *Rude Stone Monuments*, notes that the early crosses of Scotland have heads which do not break the outline of the stone, which points to their evolution from the menhir.

Major F. C. Tyler, in *Devon and Cornwall Notes and Queries*, October, 1927, p. 341, says: "The crosses of Dartmoor, in many cases, seem to have been fashioned from original stone pillars, probably in conformity with the papal injunctions to destroy, or otherwise convert to the Christian emblem, the stones (found 'where four lanes meet') which were worshipped by the heathen."

And again he says: "Many of the original stone pillars also remain, both those which have been 'converted' by the incision of crosses upon their surfaces (e.g., the East Worlington Longstone), or the fashioning of crosses in relief upon them, as in the case of the pillar in Sticklepath."

The "Homeland" Dartmoor handbook says, in respect of a cross at Stourton, "at the cross-roads above it stands a wayside cross, so short in its arm that it is conjectured to have been a menhir hacked into a cross."

DOCUMENTARY EVIDENCE.

Proof of a pagan menhir or long-stone being Christianised by marking the cross on it, is given in a very early Life of St. Sampson, written in barbaric Latin by a monk of about the seventh century. This is quoted both in Latin and in a free translation in Taylor's *Celtic Christianity of Cornwall*, and relates how the saint came upon a party of pagans "worshipping at a certain shrine after the custom of the Bacchantes by means of a play, in honour of an image." The point for my present purpose is that Saint Sampson persuaded these people to abandon their practice, and, says the scribe, "On this hill I myself have been, and have adored and with my hand traced the sign of the cross which Saint Sampson, with his own hand, carved by means of an iron instrument on a standing stone."

I must call attention to, but cannot here fully detail, certain internal evidence which points to the rites performed not being "worshipping" an idol, but sighting from a phanum (probably a stone circle) to a standing stone at a little distance, as they pleaded that "it was not wrong," and the rites are referred to as "Mathematicum eorum parentum in ludo servare," which seems to me to describe just those sunrise observations from stone circles practised by their ancestors, which Sir Norman Lockyer and Admiral Boyle Somerville have revealed by their pioneer work.

We possess in Wergins Stone, Sutton, a very curious and undoubtedly pre-Christian monument in which an upright column is let into a horizontal base stone, and all unchiselled except for the requisite mortice and tenon, and for a cavity on the top of the base stone for some ritual purpose or for the payment of tribute, as still carried out at Knightlow, in Warwickshire. This seems to foreshadow the structure of the built-up crosses prevalent later on in Herefordshire. For convenience I describe its structure at the end of the schedule of existing crosses.

FROM MARK-STONE TO BUILT-UP CROSS.

We have but one monolithic standing cross in Herefordshire (the Celtic cross at Llanveynoe), such as they have in Devon, Cornwall, Scotland, the Isle of Man, and Northern counties. We have no example of a menhir made into a cross, either by shaping or by the symbol being cut upon its face. But we have several instances where those smaller cushion-shaped stones of the menhir class, which from their use I have called mark-stones, were either actually used to make the base of a cross or to fix its site.

Before coming to our local examples I will name two others. At Lydney Cross, Gloucestershire, the pudding-shaped mark-stone still stands against the corner of the massive steps.

At Grosmont, Monmouthshire, an ancient upright stone, with traditions connecting it with market use, stands opposite



HOM GREEN, ROSS.
THE CROSS IN THE WOOD.

Plate 2.



HENTLAND.

Plate 3.
Face p. 15.

the present market-house, which contains the large base of the 15th century market-cross that evolved on the site of the earlier stone.

At Pembridge, Herefordshire (we have now come to our own County examples), can be seen all together the three stages:—

Firstly—The pre-historic mark-stone.

Secondly—The base of the market-cross.

Thirdly—The Tudor-date timber market-hall, with the base of the old cross utilized to support one of its pillars.

The fact that the broken shaft of a wayside cross at Withington, turned upside down to form a milestone, has always been called the Whitestone, is indication that the cross is on the site of a stone anciently called "white." It was in fact on a White-way or salt-way. And at the foot of the present stone there still stands a much older one, quite unshaped and unworked, just of the size and type that I find marked the tracks in this district. It is a fair assumption that the "White Stone of session," which it was a death penalty to move, according to the ancient laws of Wales, is still there.

At Bosbury the churchyard cross was moved to its present site in 1796, and the movers were so surprised to find a great boulder of unhewn stone embedded in the structure, that they placed this stone under the tower, and recorded the fact. It is still there, and Plate 48 illustrates it.

At Leominster I noticed on the lawn of Grange Court (which is the old Market House re-erected) a rough boulder which struck me as looking like a mark-stone. So asking the late Mr. Theodore Neild, he said that the late Mr. Stanley Newman had brought it from the site of the Market House (in old documents called "The Crosse") it having been dug up there in sinking a sewer.

MARK-STONE BASES TO CROSSES.

At Vowchurch an unworked stone of mark-stone type in the churchyard points over the old ford adjoining the neighbouring church of Turnaston. On this stone base is a short shaft of usual type which had a stone capital and sundial on it when I first photographed it about 1917.

Out of the county, the cross at Capel-y-ffin, Monmouthshire, and the Maen-y-Chwyfan Cross in Flintshire, both seem to have unworked bases, and the "stone" (maen) name of the last indicates this origin.

ALINEMENT EVIDENCE OF ORIGINS.

I try to avoid using these pages to expound my individual conclusions regarding other purposes for ancient stones, and must point out that the evidence I have already quoted is ample to show the pre-historic origin of crosses. But certain facts of alinement throw such a clear light on the original purposes of

these stones, and also give so much additional evidence on the connection between menhir and cross, that I must give a brief outline.

The connection is perhaps best illustrated in a paper on *The Crosses and Menhirs of Dartmoor*, by Major F. C. Tyler, O.B.E., in *Devon and Cornwall Notes and Queries* for October, 1925, in which he opens with the question:—"Is it generally known that many of these crosses, menhirs, and other stones, range themselves into straight lines on the map? On the map of the Moor I find as many as 24 well-marked alinements, each passing through at least three crosses (or crosses, menhirs, or stones), and in most cases through at least one other subsidiary feature, such as a camp, tumulus, or church. One of these alinements (No. 1) passes through as many as five crosses and menhirs, as well as following the alinement of one of the stone rows in Drizzlecombe."

I here give the details tabulated of this No. 1 alinement.

1. Headless Cross, or Maximajor Stone.
2. Moretonhampstead Cross and Church.
3. Cross on Hameldon.
4. Cross in Upper Swincombe Valley.
5. Menhir in Drizzlecombe (north-easterly stone), and the direction of its stone row.

The alinement just misses Hospit Cross by the width of the roadway. Amongst the other lines tabulated by Major Tyler are five which each pass through four crosses, menhirs or ancient stones.

Mr. W. A. Dutt, in a pamphlet, *Ancient Mark-stones of East Anglia*, also gives an example of the alinement of such stones.

I describe another (in Herefordshire) in *The Old Straight Track*. Standing in the Hereford and Kington high road, opposite Yazor old Church on a clear day, the following four points can be seen in alinement:—

1. Mark-stone in the highway hedge.
2. Tower of old Yazor Church.
3. Mark-stone in "The Clump" (of trees), on a ridge.
4. Distant mountain peak, Pen-y-Gader (2624 ft.), 16 miles away. Also in exact alinement on the map between:
5. Mark-stone at a road junction—Wilmarston Turning.
6. Smaller mark-stone near to last.
7. Circular Earthwork (marked Camp), on a ridge.
8. Churchyard Cross at Capel-y-ffin, mentioned before as having a mark-stone base, also the old ford here.

I claim that these strange coincidences of ancient stones and ancient crosses coming on the same alinements give, in conjunction with the other facts detailed earlier in this chapter, clear indications of the origins, both as regards site and structure of our standing crosses, especially as the purpose of the alinement



LOWES.



CLYRO.

(RADNORSHIRE).

Plate 4.



PEMERIDGE :

- (1) MARKET HOUSE, WITH MARK-STONE.
- (2) SOCKET STONE OF MARKET CROSS.

of ancient stones—to mark a track—has been elsewhere demonstrated.

CROSS AND CHURCH.

By far the greater number of Herefordshire crosses are in churchyards. There is some reason to think that in many cases early Christians assembled to worship at a cross, which thus settled the site of a church afterwards built alongside.

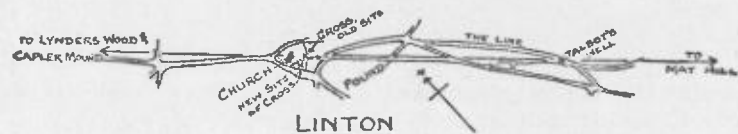
Mr. Johnson (*Byeways in British Archæology*, p. 353), says "The setting up of a cross, 'the truly precious rood' must precede the actual building of the church, according to a decree of the Emperor Justinian, A.D. 530." But, on the other hand (see p. 35 of the same authority) "It is on record that Patrick, Bishop of the Hebrides, desired Orlygus to build a church wherever he found the upright stones or menhirs." Therefore, when, as is the fact in scores of cases all over Britain, four, five, and even six churches fall into a straight line, it is usually uncertain whether the old mark-stone of the track that settled the site was the forerunner of a cross on the spot, or, as has been proved in other cases, became the real foundation of the church itself.

To give one instance of church alinement. Standing in the Palace Yard at Hereford, looking the length of Broad Street to the tower of All Saints Church, the sight-line, passing through the Northgate of the Saxon city (which, by the way, is shown in another chapter to be a station on the Pascal procession), goes on exactly through three other parish churches. These are, Holmer, Pipe and Lyde, and Wellington. While All Saints has never had a churchyard or cross, the three others have their crosses remaining, and it is doubtful whether the originating stones were not at these crosses. Note, in considering the possibility of "accidental coincidence" in this case, that the four parishes, which each have only one original church in its area, adjoin, also that, southward, another church, Aconbury, comes into the line.

Near Winchester, Major Tyler found two alinements, each of six churches, the two lines crossing on the ancient site of the demolished church of Itchen Stoke.

In some cases I have found on the spot, lanes, paths, or roads aiming straight for the cross in the churchyard, confirmed by a theoretic alinement on the map. This occurs at Much Marcle (the Monks walk); at Kingstone (a cobbled lane); at Madley, where the line passes through the village cross as well, and also the church tower; and at Linton. This last is the fullest example, the alinement, with hill-top terminals at Capler Tump and May Hill, passes through the church, the old site of the cross, the Pound, and Talbot's or St. Anthony's Well. Parts of the road and the churchyard path coincide with this line, from which have evolved two parallel roads, one at the foot, the other the summit, of Linton Ridge, the lower track known as, and marked on the

map, The Line. As half a mile back the alinement borders Lynders Wood, the meaning of the name Linton seems explained.



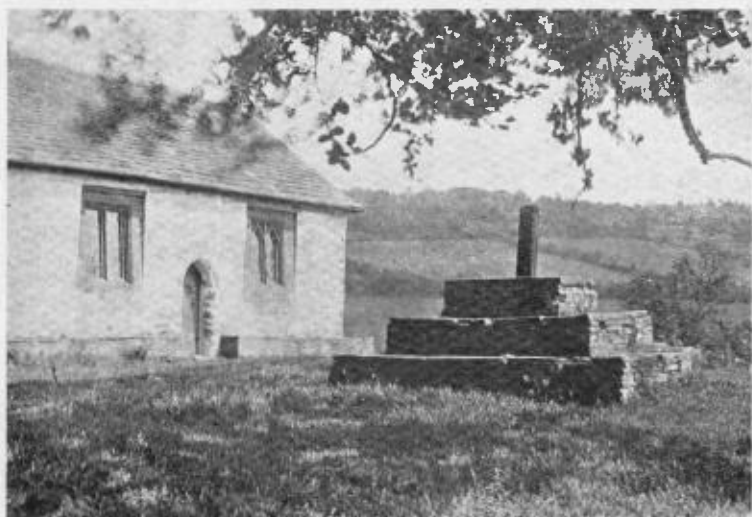
Outside the county I found such a case at Capel-y-ffin, where the ancient road fords the stream, and, aiming at the cross, has still a stile and a gate in line at the two ends of the churchyard. This fact also applies to the other cases; indeed, at Madley Church the southern exit in the line has, on the top of the wall against the gate, what looks like a pre-historic longstone, presumedly from the site of the cross.



ALMELEY.
AYMESTREY.

ALLENSMORE.
BALLINGHAM.

Plate 6.



CRASWELL, WITH SEATS FOR CONGREGATION.
ASTON INGHAM.

Plate 7.

CHAPTER II. PURPOSES.

Side by side in the history of crosses, as in that of pre-Christian stones, a secular as well as a religious use is constantly found. Sometimes it takes the form of legal assembly, as when in the Strand in London the itinerant justices sat at the cross which afterwards was the site of the church of St. Mary-le-Strand. And also when in 1393, Walter Brut formally read his submission to a general Council of the Church, at the Great Cross in the Close of Hereford Cathedral. There is an account in Owen's *Old Stone Crosses* of farm workers in Wales assembling at the town cross to be hired, and of "the cross wage" fixing the rate of pay for a time. In my own time I have seen the country men assembled early in May to be hired for the year at the entrance to the Butter Market in Hereford city, this being the nearest spot to the old High Cross.

A market use was sometimes made of the churchyard cross. At Much Marcle, writes Miss Radcliffe Cooke, "The old village folk say that a market was held at the cross in the churchyard, and the old women used to sit on the steps selling their produce." There are similar traditions in other counties.

Then, as at Pembridge and Bodenham, the village cross was the scene of regular markets. This was the case far more in Scotland, where the bulk of the crosses are Mercat (market) crosses, with not even the sacred symbol on them in most instances. The White Cross, near Hereford, has more than a hint of a market purpose in its history, for Bishop Lewis Charlton, whose arms—a lion rampant—are on it, built it on the site of a temporary market, held there at a boundary or mark stone at a time when the country folk would not bring provisions into a plague invested city.

A strange link between religion and trading is found in the frequency of Sunday fairs and markets. Dr. T. F. G. Dexter, in *Notes and Queries* for November 9th, 1929, gives record of about sixty of these, either of their foundation, or of the fact of a change to a week-day. A great number of these was in Scotland, and

the coincidence of there also being record of many market crosses, makes it probable that most of the Sunday markets were at a cross. The records are of all dates from 1165 to 1617, both for founding and changing to week-day.

In the great majority of our Herefordshire crosses, the religious purpose was however uppermost, and I only know of one in the county without the Christian symbol, this being in Aymestrey churchyard, perhaps built under some local influence of Puritanism in its earlier stages.

The chief purpose of crosses in churchyards, was, I think, to provide one general emblem of Christianity and hope for all the graves. This idea is reflected in many wills, as that of Richard Aythene, of Hereford, who in 1503 desires to be buried "in our Lady Herbarry, before the cross there," this being the ancient place-name of a site in the Cathedral cloisters, the centre space of which was occupied by a preaching cross (illustrated in Taylor's map of 1757), similar to that in the Blackfriars at Hereford.

The modern tendency to make each grave-stone in the form of a cross is not satisfactory, and the dignity attained in the British War Cemeteries in France, with their one standing cross doing duty for all the graves, is very striking. I have seen no evidence in Herefordshire of an ancient standing cross being a memorial or grave-stone for one individual, although traditionally some of the Scotch and Irish ones had that origin. The idea that the whole community have interest in the local cross came out curiously in 1908, at Eardisley, where the villagers rather resented the "restoration" of the churchyard cross (as usual then carrying a sundial on a shaft stump) in memory of one private person. It certainly infringes on the communal property in a cross to commandeer it for a private memorial.

The communal nature of a cross should not be balked by the very bad tendency, commencing, I think, in the 18th century, to enclose it with iron railings. Public access has always been a feature, and a flight of steps provides all the protection needed. Not being over a burial, there is no irreverence in sitting on or mounting these steps, and it is our old English custom to make general use of them, to sit on, to preach from, or, as proved by hollows scooped out at Holme Lacy and St. Owen's Cross, to kneel on in prayer.

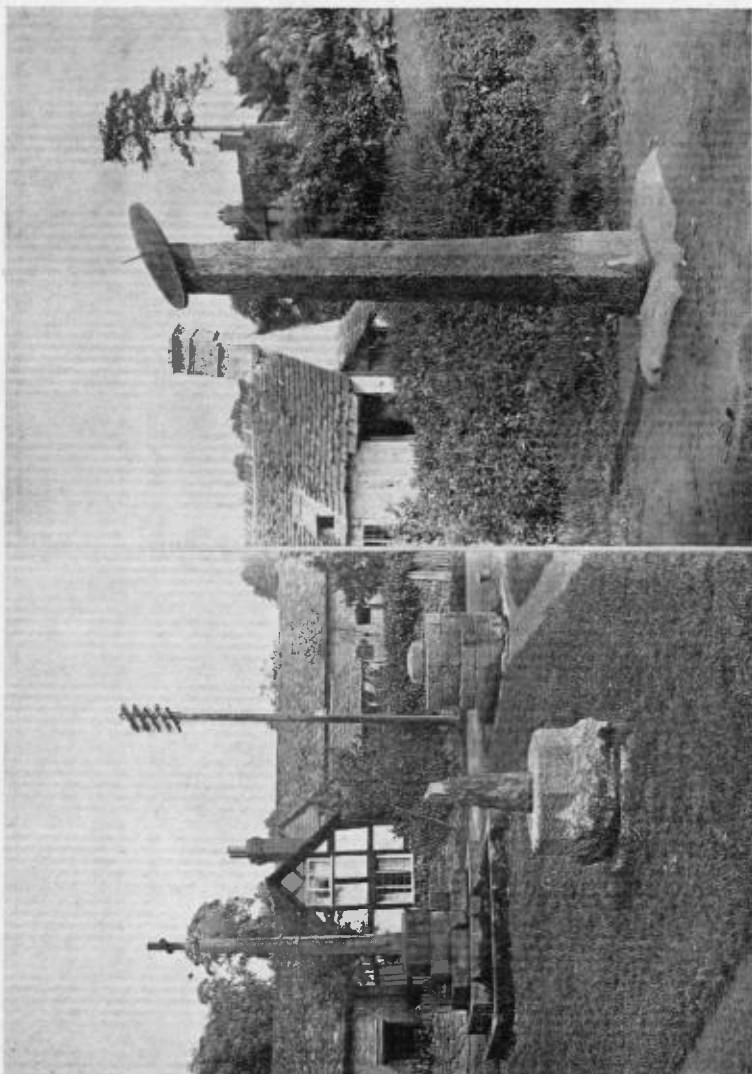
At Crasswall, close on the Black Mountains, is direct proof of a preaching purpose for the cross, which has massive steps and a wooden shaft. For not only are there apparently no graves (there are no headstones) but under the church walls opposite the cross is a stone bench at sitting height. This occurs again at Llanveynoe, another mountain church, and in the same range of mountains, but out of our county, at Partricio.



MUGH BIRCH.
BLAKEMERE.

BISHOP'S FROME.
BOLSTONE.

Plate 8.



DORSTON. W.

RODENHAM. W. AND M.

Plate 9.

Then there is that beautiful hexagonal cross at Blackfriars Monastery, Hereford, whose construction shows it to have been expressly built for preaching. Just as in the market crosses of the Chichester and Salisbury type, where a central column has a pent roof and open arcading grouped round it to protect sellers from rain, so here too the central shaft runs up through, and round it a groined roof with arcading enclosing and covering from rain a space at the level of the top of the flight of steps, just large enough for a preacher to stand in.

Plates 20 & 21 show its construction, and although there are some preaching pulpits left, as at Shrewsbury, this I think shares with Iron Acton, in Gloucestershire, the distinction of being the only out-door crosses obviously built for preaching alone. All crosses, whether at a church or not, have, at one time or another, had sermons preached from their steps, but the term Preaching Cross does not apply with precise accuracy to any but these two.

An old corporal of the Coningsby Hospital, in which grounds this Blackfriars Cross stands, told me he remembered the wooden gate which closed the entrance in the stone rail necessary for the preacher to enter, as existing in his earlier days.

The distinguished architect who "restored" it in the sixties, left it with all entrances built in with stone, and a would-be preacher now cannot get in without climbing like a school-boy over the stone barrier.

It is the niche in the socket stone that affords the most striking proof that the cross fitted with it was built for a spiritual purpose. And in Herefordshire there are 39 examples of these, a practically unknown feature in most districts.

I have heard this feature called the Pascal niche, and it was used at the important Palm Sunday procession which went outside the churchyard.

Mr. Langton Brown, a student of the services of the church, has kindly furnished me with the following detail of this processional service, which I give in his own words.

BLESSING OF PALMS AND PALM SUNDAY PROCESSION.

"This, like other processions and dramatic rites on special Holy Days, was not part of the fixed and universal text of the original Roman Missal, but an addition chiefly arising it seems in France, the Rhineland or the Low Countries, left largely to free local development, and so varying in each Diocesan Use far more than the Mass or Breviary themselves. Some of them crept later into the Roman Missal and were elaborated.

The Hereford Processional has not survived, but the Palm Sunday and Corpus Christi processions, with the Easter Sepulchre rite are given in the Missal reprinted by Dean Henderson, and may be compared with those of Sarum and York, as well as the Roman.

The main Hereford feature is that the palm procession visited not only (probably) the preaching cross once covering the holy well in the centre of the Lady Harbour (the grass plot within the Bishop's Cloisters), but also the city, perhaps because of the words of the Gospel, "Go into the village (castellum) over against you, or the entry into the City Jerusalem"; and it was at the gate into the city, not as at Sarum at some door, north of or in the church, nor as at York, at the west (or if no west, at the north) door of the church, that the hymn "All glory, laud and honour" was sung.

The anthems also were considerably different, although many of them were in the Sarum rite. At Hereford the sadness of the Passion was emphasised by some black copes, white preponderating at York, and red at Sarum, and by melancholy Passion anthems from the Old Testament. The prayers were much fewer, the chief collect as Sarum, in which York and Roman prayers seem combined. There were no exorcisms, nor reference to olives, apparently the branches were not usually actual palms.

The service falls into several sections: Epistle and Gospel; blessing of palms; then the procession to the first Station, apparently not always the same place, although the churchyard preaching cross seems everywhere to have been the normal place.

At Wells the centre of the South Cloisters is still called the Palm Churchyard. There the sermon was preached, the relics and Host in pendant Pix, as at Sarum, were meanwhile deposited at the station, very probably on the steps of the cross, or in the niche at its base, or elsewhere on some temporary erection, altar or shrine. At York and Sarum they had not been brought with the procession, but, carried by a tiny procession with cross, lantern, banners, &c., had met the main procession there just before the sermon.

Then came the hymn at the closed city gate (like the knocking at the church door at its consecration); then on return, the entry of the church under the relics (and Pix); then as in all processions stations at the Rood Cross, and entrance of choir.

At the Corpus Christi procession too, a station and sermon at the cross probably played a great part, though the route was longer and more variable, the stations more numerous, and miracle plays by the City Guilds took up much attention.

I think it likely that Rogation processions, and All Saints or All Souls tide may have been occasions for sermons at the preaching cross. Whether friars preached there on their missions I know not. Nor would the Host have been brought there at all such preachings.

I doubt if the relics at Hereford would go into so small a niche and most country churches probably had no movable relics, only those seated on the altar-stone. But all had the Host and the Pix—dovelike or of whatever form—would take but little room. Would not its chain hang round the cross?"

