

Lanteglos by Fowey Cornwall

Repair, cleaning and interpretation of churchyard crosses



Historic Environment Service (Projects)

Cornwall County Council



**Churchyard Crosses,
Lanteglos by Fowey
Repair, cleaning and interpretation**

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The conservation work was carried out by Sue and Lawrence Kelland, experienced stonework conservators, supported in a voluntary capacity by Andrew Langdon, who also compiled the information leaflet. He also supplied a number of the photos in this report.

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Cover illustration

The lantern cross illustrated by JT Blight in *Ancient Crosses and other Antiquities in the East of Cornwall*, 1858

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Abbreviations

CCC	Cornwall County Council
EH	English Heritage
HER	Cornwall and the Isles of Scilly Historic Environment Record
HES	Historic Environment Service, Cornwall County Council
NGR	National Grid Reference
OS	Ordnance Survey
PRN	Primary Record Number in Cornwall HER
RIC	Royal Institution of Cornwall

Summary

Two medieval crosses in the churchyard at Lanteglos by Fowey underwent small-scale conservation work in September 2006. Lichen was cleaned from the lantern cross to enable the carving to be recorded and the head of the latin cross, which had been poorly restored in the early 20th century, was re-aligned and re-fixed with a stainless steel dowel. Following the conservation work a leaflet, designed to highlight the importance of the two crosses for visitors to Lanteglos Church, was produced and provided for distribution and sale in the church.

The crosses are Scheduled Monuments, Cornwall numbers 28436 and 28437; numbers 26792 and 26793 in Cornwall County Council's Historic Environment Record; and are located at SX 1447 5150 and SX 1448 5150.

Introduction

In the churchyard at Lanteglos by Fowey are two medieval crosses, carved from a Pentewan-type Stone. One is a lantern-headed cross, with delicately carved figures displayed beneath canopies on each of the four sides. The other is a simple but elegant octagonal latin cross.

In September 2006, conservation work to replace poor quality repairs to the latin cross and thereby enhance and stabilise the monument took place. At the same time, the opportunity was taken to remove lichens from the lantern cross, which obscured the detail of the carving, so that the hitherto unrecorded decoration could be recorded.

Following conservation work and recording, the project provided improved interpretation of the crosses by compiling a leaflet describing and explaining both monuments. These are now available in the church.

The crosses are Scheduled Monuments, Cornwall numbers 28436 and 28437; numbers 26792 and 26793 in Cornwall County Council's Historic Environment Record; and are located at SX 1447 5150 and SX 1448 5150.

1 The monuments

1.1 The lantern cross (SM 28436; HER 26793)

This elaborately carved lantern cross, which was discovered deeply buried at the west end of the church in 1838 (Blight 1858; Langdon 2005, 35), was placed in its present position just outside the church porch by the Honourable GM Fortesque of Boconnoc in 1841, using an old millstone as a base. It is believed to represent the former medieval churchyard cross. Beneath canopied niches on the Pentewan Stone head are figures representing the Crucifixion, Mary and Child, St Peter and St Paul. The shaft, of granite, is decorated with niches and a variety of geometric Gothic motifs. On top of the head are sockets to take pinnacles and a finial which are now missing and it is likely that between the head and the shaft there was once a decorated collar.

With a total height of just over 3 metres, this is the tallest lantern cross in Cornwall.

Despite the fact that this is an exceptionally fine cross, it has never been adequately recorded.

1.2 The latin cross (SM 28437; HER 26792)

It is suggested that this small latin cross was once a wayside cross, marking a path from Pont Pill to Lanteglos Church. The two parts of the cross were found in two different locations in the early 20th century: the head buried in the mud at Pont Pill where it had been used as a mooring stone, and the shaft buried in the churchyard. The two parts were re-united during the incumbency of the Revd CF Trusted, 1909 – 1913 (Langdon 2005, 43).

The cross, which is 0.95 metres high, stands on a 0.63 metre high modern stepped base.

2 Condition of the monuments prior to conservation

2.1 The lantern cross

A thick growth of long frondy lichen, especially on the south and south-west faces of the head, was the main problem affecting the lantern cross. Although this was not considered

to be a concern for the long term conservation of the cross, it had the effect of obscuring the carving, which is the most important feature of the cross.

