

ART. V.—*Some Mediæval Crosses, Cross Sites, and Cross Names in West Cumberland.* By C. A. PARKER, M.D., F.R.C.S.E.

Read at Carlisle, September 12th, 1907.

IN writing on mediæval crosses I feel that I am venturing into an unknown country, and speak with caution. Few are known of in Cumberland in comparison with the number in Lancashire, but the remarkable result of a survey of these coast lands encourages search in other parts of our district. The ground covered is practically a radius of ten or a dozen miles round Gosforth, including the eighteen ancient parishes and five chapelries that lie between the fells and the sea from Moresby and Dean on the north to Bootle on the south.

MARKET CROSSES (3).

BOOTLE MARKET CROSS.

In the main street of this tiny market town, whose charter was granted in 1346, there was formerly a cross standing on three steps formed of blocks of blue cobble and granite, some of which form the foundation of the present cross base. The shaft was of freestone, and had no head within the memory of any one now living; probably it was knocked off in the time of the Commonwealth. Jefferson says that on each of the four sides of the base of the shaft a shield of arms was sculptured, three of which had become much defaced (in 1842), but that on the south was charged with the arms of the Hudlestons—gules a fret argent—to whom the market was granted, with a fair of four days at the feast of the Exaltation of the Holy Cross (September 14th).

The shaft was broken off about 1865, and the base shared the same fate twenty years later, leaving only the steps. Part of the base was built into the new church-yard wall, but there are no arms upon it, and an old inhabitant, who remembers it being built in, thinks that they were upon the shaft. In 1897 a granite cross, with a suitable inscription, was erected on the ancient site in commemoration of the diamond jubilee of the late Queen.

RAVENGLASS MARKET CROSS.

King John, in 1209, granted to Richard Lucy, lord of Egremont, a market at Ravenglass on Saturdays and a fair yearly, in right of the haven there, on the eve, day, and morrow of the feast of St. James the Apostle (August 5th), to whom the neighbouring church of Waberthwaite was dedicated. The customs of the fair, under the control of the borough officers of Egremont, are given at length in the county histories. On the third day sports were held, which were known up to 1850 as "St. Jam's races." By 1796 the fair had dwindled down to one day, and John Lord Muncaster then procured a charter for two weekly markets and three fairs of one day each, all of which have become obsolete.

In the village street can still be seen the site of the market cross, which stood on steps, two rows of which remained until quite recently. From their size the cross could not have been more than a pillar; it disappeared long ago, and no description or drawing of it are known of.

EGREMONT MARKET CROSS.

A charter was granted to Egremont in 1266-7 for a weekly market on Wednesdays and a fair yearly for three days, on the eve, day, and morrow of the Nativity of the Virgin (September 8th). The borough officers also had control of the fair at Ravenglass.

In the main street is a pyramid of six steps, the top one modern, and surmounted by a huge green lamp-post. At this point the roads from the north, south, and west converge. Here the lords of Egremont exacted their numerous market tolls, and near it the "pillorie" probably stood, though the gibbet was over a mile away to the north. The cross stands within a few yards of the old boundary between Egremont and Lowside Quarter, and from it a road runs past other crosses in a direct line to St. Bees.

The steps were formerly surmounted by an octagonal pillar of local red sandstone, nicely worked, and 6 feet 3 inches high. It was about 12 inches in diameter at the base, tapering to 9 inches at the neck, where it was surrounded by a projecting fluted band 3 inches wide, above which the eight sides curved into a point. The steps were then five in number (Fig. 1). This pillar was removed about 1860, and is now set up as a rubbing post in a field on the Marlborough Hall farm, St. Bees (No. 560, Ordnance Survey), and not far from Moorleys. The then tenant of Marlborough seems to have been an archæological sinner, as I understand it was he who blasted the standing stones which stood in a circle at Ringle Stones, St. Bees Moor. Buck's view of the town in 1739 shows the original cross in the distance. The head is broken off, as usual; the shaft seems square in section, about $4\frac{1}{2}$ feet high, and much battered. There are five steps (Fig. 2).

BOUNDARY CROSSES.

GOSFORTH: ADAM DE NEWTON'S CROSSES.

That boundary crosses existed in the parish of Gosforth is proved by the grant of Græcia de Gosford to St. Bees (1235-1250) in the chartulary of that priory, which thus describes the boundary of the lands given (these

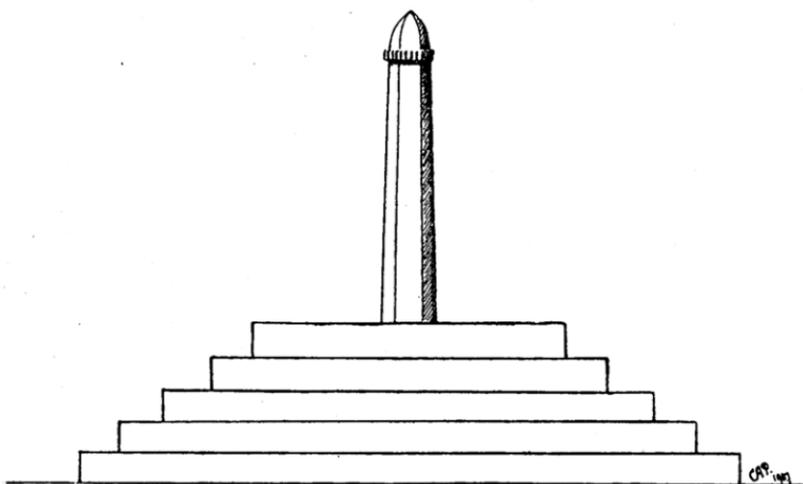


FIG. 1.—EGREMONT, 1853.

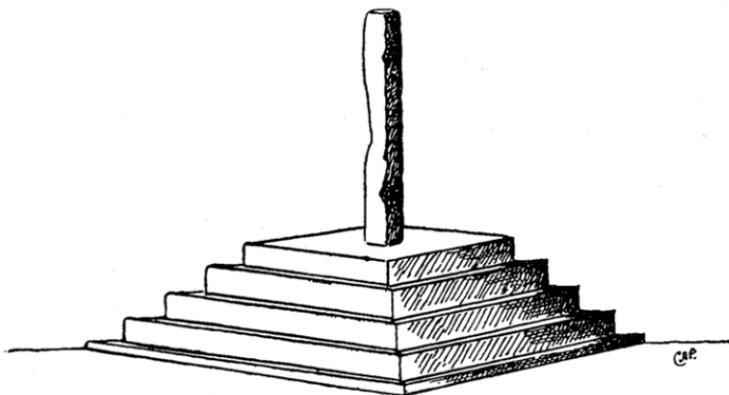


FIG. 2.—EGREMONT, 1739.

Transactions, N.S., ii., p. 309):—"From the second ford above the house of Adam, son of Richer, and as far as a cross, to wit towards the north, and lineally from the cross to the road."

Also by a grant by the same Adam de Newton, son of Richer, which cannot be later than January, 1239 (*Ibid.*, p. 313):—"From St. Helen's Well . . . to Scelerun, and from Scelerun in a straight line to a cross which stands in Stainraise above Wellberch, and from the cross to the syke which falls from Hessegile, and by the syke descending to the great road which comes from Caldra, and from the said road by the bounds which divide my land from the land of Blessed Mary of Gouseford, &c."

These crosses may be identical. I cannot certainly locate them, but if the well near Newton be St. Helen's Well, I think that Stainraise is the field marked 730 in the Ordnance Survey of 1860.

GOSFORTH HALL CROSS.

In 1895 Joseph Tyson of Low Bridge Petton drew my attention to a cross which had been lying loose in the hedge of one of his fields for many years. There was no trace of any socket. The fragment consists of the arms and part of the shaft of a Latin cross of red sandstone, the top limb being broken off. The shaft is 6 inches wide and the arms 5 inches, measuring 18 inches from tip to tip. On one face is a cross formed by two faintly scored lines about a foot long.

William Steele of Thornbank tells me that he brought this cross, with other dyking stones, from near Gosforth Hall about thirty years ago, and that it had lain near the stick heap there for many years. The workmanship is much too old and rude for the cross to be part of the architecture of the seventeenth century hall, nor does it correspond with the fragment found at the Holy Well. I think it must have been a boundary cross, and that it possibly marked a dividing line between one of the many

parts into which the manor of Gosforth was split in the fourteenth century, or the boundary of the land of "Blessed Mary of Gouseford."