Let me add my own comments to Mr. Brown's account, based on my knowledge of the structure of crosses and the topography of the city.

There could have been no niche at the preaching cross in the Cloisters owing to its construction (see the Blackfriars Cross), and I think it more probable that the first station at Hereford was at the Great Cross in the churchyard. From here I surmise that the procession, emerging from the Close, would cross the King's Ditch (thus leaving the Bishop's Fee), at the head of what is now Offa Street, which I know to have been the earliest of trackways, and go straight to St. Peter's Cross, hence to the High Cross in the High Town, thus visiting both of the city crosses. From here to the ancient Northgate, opposite the south door of All Saints' Church, where the service (as translated by Mr. Langton Brown, and with some detail not included in his general description), was as follows:—

"The sermon finished, let the procession return. And when the procession shall have come to the gates of the city, let the gates be closed, in the summit of which let seven or five boys appear singing 'All glory, laud and honour.' Let the choir repeat the same. Afterwards, the gates having been opened, let the procession enter into the city."

As I read the facts, the date of the compiling of the Hereford Use was before the gates of the extended city walls were built, and the ancient Northgate giving entrance to the smaller Saxon city is referred to; and as this was the entrance into the peculiar domain of the Bishop (the Bishop's Fee), the closing of the gate is explained.

Dr. E. Hermitage Day is decidedly of opinion that the niches were for the Pix in the Palm Sunday procession, and although there is an absence of evidence, I think that the assumption holds the field. The small size and shallowness of some of the niches is perplexing, but the fact of some niches having open tops, as at Westhide, Bredwardine, and Sutton, seems likely to be convenient for disposing of the hanging chain.

A similar procession at the festival of Corpus Christi might possibly have brought the niches into use again. At Ross-on-Wye the name Corpse Cross Street records a vanished cross which stood at the top of the street, where a branch road led to the adjacent churchyard. It was no doubt a station at the Corpus Christi procession. There is no niche in the churchyard cross at Ross.

One fact concerning the position of crosses in churchyards might possibly throw some light on their purpose. They are usually on the south side of the church, thus falling into line with the prejudice against being buried on the north side.

There are exceptions, that at Wigmore, Hampton Bishop, Hentland, Fownhope, and Foy, where the crosses are on the north

side of the church; while at Bullingham (old church), it is on the east, and at Aymestrey and Dorstone on the western side.

One secular purpose for which a cross was built remains for mention. Just as a mark-stone indicated the spot where, in pre-historic times, a track crossed a stream (local instances, Wellington, Bassam Farm, Hereford, Vowchurch), so in some cases a cross was erected at such a site and for the same purpose. At Wilton, a ferry-cross still marks the old ford crossing the Wye. I conclude that the name in Bycross Ferry, opposite Monnington, indicated that a cross once stood there.

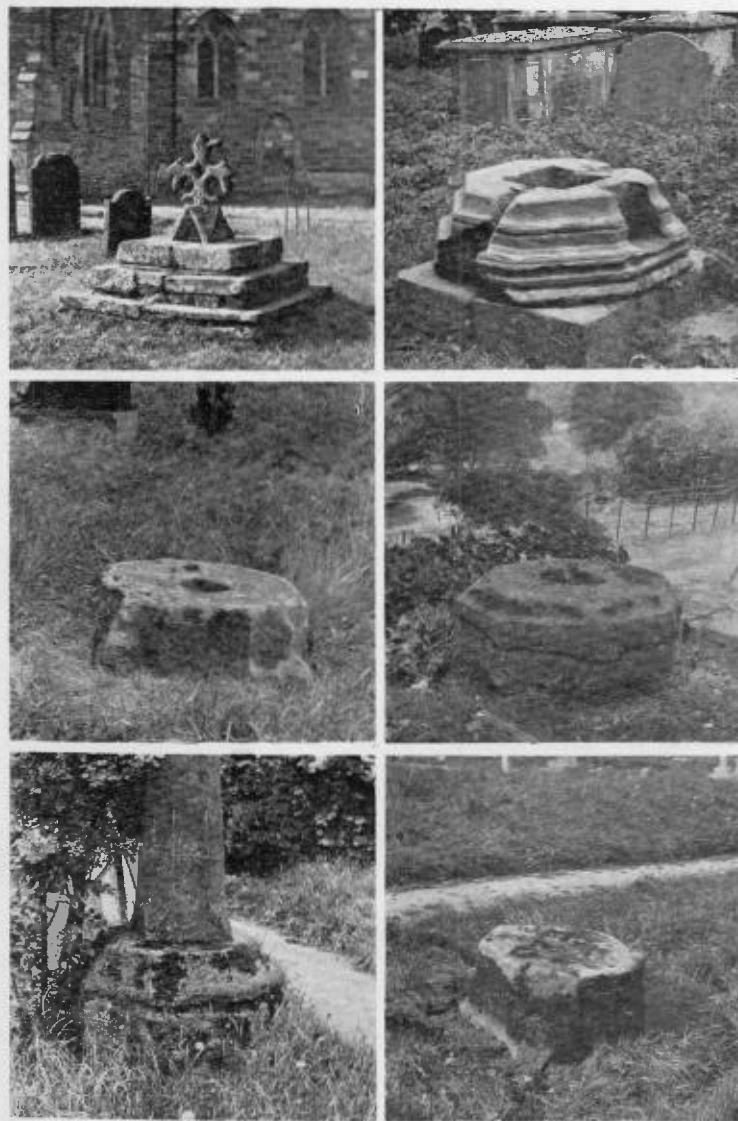
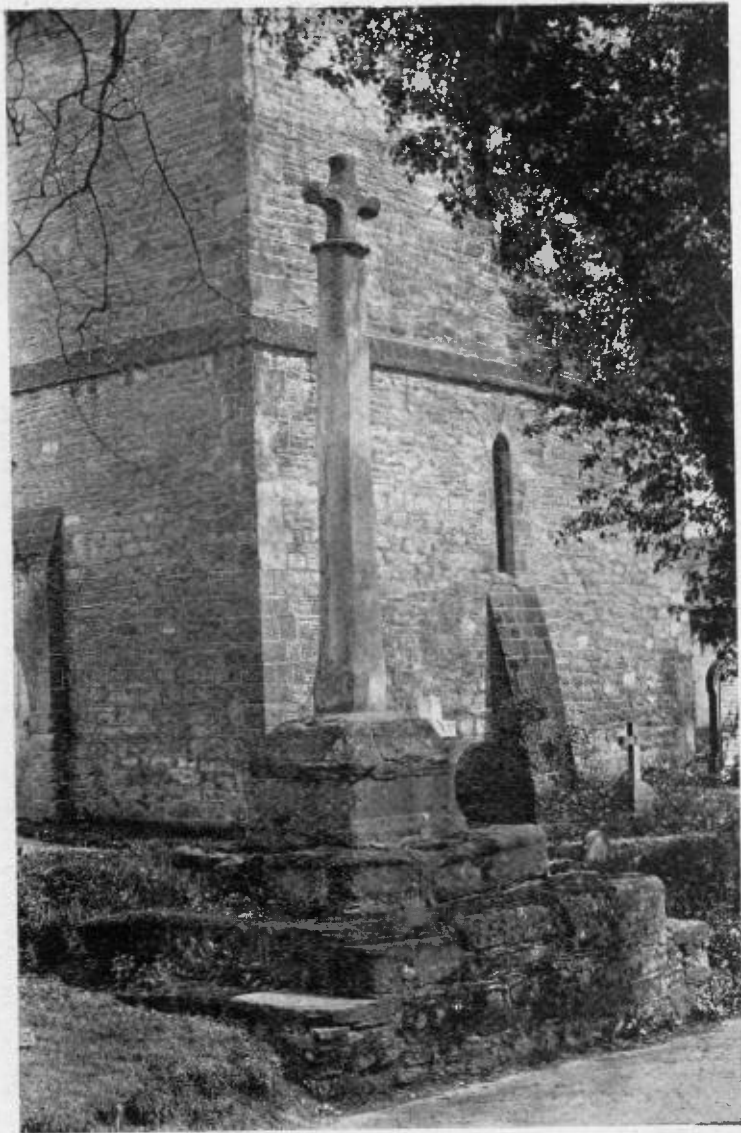


Plate 10.
Face p. 24.

SOCKET STONES.

BODENHAM.
DOCKLOW.
EARDISLEY.

BREDWARDINE.
FOY.
CLEHONGER.



BOSBURY.

Plate 11.

CHAPTER III.

PERIODS AND TYPES.

In Chapter I. it has been shown how the standing cross evolved from the upright menhir or standing stone, and was therefore a monolith. At first the edges were unshaped, as in the Llowes stone in Radnorshire (see *Woolhope Club Transactions* for 1923), but the true crosses had the edges cut to the shape, either of the Latin cross, the wheel shape, or a combination of the two.

I attempt a rough classification of the types of different periods in Britain, found in different districts and also at different dates. But I make little attempt at exact fixing of dates, as the types much overlapped.

(1). MONOLITHS, SHAPED EDGES, PLAIN.

These early types (perhaps commencing in the 6th or 7th centuries) were either cut to the Latin cross shape at their heads or to the wheel shape, which is said to have come from the pagan image of the sun. Monolithic crosses with Latin heads abound in Devonshire, especially on Dartmoor, and often have fairly tall and slender shafts. Those with wheel heads are more plentiful in Cornwall, and they soon began to have some slight decoration, the Latin cross being delineated in some way within the head. Both styles probably belong to early Celtic Christianity.

I have not found, nor was there recorded, any of either type in Herefordshire until this book was written. Then came the disclosure of the one at Llanveynoe, so important (in conjunction with the early inscribed stones there) as throwing a light on early Christianity in this district, that at the end of this chapter I give some particulars of it. This type was planted directly in the earth without a base-stone.

(2). MONOLITHS, SHAPED EDGES, DECORATED.

These differ from the previous class in having the shafts profusely decorated, generally with intertwining ribbon-pattern, but often also with figure-sculpture. All are probably of Celtic

origin, and although as early as the Bewcastle Cross, known to date about the seventh century, the type continued, especially in Ireland and Scotland, on to the twelfth, and even to the fifteenth centuries. The highest development came in the Irish or Iona type. The wheel heads became more and more modified by the cross-shape, and the head became pierced to be a "holed cross," and the wheel shrunk into a ring, called the "closing ring," a type much seen on gable terminals. When the ring disappeared the piercing holes left their trace in the beautiful Irish shape as at Bakewell, for the Celtic influence came down from the north through Northumberland at least to Derbyshire.

We have no example of this last type in Herefordshire, and were it not for the Llanveyneoe cross we should have no cross even as early as the Norman period. Some of the later of this type were set on a plain base stone.

(3). WOODEN CROSSES.

Wooden shafts were certainly the case at Crasswall, Michaelchurch Escley, Middleton, and St. Margarets, for fragments of them still remain in the socket-holes, all in the top step (not in a deep socket stone), and in each case the socket hole is smaller than probable for a stone shaft. This small hole is also found at Ganarew, Linton, and Goodrich, in a top step, and here the shaft (now of stone) was probably originally of wood. Also at Docklow, judging from the non-square hole in the socket stone.

A wooden shaft means that the figure of Christ (if there) was also of wood, as also other parts of the cross-head.

It should be remembered that most houses in Saxon and Norman times were of wood, and it is highly probable that nearly all crosses were also of wood. As it is natural that no wooden crosses of early date survive, this probably explains why we have none of these periods, except the Celtic one at Llanveyneoe. The possibility of the wood shaft being purposely left loose in its socket, to be available for carrying in procession, should be kept in mind. The present loose shaft in a deep socket at Crasswall suggests this.

Notice the illustration of the restored cross at Linton, where the present stone shaft is the size of the original socket hole, and the whole slender design looks as if based on a prototype of wood. The roof-boards, copied from Madley and Tyberton, clearly have that origin.

Wooden crosses might have belonged to almost any period, and are still being put up, and a wooden grave-cross at Monkland has the above roof-boards.

(4). BUILT-UP MEDIÆVAL TYPE. SHAFT THE MAIN FEATURE.

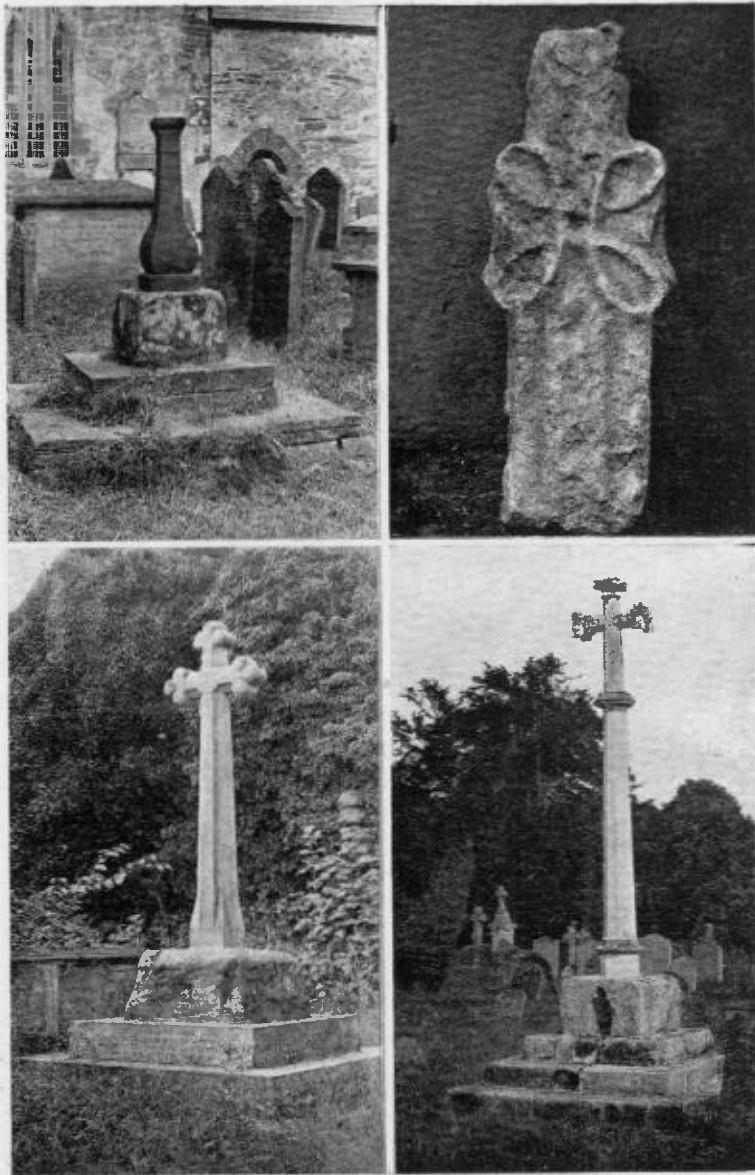
Our Herefordshire crosses (Llanveyneoe excepted) commence



BRAMPTON ABBOTTS.
BRILLEY.

BRIDSTOW.
BROCKHAMPTON (HEREFORD).

Plate 12.
Face p. 26.



CLODOCK.
BULLINGHAM.

BLAKEMERE (FLITTS).
BURGHILL.

Plate 13.

with the composite pattern of the Middle Ages. They have a structure thus:—

Flight of steps.
Socket Stone.
Shaft.
Capital.
Head.

The majority of Herefordshire crosses are of this type.

It is possible that in some of the early transitional ones, the steps were missing and the structure commenced with a base-stone.

STEPS. In 62 cases these are square in plan; in 22 cases octagon; and 4 circular.

SOCKET STONE. 35 are square, 46 square to octagon, 22 octagon, and 3 circular.

SHAFT. The stone ones are all, except at Llanveynoe, octagon in section; square and round shafts are unknown here, and the rectilinear one at King's Cagle may not be true to the original. Almost all, however, are square for a few inches at the base, changing to octagon, usually with a "stop" ornament of pyramid or other form. They were invariably, I think, in one piece, and tall slender shaft stones as at Mordiford are a marvel of grace and craft-skill.

CAPITAL. The modern "restorers" plan of doing without a capital is not, I think, true to old non-Celtic forms.

HEAD. Plain Latin cross. Latin Cross with a figure of Christ on one side and the Virgin on the other. Tabernacle heads with panels containing Christ crucified on one side and the Virgin on the other, with sometimes other figures in end panels, slightly ornamented variations of the Latin cross. These four types seem to have been the chief ones, but not enough original heads remain to guide us. I doubt if there is local evidence for the original use on mediæval standing crosses of the modified wheel-headed crosses so often designed by "restorers."

Mediæval designers evidently noticed that a change from square to octagon was more pleasing than square on square in planning. Therefore, the socket-stones in most cases altered their planning half-way up, the corners of the upper part being cut away. Hence the frequent phrase "square to octagon" in the schedule. The change was not abrupt, but usually with a corner ornament, a pyramid the favourite, also a round or wheat-crease hump, or a simple bevel, and local "ball-flower" in two cases.

There are many square socket-stones, usually placed on square steps, but in the two cases where a square stone is placed on octagon steps the effect is so pleasing that the best one (Hom Green) has been taken as model for many War Memorials. There are some socket stones octagonal throughout, and three out of the four crosses with round steps have also round stones above.

The niches described in the last chapter are all in the socket stones, although an instance of one in the shaft occurs just over the border—at Great Malvern. They are usually plain recesses, about 2½ to 3 inches deep, but there is decoration or moulding round those at Colwall, Kington, Mathon, Orcop, and Tretire. Those at Coddington, Hampton Bishop, Mordiford, Weobley and Whitchurch project from the block and are roofed. A small bracket is within the niche at Mordiford.

By far the greatest number of our Herefordshire crosses are of the above mediæval composite type, which dates from the thirteenth century to the sixteenth, and even later exceptionally. I make little attempt at precise dating, as there was not a great change down the centuries, chiefly the introduction of ogee and Perpendicular mouldings, and the destruction of capital and head in most cases removes detail to judge by. The fourteenth century was the great cross-building period in Herefordshire; that is the Decorated period of architecture. Many continued to be built in the Perpendicular period, but the movement practically ceased with the decay of Gothic architecture, its inspiration being identical.

Writers often refer to "preaching," "wayside," "churchyard," and "market" crosses as if they are different types. They are not—usually—and many a cross has been used for three out of four of these purposes as the occasion required. I do not therefore adopt this classification. Note, however, the special patterns for these special purposes in the section on Lantern-like Crosses, and the fact of seats being supplied at Crasswall and Llanveynoe for listening to preaching at the cross.

There are 39 instances of niches in the County, all in churchyard crosses. All our early local crosses are of local stone.

(5). SPIRE-LIKE CROSSES.

The Eleanor Crosses, built about 1292 by Edward I., in memory of his beloved Queen, originated this beautiful style. We have no ancient example in our county, but the County War Memorial is of the type. In such structures there is no central shaft, and the sacred symbol is not made an important feature.

(6) STEPS WITH MASSIVE COLUMN.

In this type, of which the only Herefordshire example is the handsome White Cross, the socket stone has been developed into a much more important feature than the shaft, and becomes a massive built-up column with panels. There are several such in Gloucestershire.

It is curious that the only two examples we have locally of hexagonal planning for steps, column and shaft, are those in this and the next class—the White Cross and Blackfriars Cross. This six-sided construction has an impressive effect.

(7). LANTERN-LIKE CROSS.

There are two types of this class; the covered structure



CODDINGTON
COLWALL.

COWARNE.
CRADLEY.

Plate 14.
Face p. 28.



MUCH DEWCHURCH.
DEWSALL.

LITTLE DEWCHURCH.
EATON BISHOP.

Plate 15.

round a central shaft, with roof of enough area to shelter a number of persons for market purposes. These are found at Malmesbury, Salisbury, Chichester, &c., but we have none in Herefordshire.

The second type has a similar covered space round a shaft, but of smaller area, at the top of a flight of steps, and just large enough to allow a preacher to stand in. Our Blackfriars Preaching Cross is such, and the only other I know is the one at Iron Acton in Gloucestershire. Both of these are certainly preaching crosses.

In Chapter VIII. I describe the tenth century grave-stones at Llanveynoe, which provide by far the earliest Christian records in stone we have in the county. Their presence indicates an early cemetery.

But as regards standing crosses, I knew of nothing even as early as Norman times, when I had completed all the chapters of this book. The recent disclosure of a standing cross at Llanveynoe at least as early as the stones, and perhaps earlier, made it desirable not only to re-write this present chapter but to add an outline of the disclosure, and the important bearing it might have on the early history of Christianity in Herefordshire.

Mr. George Marshall, hearing the reading of my paper on the above stones, recalled that about 1906 he had seen lying in the churchyard, and made a note and sketch of, a stone with a shaped cross and a groove marked down its centre. He suggested a visit to see if it was still there, which it proved to be, although unknown as a cross to the local people, and hidden by long grass on my two visits.

It proved to be a standing cross of the plain monolith type, with short arms, just like many on Dartmoor, but of local sandstone, and in connection should be noted the tradition in this remote mountain district that "St. Paul came preaching over the mountains." The chief pass—from Hay to Llanthony—is called Bwlch-yr-Efengyl, or the Gospel Pass, and there are place-names, Bishop's Darren and Bishop's Bridge, at different spots on the Black Mountains, although these last might well commemorate Archbishop Baldwin's visit in 1188.

The cross stands alone in Herefordshire as being of a Celtic type, and perhaps therefore indicating a local introduction of Christianity from a source other than through Augustine.

Canon A. T. Bannister has kindly written a note on the state of religious matters in this district in very early days (a subject on which I am not qualified to write), and, as it may guide to further research, I quote his words:

"In the Wye Valley, when Putta arrived in 676, there was a settled Welsh Christianity in Archenfield, and, scattered here and there, a pagan or half-pagan body of English settlers, whom the Welsh Christians made no attempt to convert.

'He who acts as guide to the barbarians, let him do penance for 13 years,' was one of their synodal decrees. Nor would they

have any dealings with the new-fangled Christianity which Putta brought from Rome, to which indeed Penda's paganism was preferable, as was shown by the alliance of the Welsh with Penda to slay St. Oswald.

'It is to this day,' writes Bede (circ. 730), 'the fashion among the Britons to reckon the faith and religion of Englishmen as nothing, and to hold no more converse with them than with the heathen.'"

A. T. B.



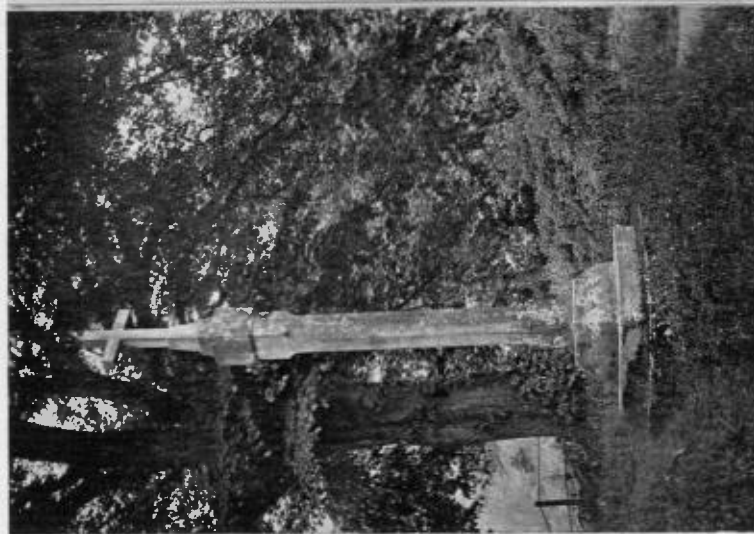
EWIAS HAROLD.
GANAREW.