However, conservators Sue and Lawrence Kelland also noted that ‘it is almost certain that a cross of this type, with separate lantern head, has an internal vertical iron dowel, probably set in lead, to anchor the head in place. Whilst this type of fixing can often corrode and split the stone, there are no signs that this is happening here. However, when close inspection from a scaffold is possible, this should be checked again’ (Kelland 2005, 3).

The surface of the stone is pitted with small holes, this being a characteristic of the way Pentewan-type stones weather, and entirely natural.

2.2 The latin cross

The following problems were identified by the conservators when they inspected the cross (Kelland 2005):

1. ‘As with the lantern cross, the surface of the Pentewan Stone is heavily pocked, with thick lichen growth....but otherwise is in good condition’.
2. ‘The head has been set back on with a pronounced step to the north. There is probably an internal iron dowel, perhaps set in lead; the holes for this in the head and shaft were probably set inaccurately, creating the step when the two were set together’.
3. ‘The joint is filled with white cement-based mortar. This is now cracked, suggesting there has been some movement, perhaps some corrosion of the fixing’ (Kelland 2005, 4).

3 Background to the present project

The problems outlined above have been known for some time, but the opportunity to organise the necessary conservation work has simply not existed before. The sudden possibility of an opportunity for grant aid for the work was the necessary stimulus, leading to discussion with the Parochial Church Council and a visit with the conservators to estimate for the work.

3.1 Objectives of the proposed management work

- To conserve the latin cross
- To clean and record the lantern cross
- To provide enhanced interpretation of both of the monuments

And in addition,

- To make an appropriate record of the conservation work as a reference for future management

4 Recording

4.1 The latin cross

As there was to be no substantial change to the form of the cross, photographs and notes were deemed to be an appropriate level of recording.

In the course of the work the following observations were made:

1. The original central fixing was a length of galvanised iron, 70mm long.

2. This was generally in good condition, but just starting to corrode at the centre, as a result of water penetration through the cracked cement pointing of the joint. If this pin had not been replaced then before long, corrosion of the iron would have caused the pin to expand, and eventually blown the cross apart. The work can therefore be regarded as very timely.
3. The fact that the head had spent part of its life in use at the nearby creek as a mooring stone was evident in the rounding and wear to the broken edge, as well as in the existence of a drill hole in one side. This means that unfortunately, the joint between the head and shaft is quite a wide one, necessitating a wide and conspicuous band of mortar to fill it.

4.2 The lantern cross

After removal of the lichen, the carving on the head of the cross was recorded in detail, with digital images and black and white photos for archive purposes. Less detailed recording was undertaken for the shaft since this has never been so badly affected by lichen and is generally more accessible for photography than the head.

As a result, the following description has been compiled (see also Figs 4 and 5):

The cross in its present form consists of a rectangular head of Pentewan Stone, mounted on a granite shaft, standing on a base created from an old millstone. The fact that the head and shaft are of different stones raises the question of whether they are in fact parts of two separate monuments: yet even if they are not, the original monument(s) would nevertheless have had a similar appearance. At 3 metres high, it is one of the tallest lantern crosses in Cornwall, and yet (assuming the two stones do belong together) it may have stood over 4 metres high originally, for the cross in its present form is obviously incomplete. Comparison with other lantern crosses (see Fig 9 for examples) demonstrates the fact that the monument would originally have included some sort of decorated collar between the head and shaft and pinnacles on the top. Indeed, with access from the scaffolding, the top of the head could be inspected, and here the remains of five small square holes – mortices for the pinnacles that once crowned the head – could be seen. The four on the corners of the head are all broken, but that at the centre is well preserved and still contains the thin cushion of lead used to help hold the tenon of the central pinnacle in place (see Fig 6).

The bottom edge of the lantern head is absolutely flat and appears to have been deliberately cut so. In this position there would originally have been a cushion or other moulding at the joint between the head and the shaft, as can be seen on the chapel cross at St Michael's Mount (Fig 9). The base too would have been a more elaborate affair, with the shaft probably set into a square moulded base, which in turn may have been mounted on a series of steps, like the cross shaft in Grampound's main street (Fig 9).