It has been removed to the churchyard, and is now fixed on the top of the boundary wall (Fig. 3).

BRIDGERPETEN CROSS.

In 1905 a labourer named William Guinness arrived at my house carrying a red sandstone cross, which he had found in another hedge of the same field in which the last was. Again there was no socket.

It is a Latin cross, measuring $17\frac{1}{2}$ inches by $9\frac{1}{4}$ by $3\frac{1}{2}$. The workmanship is very rude, suggesting the hand of a novice, the arms are of unequal length, and the shaft widens as it descends. The top and foot are chipped and broken, and on each face a cross, consisting of two pairs of lines crossing at right angles, has been roughly scored with a pick. The lines are intended to be straight and parallel, and are deeper and wider than those on the Gosforth Hall cross, beside which this stone will be placed (Fig. 4).

Low Bridge Petton is in part a seventeenth century building, having above the kitchen fireplace the date 1679. It lies close to Harecroft on the main road south of Gosforth, a continuation of "the great road from Caldra," which here makes an awkward bend to avoid a small tarn which formerly existed. It crosses by "Bow" Bridge the stream Harebeck, which forms the boundary between the manors of Bolton and Gosforth, and drains what was known in the thirteenth century as "Brigerpeten mire."

As the cross was found so very near this boundary, here well marked by a stream, it appears to have been at a point at which some other boundary abutted upon it, or it may have marked the limits of the "acre of land divided into an eastern and western moiety by the highway near the mire of Brigerpeten," given by Annabilla Sewenhous

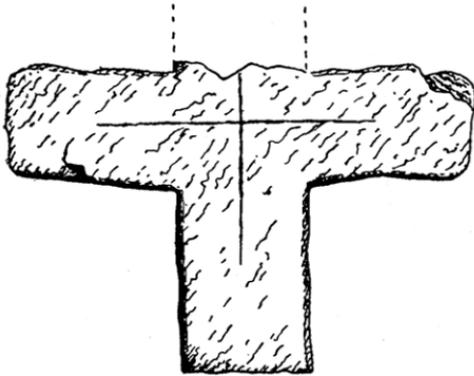


FIG. 3.—GOSFORTH HALL.



FIG. 4.—BRIDGE PETTON.

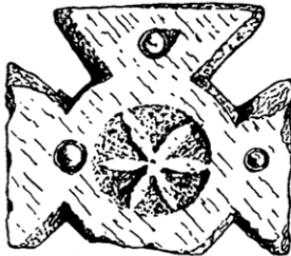


FIG. 5.—GOSFORTH RESTING CROSS.

to her brother William about 1280 (these *Transactions*, o.s., xii., p. 249). The two fields now existing on each side of the highway do not contain more than an acre and a half, and as the grant was specified as corn land, the miry bottom and tarn would not be measured in. The cross was found on the eastern boundary of the eastern moiety.

HOLY WELL CROSS, GOSFORTH.

During the excavations at Gosforth Holy Well in 1901 a fragment of a red sandstone cross was found, which when perfect would measure about 12 inches across the arms. It is a free head, chiselled, chamfered, and decorated in a more artistic way than any of our examples, and may have been a gable finial. It is in the possession of Mr. J. S. Ainsworth of Harecroft, and has been figured by Mr. Collingwood in these *Transactions*, N.S., ii., p. 80.

RESTING CROSS, GOSFORTH.

At the parish church is the head of a cross of light-coloured red sandstone, roughly hewn with a broad chisel, and measuring 11 inches in diameter and $3\frac{1}{2}$ inches in thickness. It is a free head, a cross patée with very short arms, chamfered with the pick on their sides, but not on their ends. On each of the three limbs is a small incised circle containing a pellet, and in the centre of the head a sort of circular sunk panel, formed by rudely picking away the spaces between six objects like willow leaves arranged in the form of a star. On the back is the same ornament on a rather larger scale, but no small circles, the whole (Fig. 5) being very like a mediæval cross head at Cumwhitton. The shaft has disappeared, and one might have supposed it a finial if the socket were not to hand, having been found by myself some fourteen years ago amongst the débris of the old churchyard wall.

The socket is a massive block of darker sandstone, oblong with one corner broken off, measuring about 3 feet 2 inches by 2 feet, and about a foot thick. The central

hole is square, $8\frac{1}{4}$ inches each way at the top, but diminishing as it descends. This is large enough to secure the shaft of the Resting Cross; but much too small for that of the "Fishing" Cross, which was a heavy stone. The cross head was found in 1843, along with other carved stones, when the late Rev. F. F. Pinder reopened the ancient vestry doorway which had probably been built up when the church was altered in 1654. This doorway was removed in 1877, and is now built into a house in the village called Beck Place.

There is some talk of restoring this cross, which cannot have been on any boundary save that of the churchyard, and is considered to be a resting cross. It probably stood at the gate of the churchyard like those at Milburn and Melmerby.

The tale of crosses formerly at Gosforth is now as follows:—

Pre-Norman crosses	...	...	...	3
Resting cross	...	...	...	1
Well cross	...	...	...	1
Boundary crosses	...	...	...	4
Cross on the Drigg boundary	...	...	...	1
				—
				10

BOOTLE: CROSS HOUSE.

Cross House, the residence of Mr. Richard Grice, stands north of the village of Bootle and about three-quarters of a mile south of the ruins of Seaton Nunnery, at cross roads, one of which is Bootle "High Street" and the other the road from Corney to Annaside, the latter crossing Annaside Beck just before intersecting the first road. Mr. Grice knows of no tradition, and, for want of a better reason, supposes the house to be named from the cross roads, or the crossing of the beck. This may be so, but, being on "the great road to the south" of thirteenth century deeds, a continuation of "the great road from

Caldra," it is a very likely site for a cross, and is no nearer Bootle Market Cross than St. Thomas' Cross is to that at Egremont. Also, when we find that the Seaton farm lands, once the property of the Nunnery, run exactly up to this spot, we may well believe that it was in all probability the site of a boundary, and possibly a sanctuary, cross.

WABERTHWAITE: CROSS.

This is a name of a farmhouse on a byeroad leading straight from the scattered hamlet of Row to Wabberthwaite Church and ford across the Esk, 600 yards away. It is not at a road junction nor on the Roman track, traces of which turned up two years ago, half a mile south-west.

DRIGG: THE PERCY CROSS.

Drigg Cross is the name of a house standing across the boundary line between that parish and Gosforth, near the point where the manors of Drigg, Bolton, and Seascale meet, and has a sandstone quarry within a few yards of it. Here there is no cross, but upon the top of an outhouse at Hallsenna, about 650 yards away and within 160 yards of the division between the parishes, is a stone which has been a boundary mark. This stone is therefore now within the parish of Gosforth.

Having got upon the roof, I found it to be a square block of red sandstone, much mutilated, and upside down. It has traces of mouldings and diminishes below the cube, showing that it is part of a pillar of some kind, but not the base. On each of the four sides is an escutcheon charged in bold relief—on what is now the east face, five fusils in fess; on the south, a fetterlock within the horns of a crescent; on the west, a crocketed pastoral staff turned to the sinister, with a four-petaled rose in the centre of the head; on the north, a ten-rayed star, having all its arms curved in the same direction, apparently meant for a Catherine wheel (Fig. 6).

One would naturally suppose the first coat to be that of Pennington of Muncaster, "or, five fusils in fess, azure," but that family did not possess the manor of Drigg until about 1610, and, as Dr. Haswell points out, the carving answers equally to Percy, "azure, five fusils in fess, or." The second shield bears the badge of the Percies, "a crescent, argent, within the horns per pale sable and gules, charged with a fetterlock fessways, or," commonly called "The Duke's black eye."