FOWNHOPE.
GARWAY, No. 1.

Plate 16.
Face p. 30.



MADLEY. W. AND M.



GANAREW. W.

Plate 17.

CHAPTER IV.

DESTRUCTION AND RESTORATION.

Time, the great destroyer, plays havoc with crosses as with all other structures. In 1633, for instance, the jury at Hereford Quarter Sessions make presentment "that the High Cross in the Market-place is in decay in default of the chamberlains of the city." This year, when at Yarkhill, I am told that in the adjoining Weston Beggard parish the cross has been destroyed by a November gale last year, and I remember that when I photographed it only last October I noted how ragged and frail the shaft looked.

But another kind of storm played most mischief with the crosses, the great wave of extreme Puritanism, which (as J. R. Green estimates) prevailed with nine-tenths of the English people in those troubled times from 1583 to 1660. Even as early as the latter days of Henry VIII. commenced the movement by which (to quote an introduction to *The Journal of William Dowding*), "certain persons were put in authority to pull down and cast out of all churches, roods, graven images, shrines with their relics Under colour of this their commission, they rooted up and battered down crosses in churches and churchyards."

It culminated in the definite order of Parliament, in 1641 and 1643, to destroy all crosses, and as Sir Robert Harley, of Brampton Bryan, was the chief commissioner appointed by Parliament for this work (he personally superintended the pulling down of Cheapside Cross in 1643), it is not surprising that few Herefordshire crosses escaped. The destruction took the form in most cases of knocking off and breaking up the head of the structure, the Crucifix, usually leaving a mutilated shaft. Only two heads of crosses (besides Llanveynoe) seem to have been permitted to remain, those at Bosbury and Sellack.

Webb, *Memorials of the Civil War in Herefordshire* (Vol. II., p. 428), relates how "A party of parliamentary soldiers left Ross for the beautiful and secluded village of Sellack on the Wye with the intention of destroying the cross and chancel windows, then as now filled with stained glass, the pious gift of the Scudamore family; the vicar, however, the Rev. R. Prichard,

understanding their design, received them so hospitably that they desisted from their sacrilegious project."

Bentley, in his *History of Bosbury* (1891 edition, p. 19), relates of the cross, "It is said to owe its preservation, when others elsewhere were more or less destroyed, to the circumstance that the then Vicar of Bosbury (Rev. G. Wall), pleaded for it successfully with the captain of the Parliamentary soldiers who were sent to mutilate it, the condition being imposed that the words—

HONOUR NOT THE X
BUT HONOUR GOD FOR CHRIST—

should be engraved on it."

The words can still be read—a record of honest conviction—on the two sides of the arms of the St. Cuthbert's Cross. The incident was embodied by Edna Lyall, a sister of the Rev. R. Burgess Bayley, Vicar of Bosbury, in her last romance, *In Spite of All*. In her will she asked that her cremated ashes should rest at the foot of the cross. There was a vacant plot of grass alongside it when I first photographed it, but on this now stands the smaller memorial cross for Edna Lyall, resting beneath.

The cross-heads were, at this period, usually broken up and destroyed, but in some cases they seem to have been hidden or buried; so at Madley, Tyberton, Hentland, Putley, King's Cuple, and Knill, the top of the crosses have been found, and, in more recent years, replaced on their broken shafts, in no case, however, with much attempt at completeness as regards the junction of shaft and capital.

At Tedstone Delamere the head is preserved by being built into the churchyard wall, and at Yarkhill a fragment of it in the church wall high up in a dark place in the porch. The fragment of a head is preserved in Upton Bishop Church, so elegant that it has provided a pattern for new crosses at Upton Bishop and Dorston, and a new head at Much Dewchurch, but is in my opinion a gable finial cross.

Crosses built or rebuilt shortly before the order of 1643, as for instance Tedstone Delamere, shared in the great destruction.

The general acquiescence in their reduction to a flight of steps useful for secular purposes, as a meeting place and so on, is shown by the long period of time during which churchwardens and others finished the now useless shaft by placing a sundial on the top. The first local one is dated 1649 on the top of the socket stone (not the shaft), at Weston Beggard. Sundials were still being added well on into the 19th century. There is evidence of 22 of them in our county, only 8 remain.

At Preston-on-Wye, I noticed what looked like a neglected tomb, completely hidden with ivy, grown over it like a tree. Parting the boughs I detected the shaft of a cross, and, meeting the incumbent soon after, asked and obtained his permission to cut this ivy away. So, provided with tools, half-an-hour's work



GOODRICH.
HAMPTON BISHOP.

GARWAY, No. 2:
HAREWOOD.

Plate 18.



WHITE CROSS, HEREFORD. W. OR M.

Plate 19.

followed, and I had soon unveiled a cross previously unknown to the inhabitants, and causing surprise when seen next Sunday morning. While I was plying the hacker, the head of an old acquaintance, the churchwarden, was thrust out of the window of the Court House, adjoining the churchyard. "Hullo, what are you doing there?" "Cutting the ivy away from the old cross." "It ain't a cross, it's a sundial, and I have got the dial in the house here." And, sure enough, there were the usual marks of a dial wrenched away.

RESTORATION.

It's a false word to use, but there seems to be no other, although it too often covers what is very near destruction. I can name one case where it became complete destruction. At Dorstone was an old decayed cross with square steps, and the relatives and friends of a greatly revered pastor wished to "restore" it in his memory, and now is to be seen on the old site a very orderly structure with octagon steps, in which every stone is new from the quarry.

Most of these "restorations," especially those of the 19th century, are deplorably bad. True, the task was not easy, for in no case was there a pattern left of the head originally surmounting the shaft. As there are few original heads in the kingdom to judge from, architects seem to have gone to the gable-finish crosses, or drawn from the inspirations of the monumental-mason's yard. Nor did they usually take care enough to follow old patterns in the socket stones, but thought elaborate moulding and sloping shoulders to be very admirable. Then they could not get Celtic designs out of their minds, types which a little research would have told them never had occurred in Herefordshire, and now are out of keeping. Sometimes a new shaft was made of rectilinear section, unknown in the design of our stone mediæval crosses. A cross-head, too, did not appeal to them unless elaborately embellished with foliage.

So it is that a shudder goes through the student of old crosses when looking at such examples as those at Burghill, Kentchurch, Kenderchurch, Woolhope, and other places. Somehow all sense of proportion seemed to vanish when a new shaft had to be provided. Look at the tiny shaft and abnormally large head on the "restoration" at Weobley, the designer also introducing a "little idea of my own" in imitating wooden keys in the stone Latin cross. Here, as was frequent, the niche was turned the wrong way about, to face north instead of west. It will be seen to be at right-angles with the head, as is also the case with the equally bad "restoration" at Kenderchurch, where the niche faces south.

At Holmer the niche has been turned right-about, and now faces east. It is the worshipper who should face east, and the object of reverence therefore west.

At Ganarew, Kentchurch, Linton, Llancillo, Blakemere, and Rowlestone, the new heads are all placed sideways on their shoulders, and look north and south. Sextons, guided by tradition and the lie of the church for the orientation of the graves they dig, make no such blunders as do the "restorers."

At Blakemere the quite tasteful and unpretentious tabernacle head of a restoration has only one figure group in its recesses, this the Virgin and Child, and this is fixed to face north, which is obviously wrong. In other cases the Christ of a calvary head has been wrongly faced to the east—out of conformity with the altar in the church.

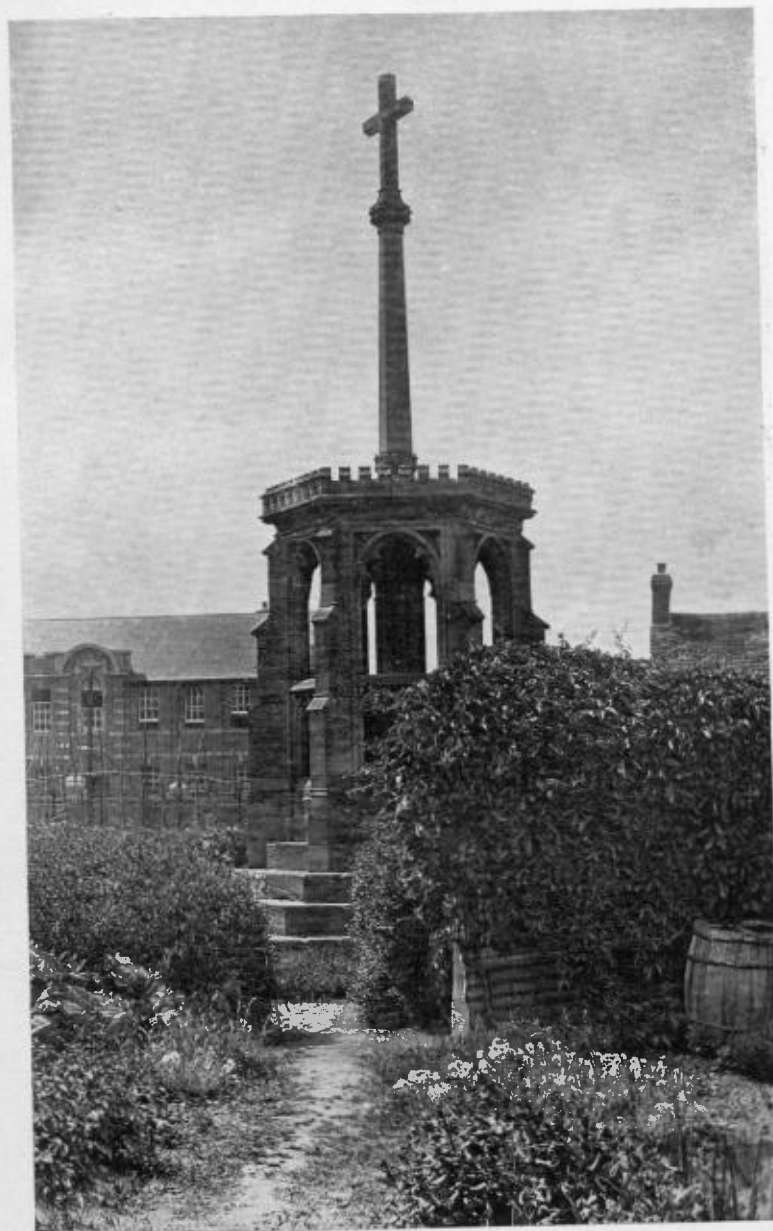
As a boy I remember making a clay model of our fine White Cross, then unrestored, and soon money came along, and "our most eminent architect" (Sir Gilbert Scott, I think it was) employed. So a flag-staff-like shaft was added out of all proportion, and the cross of my childhood seemed spoilt for ever to me. Look at old etchings of the Blackfriars Preaching Cross, and compare them with its present appearance as restored, and it will be seen what I mean.

But there were and are some tasteful "restorations," usually when the designer has been content with a simple Latin cross-head. Such are those at Hom Green, Welsh Newton, Mordiford, and Fownhope.

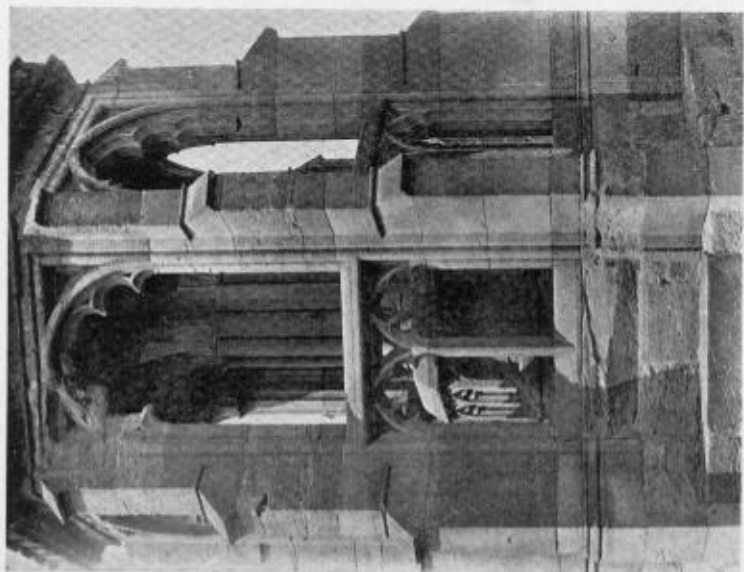
One practice in repairing crosses seems to need notice. It can be seen in the photograph of the Ross Churchyard Cross—the use of paper white cement for repairs. I first saw this in the tower of Madley Church, to be seen miles away like splashes of whitewash, and it then aroused resentment from a skilled local stone artificer, who said that this white cement (so utterly unsuited to our "Old Red" stone) could be efficiently toned down with local sand. It seems to be a formula with some London advisers, as I have again seen it in repairs to a Devon Cross, and looking there equally out of place, however suited to a chalk and flint county.

The removal of remains of an old cross from its old site is wrong and to be deprecated. Fig. I. in Chapter I., with its description, shows how an old site was an important link in a chain of topographical evidence which is now destroyed, as the "restored" cross no longer marks an ancient track. It is far better to make good with cement what remains of an old cross in a poor site, and to build an entirely new one at the selected spot, than to transport the few remains. This particular "restoration," but for its facing north, is otherwise excellent.

One frequent accompaniment of a "restoration" I comment on with reluctance. The churchyard cross after all belongs to the community. Is it quite in keeping with this old tradition to inscribe it "In memory of" some private individual?

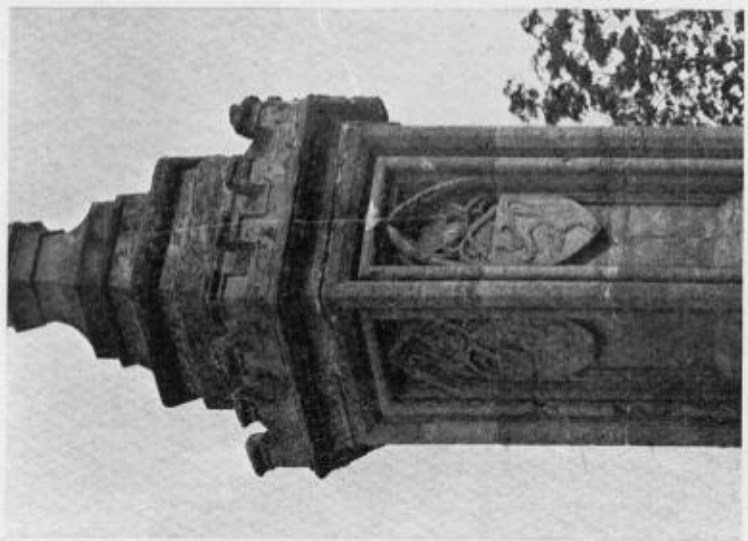


BLACKFRIARS MONASTERY, HEREFORD.
A PREACHING CROSS.



DETAIL OF HEREFORD CROSSES.

BLACKFRIARS.



WHITE CROSS.

Plate 21.

CHAPTER V.

SCHEDULE OF EXISTING CROSSES.

In this condensed schedule, a record of personal observation on each site, the arrangement to prevent repetition of words is as follows: Church sites with no crosses are tabulated, not only to indicate that I have visited them but to give the reason (if known) for the absence of a cross. Several conventional phrases are used, "solid stone" means that the steps are built of large thick stones the full depth of the step, in contradiction to a "built-up" masonry of thin stones. "Square to octagon" means that the ground plan of the object (whether socket-stone or shaft) is square, but that a little way up the plan changes to octagon, that is, the corners are cut off.

Here is the order:—

- First—Name of place in capitals. It is to be assumed to be in the parish churchyard, if not otherwise stated.
- Second—Position of the cross, if any. Or a statement of absence of one, and if possible the reason.
- Third—Details of steps, if any. If one measurement only given, it is the bottom step.
- Fourth—Details of socket stone, if any, and of niche, if any.
- Fifth—Details of capital (or sundial) if any.
- Sixth—Details of head—the cross proper, if any.

It is to be assumed that any of the above parts of a cross not mentioned are absent. Almost all have some part missing.

This list gives 120 Herefordshire ancient Standing Crosses, of which some part remains. Of these, 4 can be classified as market crosses, 1 as a ferry cross, 1 as exclusively a preaching cross, 11 as wayside or village crosses, and 103 as churchyard crosses.

I have included in the above numbers Callow and Yarkhill, but not the doubtful case of Upton Bishop.

There are eleven cases (all in churchyards) of a survival of the original heads, chiefly imperfect. Here again I leave out Upton Bishop, for, although it is an ancient fragment, I am not convinced that it came from a standing cross. I include Llanveynoe, but not the secular head of Aymestrey Cross.

ABBEYDORE. South of chancel. STEPS (only), square, 2 tiers, 6ft. 3in., much decayed. Not illustrated.

ACONBURY. None.

ACTON BEAUCHAMP. None.

ADFORTON. None, no graves.

ALMELEY. South of choir. STEPS, one tier visible, square, (pl. 6). 3ft. 6in. × 3ft. 6in. SOCKET STONE, square, 2ft. 4in. × 1ft. 7in. deep, corners slightly bevelled. SHAFT, octagon, 10ft. × 2ft. 2in. high, with turned wooden addition to take a sundial, now missing.

ALLENSMORE. South of nave. STEPS, 3 tiers, square, 8ft. (pl. 6). 6in. × 12in. deep. SOCKET STONE, 2ft. 9in. square, 12in. deep, no corner ornament, slight bevel. SHAFT, 8½in. octagon, no square, 3ft. 4in. high, with square stone cap for missing sundial.

AMBERLEY CHAPEL. None.

ASHPERTON. None.

ASTON. None.

ASTON INGHAM. South of nave. STEP, one tier, square, (pl. 7). 5ft. 0in. with 2ft. 8in. tier of brick 11in. high supporting SOCKET STONE, very much worn, 2ft. 8in. square, 16in. high, pyramid corners, diagonal lozenge top 22in. square, 3½in. deep. SHAFT, square to octagon, 12in. pyramid corner, old part 17in. high, then new in a 1911 "restoration," with heavy foliated cap and cross.

AVENBURY. None.

AYLTON. None.

AYMESTREY. West of church. STEPS, octagon, 3 tier, 11ft. (pl. 6). 0in. × 10½in. deep. SOCKET STONE, square to octagon, pyramid corner stop, moulding on top. SHAFT, 7½in. square to octagon, 8ft. 6in. high with octagon CAPSTONE surmounted by melon-shaped ball and iron cross-spikes to the four quarters. Total height, which seems complete as originally built, about 16ft. 6in. Late date, perhaps 16th century, and apparently without the sacred symbol at top.

BACTON. None.

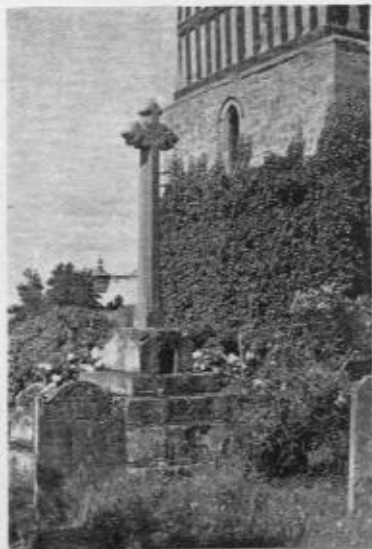


Plate 22.

HEREFORD, DESTROYED PREACHING
CROSS.

YARKHILL,
HEAD OF CROSS.

PLAGUE INSCRIPTION ON ROSS CROSS.



HOLME LACY.
HOW CAPLE.

HOLMER.
KENDERCHURCH.

Plate 23.

BALLINGHAM. South of nave. STEPS, square, 3 tiers, 7ft. 6in. (pl. 6). SOCKET STONE, none, as top step serves as such, being solid stone. SHAFT, 8in. octagon, not the original, and no square foot. 3ft. 2in. high with stone cap and sundial. "N. Williams, London, fecit."

BARTESTREE. None, no graves.

BIRCH, LITTLE. None.

BIRCH, MUCH. South of nave. STEPS, square, 3 tier, 9ft. 0in., (pl. 8). solid stone. NICHE, plain round-headed, 13ft. x 6in. SOCKET STONE, square to octagon, 2ft. 11in. wide, 2ft. 1in. deep, plain bevel corner. Shaft, 10in. square to octagon, long pyramid stop, 14in. stump for a missing sundial.

BIRLEY. None. (Field west of church is called Cross Field.)

BISHOP'S FROME. South-east of chancel. STEPS, circular, (pl. 8). 3 tiers, 6ft. 2in. SOCKET STONE, flat circular, 2ft. 8in. x 5in. SHAFT, modern, octagonal, 10in. x 4ft. 6in., with flat top for missing sundial. All in bad condition.

BISHOPSTONE. None.

BISHOPSWOOD. None, new site.

BLAKEMERE. South of chancel. STEPS, square, 4 tiers, 10ft. 6in. (pl. 8). x 12in. deep. SOCKET STONE, 2ft. 2in. x 1ft. 10½in. square to octagon, curious tucked-in corners. NICHE, trefoil and ogee top, 9in. high, 5in. wide. SHAFT, 11in. x 8ft. 2in. square to octagon, pyramid corners. No cap stone, but a new tabernacle head surmounted by small Latin cross has been added, with shallow panels on three sides and a deep one containing figure of Virgin and Child on the fourth, which most curiously is in the northern face, although the niche is left in the "restoration" facing west, as is right. The church-yard gate is hinged to a fine menhir.

BODENHAM. South of nave. STEPS, square, 3 tiers, 5ft. 3in., (pl. 10). upper one solid, 7in., 7in., and 8in. deep. No socket stone or shaft, the cross placed on it is a gable finial.

BODENHAM. Village or Market Cross near well at road junction (pl. 9). leading to church. A 3ft. 9in. runner cider mill-stone supports a fine SOCKET STONE square to octagon, 3ft. 0in. x 2ft. 1in. deep, short pyramid corners. SHAFT, 12in. octagon (not square at base), 4ft. 11in. high, with pointed top when I first photographed it, but now much decayed, was brought about 1860 from Dewdales

Hope quarry to make up this structure on the village green. But the socket stone is probably a survival of a market cross which (as at Pembridge) preceded a wooden market shed, which stood here a century ago. Mrs. Reynolds, residing at the adjacent Cross Cottage (age 93), told me that her mother spoke of this, and that she as a girl had seen women bringing farm produce to sell there, sitting on stones lying about. A War Memorial Cross now adjoins this.

BOLLINGHAM CHAPEL. None, no graves.

BOLSTONE. South of porch. No steps. SOCKET STONE, square (pl. 8). to octagon, 2ft. 0in. × 1ft. 6in. high, gradually bevelled corners. SHAFT, 8in., roughly octagon, 2ft. 9in. high, top shaped to a cross in plan, has probably had a sundial, date 1701, and initials T.W. and C.W. on sides of shaft.

BRAMPTON ABBOTTS. South of porch. STEPS, square, 3 (pl. 12). tiers, 8ft. 6in. × 10in., solid stones. SOCKET STONE, square to octagon, 2ft. 6in. × 2ft. 0in. deep, hollow corners. NICHE, 15in. × 6½in., plain ogee top. New shaft with nondescript sloping foot and a modern head.

BRAMPTON BRYAN. None.