Four simple square pillars form the frame of the lantern head, chamfered at the upper edge towards the point from which the four corner pinnacles would originally have arisen. In each of the four faces, beneath a frieze of pyramidal billets and cinquefoil-headed niches, are various simple images:

The four faces are as follows:

North side: Perhaps deliberately arranged to face the church door in the 19th century restoration is the image of the Crucifixion. The space above the cross arms is cut right through the thickness of the stone, with a double-headed niche above. Christ's head leans slightly to one side and he sports a sumptuous drooping moustache and beard. Above his head is a halo. Christ's body has been damaged, perhaps as an act of deliberate iconoclasm.

South side: Beneath a double-headed niche, is an image of Mary seated on a bench, with the Infant Christ supported in her left arm. Mary has shoulder-length hair and the features of her doll-like face, including a small and gentle smile, can be plainly made out. The folds and drapes of her long robe are clearly depicted, as are the curls on the Baby's head.

The monument on this face has been damaged at the point where Mary's arm enfolds the Child. This may be the result of deliberate iconoclasm, or may be related to the drilling of a small square hole in the face of the cross here. The reason for this hole is uncertain, but was perhaps to enable it to be displayed from a shelf or bracket at some time: a dowel in the hole could have helped to hold the head securely against a wall.

West side: The crispest carving can be seen on this face, where a curly-headed, rather stern-looking St Peter¹ is set beneath a single canopy. He stands facing forward, wearing a long gown, and holding an unmistakeable key in his right hand while in his left is an oval object, shaped rather like a pine cone, but which has yet to be identified.

East face: On this face is an image of St Paul, in a long pleated robe, and head-dress, holding a sword in his right hand, while his left arm is bent.

5 The conservation work

5.1 The latin cross

The detail of the conservation work was recorded by the conservators, Sue and Lawrence Kelland, whose separate report is attached as appendix 1.

It is simply summarised here:

1. The cement pointing around the joint between shaft and head of the cross was carefully removed.
2. The head was then lifted from the shaft and laid to one side.
3. The old fixing was removed, taking care not to damage the cross.
4. A new central hole was drilled in the cross head and shaft, and the old off-centre hole filled.
5. The joint was cleaned.
6. The new pin was fixed into the shaft with polyester stone glue.
7. The head was re-set on the shaft.
8. Finally, the joint between shaft and head was filled with a lime mortar, coloured to match the stone as closely as possible.

5.2 The lantern cross

The long hairy lichen, growing especially on the south and south-west faces of the head, was the main problem affecting the lantern cross. Although it is not a concern for the long-term conservation, the lichen growth had the effect of obscuring the carving, which is the most important feature of the cross. However, there were concerns that the lichen might also be of importance: so it was removed carefully by mechanical means only (not

¹ The identification of the saints had been suggested previously but was confirmed by Andrew Langdon on the basis of the distinctive emblems carried by each of the figures.

with chemicals – even though it is known that this was done in the past) and will be allowed to re-grow.

The lichen was removed by rubbing, cutting and brushing and from beneath it, crisp clear sculpture emerged. The carving is so well preserved that even small details, like the moustache on Christ's face and St Peter's fashionably curly hair, can now be seen.

While the lichen was being removed, the joint between the head and the shaft was examined to see if there were any signs of problems in the fixing between head and shaft. However, the mortar was found to be solid and presumably still providing a water-tight seal. Moreover, the fact that the head overhangs the shaft was taken as a further sign that the joint is well protected from water penetration.

6 Discussion

6.1 The conservation work

For the small latin cross, this work was a stitch in time. Inside the cross, the iron pin holding the head to the shaft had just begun to corrode and with time, would have expanded to such an extent that it could have cracked and damaged the stone. However, the stone has now been stabilised and should need no further attention for many years.

Removal of the lichens from the head of the lantern cross proved a fascinating exercise in revealing the detail of the sculptured images. At present, it is intended that the lichens should be allowed to re-grow because they are not considered to be harming the stone, while the images will continue to be seen only through the medium of an information sheet. However, if local feeling dictates that they are too interesting to be hidden, then consideration should be given to periodic careful cleaning.

The information sheet will, at any rate, help to draw attention to two features which are often overlooked by visitors to the church but which can in fact be regarded as the icing on the cake at a place that is already recognised as very special.