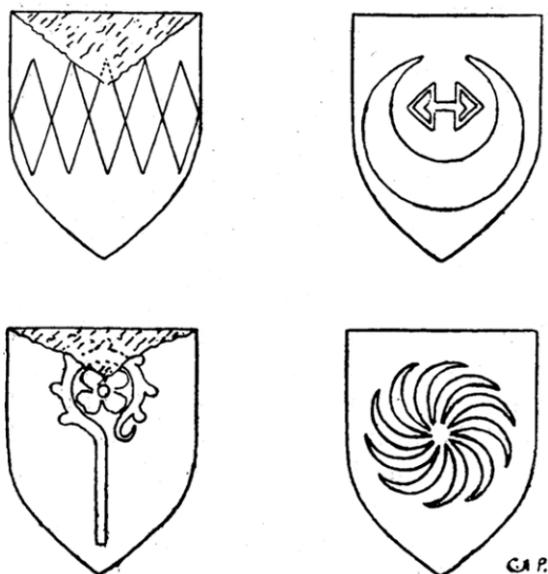


FIG. 6.—ARMS ON PERCY CROSS.

The Lucy third of the barony of Egremont was settled upon the Percies in 1384, and having been forfeited to the Crown, was restored to the second earl in 1414. It was forfeited a second time from 1461-1469. Henry Algernon Percy, sixth earl, obtained the Fitz-Walter third by exchange for other lands between 1527-1537. They were again forfeit, but were restored by Mary in 1553, the deed specifying Drigg and Carleton.

The pastoral staff in pale is Furness Abbey. Drigg and Carleton were originally granted to the Stutevilles. The first Sir Matthew de Redman of Levens married Amabel, with whom he got in free marriage a portion of the manors of Drigg and Carleton, previous to 1234 (Beck's *Annales Furnesienses*, p. lxxx.). Mr. W. Greenwood believes that Amabel was a daughter of William, Lord Stutevill, and aunt of Joan, heiress of Nicholas de Stutevill, lord of Liddel, who was dowered with a portion of these very manors.

Later Sir Matthew, who died about 1250, gave his portion to Furness Abbey :—

Ego, Matheus de Redman, voluntate et assensu Amabillæ uxoris meæ, dedi Deo et beatæ Mariæ de Furnes terram meam de Dreg et de Karlton, quam accepi in liberum maritagium cum prefata Amabilla sponsa mea, &c.—West's *Antiquities of Furness*, Appendix xi., No. 79.

The Catherine wheel, if it be such, is a rare charge, and is, I think, unknown in Cumberland heraldry. It may well correspond with the "Black Eye" on the opposite side, and from its ecclesiastical character have been, as Dr. Haswell suggests, the badge of the abbot of Furness, who was in power when the stone was set up. The abbey had, since 1242, possessed lands in the neighbouring parish of Eskdale, the church of which is dedicated to St. Catherine, and had her wheel displayed in stained glass.

The cross appears to have been a boundary mark between the lands of the Percies and the abbey lands, and must be dated between 1414 and the suppression of the monasteries in 1537, or between 1527 and 1537, after the Fitz-Walter third was acquired by the Percies.

Drigg was very much appropriated, as the abbot of Calder held part of the manor and Conishead Priory had the church.

CROSS, DRIGG.

Cross is a farm close to Drigg Station on the main road, a branch of which curves to cross the Irt 600 yards away, being the shortest way to Ravenglass. The farm lands run down to the water. There are no traditions, but a boundary cross may have stood here, marking the limits of some of the numerous church lands in this parish. In a field near, cattle going to Ravenglass fair were assembled until the tide was low enough for them to cross the Irt. This may account for the name.

PONSONBY: CHURCHYARD CROSS.

On the south side of the church of Ponsonby, which was given by John, son of Punzon, to Conishead Priory in the thirteenth century, is the stump of a cross of red sandstone of mediæval type. The socket is massive, measuring 31 inches by 27 by 17 above ground, and is bevelled on its east and west sides. The shaft, which has been cut off square, probably with the intention of making it a sundial shaft, is 31 inches high; and at the base, where there is a projecting band $\frac{1}{2}$ inch thick and 3 inch wide, is 15 $\frac{1}{2}$ by 10, tapering to 12 by 8 at the top. The upper five inches are broadly chamfered, converting the square base into an octagonal shaft (Fig. 7). This cross appears to have been several feet in height.

ST. BRIDGET'S, BECKERMET: SANCTUARY CROSS.

At Calderbridge the old road to the abbey turns in at the gate of the abbey mill, and runs straight up the valley. Mr. Loftie tells us (these *Transactions*, O.S., viii., p. 468) that half-way up it passes an enclosure of nine acres, described in the abbey deeds as "Juxta crucem extra portas monasterii," showing that a cross stood there marking the limit of the abbey sanctuary, within which any fugitive from tyranny or justice was safe for the time. No trace of it remains. The sanctuary cross at Nunnery

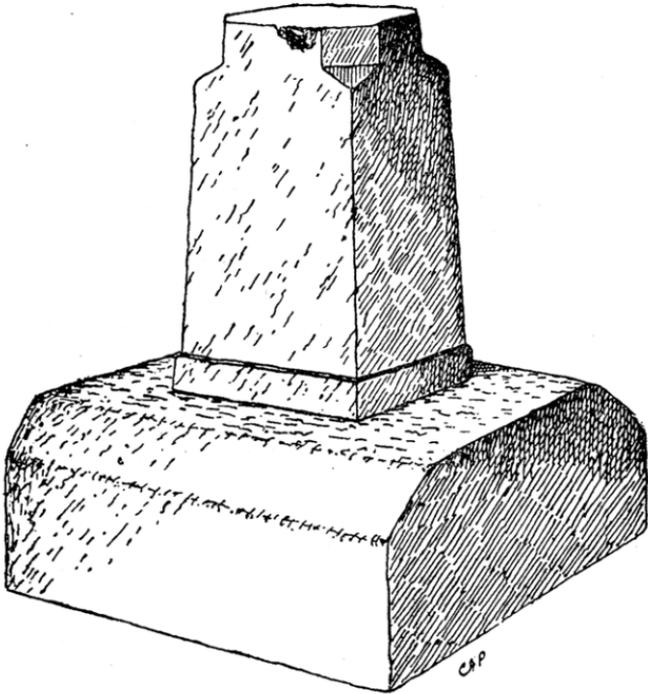


FIG. 7.—PONSONBY.

was a pillar having on one side an oval containing a cross, with the word "Sanctuarium," and figures read as "1088."

HAILE: RING CROSS.

This curious stone was found in the interior of the churchyard wall in 1881. I came across it when hunting among the débris of Haile Church at the restoration in 1883, and it is now built into the vestry with a Roman altar. It is of red sandstone, 10 inches by 6½ inches, and on it is chiselled in relief a Latin cross, the head of which is surrounded by a ring, beyond which the arms do not project though the top limb does.

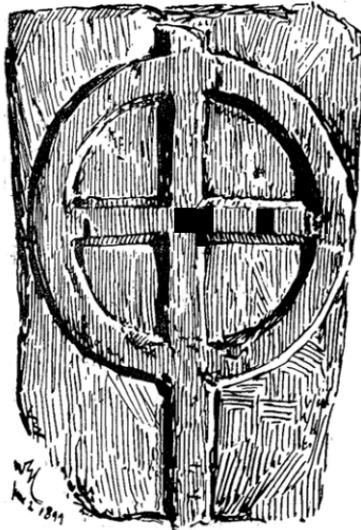


FIG. 8.—HAILE RING CROSS.

This was more probably a tiny grave-slab than a standing cross. It is figured in these *Transactions*, N.S., ii., p. 96, and another illustration of the same is here reproduced from Calverley's *Early Sculptured Crosses*.

From Haile a road runs directly to St. Thomas' Cross.

ST. JOHN'S, BECKERMET: ST. THOMAS' CROSS.

In the parishes and chapelries clustering around St. Bees are many cross names still in use—Egremont, St. John's, Cleator, Arlecdon, Lamplugh, Dean, Moresby, Hensingham, and Loweswater having each one place, and one only that I can find, named Cross, with a road running from each in a fairly direct line to the priory church. At several of these places we know that crosses exist or existed; and the chartulary tells us of some half-dozen more in St. Bees itself, which have been forgotten. The road from Loweswater is remarkable, passing no less than seven cross sites before reaching St. Bees church-yard.