BOSBURY. South of porch. STEPS, square, 3 tiers, 8ft. 9in. × (pl. 11, 41). 11in. and 12in. deep. SOCKET STONE, 2ft. 9in. × 2ft. 0in. high, with heavy late Perpendicular moulding on top. SHAFT, square to octagon, 12in. × 8ft. 0in., now partly cased in cement. CAP, original, thin octagon. HEAD, original, St. Cuthbert's type, bearing on one side incised letters "HONOUR NOT THE X," and on the other "BUT HONOUR GOD FOR CHRIST." A very late type of Cross, probably late 16th century.

BREDENBURY. None at new church, nor at site of old one in front of Bredenbury Court.

BREDWARDINE. South of nave. No original steps. SOCKET (pl. 10). STONE, octagon, 3ft. 2in. × 15in. deep, elaborately moulded with ogee top, a socket hole 12in. × 12½in., 9in. deep. A notch full depth of stone which might have been a niche, as a stone step is against it. No shaft, and if not for the socket hole would be doubtful as a cross base.

BREINTON. None.

BRIDGE SOLLERS. None.

BRIDSTOW. South of porch. STEPS, octagon, 4 tiers, 10ft. 6in. (pl. 12). × 9in., much decayed. SOCKET STONE, octagon, 3ft. 0in. × 2ft. 0in. deep, top edges bevelled and a round hollow on four top corners. SHAFT, 10in. diameter, modern. Sundial, modern. "John Counsell, Ross."

BRILLEY. South of chancel. STEPS, 2 tiers, square, 6ft. 0in., (pl. 12). and top step in solid stone, 3ft. 9in. SOCKET STONE, square to top, 2ft. 3in. × 13in. deep, corners rounded with notches to make a hump, but no bevel. SHAFT, square to octagon, 9in. × 3ft. 0in. high, with modern cap and sundial. "C. Wilson, J. Davies."

BRIMFIELD. None.

BRINSOP. None.

BROBURY. None.

BROCKHAMPTON, Bromyard (New Church). None.

BROCKHAMPTON, Bromyard (Old Chapel). None.

BROCKHAMPTON, Hereford (Old Church). South of chancel. (pl. 12). STEPS, square, 3 tiers, 8ft. 10in. × 11in. deep. SOCKET STONE, square to octagon, 2ft. 4in. × 2ft. 0in. deep, curved hollow wheat-crease corners. NICHE, pointed top, 10in. × 6in. SHAFT, square to octagon, pyramid stops, much spaled and decayed.

BROCKHAMPTON, Hereford (New Church). None; but a fine modern Calvary cross, Continental type.

BROMYARD. None.

BULLINGHAM (New Church). None.

BULLINGHAM, otherwise BULLINGHOPE (Old Church). (pl. 13). East of East window. STEPS, square, 3 tiers, 8ft. 0in. (two upper ones modern). SOCKET STONE, square, 3ft. 0in. × 1ft. 5in. high, pyramid ornaments at corners, but (quite exceptionally) not changing stone to an octagon, bevelled at top. SHAFT and floriated cross are modern at a "restoration" "in memory of" a private person.

BURGHILL. South-east of chancel. STEPS, square, 3 tiers, (p. 13). 9ft. 3in. × 9in. deep, solid stone. SOCKET STONE, 2ft. 8in. × 1ft. 5in. deep, hollow notches as corner ornaments. NICHE, 1ft. 7in. × 9in., plain trefoil head. A terrible modern shaft and elaborate floriated head surmounts the old work.

BURRINGTON. None.

BYFORD. None.

CALLOW. SOCKET STONE. There is nothing now in the churchyard, but the socket stone of the destroyed cross has been made into the bowl of the present font, the remains of the niche in it being unmistakable.

CANON FROME. None.

CANON PYON. None.

CASTLE FROME. None.

CLEHONGER. East of chancel, probably not in its original (pl. 10). position. SOCKET STONE (only) 2ft. 0in., square to octagon, 18in. deep, bevel stop, 8in. socket hole, bit of shaft broken in it. Nothing else.

CLIFFORD. No cross, but the structure as follows: STEPS, a circular set of steps in 3 tiers, which might possibly have originally supported a cross, 12ft. 0in., and 6½in., 6½in., and 2½in. high. On them is now a circular column, bearing a 15in. dial, "Placed upon the tomb of John and Mary Stallard in Clifford Churchyard. Herefordshire." "Duppa Jenkins, Sculpsit."

CLODOCK. South of nave. STEPS, square, 2 tiers, 5ft. 0in. × 8in. (pl. 13). deep. SOCKET STONE, square, 18in. × 14½in. deep, corners only bevelled at top. No shaft, a sundial column. "W. Lewis, Churchwarden, 1819." No dial left.

CODDINGTON. South of chancel. STEPS, square, 8ft. 0in. (pl. 14). lowest 2ft. 0in. deep, heavily moulded, others 12in. and 14in. deep, in poor condition. SOCKET STONE, square, 2ft. 2in., no corners ornament, hollow bevel on top. NICHE projecting, trefoil top, 18in. × 7in. SHAFT, square to octagon, 13in., pyramid stop, 3ft. 0in. high, modern Latin Cross added.

COLLINGTON. None; seems to be a modern site.

COLWALL. South of chancel. STEPS, square, 9ft. 0in. × 1ft. 0in. (pl. 14). deep, worn. SOCKET STONE, square to octagon, 2ft. 10in. × 2ft. 6in. high, hollow bevel corners. SHAFT, 10½in., square to octagon, 2ft. 7in. stump, small tongue stop and horizontal bar above it on the bevel. NICHE, round-headed, with pinnacle decoration above opening, 15in. × 7½in.



Plate 24.
Face p. 40.

KENTCHURCH.
KINGSLAND.

KINGSTONE.
KINGTON.



KING'S CAPEL.

Plate 25.

COWARNE, LITTLE. None.

COWARNE, MUCH. South of chancel. STEPS, 2 tiers, square, (pl. 14). 5ft. 0in. and 3ft. 8in. \times 11in. deep. SOCKET STONE, square to octagon, 2ft. 3in. \times 19in. deep, corners low down and chipped off. SHAFT, square to octagon, 12in., pyramid stop, 4ft. 7in., broken top, good stone.

CRADLEY. South of porch. SOCKET STONE, square, 2ft. 6in. (pl. 14). \times 13in. high, top and corners bevelled a little. SHAFT, a rough octagon, 11in., 2ft. 4in. left, turned upside down for a "restoration," and new sundial added in 1887. All the stone is conglomerate. I do not think that the shaped brass plate covers a niche, but it might do so.

CRASSWALL. South of nave. Square, 3 built-up tiers, 7ft. 6in. (pl. 7). and upper one with socket hole, 3ft. 2in. across, 12in. to 13in. deep. No socket stone, but a 6in. square hole in top step, 15in. deep. This is now occupied by a 2ft. 6in. oak shaft. Evidently made for a wooden cross. There are no headstones, and no certain graves in the large churchyard, but seats round the walls convenient for listening to a preacher at the Cross. There are traditions of both tennis playing and cock-fighting in the churchyard.

CREDENHILL. None.

CROFT. None.

CUSOP. None.

DEWCHURCH, LITTLE. South of proch. Square, 3 tiers, (pl. 15). 8ft. 0in., all worn. SOCKET STONE, square, 2ft. 5in., bevelled top, no corner bevel. NICHE, O.G. top, 11in. \times 5in. SHAFT, square to octagon, 9in., long pyramid stop, 2ft. 5in. stump, has had a sundial.

DEWCHURCH, MUCH. South-west of western tower. STEPS, (pl. 15). square, 4 tier, 11ft. 4in. \times 12in. to 14in. deep. SOCKET STONE, square, 2ft. 9in. \times 1ft. 10 $\frac{1}{2}$ in. deep, bevelled at top. NICHE, what appears to be one, is covered by a brass plate recording that the cross was restored by the Vicar, John Tourney Parsons, in 1870, and that he personally carved the shaft and head. The first is 12in. diameter, and the last a most elaborate floriated Trinity Cross, copied from Upton Bishop. The niche is turned the wrong way, facing east instead of west.

DEWSALL. South of nave. STEPS, square, 2 tiers, 5ft. 10in., (pl. 15). worn. SOCKET STONE, 2ft. 3in. square, corners slightly bevelled. NICHE, round-headed, 9½in. × 6in. Shaft socket hole, 9in., bit of shaft now in is not belonging to it.

DILWYN. None.

DINEDOR. None.

DINMORE. None.

DOCKLOW. South of porch. No steps. SOCKET STONE, square (pl. 10). to octagon, 2ft. 1in. × 9½in. deep, pyramid corners, water channel moulding at top edge. Socket hole, 6½in. × 5½in., evidently for a wooden cross.

DONNINGTON. None.

DORMINGTON. None.

DORSTON. North-west of the church. Before 1906, there stood only the SQUARE steps of a decayed cross (shown in the album of photographs of crosses among the late Miss Madelaine Hopton's collection of books on crosses in Hereford Public Library). No socket stone or shaft is shown in the photo. It was "restored" on the same site at date mentioned in memory of a much esteemed pastor, by building an entirely new cross with OCTAGON steps of new stone, head a copy of Upton Bishop.

DORSTON (Village Cross). On the green near school. No (pl. 9). steps in sight. SOCKET STONE, 2ft. 8in. square, corners are uneven, one a circular cone step, one unworked, two with a modified "wheat-crease" stop. SHAFT, square to octagon, 13in. × 11½ft. high, pyramid corners, surmounted by a sundial, a diagonal brass plate 1ft. 4in. diameter, with pegs top and bottom as indicators.

DOWNTON ON THE ROCK. None.

DOWNTON (New Church). None.

DULAS (New Church). None.

DULAS. Site of old church on lawn of Dulas Court (church demolished about 1860). A square built pedestal, 5ft. 6in. × 2ft. 0in. high, with tier of steps, 3ft. 3in. wide on north side. SOCKET STONE, square to octagon, 3ft. 1in. × 16in. high. SHAFT, 9½in., square to octagon, pyramid corners. Has had a sundial.



KNILL.

Plate 26.
Face p. 42.



LINTON.
LLANROTHAL.

LLANCILLO.
LLANWARNE.

Plate 27.

EARDISLAND. None.

EARDISLEY. South of nave. No steps. SOCKET STONE (pl. 10). octagon, lowest part 3ft. 6in. diameter, above set off, 1ft. 11in. high, and 2ft. 10in. diameter, O.G. moulding at top. A new shaft and wheel-head were added in a 1906 restoration.

EASTNOR. None.

EATON BISHOP. South of chancel. STEPS, 2 tiers, octagon, (pl. 15). 5ft. 6in. × 8in. deep. SOCKET STONE, plain octagon, 2ft. 7in. × 12in. high. The shaft and 4-hole finial Cross head are a modern "restoration" of 1880.

EDVIN RALPH. None.

EDVIN LOACH (New Church). None.

EDVIN LOACH (Old Church). None, no graves.

ELTON. None.

EVESBATCH. None.

EWIAS HAROLD. South of porch. STEPS, octagon, 8ft. 0in. (pl. 16). × 7½in. deep. SOCKET STONE, square to octagon, 3ft. 0in. × 10in. (old part).; SHAFT, square to octagon, pyramid stops 8½in., and now 3ft. 4in. high, the head a modern atrocity. Total height, about 11ft. 6in. A bad restoration "in memory of," date 1868. Shaft and lower part of socket stone and site original.

EYE. None.

EYTON. None.

FAWLEY. None.

FELTON. None.

FORD CHAPEL. None, no graves.

FOWNHOPE. North side of church. STEPS, 2 tier, square, (pl. 16). 7ft. 6in., solid stone. SOCKET STONE, square to octagon, in two pieces, lower one 3ft. 1in. × 1ft. 8in. bevelled top to take square stone 2ft. 5in. × 9in., which changes by a humped stop to an octagon top. Covered with ivy and without shaft at first visit about 1917, but a suitable shaft and Latin Cross head of octagon section have since been added.

FOY. North of the nave was the original site pointed out to me by an old inhabitant, but the SOCKET STONE has been moved to the wall between church and vicarage. It is 3ft. 0in. diameter, 9in. deep, supported on a thin octagon stone, slightly larger. Socket hole 9½in., and a bit of 9in. shaft is broken off in it. The stone has elaborate mouldings.

GANAREW. South-east of chancel. **STEPS**, 3 tier, square, (pl. 16). 6ft. 0in., bottom 2ft. 6in., top stones all solid conglomerate. No socket stone. Modern shaft and head. Seems designed for a wooden shaft.

GANAREW (Wayside). On highroad at junction for church. (pl. 17). **STEPS**, square, 4ft. 0in., 8in. and 9in. deep. **SOCKET STONE**, square to octagon, 2ft. 0in. × 12in. deep, pyramid corners. **SHAFT**, square to octagon, 10in. × 8ft. 0in., pyramid stop at bottom, changing with hollow stop to square again at top. **CAPSTONE**, a square block. Then a truncated pyramid column, and a plain Latin Cross. All seems to be of a late date, and all above the capstone is a "restoration."

GARWAY. South side of nave. **STEP**, one only, square, 4ft. 2in. (pl. 16). **SOCKET STONE** (only old part), square to octagon, 2ft. 8in. × 18in., bevelled corners. Shaft and head are nondescript additions at a 1897 "restoration."

GARWAY (No. 2). East end of churchyard. No steps. The (pl. 18). "socket stone" a makeshift supported on rough stones, a circular mill stone or grindstone. Shaft is the only genuine part, square to octagon, 10in. × 2ft. 6in. high, with an early Nineteenth Century sundial, "Morgan, Hereford." This is very probably a shaft out of the base of the next mentioned Cross-base near the high road.

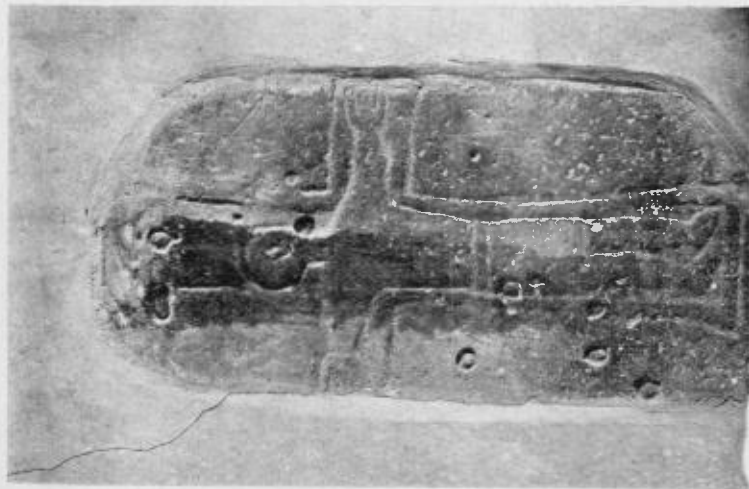
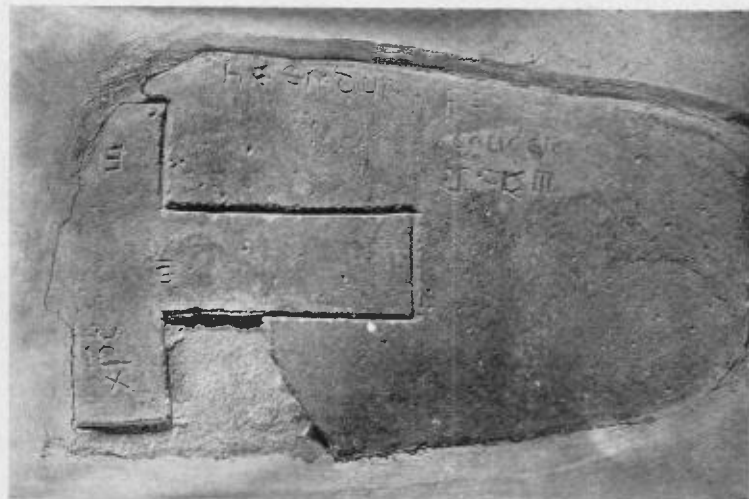
GARWAY (Wayside). Near high road, well west of the church, (pl. 17). at entrance to Blackway Farm, might be an old religious site. **SOCKET STONE** (only), square, 2ft. 7in. × 17in. deep, no bevel or corner shaping. Socket hole 10in. square.

GOODRICH. South of nave. **STEPS**, square, 4 tiers, 9ft. 6in., (pl. 18). and top tier 2ft. 3in. × 9in. deep. No socket stone, it being apparently omitted in a "restoration" of 1911, "in memory of." **SHAFT**, square to octagon, 7½in., plain bevel corners, 3ft. 0in. long, seems original length, as stops are at both ends. A square cap on top dated 1692, with sundial. A wooden shaft originally is a probability.

GRENDON BISHOP. None.

GRENDON COURT CHAPEL. None, no graves.

HAMPTON BISHOP. North side of nave. **STEPS**, octagon, (pl. 18). 3 tier, 7ft. 6in. × 11in. deep, solid stone. **SOCKET STONE**, square to octagon, 2ft. 11in., 2ft. 3in., total height, at 5in. bevels to 2ft. 5in., ribbed hump corners. **NICHE** projecting, with pent-roof, opening 17in. × 8½in. **SHAFT**, square to octagon, 9½in. × 5ft. 7in.

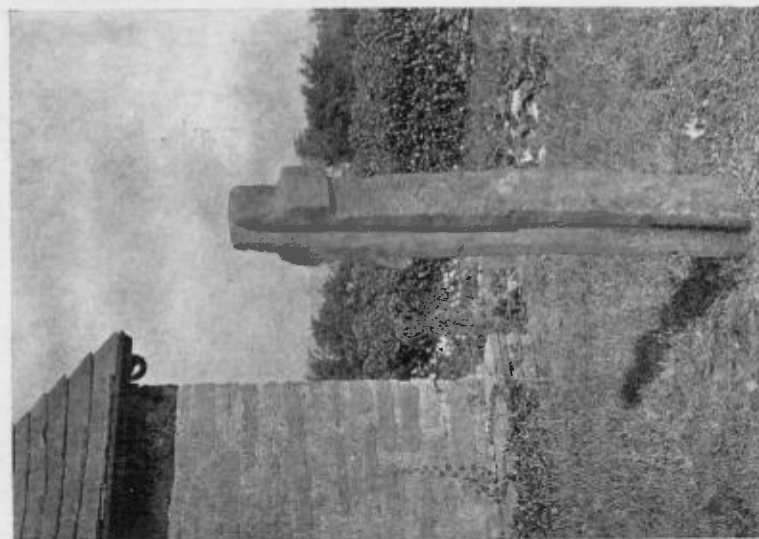


LLANFYNOL, TENTH CENTURY STONES IN CHURCH. (2). EARLY INSCRIPTION. (1). CRUCIFIXION.

Plate 28.
Face p. 44.



MORDIFORD.
DETAIL OF NICHE.



LLANVEYNOE.
EARLY MONOLITH CROSS.
Plate 29.

high, long pyramid corners. CAPSTONE, thin circular, seems original. Modern Fleur de Lys Cross.

HARDWICK. None.

HAREWOOD. South of porch. No steps. SOCKET STONE, (pl. 18). square, 2ft. 4in. × 1ft. 0in. deep, bevelled corners. SHAFT, roughly square to octagon, 10in. × 8in., bevel stop with cross bar over it, 3ft. 0in. high. Loose on the top of the shaft, probably not belonging to it but to another position at the mansion, is a curious square block sundial of uncommon construction, 7in. square, 15in. high.

HATFIELD. None.

HENTLAND. North of nave. STEP, square, 1 tier, 5ft. 9in. (pl. 3, 43). SOCKET STONE, square, 3ft. 3in., bevelled top edge. SHAFT, square to octagon, bevelled stop, 11in., now 3ft. 0in. long. HEAD, the original one, 15½in. × 9in., tabernacle form, one main ridge roof, with side pent-roofs. Crucifixion with attendant figures on one main face (but facing wrongly) and Virgin and Child on the other. A bishop (traditionally, St. Dubricus) and a civilian on the two minor faces. The whole is much decayed.

HEREFORD (Blackfriars). This, a real preaching cross, is in (pl. 20, 21). the grounds of the Blackfriars Monastery in Widemarsh Street, now gardens attached to Coningsby Hospital. Date, late 14th century. STEPS, hexagon (this and the White Cross being the only ones in the county with six sides); 3 tiers, the sides of each being 8ft., 7ft. and 6ft. exactly, and step depth 15in., 10in. and 10½in., solid stone. BASE of the central column has 2ft. sides, and from this spring clustered columns. The buttressed arcading round this encloses just enough covered space for a preacher to stand in. Total height of steps and structure to the top of the battlements about 14½ft. The original decayed base stone stands in the monastery ruins. "Restored" about 1864 by Sir Gilbert Scott, who added a far too long shaft, and closed up the entrance for the preacher.

HEREFORD (White Cross). A Market, or Wayside Cross, just (pl. 19, 21). over a mile out from the High Town, at junction of roads to Hay and to Canon Pyon. STEPS, hexagon, as is the structure throughout, 7 tiers, lowest 9ft. 7in., the others 8ft. 5in., 7ft. 4in., 6ft. 3in., 5ft. 3in., 4ft. 2in. and the top step 3ft. 2in. sides (The sides of a hexagon are also the radius of the circle which exactly encloses

the figure.) Bottom step, 12in. deep, others 10½in. The hexagonal column, 2ft. 4in. sides, and 6ft. 9in. to under battlements. The panels contain shields alternately—A Lion rampant, and semée of cross-crosslets fitchée. A Lion rampant; the same shields as were on Bishop Lewis Charlton's tomb, Hereford Cathedral. Date cir. 1365.

HEREFORD, LITTLE. None.

HOLME LACY. South of nave. STEPS, 4 tiers, square, 9ft. 0in., (pl. 23). about 9in. deep. SOCKET STONE, square, 2ft. 4in. × 11in. deep, sides slightly sloping outwards, deep bevel at top, two symmetrical deep notches or hollows on the west side seem made for the knees of worshippers. SHAFT (partly original), square to octagon, 7½in., pyramid corners. Head and upper part of shaft have been added in a War Memorial restoration. Only the socket stone, 2ft. 6in. of the shaft and parts of the decayed steps were there at my first visit.

HOLMER. South of chancel. STEPS, square, 4 tiers, solid stone, (pl. 23). 9ft. 7in., from 7½in. to 13in. high. SOCKET STONE, square to octagon, 2ft. 4in. × 1ft. 7in. deep, ball-flower at stop. NICHE, wrongly facing east, 8½in. × 14in., trefoil O.G. top. SHAFT, 9½in., modern, square to octagon, pyramid stop, modern head in one piece with shaft. Total height, about 15ft.

HOM GREEN, Ross. No sign of a church is now on the site, (pl. 2). and I formerly classified this beautiful "Cross in the Wood" as a wayside cross. But there are persistent accounts of some foundations formerly to be seen near the site, and the owner, Mr. Guy Trafford, has seen somewhere that there stood here a church or chapel dedicated to The Paraclete (Holy Ghost). I find it to be on a track alinement with good evidence. STEPS, 3 tiers, octagon, 8ft. 8in. × 12ins. deep. SOCKET STONE, square, bevel top, 2ft. 11in. × 1ft. 7in. high, no corner stops, and may be modern, as it bears the name "Counsell." SHAFT, square to octagon, 11in. × 9ft. 0in., pyramid corners. CAPITAL of good Perpendicular design, seems original. HEAD, a Latin Cross, new at a tasteful "restoration." It is not easy to say exactly how much of this cross is the original. It is in the midst of a small wood.

HOPE-UNDER-DINMORE. None.