6.2 Interpretation of the lantern cross

Clearing the lichen from the lantern cross has been of benefit in focussing attention on a monument that has never been fully recorded before.

The images on lantern crosses are generally fairly predictable: Christ and Mary are always represented, either in the form of the Crucifixion, the Trinity, the Annunciation or the Mother and Baby, along with images of the patron saints of the parish (Langdon 2004, 5-6). So for example, the lantern cross at Newlyn East depicts St Newlyna holding her head under her arm (she was decapitated); that at St Mary Magdalene in Launceston shows St Mary Magdalene holding a jar of ointment and that at Mawgan in Pydar has images of figures in bishops' robes and mitre, one of which must equate with St Mawgan who is said to have been a bishop from Wales. So why does the lantern head not feature Wyllow, now acknowledged as the patron saint of Lanteglos and why are St Peter and St Paul honoured here instead? Peter and Paul often appear jointly in dedications, both honoured on the same day (June 29th); and they are recorded as joint patron saints at, for example, Sheviok in south-east Cornwall (Orme 2000, 213). But they are not known to have been honoured in Lanteglos. Saints known to be associated with the parish (as well as St Wyllow) include St Saviour at the ruined chapel at Polruan and John the Baptist at Bodinnick (Henderson 1925). The lantern cross may therefore hint at a further, unrecorded cult or cults in the parish; perhaps associated with an altar in the church, or a guild or chapel within the parish of which no record has survived. The fact that a chapel might have a lantern cross is

shown in the monument now at St Neot but originally from the chapel of St James at Trewane in St Kew, which is carved with images of St James the Greater and St James the Lesser. The likelihood that Peter in particular was honoured in this coastal parish is high, since he is often regarded as the patron saint of fishermen.

Andrew Langdon (pers comm) suggests that all of this may help to argue in favour of the fact alluded to above, that the cross-shaft which is of granite, and the head which is of Pentewan Stone, may originally have come from two separate monuments or sites. The tall granite shaft may perhaps have been the churchyard cross and supported an original head that was even more impressive than the one that now stands on it, while the Pentewan stone head which is small in relation to the shaft may have come from a smaller monument, and perhaps belonged originally to a chapel, either at the church site or elsewhere in the parish.

In addition, the lantern head has a few features which provide evidence for otherwise unrecorded events in its history, which can be summarised as follows:

1. To judge from the style of carving, the original head may have been carved and set up in the 15th century.
2. The images of Christ (both Crucifixion and Baby) have been deliberately damaged, a likely context for such iconoclasm being the Civil War. However, the damage is slight only, small bits being cut from the body and not the face of the images, so that they remain entirely recognisable. In other words, the damage may have been a token only, out of respect for what was a valuable and cherished piece of work. (Civil War iconoclasm may also explain the loss of the head from the latin cross.)
3. At some time, the base of the lantern head has been trimmed flat and the square hole cut into Mary's body. It was suggested above that this could have been done to enable the cross to be displayed on a shelf or bracket, with the Crucifixion facing out and a dowel in the back helping to hold it against a wall. Again a date at around the time of the civil war is likely since the only symbol tolerated in Puritan times was the Crucifixion.
4. At some time the cross-head was buried in the graveyard. Presumably this was done deliberately, to protect it.
5. In 1838 it was re-discovered, buried in the churchyard
6. and in 1841, reflecting the spirit of an age of greater tolerance and antiquarianism, it was erected onto the granite shaft, and has stood there ever since. (Where the granite shaft had been since the reformation is however unrecorded.)