St. Thomas' Cross is a place-name on the main road 550 yards south of Egremont Bridge, at a point where the conjoined roads from Haile and Wilton come into it. It is in St. John's, Beckermest, but a cross standing on the west side of the road would be exactly on the boundary between that parish and Lowside Quarter, and about the spot where the present boundary leaves the main road, so that travellers from Hale, Wilton, and a great part of St. John's would have to pass it to gain Egremont Bridge and market place. It disappeared long ago, for a cross by the roadside bearing the name of a saint would meet with scant mercy in the days of the Commonwealth, and it probably marked the boundary between the lands of the Flemings of Beckermest, whose descendants still hold the manor, and those of the lords of Egremont. From it a road runs direct to the market cross, and thence by Ellerbeck Cross to St. Bees; and local tradition states that it was a resting place for funerals from the northern half of St. John's to the parish church. It is more likely to have been dedicated to Thomas à Becket than to the Apostle.

MORESBY CROSS.

A little to the north of the west gate of Rosehill, on the east side of the road running towards the church of Moresby,

is a shed which marks the site of a house that was for some generations the home of a family named Wilson. In 1829 Robinson Wilson, yeoman, was living there. This house, which was pulled down by Mr. Hartley of Rosehill about 1850, went by the name of Moresby Cross. It is not at a road junction, nor was the house an inn. In fact, there is an inn within half a mile; but it is to be borne in mind that the Moresby arms were "sable, a cross argent, in the first quarter a cinquefoil, or." There are no traditions, but from the name and situation about the centre of the inhabited part of the parish, we may infer a cross by the road which runs on to Hensingham, passing near "The Cross," and so to St. Bees.

HENSINGHAM: THE CROSS.

Half a mile south-east of the village of Hensingham, and at about the centre of the parish, is a house named "The Cross," the residence of Mr. G. L. McKelvie. Although several byeroads connect near it, it cannot be said to stand at cross roads. There are no traditions, but unless the name be modern, and I find it as far back as 1800, it seems singular that a place should be so named unless a cross formerly existed. A road runs from it to St. Bees, passing Chapel How on the way.

DEAN CROSS.

In the township of Branthwaite, Dean, at an elevation of 560 feet, at a spot less than half a mile from the south boundary of this large parish, and on the present edge of Dean Moor, two main roads cross almost at right angles. It was formerly common, a desolate uninhabited moorland, on which there is a stone circle. Mr. Joseph Dickinson of Red How tells me that the name is modern, a house having been built there about forty years ago, which is called indifferently Dean Cross or Dean Cross roads; also that the cross roads are virtually new, having

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been straightened and made parish roads about 1810. Before that they must have been mere tracks, and a cross set up as a way-mark, as was frequently done on lonely commons in many parts of the country, would be a boon to travellers. But there is no evidence of this. The crosses at Castle Sowerby, Dovenby, and Warcop were on the common. From Dean Cross one of the roads runs to Rowrah, where it joins the road from Loweswater to St. Bees.

LOWESWATER: HIGH CROSS.

This farmhouse stands at the foot of Loweswater near the road leading to Lamplugh, on elevated ground, and not far from an irregular junction of cross roads, which are numerous in the dale.

It is an alluring name. Being the most distant from the mother church, of which Loweswater was a chapelry, and the highest up among the fells, one is tempted to believe there may have been a cross here; but there are at least three sets of cross roads within a mile, all on lower ground, one of which might be "Low Cross." High Cross at Coniston is well known as the junction of cross roads on the watershed between the Coniston and Hawkshead valleys. Low Cross is the cross road lower down, not so well known. Mr. Collingwood writes:—"If we did not happen to know about Low Cross at Coniston we should be puzzled with High Cross. It is quite possible, after your researches, that actually there were once crosses at both places, but there is no evidence that this was so. And yet there was the oaken cross on the lake shore at (apparently) some boundary of manors, and Miss Armitt has just unearthed the name 'Blackrod' on the shore of Windermere, which may mean another oak cross at the barony bounds."

Again, at Broughton-in-Furness we have "High Cross" at cross roads on the top of the hill west of the town, "Low Cross" being probably represented by the market

cross below. In the parish of Crosby-upon-Eden are the townships of High Crosby and Low Crosby, and Crosby manor in Cross Canonby parish was known in 1578 (Whellan, p. 318) as High Crosby, a name it had long borne (John Denton, p. 42).

LAMPLUGH: LOST CROSS.

The place at present called Lamplugh Cross, or Lamplugh's Cross, is situated at the junction of the main roads from Cockermouth, Loweswater, and Cleator. Here is the Lamplugh Arms Inn, which has an escutcheon over the door bearing "or, a cross fleury, sable." The farm adjoining is also called Lamplugh Cross.

Samuel Jefferson, writing in 1842, says:—"An ancient cross, which until lately remained in the parish, has shared the same fate as the old hall, and has been wantonly destroyed."

The ruins of the hall were demolished about 1800. The cross appears to have been by the road side, for if it had been in the churchyard, Jefferson, who was particularly careful about such matters, would have said so. Tradition, backed up by one of the Machell MSS., states that the parish church was originally at Kirkland, in the manor and township of Kelton; and that Sir Robert de Lamplugh, on receiving the advowson, removed the church and glebe to Lamplugh, three miles away, about 1160. The chancel of Lamplugh Church is said to have been a chapel of the Lamplughs, being much older than the nave.

If the stone had been a pre-Norman churchyard cross one would look for it at Kirkland, but Lamplugh's Cross would be near his chapel, and probably on the farm which still bears his name, unless it was on the boundary between Lamplugh's manor and that of Kelton.

By the side of the road at Millgillhead is a curious object known as the "Corpse Rest." It stands about half a mile from the inn at the foot of a slope on the road

from Wright Green to Lamplugh Church, which is on higher ground half a mile further on, and consists of an oblong mass of rude masonry 3 feet high, 8 feet 3 inches long, and about 4 feet 9 inches broad, surmounted by a slate slab. The comparatively modern roadside wall has been built over it, enclosing it in the meadow, but it is said to have been formerly open to the road which at that point ran through a strip of common. In the centre of the slab is a pillar of sandstone, 4 feet 5 inches high and $9\frac{1}{2}$ inches square, partly chamfered on its edges, and bearing on its top marks of a sundial plate (Fig. 9). The

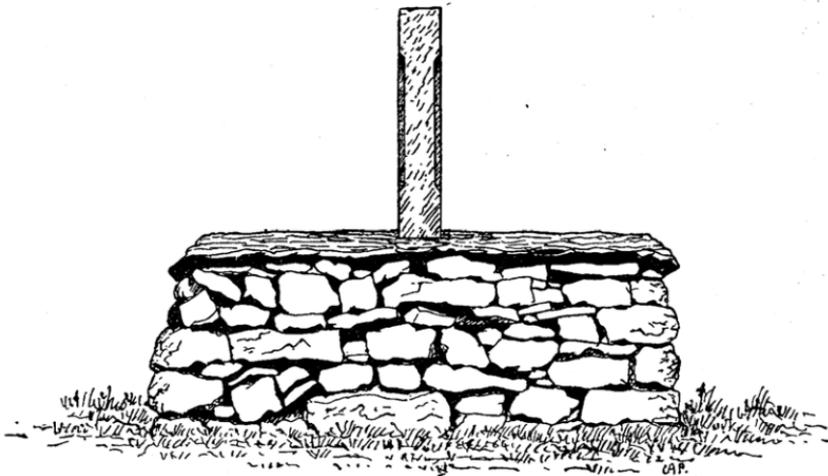


FIG. 9.—THE CORPSE REST, LAMPLUGH.

pillar fits the socket hole well, but the difference between the workmanship of it and the rude slab and masonry below is marked, and it does not seem clear why a sundial should require such an enormous base or be perched up so high that it would be necessary to climb up to see the time. The pillar, in fact, seems later than the base. It may have been preceded by a cross, which was possibly the cross mentioned by Jefferson, but I do not assert this. Mediæval crosses often had large bases, and a heavy cross sometimes had a smaller tongue for the socket hole, as at

Arthuret. Again, the sundial post may have been cut out of the older cross, as occurred at Gosforth.

From Lamplugh the road runs south-west to Rowrah, where it enters the parish of Arlecdon, and curving somewhat reaches Rheda in about $4\frac{1}{2}$ miles.

ARLECDON: THE CROSS LACON.