HOPE MANSELL. None.



LUGWARDINE.
MICHAELCHURCH ESCLEY.

MANSEL LACY.
MIDDLETON.

Plate 30.



Plate 31.
Face p. 47.

SOCKET STONES.
LYDE (HIGHWAY FARM).
KINGSTONE.
STOKE LACY.

MATHON.
KINGSTONE, WESTON. W.
SUTTON ST. NICHOLAS.

HOW CAPLE. Now South-east of chancel, probably moved, (pl. 23). being on a mound close to gate. No steps. SOCKET STONE, square, 2ft. 1in. \times 1ft. 9in. deep, bevel at top. NICHE, O.G. top, 12in. \times 7in., 4 $\frac{1}{2}$ in. deep. SHAFT, 10in. square to octagon, pyramid corners, only short stump left.

HUMBER. None.

HUNTINGTON, Kington. None.

HUNTINGTON CHAPEL, Hereford. None, no graves.

KENCHESTER. None.

KENDERCHURCH. South of porch. STEP, square, 1 tier, (pl. 23). 4ft. 2in. \times 11in. SOCKET STONE, square to octagon, 2ft. 7in. \times 15in., hump corners. NICHE, 8in. \times 5in., shallow, pointed top, now wrongly on south side, sideways to the cross. The shaft is rectilinear, not square, in one piece, with a head of the monumental mason style of architecture, all but the socket stone being a nineteenth century "restoration," "in memory of."

KENTCHURCH. South of nave. STEP, square, 1 tier, 5ft. 6in. \times (pl. 24). 1ft. 9in. On this a KNEELING BLOCK, 2ft. 5in. \times 12in. \times 7in. deep. SOCKET STONE, rectilinear, 2ft. 5in. \times 1ft. 10in. \times 1ft. 4in. deep, no bevel or shaped corners. A shaft and head in one piece of nondescript design with Celtic bosses has been added in an 1887 "restoration," facing sideways to the church axis, that is approximately north.

KILPECK. None.

KIMBOLTON. None.

KING'S CAPLE. South of chancel. STEPS, octagon, 3 tiers, (pl. 25, 8ft. 0in. SOCKET STONE, square, curiously shaped, 41). with hump corners, 2ft. 4in. \times 1ft. 6in. deep. SHAFT, modern of unsightly proportions, not square, 15in. wide at foot, 12in. at top. HEAD, the original, large (2ft. 4in. \times 2ft. 0in. \times 10in.), canopied type with roof imitating stone tiles, two panels. The Christ on a rusticated "tree," feet on ground, no attendant figures. The Virgin (with child), one arm akimbo. Both figures stiff and unusual in style. Canopy suggests the "Decorated" period of architecture.

KINGSLAND. South of porch. STEP, a circular stone like a (pl. 24). cider-mill runner, 3ft. 4in. across. SOCKET STONE, octagonal, 2ft. 5in. \times 11in. high, top slightly bevelled. SHAFT, square to octagon, 12in., pyramid stop, 4ft. 7in. high, with cap from which a sundial is missing.

KING'S PYON. None.

KINGSTONE. South-west of tower. STEPS, square, solid stone, (pl. 24). 3 tiers, 6ft. 0in. SOCKET STONE, square to octagon, 2ft. 7in. x 1ft. 10in. high, plain bevelled top. SHAFT 11in., square to octagon, pyramid corners, new at a War Memorial "restoration" and in one piece, with the over-large plain Latin Cross. The old socket-stone (pl. 30), moved to a new position.

KINGSTONE (Weston). A wayside cross in a hamlet. SOCKET (pl. 31). STONE (only), 2ft. 8in. x 1ft. 9in. deep, square to octagon, pyramid corners. It is upside down, so the socket hole is not visible, and only the top now shows. But on my first visit, in 1917, it had been dug all round, perhaps for treasure hunts, and by getting a little deeper I identified the usual pyramid corners.

KINGTON. South of chancel. STEPS, octagon, 2 tiers, 3ft. 0in. (pl. 31). x 6in. SOCKET STONE, square, but with wheat-crease corners, 2ft. 7in. x 19in. NICHE, bordered and with hood, ogee top, 13in. x 5½in. SHAFT, square to octagon, 8in. pyramid corners, 2ft. 0in. high, broken top. The socket stone seems too large for the base. Arrow-sharpening grooves on top of socket stone.

KINNERSLEY. None.

KINSHAM. None.

KILPECK. None.

KNILL. South of chancel. STEPS, square, 3 tiers, 6ft. 4in. x (pl. 25). 12ins. and 9in. deep. SOCKET STONE, square, 2ft. 4in. x 1ft. 4in. high, wheat-crease corners. NICHE (rightly facing west), cusped top, 6in. x 15in. high. Shaft is modern of bad proportions, square to octagon, 12in. diameter, plain bevelled stop, 4ft. 6in. high. HEAD is original, tabernacle shape. Faces (wrongly), east. Three sides have shallow niches with ogee heads and flat surfaces for painting. Eastern side a much deeper recess. No carved or painted figures. Finial above the tabernacle with four gables and small cross.

LAYSTERS. None.

LEA. None.

LEDBURY. None.

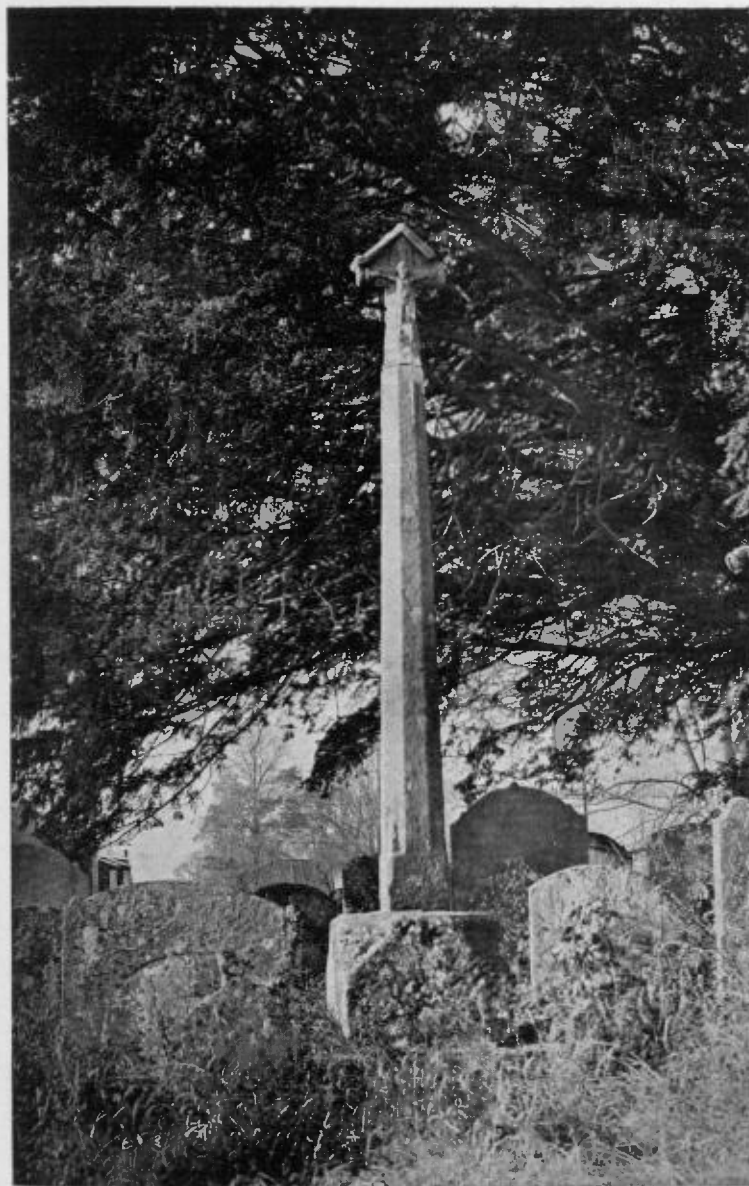
LEINTHALL EARLES. None.

LEINTHALL STARKES. None.

LEINTWARDINE. None.

LEOMINSTER. None.

LETTON. None.



MADLEY.



ST. MARGARETS.
MARSTOW.

Plate 33.

LINGEN. None.

LINTON. As some parts of this Cross have been moved from its site and embodied in a War Memorial Cross in quite another part of the churchyard, the original description as in 1918 is here given. At far South-east end of the churchyard on the track leaving it. STEP, 1 tier, square, 3ft. 5in. SOCKET STONE, square, 2ft. 4in. \times 14 $\frac{1}{2}$ in. high, bevel top. SHAFT, 8 $\frac{1}{2}$ in. \times 6 $\frac{1}{2}$ in., bevel edges, no corner stops, 2ft. 0in. high, has had sundial.

"RESTORED" CROSS. On a different site south of the tower. HEAD, facing north, a replica of the beautiful Tyberton crucifix, but without the Virgin and Child on the reverse. SHAFT, same dimensions as the old shaft (an unsymmetrical octagon). CAPITAL, well suited to the head. Total height of shaft and head, 10ft. 1in. STEPS and SOCKET STONE, original as above.

LLANCILLO. South of nave. STEPS, square, 9ft. 3in. \times 12in., (pl. 27). and top, 4ft. 11in. \times 11in. SOCKET STONE, square to octagon, elephant hump corners, 2ft. 9in. \times 1ft. 9in. SHAFT, 12in., and nondescript head, both modern "restoration" additions.

LLANDINABO. None.

LLANGARRON. None. The top of the old spire erected on a base in 1911, with much the appearance of a cross, must not be mistaken for such.

LLANROTHAL. South of nave. STEPS, square, 3 tiers, 6ft. 6in. (pl. 27). \times 7 $\frac{1}{2}$ in. SOCKET STONE, square to octagon, 1ft. 8in. \times 1ft. 2in. deep, corners a long bevel. Socket hole in stone, square, 8 $\frac{1}{2}$ in.; fragment of shaft broken in.

LLANVEYNOE. Identified lying under the churchyard wall, (pl. 29). September, 1929, after two previous visits missing it. Original position unknown, but the range of stone seats outside the church wall on the south side suggest its ancient presence in the present churchyard.

A plain monolithic short-armed cross of the Dartmoor type. The presence at the same site of the two 10th century incised stones (see Chapter VIII.) indicate this to be of Anglo-Saxon date, although of Celtic origin, and it is the only such in the county.

Total length about 6ft. 3in. Now 5ft. 6in. high out of ground, as re-erected by the Vicar and me. SHAFT, 8in. \times 6in. ARMS, 11in. across. SHAFT, plain, no markings, foot slightly tapered. Local sandstone. A groove, 3in. wide, $\frac{3}{4}$ in. deep, and stopped at the foot, 1 $\frac{1}{2}$ in. deep and open at top, has been cut

in fairly recent times (probably as a water gutter used horizontally) down the centre of face; no marks on the foot of a base stone having been used. Having been seen in 1906 (see Chapter III.) the probability is that after being thrown down at or before the Reformation, it had been used as a water-gutter in repairs, then discovered in the 1877 restoration, turned out and forgotten. The report that it has been brought from a farm over the Olchon does not alter my opinion that it belongs to the church site.

LLANWARNE (New Church). None.

LLANWARNE (Old Church). South of chancel. STEPS, square, (pl. 27). 2 tiers, about 7ft. 0in., much decayed. SOCKET STONE, square, 3ft. 0in. x 1ft. 9in. deep, hump corners. NICHE, plain pointed, 5½in. x 12in. SHAFT, square to octagon, 12in. x 3ft. 0in. high, pyramid stops.

LLANGROVE (New Church). None.

LONGTOWN. None, no graves.

LUCTON. None.

LUGWARDINE. South of nave. STEPS, octagon, 3 tiers, 8ft. 4in. (pl. 30). x 8in. to 10in. deep. SOCKET STONE, square to octagon, 2ft. 2in. x 1ft. 8in. deep, wheat-crease corners. The heavy shaft (14in.) and head were added in a "restoration" in 1909, and parts of the steps are new.

LYONSHALL. None.

MADLEY. South of west end. STEP, square, 1 tier, 4ft. 0in. (pl. 32, 43). SOCKET STONE, square to octagon, 2ft. 4½in. x 1ft. 10½in. high, hollow corners, small hollow bevel at top. NICHE, plain round-head, 12in. x 5½in. SHAFT, square to octagon, 11in., tongue stop, 8ft. 1in. high, original, as moulding at top remains. No cap now. HEAD of cross original, replaced 1916. The figure of Christ, arms extended with little drop, on a cross of octagon section with expanded mouldings. Surmounted with roof imitating wooden boards. The Virgin figure on other side is almost gone.

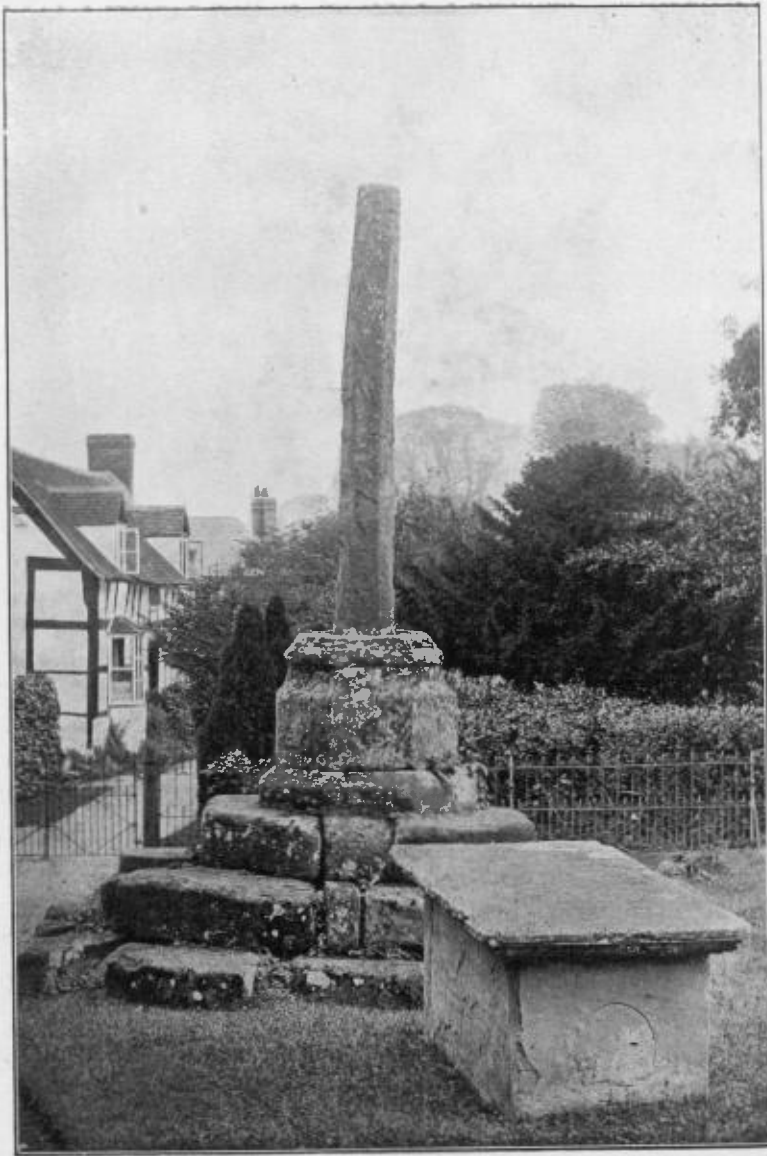
MADLEY (Village). Where the church road joins the main road. (pl. 17). STEPS, square, 3 tiers, 7ft. 7in. x 7½in., 7½in. and 13in. high, SOCKET STONE, 2ft. 1in. x 2ft. 2in. high, square, but corners taken off with a bevel and upright finger ornament. SHAFT, octagon, 13in. diameter for 3ft. 2in., then 7ft. 0in. of a 10in. shaft. CAP, a thin plate. A mere fragment of the original HEAD remains. Madley had a market in early times, no doubt held at this cross.



Plate 34.

MORDIFORD
ORCOP.

OLD GORE. W.
ORLETON.



MUCH MARCLE.

Plate 35.

MANSEL GAMAGE. None.

MUCH MARCLE. South of chancel. STEPS, octagon, 4 tiers, (pl. 35). 12ft. 4in. × 11in. deep. SOCKET STONE, 2ft. 11in. × 2ft. 1in. high, very heavy moulding at top, supported on a bevelled stone, 3ft. 6in. diameter × 8in. high. SHAFT, square to octagon, 11in. × 7ft. 4in. high, decayed. There are traditions of a market held at this cross.

MANSEL LACY. South of porch. STEPS, octagon, 4 tiers, (pl. 30). 8ft. 6in. × 9in. deep. SOCKET STONE, in two stages, 2ft. 5in. × 1ft. 7in. deep, and 1ft. 8in. × 12½in. deep. NICHE, trefoil, 14in. × 7½in. SHAFT, lower part original; the smaller diameter, upper half and the capital and Latin Cross are a "restoration."

MARCLE, LITTLE (New Church). None. New site.

MARCLE, LITTLE (Old Site). None.

MARDEN. None.

MARSTOW (New Church). None. New site.

MARSTOW (Old Site). In this derelict graveyard on the Garron (pl. 33). are the remains of the Cross. STEPS, octagon, 3 tiers, 8ft. 0in. 8½in. and 10in. deep. SOCKET STONE, square to octagon, 1ft. 6in. × 11in. high, hollow corners. SHAFT, square to octagon, 6½in., pyramid corners, 2ft. 5in. high. The church is gone. Seaton (*History of Archenfield*, 1903), says: "This (cross) has lately been restored, and a new shaft and cross added." There are signs that the shaft-fragment and socket stone might not be the old ones, but no head has been added. The cross alines through the Queen Stone and Jelemy Tump to English Bicknor earthwork and a stone beyond, in Dean Forest. I hear of a regrettable intention to move it to the new churchyard, a needless destruction of historic evidence.

MARSTON STANNETT. None, no graves.

MATHON. South of porch. SOCKET STONE (only), square, (pl. 31). 2ft. 11in. × 2ft. 10in. deep. NICHE, with decorated canopy. Socket hole, 12in. square.

MICHAELCHURCH ESKLEY. South of tower. STEPS, square, (pl. 30). 3 tiers, 7ft. 0in. × 7½in. deep. No socket stone, but a 5in. socket hole in the top step. SHAFT of WOOD, 5in. diameter, 4ft. 0in. high. Wooden cap carrying a sundial, not dated. The whole structure seems to be built for a wooden cross-shaft.

MICHAELCHURCH TRETIRE. None.

MIDDLETON-ON-THE-HILL. South of porch. STEPS, square, (pl. 30). 2 tiers, 4ft. 3in. and 2ft. 4in. No socket stone, but hole, apparently for a wooden shaft in top step. Modern WOODEN SHAFT, 5½in. × 6in., 3ft. 3in. high. A sundial on top, "Midleton Church, 1768."

MOCCAS. None.

MONKLAND. None.

MONNINGTON. None.

MORDIFORD. South of nave. STEPS, octagon, 3 tiers, 8ft. 6in. (pl. 29, × 10½in. deep. SOCKET STONE, square to octagon, 34). 2ft. 8in. × 2ft. 2in. high, at 1in. bevelled down to 2ft. 3in., ribbed hump corner. NICHE, with bracket within, projecting sides and canopy, 18in. × 8in., pointed top. SHAFT, 9in., exceptionally slender, 11ft. 0in. to broken top, square to octagon, pyramid corners, the above as unrestored in 1918. Since "restored" with new cap and Latin Cross of octagon section.

MORETON-ON-LUGG. None.

MUNSLEY. None.

MORETON JEFFRIES. None.

NEWTON. None, modern site.

NORTON CANON. None.

OCLE PYCHARD. None. There is a modern Cross and a sundial.

OLD GORE (Wayside). At a road junction 3½ miles N.E. of (pl. 34, Ross. A socket stone only when first noted, but 44). "restored" as a War Memorial with new steps, shaft, and Calvary Head, protected by stone "weather boards." SOCKET STONE, square to octagon, 3ft. 2in. × 2ft. 2in. high, hump corners, bevel top. It is fair to the architect of this to note that the cause of the new column being built up nursery fashion with a number of pieces of stone, was not because he designed it so, but on account of the one-piece shaft made for it being broken in transit. Steps, shaft and head are all new.

ORCOP. South of porch. STEPS, square, 2 tiers, 5ft. 6in. × 10in. (pl. 34). deep. SOCKET STONE, square, 2ft. 4in. × 1ft. 9in. deep. NICHE, O.G. top, projecting hood all round, 16½in. × 5½in. SHAFT, 10in. square to octagon, long pyramid corners, 4ft. 0in. high.



PENCOYD.
PIPE AND LYDE.

PETERSTOW.
PRESTON-ON-WYE.

Plate 36.



Plate 37.

ROSS.
ROWLESTONE.

ROSS, EDDE CROSS. W.
ST. WEONARDS.

ORLETON. South of nave. STEPS, octagon, 4 tiers, 11ft. 0in. (pl. 34). \times 9in. deep. SOCKET STONE, square to octagon, 2ft. 10in. \times 2ft. 0in., hump corners. NICHE, pointed top, 16in. \times 7 $\frac{1}{2}$ in. SHAFT, square to octagon, hump stops, 12in. \times 7ft. 0in. CAP, square, with upright iron pin still standing.

PEMBRIDGE. None.

PEMBRIDGE (Market Cross). In the market place is—firstly, (pl. 5). the ancient stone (unworked), which was a meeting place on a track and decided the site—secondly, the cross base now described supporting the N.E. corner post—thirdly, the Tudor market shed. SOCKET STONE, square to octagon, 2ft. 3in. \times 1ft. 6in. deep, bevel top. Shaft, a bit is broken off in the socket hole, under the foot of the oak post.

PENCOYD. South of nave. STEPS, square, 2 tiers, 8ft. 0in. (pl. 36). \times 8 $\frac{1}{2}$ in. deep. SOCKET STONE, square to octagon, pyramid corners, 2ft. 9in. \times 1ft. 6in., with 11in. socket hole. All in bad decay, half the stone broken away.

PETERCHURCH. None.

PETERSTOW. South of nave. STEP, square, 1 tier, 4ft. 0in. (pl. 36). SOCKET STONE, square, 2ft. 5in. \times 1ft. 4in. deep, much worn. SHAFT, square to octagon, no corner ornament, 8 $\frac{1}{2}$ in. \times 2ft. 6in. A stone on top is not part of the structure.

PIPE AND LYDE. South of porch. STEPS, square, 2 tiers, (pl. 36). 6ft. 0in. SOCKET STONE, square to octagon, 2ft. 6in. \times 1ft. 10in., pyramid stop, two corners, flat bevel stop, two corners, moulding at top and thin octagon base of smaller size to receive shaft. NICHE, trefoil, O.G. 6in. \times 13in. SHAFT, octagon, 7 $\frac{1}{2}$ in. \times 2ft. 7in. high, with flat round cap for a missing sundial.

PIPE AND LYDE (Highway Farm). A stray cross-base of (pl. 31). uncertain origin, now used as a water trough for a pump in the house-yard. Has not the appearance of wear or having served as part of a structure, and the adjacent churches still have their original cross-bases. There is a tale that it was brought from Lyde Quarry (this has belonged to the farm-owner's family for generations). If so it was a new socket stone, ready in stock and waiting for a use. SOCKET STONE, square to octagon, 2ft. 2in. \times 1ft. 3in. deep, pyramid corners, hollowed out into an 18in. basin.