7 References

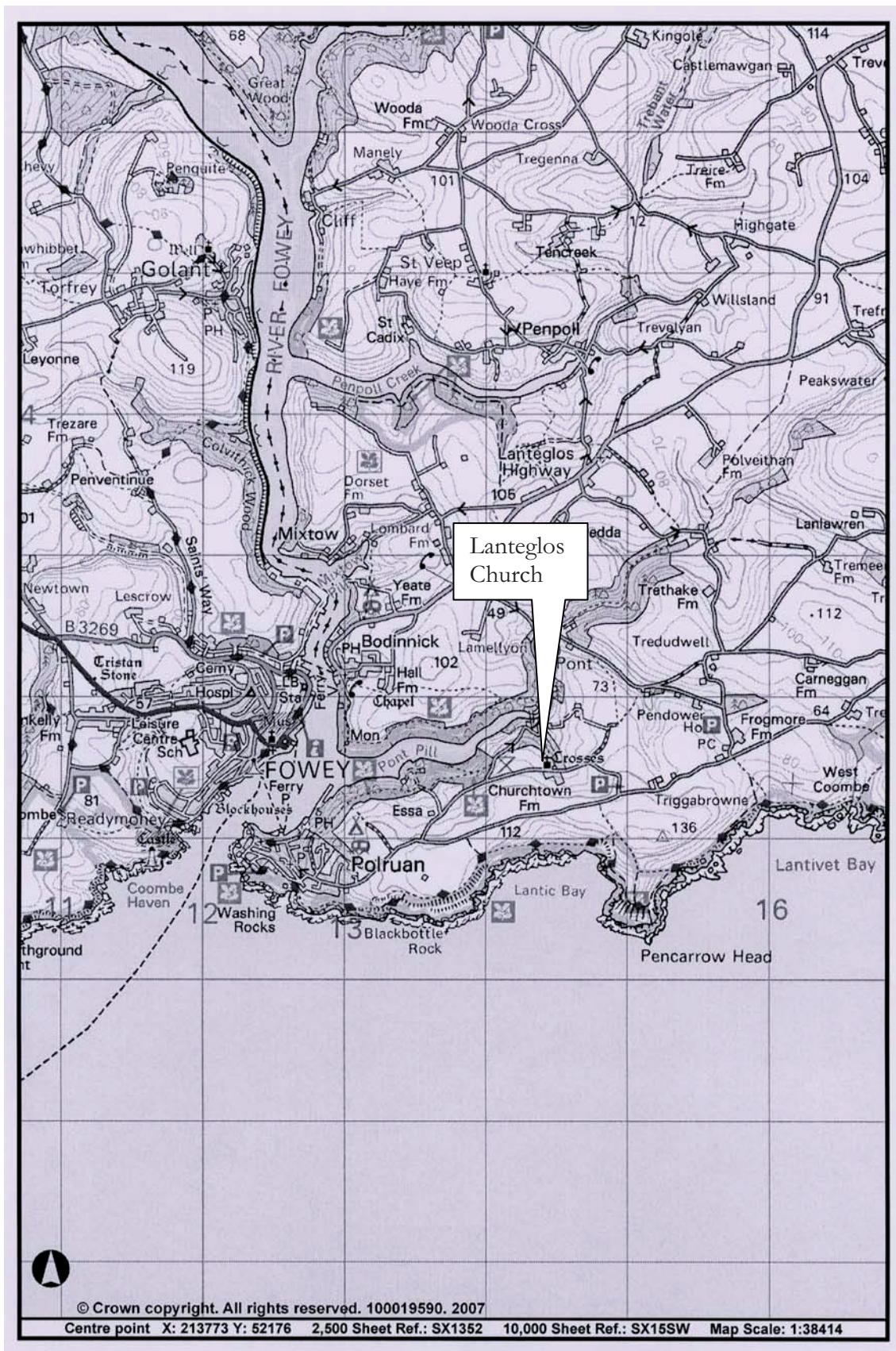
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8 Project archive

The HES project number is **2005048**

The project's documentary, photographic and drawn archive is housed at the offices of the Historic Environment Service, Cornwall County Council, Kennall Building, Old County Hall, Station Road, Truro, TR1 3AY. The contents of this archive are as listed below:

1. A project file containing site records and notes, project correspondence and administration and copies of documentary/cartographic source material.
2. Digital photographs stored in the directory `..\Images\Sites I-L\Lanteglos crosses`
3. This report held in digital form as: `G:\CAU\HE PROJECTS\SITES\SITES L\LANTEGLOS BY FOWEY CROSSES 200504804\LANTEGLOS CROSSES REPORT.DOC`





The lantern cross



The latin cross

Fig 2 The lantern cross and the latin cross before conservation work.