Here we have a tolerably perfect cross of red sandstone standing on the wall by the roadside near the south gate of Rheda. It is on the Cross Lacon estate, and near it are Cross Gill and Criscola, to all of which it gave name.

About twenty years ago, Mr. Thomas Dixon of Rheda built the wall by the side of the road, and placed the cross in a massive socket on the top of it, for safety, within a foot or so of its original position. He found no socket, but simply one or two large stones round the base, which he believes were put there by his father. It is now 3 feet 8 inches in height above the socket, and when perfect has been about 4 feet, and has a plain, square, chamfered shaft, measuring $13\frac{1}{2}$ by 12 inches at the base, tapering to 12 by 10 at the neck, and a wheel head nearly 20 inches across, facing north and south. The workmanship is rude, and the head, which is not set quite straight on the shaft, has a circular centre 8 inches across in slight relief on the south face, while round a smaller centre four shallow hollows, nearly square, but expanding as they diverge, form a cross, producing between them a sort of Maltese cross in relief. The three lower limbs expand rapidly, and are connected by a wheel $2\frac{1}{2}$ inches square, sunk about 2 inches below each face of the head. The upper limb is broken off, leaving a fairly regular nick, which runs well into the uppermost hollow. High up on the south side of the shaft is a deep mark made by several blows with a heavy pointed instrument. The assailant finding it a difficult task to knock away the head has broken off the upper limb, but marks of dowelling show that the piece was fastened on again, though it is now lost. There is a

tradition about the nick, which may be dismissed as mythical, to the effect that "in olden times when a corpse was being brought to St. Bees for interment, it was set down here for a short time while a portion of the burial service was read, the indentation on the top of the cross having been made for the purpose of supporting the book used by the reader" (Fig. 10).

The name Cross Lacon, written in old deeds "lakin," suggests that games or semi-religious festivals were held near it. Maypoles were often set up near to market crosses, and sports held at which the church looked askance, and it may well have been that the clergy endeavoured to supplant games which had a Pagan origin by festivals held at the cross. The nature of the ground is suitable, and we may compare this high, dry, and gently sloping hill with Lacon or Laking How at Seascale, where games were held up to 1850, and with Laconby in Gosforth, a dry level on which the earthwork called King Camp formerly existed.

We have also Laykwylgram on the boundary of a tract of land in Bolton, Gosforth, which cannot have been far from Laconby, and may have been on its boundary, as it marked the limit of land given by William de Wabyrthwayte to Walter de Sewynhouse about 1200 (these *Transactions*, o.s., xii., p. 247). At the instigation of our ever helpful editor, I venture to suggest that "lacon, layk," may be possibly connected with the Welsh *llech* (stone pillar, standing stone), or some survival of the word. A district which has a Carnarvon Castle might well have other Cymric survivals, and "between the pillar of Wylgram and the summer holm, thence extending within the arable land as far as the holm by the fox's bridge" is a very good rendering of a boundary for a thirteenth century deed. This would make Cross Lacon the cross pillar, and perhaps Laykwylgram ought to have been reckoned among the Gosforth boundary crosses.*

* A field near Parknook, Gosforth, is called Lacandrew.

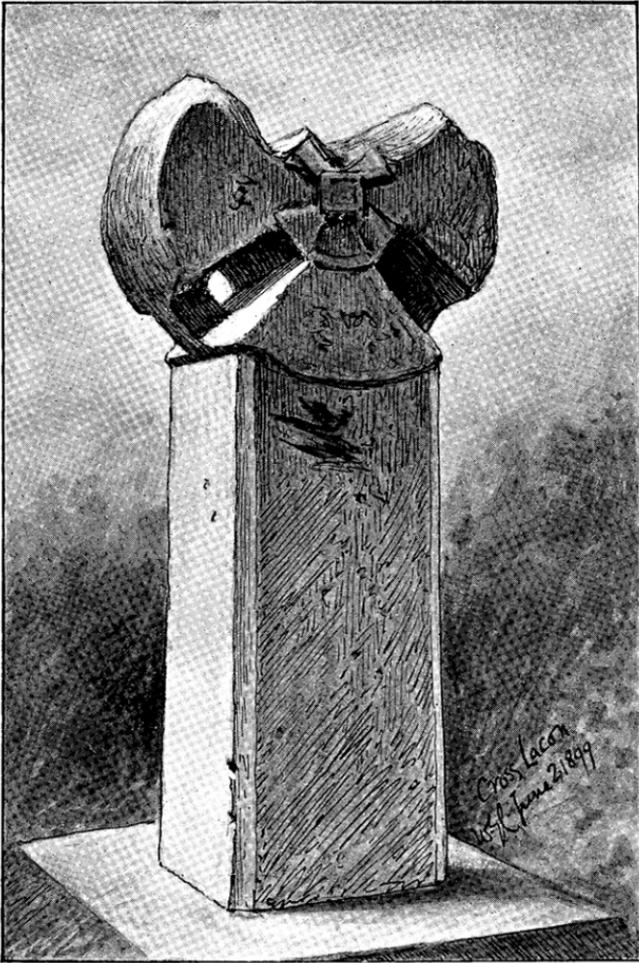


FIG. 10.—THE CROSS LACON.

TO FACE P. 102.

Criscola is a small estate adjoining Cross Lacon, an ancient freehold by Linglabeck, which runs down Cross Gill. Mr. Dixon tells me it is spelt Kirlsgillhow, seemingly a corruption of Cross Gill How, which in the jammed together dialect of the district would easily become Criscola, in the same way as Gillingholme in Gosforth has become Julianholme.

Arledon is divided into three townships, but Cross Lacon is not on the boundary of any of them. It has now, as it had when Mr. Collingwood saw it in 1899, many recent wounds from stones, and it might be well if Mr. Dixon were to remove it into his private grounds, where it would show to advantage and be safe. An inscription on the socket might say where it came from, and a stone inscribed "Cross Lacon" be placed on the original site.

From this cross the road runs on in almost a straight line to Fawn Cross, $1\frac{3}{4}$ miles.

CLEATOR : FAWN CROSS.

On the Jacktrees road, between Cleator and Cleator Moor, and near the south level crossing, there formerly stood a farmhouse called Fawn Cross, which collapsed some thirty years ago owing to the subsidence of the ground. The late Mr. Ainsworth of the Flosch, thinking that the name was a corruption of "Fallen Cross," had excavation made by the roadside and discovered a cross head, which is now upside down on a pedestal in the garden of the Flosch.

It is of red sandstone, cut with a broad chisel, and of good workmanship. The head is free, measuring $19\frac{1}{2}$ inches across the arms, all three limbs expanding slightly and chamfered on their edges, with a small cockspur at the outer end of each chamfer. The ends are plain, flat, and unchamfered, and the intersection of the arms is filled by a plain shield in relief on one of the faces. The shaft is broken short off, and might well be restored (Fig. 11).

Fawn Cross is not at or near the boundary of the parish or manor, but is near the centre. The hamlet of Crossfield is three-quarters of a mile away. Cleator consists of a single manor, and has no independent townships.

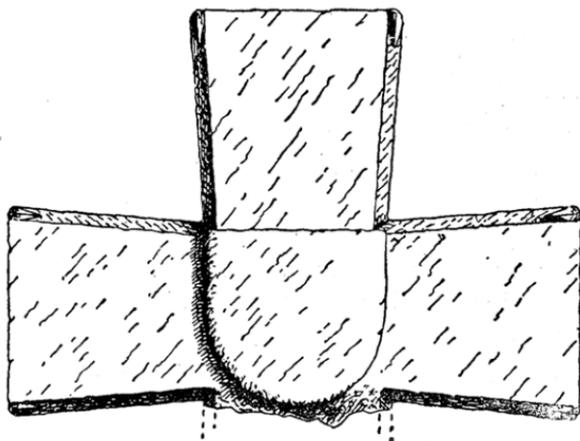


FIG. II.—FAWN CROSS.

CAP.

From Fawn Cross the road runs through Cleator to Pallafat, in the parish of Egremont, where it passes Coltmoor Cross and Jordan's Cross, and then runs on to Loughrigg Cross ($2\frac{1}{2}$ miles in all). Here it makes a detour to avoid a steep descent, but a footpath, probably an old corpse road, carries it on in a direct line to the village of St. Bees.