PIXLEY. None, no graves.

PRESTON-ON-WYE. South of nave. STEP, square, only top (pl. 36). one showing, 4ft. 3in. SOCKET STONE, square to octagon, 2ft. 7in. × 1ft. 11in. high, hollow chamfer at corners. NICHE, plain round head, 6in. × 9½in. SHAFT, octagon, 8½in. × 4ft. 0in., has until recently had a sundial.

PRESTON WYNNE. None.

PUDDLESTONE. None.

PUTLEY. South of nave. STEPS, square, 3 tier, 8ft. 0in. × 12in. (Frontis. and 11in. deep. SOCKET STONE, square to octagon, and 2ft. 0in. × 1ft. 6in., pyramid stop, corners set back. pl. 41). NICHE, plain pointed, 7in. × 12½in. SHAFT, 8½in. × 3ft. 6in., left of original, square to octagon, pyramid stop. HEAD, the original one, but much broken. A four-canopied tabernacle, 1ft. 6in. high, 1ft. 5in. wide, and 9in. thick. The figure of Christ hangs rather lower from the hands than in our other Crucifixions. The Virgin and Child on other side uninjured, except that head of child is missing. Figure workmanship is bold but crude. Section of cross arms, square. The figures on the side niches are of St. Andrew and a Bishop. Supposed to be an early example, probably 13th century. The head has evidently been restored to the shortened shaft from which it had long been separated, but nothing done to supply the missing capital or top of shaft.

RICHARD'S CASTLE (New Church). None.

RICHARD'S CASTLE (Old Church). None.

ROSS. South of chancel. STEPS, octagon, 3 tiers, 9ft. 0in. × 9in. (pl. 37). and 10in. deep. SOCKET STONE, square to octagon, 2ft. 5in. × 1ft. 9in. high, with 6in. plinth below it, corners a hollow chamfer with an upright rib. Inscription on east face of stone, "Plague, Anno. Dom. 1637, Burials 315, Libera nos Domine." SHAFT, square to octagon, 12in. × 5ft. 6in. high, seems to be the original one, rib stop with cross-bar over. Cap and Cross new additions.

ROSS (Edde Cross). This socket stone is all that is left of the (pl. 37). Cross which stood at the junction of Edde Cross Street, and is now moved to top of Wye Street. SOCKET STONE, square to octagon, 15in. socket hole, bevel stop with cross-bar over, therefore of same period as the churchyard cross, probably early 14th century.

ROSS. A Cross-shaft from an unknown site (possibly from Corpse Cross Street) lies, or did in 1917, in the garden of Merton House, close to site of Edde Cross, to which however it does not belong, being too small. 9in. at base, octagon, but square at both ends, 6ft. 0in. long, probably of 17th century date.

ROWLESTONE. South of nave. STEPS, square, 4 tiers, bottom (pl. 37). 12ft. 0in. × 11in., top one solid stone, 4ft. 9in. × 9in. SOCKET STONE, square to octagon, 3ft. 0in. × 1ft. 11in., hump corners. Total height as it now stands about 13ft. 6in. "Restored" in memory of one person, with a rectilinear (15in. × 10in.) shaft with a cable moulding running up it, and an equally deplorable nondescript head with cross keys and cocks as emblems.

RUDHALL. On lawn of Rudhall House, but I now class it as (pl. 44). a churchyard cross, as it stands not many yards south of the site of the ancient chapel which Mr. Child has recently excavated to the west of the house. It is also at the junction of Weston and Ross parishes. SOCKET STONE (only), square to octagon, 2ft. 8in. × 1ft. 11in., pyramid corners. Socket hole, originally 12in., but a broken end of a 9in. shaft is packed in with thin stones. The steps are new with present owner.

ST. DEVEREUX. None.

ST. MARGARETS. South of nave. STEPS, square, 2 tiers, each (pl. 33). a single thin stone on a built base, 4ft. 1in. No socket stone, shaft let into top step. SHAFT, square to octagon, 6½in. × 3ft. 6in. Cap for a missing octagonal sundial. It seems probable that the original shaft was a wooden one.

ST. OWEN'S (Wayside). At a cross-roads near Tretire. No (pl. 45). steps. SOCKET STONE, square, 2ft. 5in. × 1ft. 6in., hump corners, with two symmetrical hollows right for knees, as at Holme Lacy. The socket hole is about 11in. square, but the present SHAFT fitted is of wood and surmounted with a wooden Cross, both modern. The original shaft was probably of stone.

ST. WEONARDS. South of nave. No steps above ground. (pl. 37). Large BASE STONE, 3ft. 1in. × 1ft. 10in., octagon, with moulding at top. NICHE, pointed head, 7in. × 17in., Perpendicular ornament. SOCKET STONE, small square to octagon, 13in. × 9in., split hump corners, bevelled top. SHAFT, octagon, probably modern, with cap and sundial, "Bate, London," dated (on socket stone) 1834.

SAPEY, UPPER. None.

SARNESFIELD. None.

SELLACK. South of nave. STEPS, octagon, 8ft. 6in. × 12in. (pl. 38, deep, worn. SOCKET STONE, square to octagon, hump corners, 2ft. 7in. × 2ft. 4in. NICHE, 7in. × 15in., rounded head. SHAFT (upper part original), square to octagon, pyramid stops, 10in. × 7ft. 6in. high. CAPITAL, octagon, Perpendicular in style, the original one. HEAD, a Latin Cross of octagon section and diminishing ends. This and all but the lower part of shaft of this graceful Cross is the original; the steps now much decayed.

SHOBDON. None.

SOLLERS HOPE. South of nave. STEPS, square, solid stone, (pl. 39). 3 tiers, 9ft. 4in. × 11in. deep. SOCKET STONE, square, 2ft. 5in. × 2ft. 0in. high, hollow bevel corners. NICHE, pointed top, 6½in. × 15in. SHAFT, 9½in., bevelled stop with cross-bar, 2ft. 2in. of the original, but now "restored" to full height with an ornate modern cap and Latin Cross.

STANFORD BISHOP. None.

STAUNTON-ON-ARROW. None.

STAUNTON-ON-WYE. None.

STOKE EDITH. None.

STOKE LACY. South of porch. SOCKET STONE (only), 2ft. 5in. (pl. 31). and 2ft. 4in. × 1ft. 3in. deep, square to octagon, pyramid stops. NICHE, pointed top, 4½in. × 3in. Socket hole, 8in. square.

STOKE PRIOR. None.

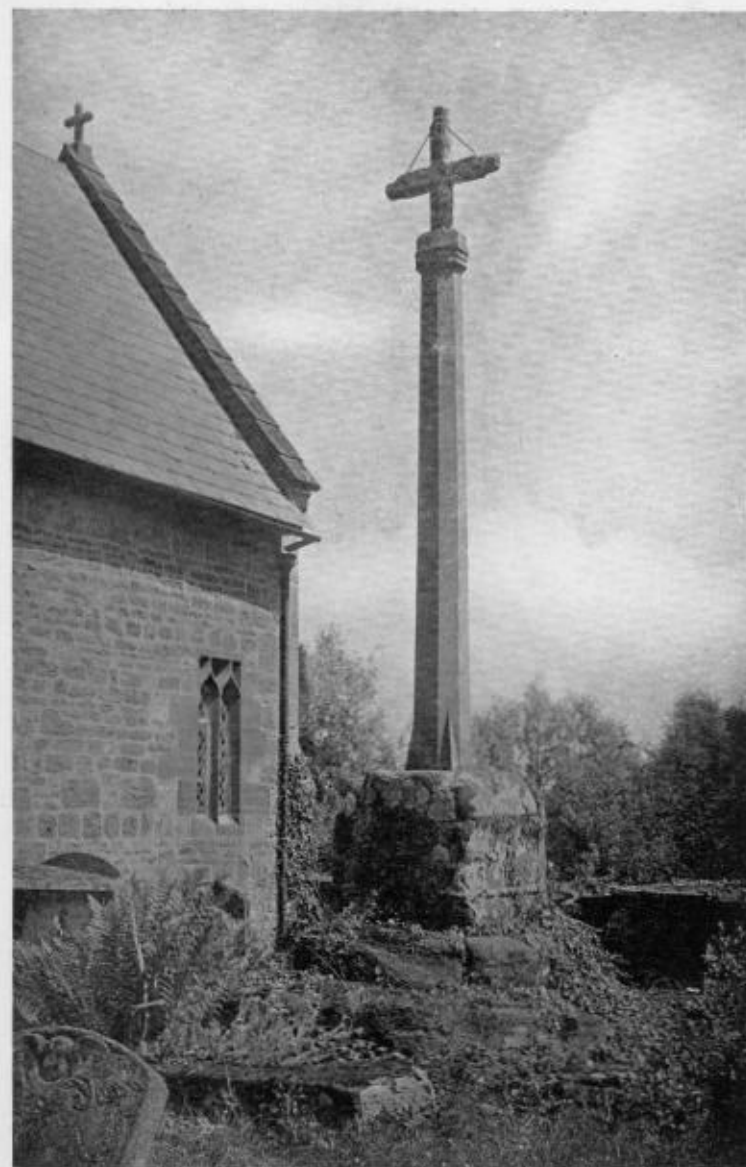
STRETFORD. None.

STRETTON GRANDISON. None.

STRETTON SUGWAS (Old Churchyard). None.

STRETTON SUGWAS (New Church). None.

SUTTON ST. NICHOLAS. South of nave. SOCKET STONE (pl. 31). (only), square to octagon, 1ft. 10in. × 1ft. 9in. deep, hollow chamfer corners, slight moulding at top. NICHE, about 6in. × 4in., seems to have pointed top now broken out into top of stone. Socket hole, 7½in. square.



SELLACK.

Plate 38.
Face p. 56.



Plate 39.

SOLLERS HOPE.
TEDSTONE DELAMERE.

TARRINGTON.
TRETIRE.

SUTTON ST. MICHAEL. None.

TARRINGTON. South of nave. STEPS, square, 2 tiers, 7ft. 0in., (pl. 39). solid stone. SOCKET stone, square, with heavy bevelled top, then a thin octagon plate, 2ft. 9in. \times 2ft. 6in. deep. NICHE, 9in. \times 14in., sharp O.G. top. SHAFT, square to octagon, long pyramid stops, 10in. \times 2ft. 0in. high, modern cap and sundial.

TEDSTONE DELAMERE. South of porch. STEP, square, (pl. 39, 3ft. 6in. (in alinement with the church). SOCKET 42). STONE, out of alinement with the step, 2ft. 2in. \times 1ft. 10in. high, reduced half-way up to a smaller square, bears date 1629. The shaft, square block, sundial and cross head, are all of nondescript early 19th century design. The history in Littlebury's Directory is, I think, correct: "The cross, repaired in 1629, altered to support a sundial in 1718, was restored in 1856. The top was found imbedded in the wall of the chancel." The top here referred to is now built into the wall adjoining the Lych Gate, to show both sides, and is much decayed. The Christ has arms almost horizontal, on a plain cross of rectilinear section, and wears a loin cloth like a short skirt. The Virgin carries a large and heavy child. This head might be of the 1629 date, which is strangely late for building any cross.

TEDSTONE WAFRE (New Church). None.

TEDSTONE WAFRE (Old Church). None, no graves.

THORNBURY. None.

THRUXTON. None.

TITLEY. None.

TRETIRE. South of nave. STEPS, square, 3 tiers, 8ft. 6in. \times (pl. 39). 10in. and 12in. deep. SOCKET STONE, square to octagon, 2ft. 7in. \times 2ft. 0in. deep, wheat-crease corners, slight bevel at top. NICHE, with decorated head, pointed and hood over, 9 $\frac{1}{2}$ in. \times 10in. high. SHAFT, square to octagon, 8 $\frac{1}{2}$ in. pyramid corners, 1ft. 10in. high, has had sundial, but a ball added since I saw it first.

TURNASTON. None.

TYBERTON. South of nave. STEPS, square, 3 tiers, 8ft. 9in. (pl. 40, \times 9in. and 11 $\frac{1}{2}$ in. deep, solid stone. SOCKET STONE, 43). square, 2ft. 8in. \times 2ft. 5 $\frac{1}{2}$ in. and 2ft. 0in. high; no

bevel, no corner ornament. SHAFT, square to octagon, spire shape stop, 8ft. 9in. high. No cap. HEAD, the original one replaced, sloping gable roof with roll apex and ridge as at Madley. Section of cross octagonal with Perpendicular type expanding mouldings. Both the Christ and the Virgin and Child are sculptures of the highest artistic merit, in stone which has preserved its sharpness. The details of this beautiful Cross-head are practically identical, except in finish with the Madley Cross, and, in spite of the crudity of the latter, they seem to me to be of nearly the same period--late Perpendicular. Head, found on chancel gable replaced 1916, by Club members, as at Madley.

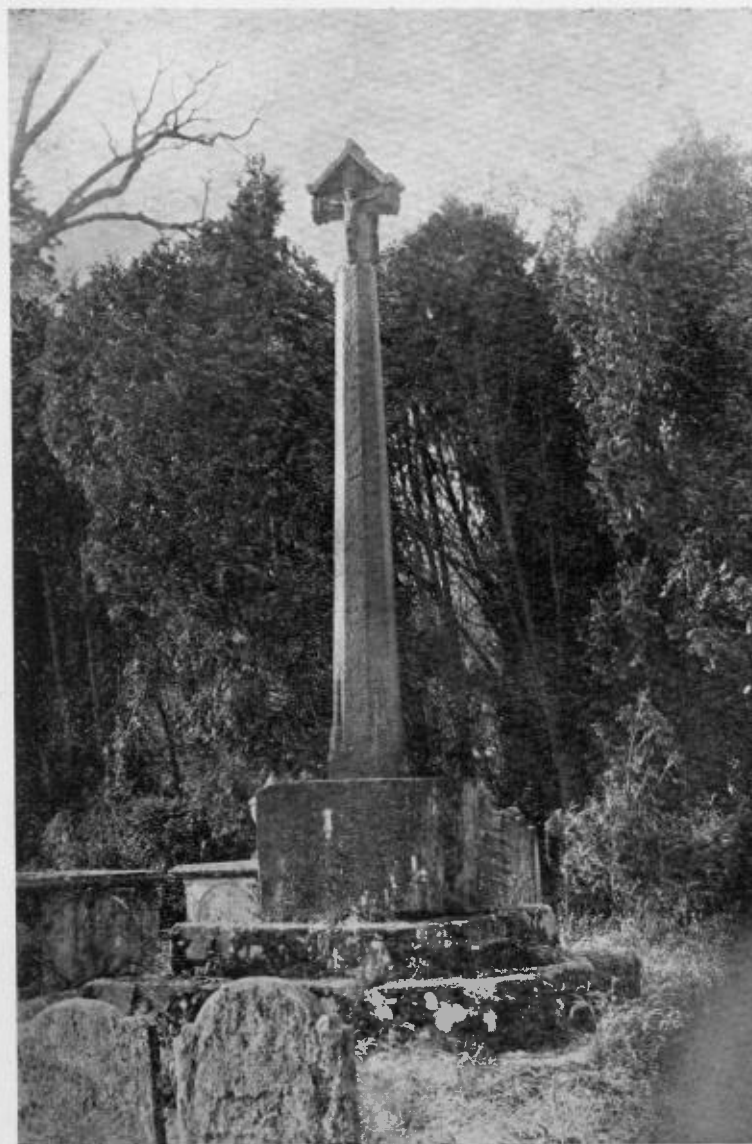
ULLINGSWICK. None.

UPTON BISHOP. In 1860 fragments of a head of a Trinity or wheel head Cross (the arms 20ins. across) were found and placed on a shelf in the Norman doorway inside the church. The Rev. F. T. Havergal records this in his Memorials of Upton Bishop, stating that no other part of a Churchyard Cross remained here. But since his death an entirely new Cross has been erected in the churchyard to his memory, the head being copied from the above pattern. The Rev. J. Tournay Parsons also adopted the same pattern head in his "restoration" of the Much Dewchurch Cross, and a third instance of its use is at Dorston, where it was again adopted in building a new Cross on the site of the decayed old one, in memory of the vicar. The new Upton Bishop and Dorston Crosses are practically identical, except that the former has a niche.

I much doubt whether this Trinity head was really part of a Churchyard Cross, but was a gable finial.

URISHAY CHAPEL. None, no graves.

VOWCHURCH. South of porch. No steps. The BASE STONE (pl. 46). is a rough unworked boulder, 3ft. 6in. x 2ft. 9in. x 1ft. 6in. high. SHAFT, a rough octagon, 6in. x 2ft. 2in. high. In 1917 it was surmounted by a squared cushion CAP with a sundial, "Pyefinch, London," but this disappeared a year or two later. The stone is sighted over the close-by ford over the Dore river, and on to Turnaston Church, and I am convinced that it was a mark-stone on a track. There is no knowing when the shaft was placed on the stone to convert it into a Cross. But it seems to be the one instance of a Churchyard Cross in the County with an entirely unworked base. Might be classified as a Ferry Cross.



TYBERTON.

Plate 40.
Face p. 58.

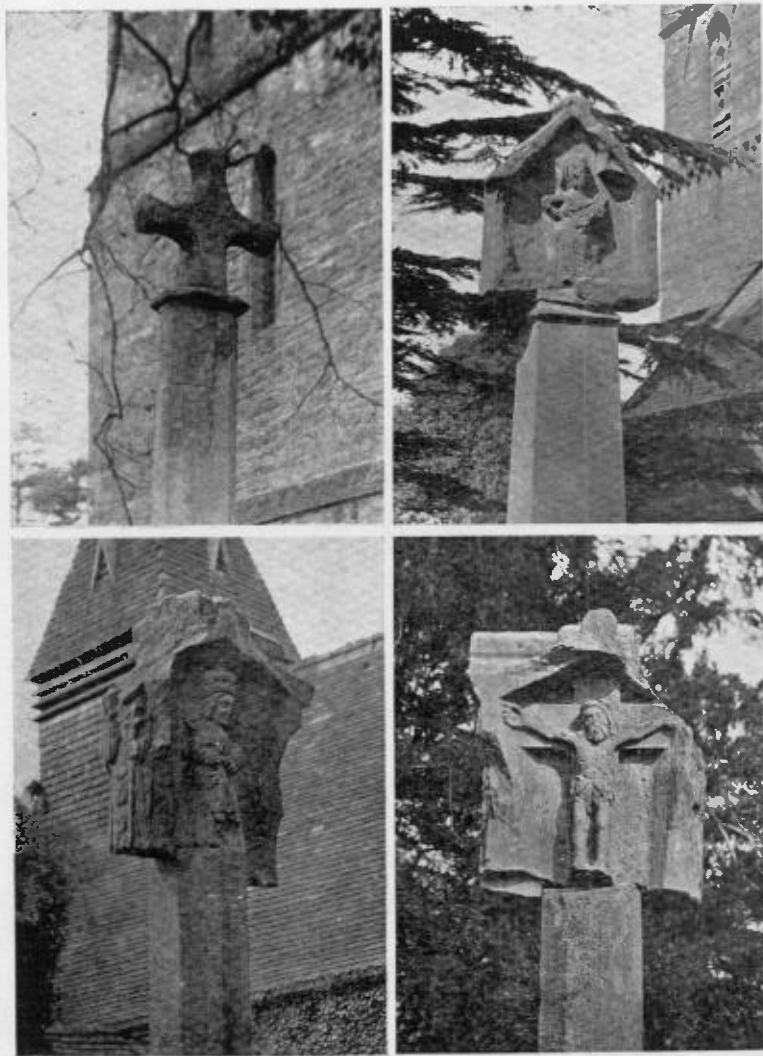


Plate 41.

BOSBURY.
PUTLEY.

ORIGINAL HEADS.

KING'S CANPLE.
PUTLEY.

WACTON. None, no graves.

WALFORD. None.

WALTERSTONE. South of nave. STEPS, square, 9ft. 0in. × (pl. 46). 10in. deep. SOCKET STONE, square, 3ft. 0in. × 2ft. 6in. high, ornamented hump corners. SHAFT, square to octagon, 12in. × 6ft. 0in., plain chamfer stop.

WELLINGTON. South of nave. STEPS, octagon, 4 tiers, 12ft. 0in. (pl. 46). × 10in. high, solid stone. SOCKET STONE, square to octagon, 2ft. 7in. × 1ft. 5in., elephant-hump corners, SHAFT, square to octagon, 14½in. × 11ft. 0in., pyramid corners.

WELLINGTON HEATH. None, a modern site.

WELSH BICKNOR. None, but there is an ornate 19th century one.

WELSH NEWTON. South of the Chancel. STEPS, square, (pl. 46). 7ft. 7in. × 9in. deep, solid stone. SOCKET STONE square, bevel at top, 2ft. 7in. × 12in. deep. SHAFT square to octagon, pyramid corners, 11in. × 9ft. 6in. high, either wholly or partly new in a tasteful "restoration," in which a new capital and cusped Latin Cross were added. Adjoining the Cross is the grave of Father Kemble, the martyr.

WEOBLEY. South of chancel. STEPS, octagonal, 5 tiers, solid (pl. 47). stone, 10ft. 10in. × 10in. deep. SOCKET STONE, square to octagon, pyramid corners low down, 2ft. 2in. × 1ft. 5in. deep, ogee moulding at top. Shallow panels imitating niches, cusped pattern on three sides. NICHE (now turned to the west) in a square block projecting, ogee top and cusped, 7½in. × 12½in. high, 4in. deep. The shaft, square to octagon, 9in. diameter, is absurdly short, as the Latin Cross with 3ft. 0in. arms is far too large, both added in a 19th century "restoration."

WESTHIDE. West of the church, close to road. STEPS, circular (pl. 48). solid stone, 3 tiers, 8ft. 0in. × 9in. deep. SOCKET STONE, circular, plain, 2ft. 6in. × 10in. deep. NICHE, with open top, 5½in. wide, now on east side. SHAFT, square to a rough octagon, pyramid stops, 9½in. × 2ft. 9in., present height. CAP, evidently an old Norman capital from the church, placed there to support a sundial inscribed "1732, John Sanfoord, Lancelott James, Churchwardens." These 18th century churchwardens, in adding a sundial to replace the destroyed head of the Cross, made a slightly job of it.

WESTON BEGGARD. South of chancel. STEPS, square, 3 (pl. 50). tiers, solid stone, 7ft. 6in. × 9in. deep. SOCKET STONE, square to octagon, 2ft. 9in. × 2ft. 6in. high, hump corner stops. On top of this alongside the shaft (the only instance I found of this position), a sundial, only 4½in. square, with date 1649. Note how quickly the sundial was added after the Long Parliament order of 1641 to destroy the Crosses. NICHE, round head, 7½in. × 8½in. high. SHAFT, octagon, no squared foot, much decayed, 10in. × 7ft. 0in. high. Photographed in 1928, and the shaft demolished, I hear, by a storm in November of that year.

WESTON-UNDER-PENYARD. None.

WHITBORNE. None.

WHITCHURCH. South of porch. STEPS, circular, solid stone, (pl. 49). 4 tiers, 9ft. 6in. × 10in. and 11in. deep. SOCKET STONE, circular, 3ft. 4in. × 2ft. 2in. high, reduced in diameter half way up by a bevel. NICHE, projecting out with sides and a triangular hood, full height of stone. Date on stone, 1698. SHAFT, square to octagon, with dog-tooth ornament up the angles, a blatant cap with many mouldings and a Trinity Cross of the gable-finial type. All above the socket stone is a modern "restoration."