The head removed



Cross head removed and iron fixing exposed



The iron pin removed



Drilling a new hole



Trimming excess glue from the joint



Mortaring the joint

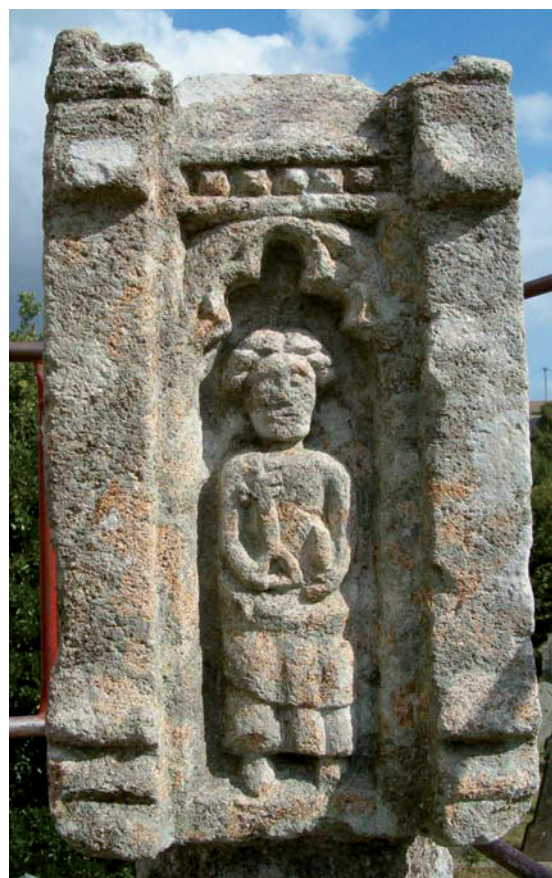
Fig 3 Repairing the latin cross



Fig 4. Cleaning the lichen from the lantern cross



The Crucifixion



St Peter with his key



Fig 5. The images

Mary and Christ



St Paul with his sword



Top of the lantern head showing the sockets for pinnacles. That at the centre has a lead lining.



Square hole cut into the image of Mary, and mutilated body of Christ



Broken socket for corner pinnacle

Fig 6 Features of the lantern cross



Fig 7 Examples of the sculpture on the shaft of the lantern cross



*Fig 8 The conserved monuments
(not to scale)*



Fig 9 Other lantern crosses, for comparison.

Above, left to right: St Michael's Mount, outside the chapel (note 'cushion' base and restored pinnacles); St Michael's Mount garden; St Neot (note carving below lantern head).

Right: Grampound: note steps, chamfered base, octagonal shaft and collar decorated with rosettes.



Appendix 1 Sue and Lawrence Kelland's report on the conservation work

1

I LANTERN CROSS BY SOUTH PORCH

I.1. DESCRIPTION (from Andrew Langdon, 1996 : Stone Crosses in East Cornwall)

'This is by far the tallest Gothic cross in Cornwall and was discovered deeply buried in a trench beside the western side of the church wall in 1838. Some historians have suggested that the cross was secretly buried to avoid being thrown down during the stormy years of the Reformation. The elaborately carved monument lay prostrate for another three years before the stone was restored to its present position by the Hon. G.M. Fortescue of Boconnoc Estate. The four-sided lantern cross displays on the northern face a figure of the Crucifixion, and on the opposite face a sculptured figure of the Virgin Mary and Child. The remaining two sides display single figures, possibly St. Peter and St. Paul. The octagonal shaft is highly decorated and consists of ogee pointed arches and panels along with Gothic tracery.

The original base stone, or the uppermost step of it, lies near the monument, but when the cross was restored in 1841 it was supported on an old millstone.'

The head of the cross is in Pentewan stone, the shaft in granite. The head and side-pilasters both have holes for dowels, showing that there were originally some pinnacles and a finial.

I.2. CONDITION

I.2.1 It is almost certain that a cross of this type, with separate lantern head, has an internal vertical iron dowel, probably set in lead, to anchor the head in place. Whilst this type of fixing can often corrode and split the stone, there are no signs that this is happening here. This was confirmed when the cross was scaffolded.

I.2.2 The carving on the lantern head was difficult to see, due to the heavy growth of various types of lichen, particularly the long frondy type, especially on the south and southwest sides. Some of the lower-growing lichens have caused staining which will not come out.