ST. BEES.

The chartulary of the priory gives a description of the boundary of the liberties of St. Bees, mentioning five carved boundary stones. For the extended Latin text of this and for other help I am indebted to Mr. W. N. Thompson:—

Bunde franchise Sancte Bege.

Inprimis incipiendo a litore maris juxta Culderton et ascendendo per murum lapideum, in quo crux franchise situatur, usque le

Ellergyll, et sic per dictum Ellergyll usque Craikhowe et Snehew Whyynnys, et sic versus orientem usque Wynewell et deinde usque ubi Ellerbek crosse situatur juxta viam tendentem ad Egremunde, et deinde usque stagnum vocatum Goseterne et a Goseterne linialiter per magnos lapides positos in vasto usque signum Sancte Bege in sculptura, in lapide posito in via tendente versus Cleter et Salter extra bundas de Egremunde, et a dicto lapide sic insculpto usque crucem vocatam Coltmar crosse, quondam Jordani crosse, et deinde versus orientem usque lapidem insculptum (ut supra) jacentem juxta Coltmar-kylne et juxta divisas de Walton, et per dictas divisas usque quoddam siketum quod descendit a Bigryggyl ad Brasewykegyll, et per eundem ad Skalegyll, et per eundem ad quoddam siketum quod dividit Guderby et terram prioris Sancte Bege, vocatam Kirkebyskal, modo in tenura Roberto. Et per dictum siketum versus northest ad divisas de Hensyngham, et tunc ascendendo et descendendo semper per easdem divisas ad Brekyll at per Brekyll and Prestgyll, et per Prestgyll ex transverso per medium more vocate Willimar, ad le bec stane modo inclusum in clausura vocata Arras Parke, et per dictos le bec stanez ad siketum extra dictum in clausura quod descendit in quoddam magnum lezgyll ultra et juxta Howthwaitt, modo vocatum Brakenthwaitt, et sic per dictum lezgyll in mare juxta Whithawyn.

By comparing this deed with the survey of the barony of Egremont in 1578 (Whellan, p. 381) and modern boundary lines, the sites of these crosses can be made out with tolerable certainty.

The "Bunde" does not follow the boundary of the parish except where that coincides with the boundary of the lordship. As Mr. Thompson has pointed out, when William Meschin gave the church of St. Bees to the abbey of York he restored to it its parish, the bounds whereof were proved to be from Whitehaven to Keekle, and by Keekle as it falls into Ehen, and by Ehen to the sea. This included the chapel of Egremont, but by about 1250 the chapel had become a church.

The lordship proper of St. Bees seems to have consisted of the vill of Kirkby Begogh, Whitehaven (without Bransty and Corkickle), Sandwith, and land in Rottington, the greater part of the last being a fee of Beckermeth. All the outside places included in the "Bunde," or rights for the

abbot's tenants, seem to have been taken as part of, or at least appurtenant to, the manor of St. Bees. Probably one court was held for all.

The "Bunde" excludes the part of the parish called Lowside Quarter, which was of the lordship of Egremont.

ST. BEES: COULDERTON CROSS.

Bunde.—"Beginning at the shore of the sea near Culderton, and ascending by a stone wall in which the cross of the liberty is, unto the Ellergill."

Survey.—"Beginning at the sea, and so over the scars or rocks to a ditch called the Mereditch, between Kirkby and Culderton towards the east, unto Ellergill Beck."

The modern boundary between St. Bees and Lowside Quarter commences on the shore a little north of Culderton, being marked by an old stone wall running from the beach itself up the railway embankment. After crossing the railway it is continued by an old fence full of cobble and freestone as far as the road from Culderton to St. Bees, where it is marked by a boundary stone. It then runs up a lane leading to Coneyside House, alongside of which is a narrow stagnant pool, which probably represents the Mereditch. From the house an aged freestone wall carries it on to the road leading from Culderton to Gill, along which it runs to Ellerbeck, here flowing through a well marked gill. In the old fence or wall the remains of the cross are probably buried. There are two points where it would be likely to stand—on the top of the steep bank facing the sea, now swept away by the railway cutting; or at the point where the old wall joins the road. The first is, I think, the correct site.

This cross is distinguished as "crux franchise," because it marked the boundary of the liberties or lordship, but not that of the parish. The other four stood at points where the lordship and the parish were co-terminous.

Close behind the house is Coneyside Cop, a name which, like Coneygarth Cop, $2\frac{1}{2}$ miles away, seems to mean "the chief's seat." It is a remarkable, natural, grassy cone, with a small plateau on one side a little below the summit, 255 feet above sea level, and commanding an extensive view. It is exactly the kind of place the original settler who named Coulderton would set his dwelling on. The top resembles closely in size and shape the motes in Lonsdale, and a stockade alone would be required to defend its steeply sloping sides.

On the top the stump of a freestone slab about 14 inches by 4 inches is embedded in the soil, and on the sides of the hill are two more fragments, on one of which is deeply and roughly cut in cursive lettering "Fleming," with a battered date which looks like 1706. Mr. Anthony Steele of Gill says that four years ago it was over 5 feet high, and maintains that it had carving in relief. The upper fragment curves in on both sides in a way that suggests the neck of a cross, but I think that this is accidental.

At the foot of the cop, on the north side, is a well called Cold Kell, reputed to be a holy well. The water is extremely cold and is medicinal, being yet resorted to for sore eyes and dysentery. Close past the cop runs an old corpse road to St. Bees, along which there were formerly several large stones on which it is said that the coffin was rested when the bearers were changed.

ST. BEES: ELLERBECK CROSS.

Bunde.—"And from the aforesaid Ellergill unto Craikhow and Snelehow Whynnys, and so towards the east unto Wynewell, and thence unto where Ellerbeck Cross is set by the road leading to Egremond, and thence unto the pool called Gosterne."

Survey.—"And so ascending the said beck to a close called Brackenthwaite, being of the lordship of Egremond to a stone, being a meerstone."

North of Gill the beck, the road, and the present parish boundary, run side by side, passing Craikhow; field No. 560, Ordnance Survey, in which the Egremont pillar stands; Snelhow Whins, which Mr. Steele's deeds show was the old name of the fields called Coatyeat; and Winewell, by the roadside near Moorleys. The boundary follows the beck until it crosses the present road from St. Bees to Egremont at Ellergill Bridge, the roads crossing one another 150 yards to the west. Both roads appear to have been straightened in modern times. North of the Egremont road the beck runs through field No. 459, Ordnance Survey, 1861, which Mr. John Smith of Egremont, who has given me much help and information, tells me is Brackenthwaite. North-west of the cross roads is Goosetarn.

Ellergill Bridge is now being rebuilt, and by Mr. Smith's directions the cross is being sought for. One of the men, William Mather, tells me that about the centre of the top of the north wall of the bridge there was a stone with a socket hole six inches square. The swamp below the bridge is to be drained, and the cross looked for therein.

ST. BEES: LOUGHRIGG MERESTONE.

Bunde.—"And from Goseterne lineally by the great stones set in the waste land unto the stone carved with the figure of St. Bega, placed in the road leading towards Cleter and Salter outside the bounds of Egremont."

Survey.—"And from thence to another stone near to the turn of a close called Boardland of Pallafat."

"Signum in sculptura" is, of course, dubious. I have translated it "figure," as it seems more likely to have been a representation of the saint in a relief panel, such as was not uncommon elsewhere, than a badge. If so it is probably of great antiquity, and may be compared with the Brandreth stone at Tebay, which is said to have borne

two crosses incised. Tebay has been thought to signify the house of Bega, and Brandreth three legs—*i.e.*, the meeting point of three boundaries.

The "signum" probably included a cross; anyhow such a thing would be assuredly smashed by the reformers. The meerstone may have been a boulder like the Tebay stone, and it stood near where the boundary makes a sharp angle, so that any third boundary would form a brandreth.

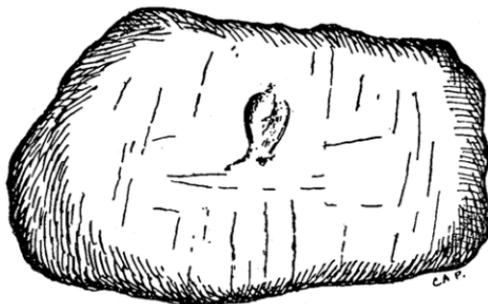


FIG. 12.—THE BOULDER AT LOUGHRIGG.