WHITE STONE (Withington). A Wayside Cross. Road junction (pl. 50). between Withington Church and station. SHAFT only, turned upside-down, 14½in. diameter, 3ft. 6in. out of ground, square end up, square to octagon, hollow bevel. In 1700 it was utilised as a guide post or mile-stone, and lettered on its four faces as under :—
 (North) THIS IS THE RO TO—
 (South) III? HEROFORD.
 (East) THIS IS THE ROD TO WORCESTER LEDB.
 (West) THIS IS THE RO TO HEREFORD T.D. 1700.

A much worn and unworked stone of irregular shape, 2ft. 0in. long, lies at its foot. This seems likely to be the mark-stone deciding the site, and accounting for the ancient "stone" name.

WHITNEY. None, the church, on a new site, takes the place of an old one encroached on and washed away by the Wye.

WIGMORE. On north side of the church tower. STEPS, square, (pl. 47). 3 tiers, 7ft. 9in. × 9in. and 8in. deep. SOCKET STONE square to octagon, hump corners, moulding round corners, 2ft. 9in. × 1ft. 10in. high. NICHE, ogee top, 8in. × 15in. high. SHAFT, 8½in., and cusped Cross new in a "restoration" of 1868, "in memory of."



ORIGINAL HEADS.

SELLACK,
TEDSTONE DELAMERE,

UPTON BISHOP,
TEDSTONE DELAMERE,

Plate 42.
Face p. 60.

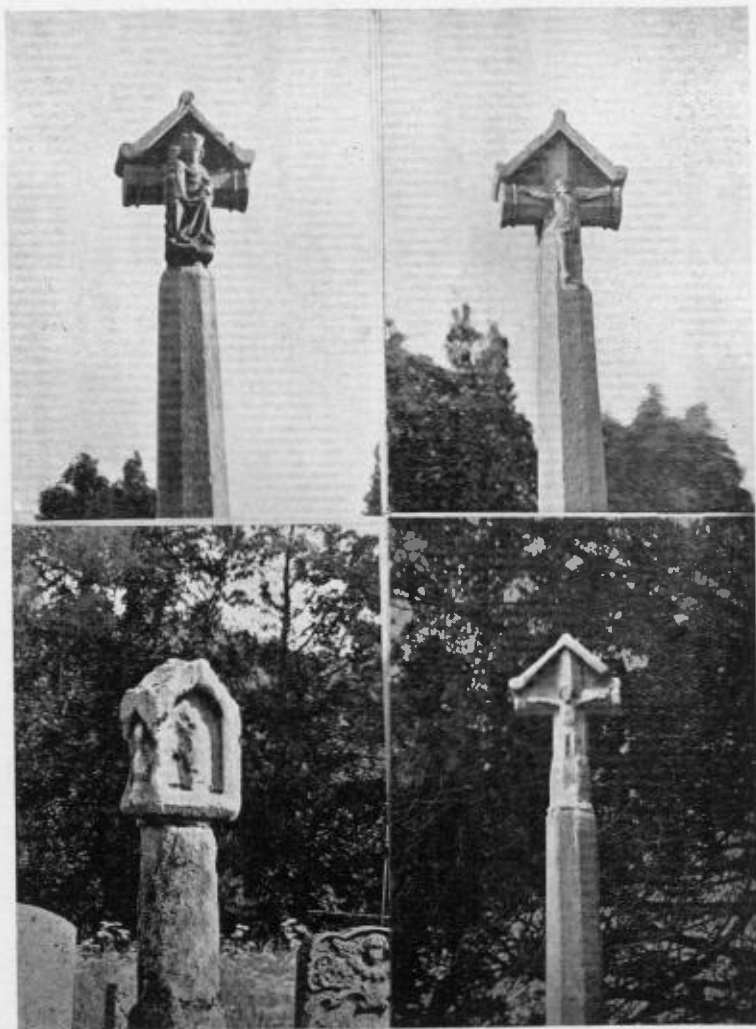


Plate 43.

ORIGINAL HEADS.

TYBERTON.
HENTLAND.

TYBERTON.
MADLEY.

WILLERSLEY. None, no graves.

WILTON (FERRY CROSS). A hundred yards or so below the (pl. 45). present Wilton Bridge over the Wye close to Ross. A short lane still goes down to the old ferry, which this cross (in a garden) still marks. PEDESTAL, of modern masonry, supports the SOCKET STONE, square, 3ft. 2in. × 2ft. 0in. high, bevelled corners. SHAFT, 12in., square to octagon, pyramid corners, 7ft. 0in. high, broken at top.

WINFORTON (Church). None.

WINFORTON (Wayside). In the village at a road junction (pl. 44). adjoining the Cross Farm, but the site is called "The Stocks," and there is a memory of some wood and iron work being cleared off the site. STEPS, remains of the lowest tier of octagon steps, about 9ft. 0in. across. SOCKET STONE, octagon, 2ft. 2in. × 2ft. 2in. high, no corner stops, much worn and perhaps put to some other use, as the bottom is bevelled and the socket hole much enlarged.

WITHINGTON. South of nave. STEPS, octagon, solid stone, (pl. 50). 3 tiers, 8ft. 0in. × 7in. deep. SOCKET STONE, octagon, no corner ornament, no bevel or moulding, 2ft. 1in. × 1ft. 7in. high. NICHE, roughly cut with crude ogee head, 9in. × 11in. Shaft and head new in a 1897 "restoration"; the latter with Fleur de Lys arms and holed in centre. No capital.

WISTESTON (Chapel Site). None, no graves.

WOLFERLOW. None.

WOOLHOPE. South of nave. STEPS, square, 3 tiers, 9ft. 0in. (pl. 47). × 9in., 10in. and 12in. deep, solid stone. SOCKET STONE, square to octagon, small pyramid stops, 3ft. 0in. × 2ft. 0in. high. A trefoil head brass plate let into the west side of the stone, recording an 1897 "restoration" suggests, I think untruthfully, that it covers a niche. The shaft (square to octagon, with elaborate floral stops), capital, and head are examples of the 19th century architect (or was it the monumental mason?) at his most florid period.

WORMBRIDGE. None.

WORMSLEY. South of nave. STEPS, octagon, 2 tiers, solid (pl. 52). stone, 5ft. 8in. × 12in. deep. SOCKET STONE, square, 1ft. 7in. × 13in. high, worn corners. Socket hole, 7½in. No shaft.

YARKHILL. High up in the porch is what appears to be part (pl. 22). of the Cross, the Crucifixion side of a tabernacle-head, with attendant figures standing on each side. It had to be lighted to photograph by a sheet on the ground reflecting light from below, and must be viewed with the top sloping away from the eye and the window behind the viewer. No remains of a Cross in the churchyard.

YARPOLE. South of porch. **STEP.** Nothing remains but the lowest tier, about 6ft. 9in. square, of the Cross steps. Not illustrated.

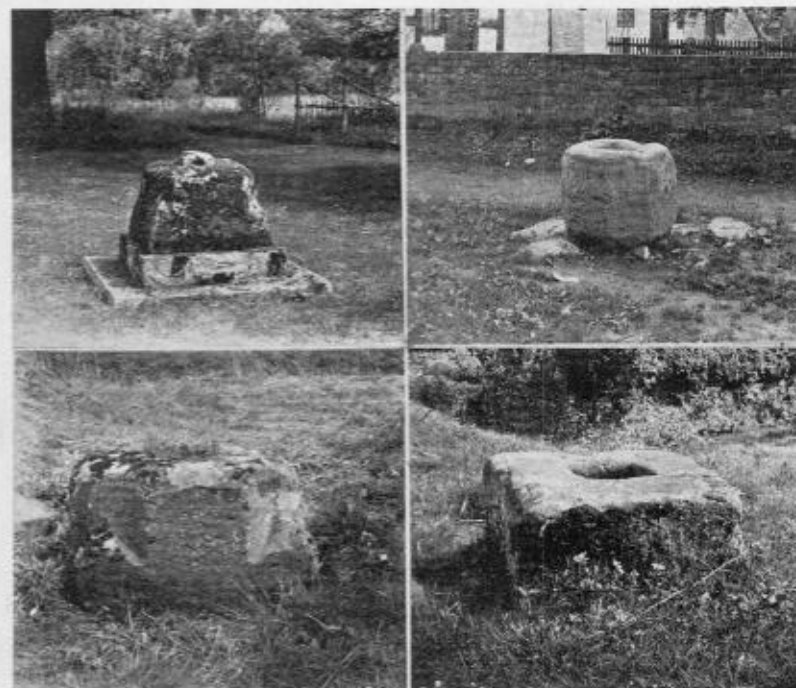
YATTON (New Church). None.

YATTON (Old Church). None, no graves.

YAZOR (New Church). None.

YAZOR (Old Churchyard). None.

WERGINS STONE. Not a cross, but a megalithic (pre-historic) (pl. 53). structure of shaft and base. In a Lugg meadow on right about 20 yards from high road to Sutton, 3 miles from Hereford. **BASE,** an irregular pentagon, about 3ft. 9in. across, 1ft. 2in. deep, with a cavity on its top, 6in. long, 3in. wide, sloping bottom, 4in. deep at deepest end, diagonal to front of shaft. **SHAFT,** let into base at its narrow end by a mortice hole, 4ft. 10in. high, irregular, 10in. to 13in. thick, 24in. at widest. Both stones are unworked, except for cavity (which is presumably for offerings or tribute), and the mortice and tenon at juncture. Total height, about 6ft. 0in. No marks.



SOCKET STONES.

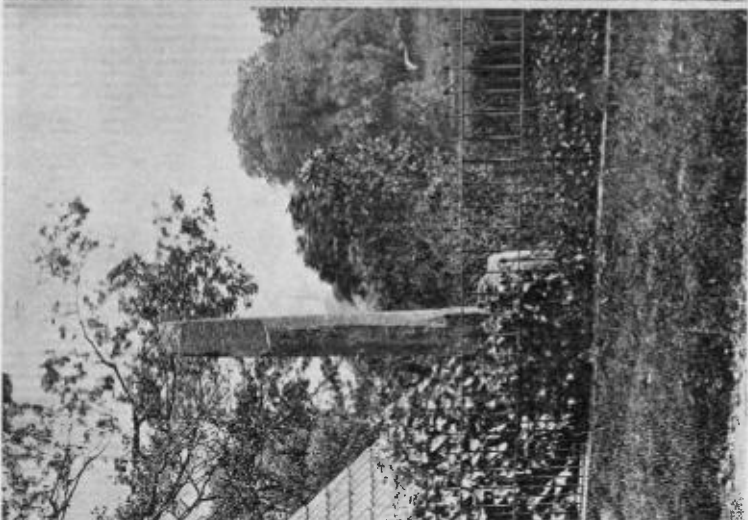
RUDHALL,
OLD GORE. W.

WINFORTON, W.
GARWAY. W.

Plate 41.
Face p. 62.



ST. OWEN'S, TRETIRE. W.



WILTON, ROSS. F.

Plate 45.

CHAPTER VI. VANISHED CROSSES.

For every cross of which fragments remain there is probably one which once existed, but has now vanished. As I am not a competent student of original documents, this chapter is certain to be wanting in completeness.

Let me take the towns first.

HEREFORD.—The High Cross, at that end of High Town where Widemarsh Street comes into it, is marked on Speed's map of 1610, and Taylor's of 1757, and mentioned by Duncumb, 1804, as having been demolished 30 years earlier. St. Peter's Cross, opposite the Shire Hall, is also marked in Speed's map, but its place has a structure marked "machine" in Taylor's map. This last map also shows a sketch of a preaching cross exactly like that at Blackfriars, as standing in the midst of the grass plot (the Lady Arbor) in the Bishop's Cloisters. It was over a well. The Great Cross in the Cathedral Close is referred to in 1393, but it is not known when it was demolished.

The earliest record of a cross at Hereford is made by Cuthbert, Bishop of Hereford 736-740 A.D., who writes (see Havergal's *Fasti Herefordiensis*, p. 10): "The holy cross of Christ which the venerable bishop, Walstod by name, began to build, having accumulated the fullest amount of gold and silver and necklaces, but died in the middle of his work—I, his successor, filled in the omissions in what he began, with due attention to the beauty he had shown in his work."

Mr. Havergal refers to this (I do not know on what authority) as being "on the south side of the exterior" of the Cathedral. It was probably a wooden cross, and the treasures referred to were more likely offerings applied to the cost than to embellishing the structure. It was evidently not on the same site as the later Great Cross in the Close, which is said to have been opposite a Canon's house, and on the north not the south side of the Cathedral site.

ROSS.—In addition to the two in the schedule, a former cross is indicated in the street name, Corpse (or Cope) Cross

Street. The structure must have been at the top of the street, where a road branches off to the churchyard.

LEOMINSTER.—The Butter Cross is again at the nearest point of a main road to the church, and when John Abel built in 1634 the timber Market House, it was almost certainly on the site of a cross, as the building continued to be called The Crosse. Blacklock, in his book on Leominster, also records a cross or shrine at St. Botolph's Green, a mile out on the Hereford road, and the names recorded in old documents of places called the Iron Cross, the Golden Cross, and the Red Cross (the last at the bridge over the Pinsey in Broad Street) suggest, although they do not prove, that crosses were there. The Baron's Cross, more than a mile out, was certainly used as a meeting place for the barons, but a structure is only a surmise.

WEOBLEY.—Close to the Market House a few years ago was a pump called the Cross Pump, and this certainly indicated a market cross at some time.

LED'BURY.—The two spots where the Worcester Road and Bye Street respectively come into the main street, being called the Upper Cross and the Lower Cross, suggest that structures might have been there, especially as the second is close to the 17th century Market House.

KINGTON.—Again, here at the western end of the High Street, is the Upper Cross, where stood a Butter Cross building until 1768. And at the eastern end where Bridge Street turns into it, is the Lower Cross, where also was a building called the Hide Market House, pulled down about the same time.

It is certain that a crossing of tracks first gave name to these spots, and probable that an ancient stone marked them; but whether actual crosses preceded the market buildings must be conjecture.

At Goodrich Cross, a cross road where the Cross Keys Inn now stands, an actual cross is marked on Taylor's map of 1758, and when I first went to investigate in 1917, I was told that some stones of the old cross were under the hedge in an adjacent field, then hid by mowing grass, but if so, they have now disappeared. The mile-stone here is also said to be part of the old cross, but I can see no confirmation of this in an examination.

Duncumb, in his *History*, Vol. I., p. 393, gives the following extract from "The Welsh Chronicles":—"Sir Ralphe Baskerville slew the Lord Clifford, and had a pardon from the Pope for it, because Clifford had unjustly disseized him: they fought near Hereford, where afterwards a white cross was erected, which stood till Queen Elizabeth's time, and then was pulled down by one Gernons, afterwards called *Kill Christ*." This is quoted as applicable to the White Cross, but as that was built 200 years before Elizabeth's time, and is still standing, the record of one being



VOWCHURCH. C AND F.
WELLINGTON.

WALTERSTONE.
WELSH NEWTON.

Plate 46.



WEOBLEY.
WITHINGTON.

WIGMORE.
WOOLHOPE.

Plate 47.

pulled down, if authentic, must apply to another White Cross (a generic name) near Hereford, and I surmise that this might be the Whitestone or one of the Cross-in-Hand spots discussed in Chapter VII.

FOLK LORE.

It is my impression that when legends and folk lore tales refer to crosses, they are more apt to deal with the site or stone which preceded the cross than with the Christian structure.

A strong piece of "Folk Memory" which lingers is the desire to dig for treasure under an old cross-base. I have noted two instances of this.

Mr. Child told me at Rudhall that when the old cross socket-stone was in a hollow in his grounds before he set it up on steps, the gardeners had twice attempted to dig under it to see what was there. And in the adjacent hamlet of Kingstone, the cross-base there when I first saw it was partially dug all round—treasure hunting—so that I was able to probe down and find by the corner pyramid ornaments that, although upside-down, it really was a cross-base.

The only two legends relating to a cross in Mrs. Leather's *Folk Lore of Herefordshire* are of pagan times. "There was old Taylor's ghost, that used to walk about at the White Cross. He couldn't rest, because he had moved a landmark." And the tale goes on relating how two great stones were moved to lay the ghost. Then:—"To make the acquaintance of Old Nick—you go to Weobley churchyard at midnight and walk slowly round the preaching cross seven times, saying the Lord's Prayer backwards, and he will immediately appear."

PLACE NAMES.

I, at one time, thought that a place name embodying the word "cross" was a sure sign of a standing cross once being on the spot. But as I explain in Chapter VII., this was a mistake, the word usually meaning a cross-road or track. But still such names indicate a possibility of a cross on the site, for they were, I think, invariably on cross-tracks.

In some cases the first part of the word makes it almost a certainty. For instance, Patty's Cross, near Leominster, indicates a station at which in a religious procession the Paternoster was recited. And Kyr's Cross, Peterstow (now marked Kyrle Cross) from the chant Kyrie Eleison sung on a similar occasion.

Surnames in the Bishop's registers often seem to indicate a structure, the Christian name first, and then "at Crouche," "at Crosse." One gives the place, "de Cruce de Egeltone." But none of this is quite proof.

CHAPTER VII. CROSS PLACE-NAMES.

In considering place-names, I am reminded of the girl who, being questioned as to her veracity, replied that she always told the truth because her mother had whipped her scores of times for lying.

There is some ground for defining a place-name expert as one who has made so many wrong guesses as to derivations that he is fully qualified to correct other guessers. On this ground I claim to be an expert, for in my paper on Herefordshire Wayside Crosses in the *Woolhope Club Transactions* for 1917, I gave a list of cross place-names, and stated or inferred that it could safely be assumed that such names were proof of an actual standing cross having once existed on the site.

I now know from exhaustive topographical investigation into track matters locally that the assumption was entirely wrong, and that the primary cause of a cross place-name was usually the fact of a cross-roads at the site, and although crosses were afterwards built in some cases at such named spots, in the majority of cases the meaning had never been anything more than a cross-road.

I am also inclined to think (although I make no claim to go fully into the origin of the word "cross," which occupies some six pages in the great Oxford Dictionary), that one of the reasons why the symbol came to be adopted as the chief sign of the Christian faith, was that cross-roads (at which crosses came to be built) were already regarded with peculiar reverence by the people. The chief reason, of course, was the form of the sacred tree.

The different words used for the fact of a cross have a varied and confusing derivation, which I cannot attempt to unravel fully.

There seem to be the two words, the French *crose* or *croce*, and the Northern *cross*, distinct up to the 16th century and then blended, the difference still shown in the distinction between a bishop's crozier and his processional cross. Then here on the Welsh Border, we continually find corruptions of the Welsh for cross, *croes*, like the Old Crow road-junction on the way to Hay,

and the various places called croose, crews, lately corrupted again to croase.

A most interesting indication of this Welsh influence is in the following sequence of names. 1st, a cross track spot in Lyde parish called Lyde Cross Tree. 2nd, a place near Kilpeck called Cross Lyde. 3rd, a farm just over the border beyond Pandy called Cross Llwyd, or Croes Llwyd. Now *llwyd* is the adjective meaning in Welsh either "grey, hoary," or "venerable, blessed, adorable."

So all three names are from the Welsh, and all the same words and the same meaning, the first being the English arrangement with the adjective first, the second, still the English words, but the Welsh form with adjective second, the third both Welsh words and arrangement. *Croes* here might mean "crossways," but might mean "cross."

The early Saxons who came here were heathen sea-rovers, and had no word for the Christian cross except a word signifying tree or timber, hence *rod*, *rode*, or *rood*. Later on they adopted the word cross.

The places in Herefordshire called The Rodd (near Presteign); The Rodds, Kington; Rodds, Stoke Lacy; and Roods Farm, Marden, are likely to be so from a cross on the spot. In the case of Rudhall, which Canon Bannister thinks is from *reed-hale* or meadow, I have lately seen the foundations of the chapel there excavated by Mr. Child on the lawn, and the spot where the cross-base (which I illustrate) was found is south of the west end, in a usual position in regard to a church. It looks as if the cross preceded the church here, and gave a name to it. So near Halifax there is a church called Cross Stone Church.

That cross-roads all down the ages have been looked on with reverence, whether or not any sacred structure ever stood there, is indicated by the custom at funerals, related to me by two observers, the Rev. Father Buisseret (at Woodyatts Cross, Madley), and by the late Edward Pilley (at Ullingswick cross-roads), that in these instances when the bearers carrying the coffin came to the cross-roads they put it down and said a prayer, because "they always had done it." The burial of suicides at cross-roads has been attributed by several writers to be in mercy, as being the next most sacred spot to the churchyard, in which the law forbade them shelter.

For example, Mr. Rupert T. Gould, in *Oddities* (1928), p. 77, says: "There was a queer refinement of kindness and charity in that apparently barbarous treatment. The rubric said, and still says, 'The office ensuing is not to be used for any that . . . have laid violent hands upon themselves.' But the suicide, if huddled by night into the ground at the cross-roads, might still, even though he be denied Christian burial, have the cross over his grave." The point here is that the writer in the chapter has never men-

tioned a cross structure or symbol, and can only mean that he regards the *cross-roads* as having similar hallowing power to the cross itself.

I can give one cross place-name which affords absolute proof that the name comes from a stone at a cross-roads, and not from a structural cross. This is Pict's Cross. It was Pricker's, and Prick's Cross in 18th century maps, and Pig's Cross in the 1832 Ord. Map. Now *pig* is the present Welsh word for "a peak, a point, a pike." There is another Pig's Cross (cross-roads, as this one is) not far away in the county, both in Irchenfield, the Welsh settlement of the county; now all these words mean something that is pointed. What that something was I did not know until September, 1928, when I saw a tall stone almost buried in the bank at this cross-roads. Outlining it with a spade, it proved to be well set in the ground and had a pointed top. In fact, a pointed markstone which gave its name to the spot. The word *pict* applies to the stone, the word *cross* to the cross-roads. (See plate 48.)

There is a doubt whether the word *tree* in connection with *cross* signifies the "sacred tree" or an actual growing tree at some time. Evidence for the last meaning is in Taylor's map of 1757, where a cross-roads in Deerfold Forest, now called Cross-of-the-Tree, is depicted as having a real tree standing exactly in the middle of the crossing; and the same picture-sign is marked at Cross Colloe or Hazelwood Cross.

There are four place names of "Cross-in-hand" in the county, another near Tenbury, and Cross Hands in Gloucestershire, all I think road junctions. According to Jusserand, when a criminal claimed sanctuary at a church he was enabled to gain more permanent protection by "foreswearing the kingdom." He had then to take the high road, and not depart from it, to the nearest seaport, so as to leave the kingdom on the earliest possible day. He was protected on his journey by marching in a white robe holding a white cross of wood, usually referred to as *cross in hand*. Refuge stations or crosses he passed on the highway were probably so called.

The Crozen, at Felton, and Crosen, Eign, Hereford, are both at cross-tracks, and might possibly mean "crossing." Another possibility was suggested by the following incident. I had asked an old roadman near the Cross-in-Hand on the Callow what he thought the name to mean. He illustrated by crossing his wrists. I then said "How do you spell it?" and he said, "Well, I should spell it C-R-O-S-E-N."

The words might be a corruption of Cross-in-Hand. In any case it is wrong to put an "s" to the end.

The two White Crosses and the White Stone (which has now the shaft of a cross) might possibly be named from the white cross held in hand just named. But there is the other suggestion that they may have been on a salt-track, the last one certainly was,



WESTHIDE.