I.2.3 The surface of the head is also deeply pitted.

I.3. CONSERVATION TREATMENT

I.3.1 The cross did not require any actual conservation treatment. However, it was decided to remove the lichen growth so that the carving could be properly recorded. This was done using small dental tools, with the assistance of Andrew Langdon and Ann Preston-Jones.

I.3.2 The cross head and shaft were found to be in very good condition, with no areas of decay or damage and no repairs were needed.

I.3.3 The cross was fully recorded photographically by Andrew Langdon.

II. PONT PILL CREEK CROSS, ST. WYLLOW, LANTEGLOS BY FOWEY

II.1. DESCRIPTION (from Andrew Langdon, 1996 : Stone Crosses of East Cornwall)

'The Gothic Latin cross has been cut from Pentewan stone, obtained from the coastal quarry near St. Austell. The head of the monument was discovered half buried in the mud at Pont Pill Creek, where it had been utilised as a mooring post. When the cross head was removed to the churchyard at the beginning of the (20th) century, the shaft was found lying in the churchyard and the two pieces of cross were re-united during the incumbency of the Rev. C.F. Trusted (1909-1913). The cross shaft is supported by a stepped base stone, also of Pentewan stone, but due to no records being kept it is not possible to know whether the base is original and *in situ* or a modern copy.

Mary Henderson suggested that the original position of the monument may have been at Pont Pill and that it was the shaft that was removed to the churchyard. In that case the cross would have probably been set up as a wayside cross, marking a route to the parish church.' The date MDCCCCVIII (1908) is inscribed on the base.

II.2. CONDITION

II.2.1 As with the lantern cross, the surface of the Pentewan stone is heavily pocked, with

thick lichen growth, including the frondy type, but is otherwise in good condition.

II.2.2 The head had been set back on with a pronounced step to the north. There was an internal iron dowel, which was set in a hole packed with bitumen. The holes for this in the head and shaft were set out inaccurately, creating the step when the two were put together.

II.2.3 The joint was filled with white cement-based mortar. This was now cracked.

II.3. CONSERVATION TREATMENT

II.3.1 The old dowel, 70 mm long, in galvanised iron, was removed. This dowel, which probably dates from the 1908 work, was bent, and this corresponds to the cracking in the mortar joint, indicating that the head had been wobbling slightly.

II.3.2 The old dowel was replaced with a new one in stainless steel (S316 marine grade) threaded rod 12mm in diameter by 90 mm long. This was packed with 'General transparent vertical' polyester resin.

II.3.3 The joint was filled with hydraulic lime (HL3.5) and sand mortar coloured to match the stone.

II.3.4 The frondy lichen was removed from the cross.

Appendix 2 (opposite)

Interpretation leaflet for distribution in the church

Lanteglos by Fowey's Medieval Crosses

There are three medieval crosses in the parish of Lanteglos by Fowey, along with the site of a fourth cross and place-name evidence for further crosses that may have once existed. All three of the existing crosses date from between the 14th and 15th centuries and are now all Scheduled Ancient Monuments.



The **Polruan or St Saviour's Cross** (*Fig. 1*) stands at the top of Fore Street, at the entrance to the village, and takes its name from the nearby ruins of an ancient chapel dedicated to Our Saviour. The monument consists of an octagonal sectioned cross-shaft only that tapers upwards from a gothic base-stone; both parts of the cross are cut from Pentewan stone. An additional piece of carved granite, allegedly part of another cross, has been bolted to the top of the shaft. During the 19th century, a spring situated below the cross flowed into a granite trough and was used as a public water supply for the village.

Pontus, Pontius, Paunches or Punches Cross is a modern wooden cross that stands on the rocks at the eastern entrance to the harbour. Its site is recorded by Leland in 1535, and the original cross is reputed to have been set up by the Prior of Tywardreath to mark the limit of their jurisdiction. When the cross was damaged or washed away in storms it was replaced by local fishermen. Today, it is maintained by the Fowey Harbour Commissioners.

Whitecross is the name of a hamlet on the north side of the parish, and probably took its name from a white painted wayside cross. It is one of six villages and hamlets in Cornwall known by this name, of which two villages still boast their ancient white cross. In 1613, two additional crosses were recorded in the parish: one in the north, known as Polvethan Cross, marked the boundary between Lanteglos and St Veep, and another in the east on the Lanteglos and Lansallos boundary was known as Cayremore Cross.