The boundary follows the road from Ellergill, keeping on the Egremont side of it, until it arrives at field No. 314, Ordnance Survey, which Mr. Smith shows from the Egremont common award of 1783 to be the "Bordeland of Pallafat." Here the road we have been following unites with the Walton road, the Watson Hill road, the road to Cleator and Salter, and a footpath to St. Bees, about 100 yards north of the boundary, which zigzags across the field turning abruptly to the east, and keeping on the Egremont side.

Since writing the above I have visited the place. The "Bordeland" is surrounded by rough freestone walls; in fact, the abundant supply of freestone in the district makes it hopeless work searching for an ancient fragment of the kind. In the mouth of the Watson Hill road (which appears modern), just where the old track would bend round, and "outside the bounds of Egremont," is a single

grey boulder, the only one near. It measures about 3 feet 6 inches by 2 feet 6 inches, and is scored with faint straight lines. In the centre of its surface are deeper scorings, some of which are curved and do not appear natural, the whole having a curious resemblance to a human figure. The head of the figure is cut deepest, and the face looks as if it had been battered out. This may be a mare's nest, but it is exactly where one would expect to find the missing stone, and I give it for what it is worth (Fig. 12).

ST. BEES: JORDAN'S CROSS, CROSS HILL.

Bunde.—"And from the aforesaid stone thus carved unto a cross called Coltmar Cross, formerly the cross of Jordan."

Survey.—"Then turning east by way and the said close edge, unto a close called Jordan Close."

From Loughrigg the boundary runs east along the south fence of the Cleator road for about 650 yards, and at Pallaflat boundary stone turns abruptly north. The road rises fifty feet and then drops steeply to Pallaflat, the latter slope being known by the name Cross Hill. Jordan Close Mr. Smith has found on the 1783 award. It is No. 287, Ordnance Survey, and lies on the south of the road opposite Bankend House.

Coltmar probably means Coltmoor, like Willimar further on in the "bunde." As Jordan became forgotten the cross was named from the moor it stood on, though the name survived in Jordan Close. Jordan may have been the designer or carver, possibly a monk of St. Bees; or it may be that his death occurred hard by, so that it was in a sense his memorial. It was not an uncommon name; a Jurdan was "parson of Gosford" about 1170.

By the analogy of "Bordeland" one would look for this cross at a point where the road first touched Jordan Close, and here I think it stood, two-thirds of the way up

Cross Hill. The field and road are separated by a free-stone wall, and there is no trace whatever of cross or socket.

ST. BEES: COLTMOOR MEERSTONE.

Bunde.—"And thence toward the east unto a stone carved as above (Loughrigg) lying near Coltmoor kiln and near the boundaries of Walton, and by the said boundaries unto a certain syke which descends to Bigrygyl."

Survey.—"And so continuing towards the east to a place of an old hedge where it cometh to the ground of Walton, and thence north.

From the supposed site of Jordan Cross the parish boundary runs east to Pallaflat boundary stone, and then north. Here the boundary of Walton carries it on to the syke which runs north to Bigrigg Gill. The district is cut up by mines and quarries, and nothing is to be found. The stone lay probably at the present boundary stone, or one hundred yards north of this at Bankend Quarry cottages.

ST. BEES: RESTING CROSS, CHAPEL HOW CROSS.

Opposite the west door of St. Bees Church is a short cross of red sandstone, 38 inches high, standing on two modern steps. The shaft, which is not chamfered, measues 11 inches by 9 inches at the base, tapering to 10 inches by 8½ inches at the neck, and the circular head, which is flush with the shaft and marked off from it by an incised curve, is 16 inches across. The circumference of the head has apparently been worked with a pick, but the rest is chiselled. Four hollows, about 1½ inches deep on each face and set saltirewise, resolve the head into a cross patonce, having the extremities of the arms joined by a narrow circle. The circumference of this degraded wheel head is plain save for four angular ridges 1½ inches high,

which run across opposite to each hollow. On both faces of each arm is an incised circle, and at the intersection of the arms a similar smaller one, suggesting a survival of the motive of five bosses set crosswise on the heads of spiral crosses at Beckermeth and elsewhere; also seen in the centre of the head of the Anglian cross at Irton (Fig. 13). The whole resembles Cross Lacon in character, but the design is singularly degraded, solidity being the chief aim. Is it possible that the coffin was rested upon these short stumpy crosses?

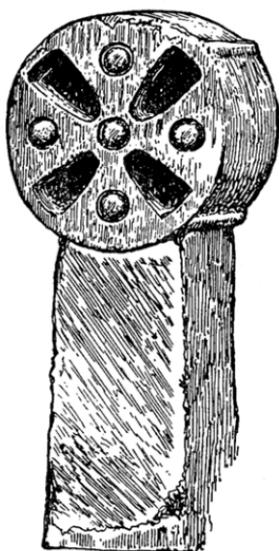


FIG. 13.—ST. BEES RESTING CROSS.

The same incised circles, looking like rudimentary bosses, occur on both head and shaft of the mediæval cross in Arthuret Churchyard, this being the only mediæval shaft we have left that is decorated at all.*

Of the St. Bees Cross the late Canon Knowles wrote (these *Transactions*, O.S., p. 29):—"It possibly stood in the

* Croglin shaft was decorated.

socket which, as I remember, remained some time ago on two steps, about a mile out of St. Bees, on the lower or newer road to Whitehaven. It has been recently restored to the church by the kindness of Mr. William Fox from a hedge bank where it had lain for years."

The new road runs from the Grammar School by Greenbank to Whitehaven.

Mr. Henry Fox writes:—"There is a field on the left hand of the low road to Whitehaven called Chapel How. Some years ago I went with the late Mr. William Jackson to explore the hedge which is the boundary between the Demesnes and Abbey farms. After poking about in the grass with our walking sticks for some time we discovered some stones which had evidently formed part of a building. It was probably in this hedge the cross was found."

For three-quarters of a mile from the Grammar School the low road is one weary hill. Close to the top the fence between Abbey and Demesnes meets the west side of the road at right angles. The first field on Demesnes is Chapel How,* being on the summit of the hill, and commanding an extensive view. In the boundary fence are many squared blocks of freestone, one bevelled, having every appearance of age and of having been part of a building. Also, at the point where the fence joins the road there is a sharp depression in the corner of each field, the whole having apparently formed a triangular space formerly open to the road, just such a recess as a roadside cross would stand in. This corresponds with Canon Knowles' "about a mile from St. Bees."

Exactly opposite to Chapel How, and 150 yards east of the road, is St. Bega's Well, with traces of a lane leading down to it. The chapel by the roadside was probably connected with the well one hundred feet lower down the hillside, and a supply of the water may have been kept at the chapel for the benefit of wayfarers. It must not be

* No. 435, Ordnance Survey, 1861.

confused with St. Michael's Chapel, Rottington, from which the dragon impost at the church is believed to have been brought, for that building is shown by the Chartulary to have stood on or near the Scalebarrow road leading to Rottington. A levelled cart road runs diagonally down the hill from the triangular recess to the head of the lane going to the well, and appears to mark the ancient path between the two.

Though we have not conclusive evidence that the Resting Cross at the church was brought from this place it very probably was, and at any rate we must infer from the socket, chapel, and well that a cross of some kind stood here. It would form a welcome resting point to those who had ascended the hill, and to those coming from the north was at the spot from whence they first caught sight of the church tower. It also marked the boundary between the Demesnes and Abbey lands if, as I believe, it stood in the triangular recess by the roadside.

Mr. W. N. Thompson tells me that, up to the time of the covering in of the well, visitors used to drop pins and other small objects into it, a curious survival of a custom as old as Roman days; also, that in the early part of last century the road from the site of the cross northward had no fence at all on the west side.