Plate 48.
Face p. 68.

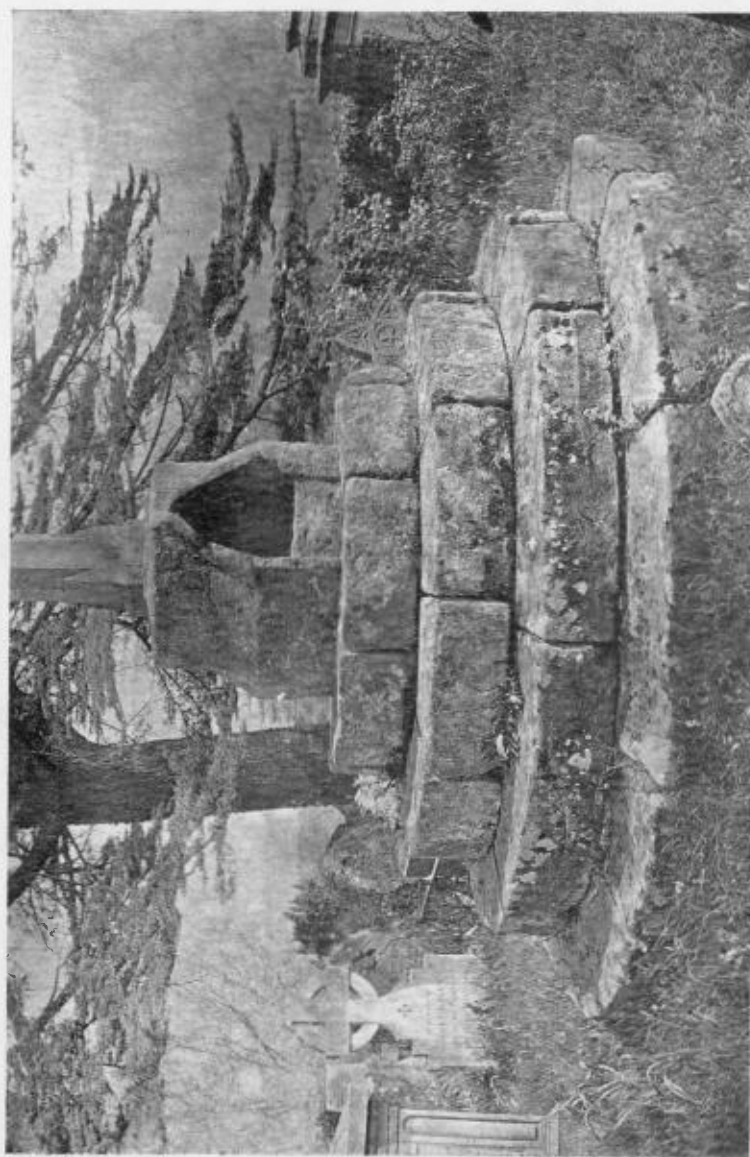


Plate 49.

WHITCHURCH.

The "White Stone of Session" is named in the ancient Welsh Triads as being specially protected.

CROSS PLACE-NAMES

(possessing neither remains, nor documentary proof of an actual cross.)

- | | |
|---|---|
| Aber Cross, Lingen (Willey Cross on 1754 map). | Cross Farm, Michaelchurch-on-Arrow |
| Alton Cross, King's Pyon. | Cross End, Moccas (Cross Tree in 1832 Ord. map) |
| Ashen Cross, Staunton-on-Wye | Cross ty hir, Whitchurch (Longhouse Cross) |
| Aston Cross | Cross of the Tree, Wigmore |
| Bainstree Cross, Stretford | Cross Lyde, Wormbridge |
| Barewood Cross | Crosen, near Felton |
| Baron's Cross, Leominster | Crozen, Eign, Hereford |
| Barry's Cross, Dinedor (variation, Bury Cross) | Cruix Hill, Acton Beauchamp (Crooks Hill in present maps) |
| Birtley Cross, Lingen (variation Berkley) | Cruse Cottage, Withington |
| Brimfield Cross | Dinedor Cross (see also Upper Cross) |
| Broughton Cross, Much Birch | Eccleswall Cross (in Taylor's map 1754) |
| Bycross Ferry, Preston-on-Wye | Edvin's Cross, Edvin Ralph |
| Byton Cross | Fawley Cross |
| Catley Cross Farm, Bosbury | Fidler's Cross, Linton |
| Chilston Cross, Madley | Golden Cross, Dilwyn |
| Churchend Cross, Upton Bishop | Golden Cross, Sutton (variation Sutton Cross) |
| Coddington Cross | Gwenherrion Cross, Welsh Newton |
| Croase, Kingsland | Hackney Cross, Mathon |
| Croose, Goodrich | Handley's Cross, Madley |
| Croose Farm, Woolhope | Hanmore Cross, Staunton-on-Wye |
| Crows, Eye (variations Crose, Croase) | Hawkersland Cross, Marden |
| Crow's Ash, Pencombe | Hill Cross, Tedstone Delamere (Yeld Cross in 1832 map) |
| Crookmullen, Deerfold (Crook-melin on 1832 map) | Hinton Cross, Peterchurch |
| Cross House, Birley | Holbatch Cross, Bodenham |
| Cross-in-Hand, Belmont | Kinsham Cross |
| Cross-in-Hand, Callow | Kyr's Cross, Peterstow (now marked Kyrle Cross) |
| Cross-in-Hand, How Caple | Lawton's Cross, Eardisland |
| Cross-in-Hand, Ledbury | Legion Cross, Eardisland |
| Cross Collar, Llanwarne (variations Colla, Colloe) | Lyde Cross Tree, Lyde (variation Lyde Cross) |
| Cross Farm, Credenhill | Milton Cross, Pembridge |
| Cross Hill, Dinmore | |
| Cross Inn, Eardisland | |
| Cross Elms, Hereford (In 1832 Ord. map, now Three Elms) | |
| Cross Farm, Kington Rural | |
| Cross Farm, Llangrove | |

Moorend Cross, Mathon	Saffron's Cross, Bodenham
Morney Cross, Fownhope	(Seavon's in 1832 Ord. map)
Mortimer's Cross	Sandy Cross, Bromyard
Norton Canon Cross (farm)	Stockley Cross, Staunton-on-
(variation The Cross)	Arrow
Old Crow, Willersley	Stockton Cross
Paunton Cross, Bishop's	Stoke Cross, Stoke Lacy
Froome	(Crossfield Farm near)
Parton Cross, Eardisley	Stony Cross, Cradley
Patty's Cross, near Leominster	Stony Cross, Little Hereford
Peterchurch Cross (variation	Stony Cross, Marden
The Cross, Nag's Head)	Tre Essey Cross, Llangarren
Pict's Cross, Sellack (variations	Upcott Cross, Almeley
Prick's, Pricker's, Pig's)	Upper Cross, Dinedor
Pig's Cross, Aston Ingham	Upton Crews
Ridgeway Cross, Cradley	Weobley Cross, Mathon
Risbury Cross	Weston Cross, Weston-under-
The Rodds (farm), Kington	Penyard
The Rodd, Presteign	Windle's Cross, Almeley
Rodd's (farm), Stoke Lacy	Winter's Cross, Peterstow
Roods Farm, Marden	Woodyatt's Cross, Madley
Roger's Cross, Tillington	(The Comet public house)

CHAPTER VIII. OTHER CROSSES.

I have attempted no complete survey of local crosses other than the pre-Reformation standing crosses, and omit any study of the history of the symbol. This planning leaves out many ancient records in Herefordshire of the sacred emblem, and in this chapter I gather, imperfectly, a few which may throw light on the main subject.

Practically nothing in Herefordshire dates back to Saxon times, excepting the important memorial stones at Llanveyneoe, which I detailed in a paper to the Woolhope Club in July, 1929, and here illustrate for completeness. These stones are dated by Mr. Reginald Smith, of the British Museum, as tenth century, and the lettering Hiberno-Saxon, thus suggesting a local source of Christianity in this district as coming *via* Wales from Celtic sources. The figure is described by Mr. Smith as "An early type of Crucifixion to which I can find no parallel." The other stone (both came from an adjacent burial ground) has both of the early symbols for Christ, the X P C (evolved from the Chi-Rho monogram) and the I H C (otherwise I H S). These are from the Greek words for Christ and Jesus. A third symbol, identical with the M reversed is, our President thinks, the Omega. I agree, as it occurs with the two other symbols on two Pembrokeshire stones, at Penarthur and St. Adrens.

The remainder of the inscription reads: HAES : DUR FECIT CRUCEM ISTAM. That is, if the first part is one word and a man's name, and if (there is a slight doubt by Mr. Smith) the fourth letter is an S, HAESDUR MADE THAT CROSS. (See plate 27.)

The strange markings on the crucifixion stone are a puzzle. Very careful tests convinced me that they are neither natural defects nor caused by the pebbles of a geological formation, but are man-cut. They are not the same as the usual prehistoric cup-hollows, but seem to be akin to them, and there is a possibility of the stone being an instance of a pagan stone Christianised, or of a Christian stone defaced by pagans. I cannot say.

CRUCIFIXES.

I cannot omit illustrating the one survival we have of an indoor Crucifix in stone, that very beautiful one on one of the finials of the Aquablanca tomb in Hereford Cathedral. It illustrates how such early sculpture need not be crude in workmanship. Its date is about 1260.

CONSECRATION CROSSES.

We have few of these. It is doubtful whether those interesting crosses round the outside of Garway Church, of which I reproduce the illustration from my paper in the *Woolhope Club Transactions* for 1920, can be classed as such. They provide a fine series of the forms of the symbol which evolved down the ages, and I give the names:

1. Patriarchal Cross.
2. Abbots Crozier. Patriarchal Cross on a stave.
3. Cross potent.
4. Cross-crosslet.
5. Swastica, or pre-Christian Cross.
6. Maltese Cross.
7. Cross Fourchée.
8. Patriarchal Cross-crosslet.
12. Tau Cross (in emblems of The Passion).

The fish emblem is in Figs. 11 and 13.

There are consecration crosses at Weobley and Llangarron, but I cannot certify the antiquity of the former.

DOORWAY CROSSES.

These are more frequent. I have made no complete survey, but give the following, all about shoulder high on the jamb of the South door:—

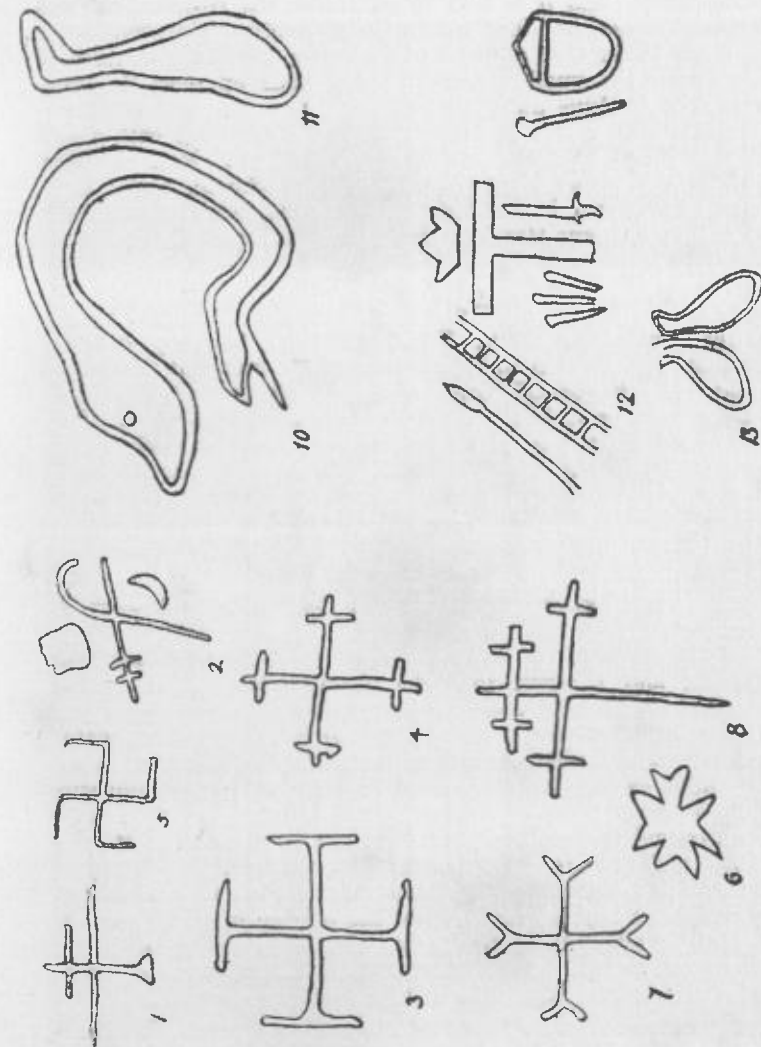
- | | | | |
|-----------------|-----|------------------------------|-------------|
| Acton Beauchamp | ... | Cross-crosslet, | 3in. high. |
| Brampton Abbots | ... | Latin Cross | 6½in. high. |
| Evesbatch | ... | Latin Cross | 4 in. high. |
| Linton | ... | Latin Cross, expanding ends, | 2½in. high |
| Llancillo | ... | Plain Cross. | |
| Mansell Gammage | ... | Plain Cross. | |
| Woolhope | ... | Latin Cross, expanded ends, | 2½in. high. |

MASON-MARKS.

The stones of a cottage at Kingstone hamlet (Weston) are said to have been brought from the demolished Castle of Penyard, and on them are a variety of mason-marks, one (repeated three times), a Swastica, with curved ends. This is the only example in this county I know, except that at Garway. A standing cross is another mason-mark here.

CROSS-SLABS.

I must miss altogether the very numerous ornamental crosses, which all down the Middle Ages embellished the cover-stone



SYMBOLIC CROSSES &c., AT GARWAY.

of a coffin or grave. I think the earliest is a Norman one at Moccas, figured in the *Woolhope Club Transactions* for 1920.

Early crosses on grave stones must also be left out. I have seen Knights Templar crosses on stones at Bishop's Frome and Kenderchurch, and it is well to remember the Hospitallers' and Templars' crosses inscribed within the dovecote at Garway.

I am afraid that a touch of paganism inspires that form of cross which the small mountain-farmer nails up over the cow-house door to drive away the witches. Two bits of "whitney" (mountain ash), if it is not hazel, about 3 inches long with a nail driven through to make a St. Andrew's Cross. Mrs. Leather mentions this about Llanveynoe and Michaelchurch, and I have seen it at Pentwyn, in that strip of land in the middle of the Black Mountains which was Herefordshire a few years ago—the Ffwdwdwg.

WALL CROSS.

There was dug up in The Flitts field, half-way between Blakemere and Preston-on-Wye churches, the fragment illustrated in Plate 13. Broken-off cross arms are plainly indicated, and the back being unworked, shows it was not a standing cross. The endless cord pattern is early, but the moulding not earlier than Norman date, to which I attribute it. The place is near Holywell, and it might come from some unknown chapel. It is now in Hereford Museum.

MODERN CROSSES.

Nineteenth century architects did deplorably bad work in crosses.

In Herefordshire we have not done so badly with our War Memorials, and I regret that the overabundance of necessary illustration for the older crosses prevents me from presenting a few examples, although two, wayside and churchyard, appear in plates 9 and 47. The Mediæval pattern was taken as a model in many cases, and I have in mind successful memorials in beautiful surroundings; not, however, without some failures, the chief ones where a committee had decided "We must have granite; it lasts so well," and later on, "Of course we want a flight of steps." And then the architect lost his head, made shaft and head in one piece without a capital, the head of the pattern of the Mediæval ones, and the whole thing attempting to combine the ideas of the Celtic monolith with the Mediæval built-up structure of steps, socket stone, shaft, capital, and head, became a muddle. The square stone also, ugly compared with the graceful "square to octagon" form, was much used, it being too often a necessity that all the names of the fallen be given.

Almost every War Memorial is at the traditional spot—the cross-road or junction, and, quite undesignedly, the fine cross



Plate 50.

WESTON BEGGARD.
BOSBURY, MARK STONE.

PICTS CROSS, MARK STONE.
WHITE STONE, WITHINGTON.



Plate 51.
CRUCIFIX,
ON BISHOP AQUABLANCA'S TOMB, HEREFORD.

which is the County War Memorial occupies the exact site of St. Peter's Cross, one of the two ancient town crosses.

A renewed respect for the cross came with the Great War, and our thoughts drift from mere structure to recollections of facts like that on Mont de Cats, described in the "Times" for Sept. 7th, 1918:—"Between this remnant of a windmill and the battered walls on which it is difficult to find one square foot which is not pitted with shell-marks, there stands, absolutely untouched, a great tall crucifix with the figure of our Saviour, with wide-stretched arms, as if still offering His bare breast to the guns which would not harm Him, while everything else was swept out of existence."

I was giving a photograph of the Old Gore Cross to the wife of a country vicar, when she said quietly: "The names of my three brothers are on that cross." On the base of another War Memorial Cross at Cradley are cut four names from one family, three brothers and a sister's husband, young officers in varied services. We read and are silent.



HOPE ON, HOPE EVER.

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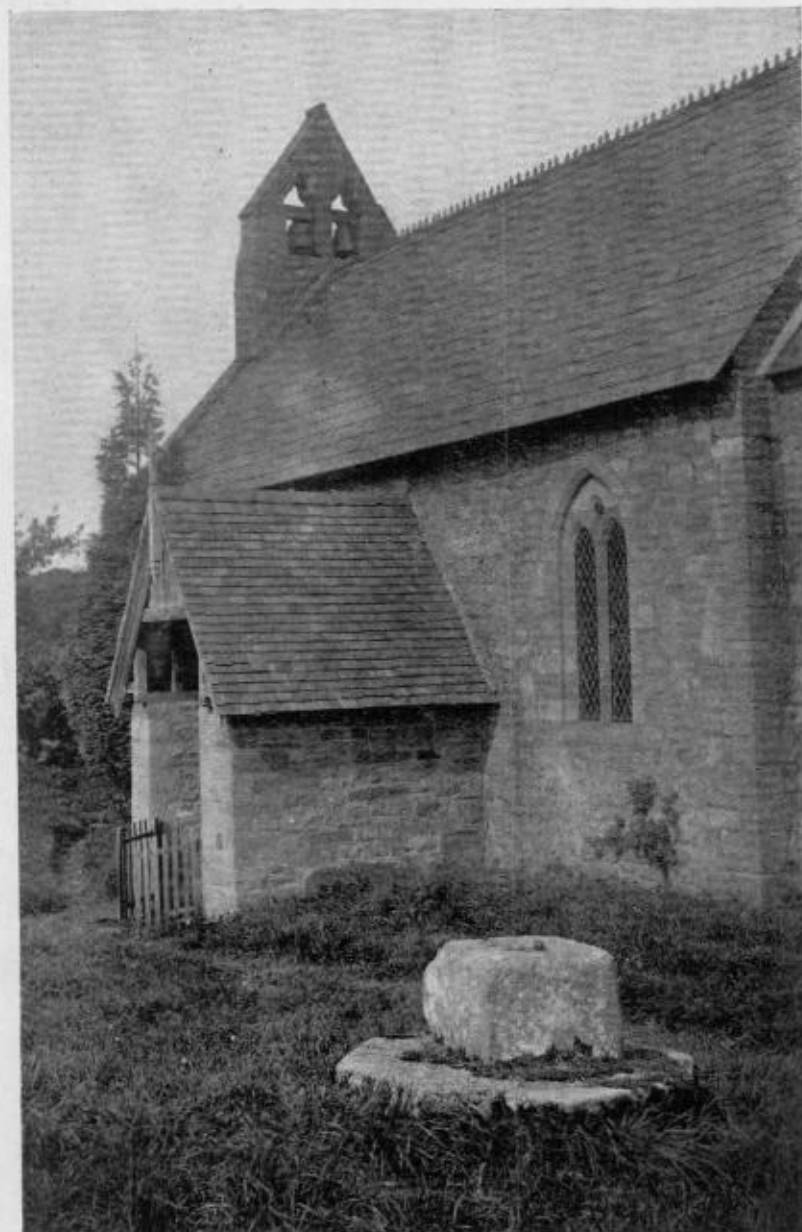
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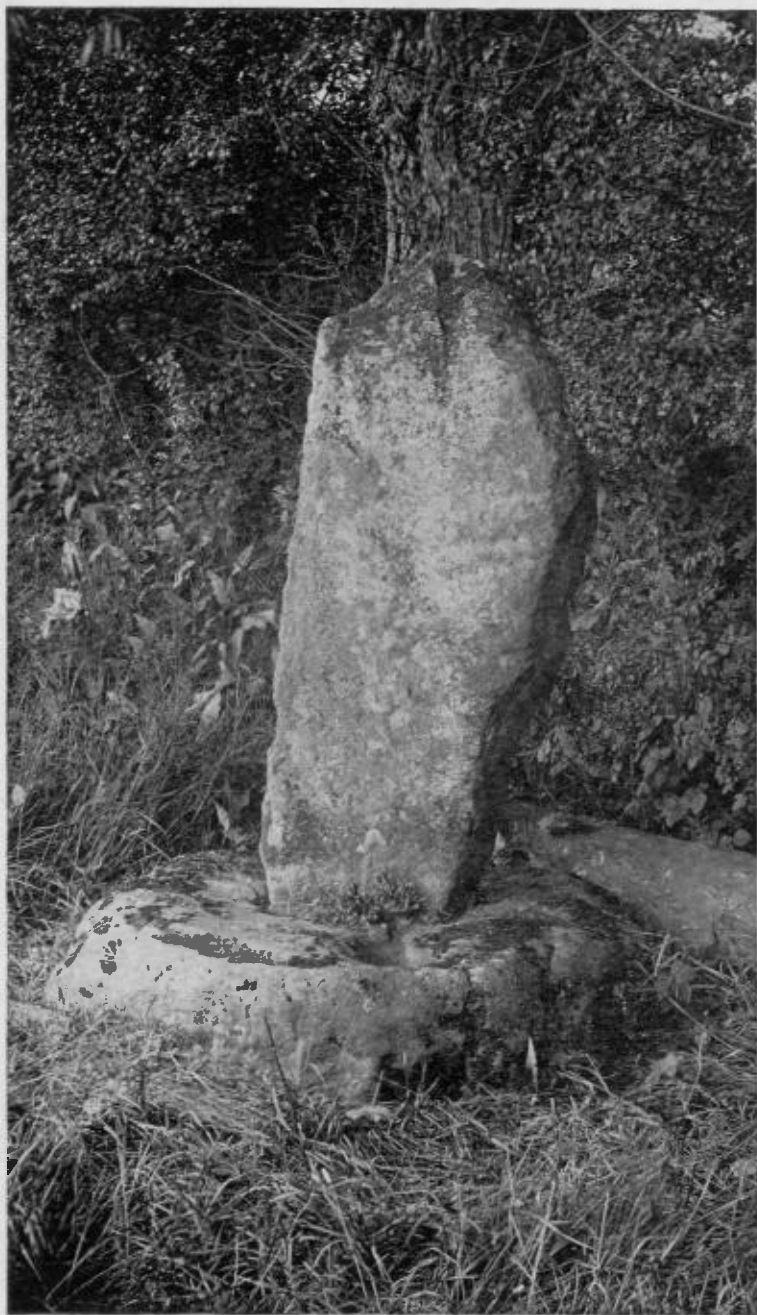
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