Pont Creek Cross (*Fig. 2*) is a small Latin cross that stands near to the south-east entrance to the churchyard beside a pathway. This cross is carved from Pentewan stone from the medieval coastal quarries near Mevagissey. The head of this monument was discovered half-buried in the mud at Pont Creek, in the valley directly north of the church, where it had been utilized as a mooring post.



Fig. 1

When the cross-head was rescued and removed to the churchyard at the beginning of the century the shaft was found lying in the churchyard and the two portions of the cross were re-united and set up on the modern base-stone. The lower step of the base-stone is inscribed in Roman numerals with the date 1908, the year it was restored in the incumbency of the Revd. C.F.Trusted.

For many years, concern had been expressed about the joint between the cross-head and the shaft. The hard cement mortar was cracking and there was a distinct kink in the alignment of the cross-head with the shaft. During September 2006, the cross was restored by Sue and Lawrence Kelland, who re-pinned and re-aligned the cross-head replacing the iron pin with a new stainless steel dowel.

The cross is octagonal in section, its shaft displays chamfered stops at the bottom and the modern stepped base complements the monument well. There is no way of knowing whether this cross originated in the churchyard or was a wayside cross marking the route from Bodinnick via Pont to the parish church of St Wyllow.

The Lantern cross in the churchyard (*Fig. 3*) is fully described on the next page.



Fig. 3

Fig. 2

Lantern Cross in the churchyard (Fig. 3)



North – The Crucifixion



West – St Peter with Key



South – Virgin Mary and child



East – St Paul with Sword

This tall lantern cross was re-erected in its present position in 1841 by the Hon. G. M. Fortescue of Boconnoc. The cross was recorded as being discovered deeply buried in a trench at the western end of the church in 1838. Some historians have suggested that the monument may have been deliberately hidden to avoid being destroyed by religious reformers during the Commonwealth. The rectangular cross-head is carved from Pentewan stone and displays images on each of its four faces, while the cross-shaft which supports it is cut from moorland granite and is decorated with blind niches, geometric motifs and plant trails.

Although the cross-head has received some damage, its images still show incredible detail. On the northern face is displayed an image of the Crucifixion. Christ is depicted wearing a headress and sporting a drooping moustache and beard. His arms are outstretched on the cross with legs together. A portion of his torso and legs are missing. The south face shows figures of the Virgin Mary seated and holding a rather out of proportion baby Jesus on her lap. Both the heads of the figures display doll-like features. There is also damage to the figure of the baby Jesus on the south face, and with the damage on the north face is probably an act of iconoclasm.

The eastern face depicts an image of St Paul standing with a sword at his waist, he holds the pommel in his right hand. On his head he wears a headress, while his left arm is bent at the elbow and he holds a small book against his chest. The western face displays an image of St Peter, seated and holding the key to heaven in his right hand.

Originally, the cross-head would have been even more elaborate. A central finial terminating in a cross once crowned the monument, with pinnacles standing at each of the four corners. Evidence for these embellishments still exists in the form of small mortices at the centre and the four corners of the top of the cross. A decorated collar would have fitted between the lantern head and the top of the shaft. See **Fig 4** for a representation of how the cross may have originally looked.

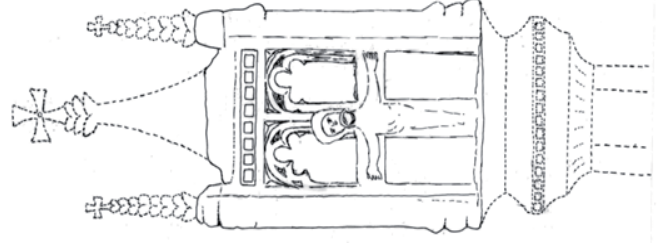


Fig. 4

Conservation work to the two crosses in the churchyard was organised in 2006 by the Historic Environment Service of Cornwall County Council and funded principally by the Heritage Lottery Fund and English Heritage. This leaflet was compiled by Andrew Langdon cornishcrosses@btinternet.com