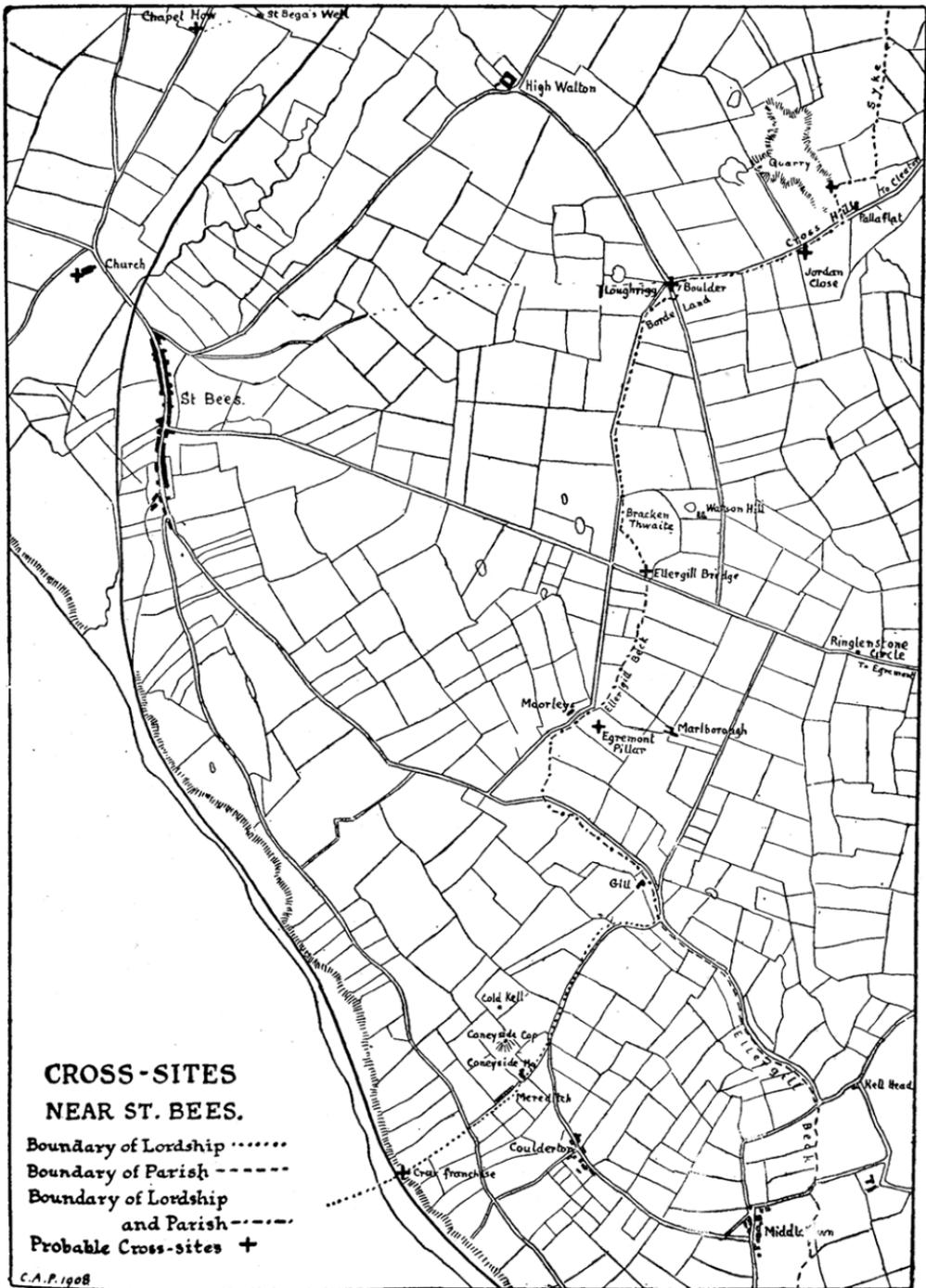
CONCLUSIONS.

In the eighteen ancient parishes and five chapelries examined we have found so far thirty-two crosses, cross names, and cross sites. Of these thirty-one (after leaving out Crosshill, St. Bees), only two crosses, Cross Lacon and St. Bees Resting, remain entire.

At nine other places fragments remain, at two of which, Ponsonby and Gosforth Resting, sockets show more or less the original sites.

Four (Newton, St. Bega's, Coulderton, and Gosforth) were near wells reputed to be "holy."

Twelve were on the monastic lands of St. Bees, Calder,



**CROSS-SITES
NEAR ST. BEES.**

- Boundary of Lordship (dotted line)
- Boundary of Parish - - - - - (dashed line)
- Boundary of Lordship and Parish - · - · - (dash-dot line)
- Probable Cross-sites + (plus sign)

C.A.P. 1908

and Seaton; and Chapel How, Ponsonby, Gosforth Resting, and Gosforth Holy Well were at a church or chapel.

In twenty-five instances there is more or less evidence of an actual cross, and in only six (Waberthwaite, Drigg, Moresby, Hensingham, Dean, and High Cross) is there no evidence but the name.

Two or three were on the common, twenty-one occur by the roadside, and ten not at a roadside, or doubtfully so.

Only four (Cross House, Dean, Loughrigg, and Ellerbeck) are at cross roads, though two more (High Cross and Hensingham) are near such.

Of the cross names we have seventeen instances. Leaving out the three market crosses, at one place a cross stands, at three others fragments exist, and there is good evidence concerning St. Thomas', Crosshill, Pallaflat, and Cross House. The other seven are the doubtful cases before mentioned. Of the fourteen two are at and two near cross roads, and two are at the junction of three roads, but this is not a cross. Eight are not at junctions at all, and as at three of these stones remain, and at Crosshill, Pallaflat, there was a cross, it seems as if a cross name not at a junction was better evidence of a cross than a name at cross roads; and one fails to see why the name should have been given unless there was once a cross there.

We do not know enough yet to assume that the word "cross" at cross roads necessarily means an actual stone, though as facts accumulate they may very probably confirm the theory; but we know that in some parts of the country, Cornwall in particular, there were crosses at nearly all old cross roads, though many of them have been removed. Cross roads have for centuries had semi-sacred ideas and superstitions connected with them, perhaps as far back as Celtic times; and it has been affirmed that even these early folk erected upright stones

at such places. The idea died hard, and ended horribly in the ghastly stake used at a cross roads burial.

A study of the map shows that cross names are more abundant, or better known, in the district we have gone over than in other parts of the county; but local searchers would probably find many such names in use which do not occur on maps that would repay investigation, such a name as Little Cross in Plumblaud for example.

Here they are found in the ancient parishes, the chapelries and dales yielding only the doubtful High Cross, Loweswater; and Cross, Hensingham. Ennerdale has Crossdale, and Eskdale Cross How, neither of which are convincing. Two parishes, Irton and Corney, have been drawn blank; but Irton consists of two manors well separated by the river Irt, and Corney is a single manor.*

It is noticeable that three of the St. Bees boundary crosses were placed where the boundary touched a road now in use, or so near to one that the old wandering track and the boundary probably united. This strengthens the theory that roadside crosses were originally boundary marks, but most crosses probably served more than one purpose, and may have been used as resting crosses. It is impossible to ignore the long line of crosses between Loweswater and St. Bees, any of which would be an acceptable excuse for a halt by a weary funeral party whether the coffin was borne by hand or on horseback. There is no evidence of any of our examples having been a weeping cross, and the only trace of a memorial is the cross of Jordan. Nor were any of them preaching crosses proper, although it is quite possible the three market crosses may have been preached from on market or fair days, especially Egremont, the church of which place was served by the priory of St. Bees.

As to date little can be yet said save "from the

* Hale is also a single manor.

thirteenth century downwards." Laykwylgram must have been about 1200; Newton's crosses thirty years later. The Percy Cross and Gosforth Holy Well seem fifteenth century. Fawn Cross has a latish look, but the cockspur is as old as the thirteenth century. The "bunde" does not help us much; "Whithawyn" and other evidences point to its being as late perhaps as 1500.

Of art there is next to none. The floral scroll of the Anglian, the dragonesque interlacing of the Norseman, and even the confused—don't quite know what I am handling—twelfth century art has all vanished. Dull, uninteresting shafts, mostly chamfered, with bastard wheel heads, take their place. Solidity is their chief characteristic; endurance what they preach.

Doubtless this was a poor district, inhabited by a rough folk with little taste; yet the want of design is striking considering the infinite variety of cross head on mediæval grave slabs. Our relics are very few, but the marvel is that any have survived at all.