
WOOLHOPE · NATURALISTS · FIELD · CLUB
1851

WOOLHOPE NATURALISTS FIELD CLUB

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TRANSACTIONS

OF THE

WOOLHOPE

NATURALISTS' FIELD CLUB.

[ESTABLISHED 1851.]

VOLUME FOR 1927, 1928 and 1929.

"HOPE ON." "HOPE EVER."

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TRANSACTIONS FOR THE YEAR 1927-1928-1929.

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PRESIDENTS FROM ITS ESTABLISHMENT IN 1851.

1851 Club formed in the Winter months.
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1854 Symonds, Rev. Wm. S., F.G.S.
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1856 Wheatley, Mr. Hewitt.
1857 Lingen, Mr. Charles.
1858 Brown, G. P., M.D.
1859 Crouch, Rev. J. F., B.D.
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1862 Hoskyns, Mr. Chandos Wren.
1863 Hoskyns, Mr. Chandos Wren.
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1867 Hoskyns, Mr. Chandos Wren.
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1887 Elliot, Rev. William, M.A.

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1891 Cornewall, Rev. Sir George H., Bart., M.A.
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1894 Davies, Mr. James.
1895 Watkins, Rev. M. G., M.A.
1896 Moore, Mr. H. Cecil.
1897 Moore, Mr. H. Cecil.
1898 Marshall, Rev. H. B. D., M.A.
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1904 Hutchinson, Mr. T.
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1906 Warner, Rev. R. Hyett, M.A.
1907 Rankin, Sir James, Bart., M.A.
1908 Rankin, Sir James, Bart., M.A., and Mr. H. Cecil Moore (joint).
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1910 Farn, Mr. A. B.
1911 Phillips, Mr. E. Cambridge.
1912 Stooke-Vaughan, Rev. F. S., M.A.
1913 Watkins, Rev. S. Cornish, M.A.
1914 Watkins, Rev. S. Cornish, M.A.
1915 Wood, Mr. J. G., F.S.A.
1916 Jack, Mr. G. H., F.S.A.
1917 Grindley, Rev. H. E., M.A.
1918 Bannister, Rev. Canon A. T., M.A.
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1925 Mackay, Mr. J. C.
1926 Scobie, Colonel M. J. G., C.B.
1927 Day, Rev. E. Hermitage, D.D., F.S.A.
1928 Symonds, Mr. Powell Biddulph.
1929 Smith, The Right Rev. Martin Linton, D.D., D.S.O., Lord Bishop of Hereford.

LIST OF MEMBERS.

HONORARY MEMBERS, 1929.

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Gilbert, Capt. H. A., Bishopstone, Hereford.

Morgan, F. C., Public Library, Hereford.

McKaig, William H., 16, Portfields Street, Hereford.

Phillips, E. Cambridge, F.L.S., Brooklands, Hay.

Richardson, L., 10, Oxford Parade, Cheltenham.

Scobie, Col. M. J. G., C.B., St. Owen Street, Hereford.

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The Cotteswold Field Club, Wells Dene, Park Road, Gloucester.

North Staffordshire Field Club, c/o Public Library, Hanley, Stoke-on-Trent.

Caradoc and Severn Valley Field Club, 37, Castle Street, Shrewsbury.

The Birmingham Archæological Society, Birmingham and Midland Institute, Paradise Street, Birmingham.

The Geological Society of London, Burlington House, London, W.1.

Hereford Cathedral Library—The Librarian, Hereford Cathedral.

The Society of Antiquaries, Burlington House, London, W.1.

The Cardiff Naturalists' Society, No. 2, Windsor Place, Cardiff.

The Worcestershire Naturalists' Field Club—W. J. Else, Esq., Victoria Institute, Worcester.

The British Association, Burlington House, London, W.1.

The British Mycological Society, British Museum (Nat. Hist.), Cromwell Road, London, S.W.7.

The Welsh National Library, Aberystwyth.

The Hereford Public Library, Hereford.

The Essex Museum of Natural History (Museum of the Essex Field Club), Romford Road, Stratford, London, E.15.

British Museum (Department of Printed Books), London, W.C.1.

Cambridge University Library—The Secretary, University Library, Cambridge.

McGill University Library—G. R. Lomer, Esq., M.S., P.H.D., University Librarian, 3,459, McTavish Street, Montreal.

The Spelæological Society—The Secretary, The University of Bristol, Bristol.

The Somersetshire Archæological and Natural History Society, Somerset County Museum. Taunton Castle, Taunton.

The Swansea Scientific and Field Society—Allan Stuart, F.G.S., University College, Swansea.

The Worcestershire Archæological Society—The Librarian, Worcester.

ORDINARY MEMBERS.

31st December, 1929.

Adams, W. S., Glanmire, Broomy Hill, Hereford.

Ainslie, Dr. W., St. Owen Street, Hereford.

Allen, Major R. W., Manor House, Upton Bishop, Ross.

Arkwright, Rev. H. S., Breinton Lodge, Hereford.

Armitage, Capt. S. H., Stretton, Hereford.

Arnfield, J., Arncroft, Breinton, Hereford.

Ball, E., Oldfield House, Lyde, Hereford.

Banks, W. H., Hergest Croft, Kington.

Bannister, the Rev. Canon A. T., The Close, Hereford.

Barber, W. G. Storr, Aylestone Hill, Hereford.

Barendt, J. E., Hill Court, Kington, Herefordshire.

Barlow, A. W., Wessington Court, Hereford.

Battersby, R., Hafod Road, Hereford.

Battiscombe, E., The Grange, Glasbury, Hereford.

Beattie, the Rev. E. H., The Rectory, Ross, Hereford.

Benn, C. A., Moor Court, Pembridge, Herefordshire.

Bettington, E. J., Pengrove Road, Hereford.

Bettington, H. E., Hafod Road, Hereford.

Bickham, Spencer H., Underdown, Ledbury, Herefordshire.

Birch, J., Cleveland, Whitehorse Street, Hereford.

Birmingham Public Libraries, Public Libraries, Ratcliffe Place, Birmingham.

Blake, William C., 2, Acacia Villas, Over Ross Road, Ross, Herefordshire.

Boddington, F., The Manor House, Burghill.

Bond, E. C., Pengrove Road, Hereford.

Bowers, W. J., Haford Road, Hereford.

Braby, I., Merrivale, Ross, Herefordshire.

Bradney, Col. Sir Joseph, C.B., D.Litt., Talycoed Court, Monmouth.

Brierley, R. B., Amberley, Three Elms Road, Hereford.

Brierley, G. M., Pyon House, Canon Pyon, Hereford.

Bright, A. H., Barton Court, Colwall, Malvern.

Brothers, Rev. C. T., Bacton Rectory, Hereford.

Brumwell, C. E., Broad Street, Hereford.

Budd, J., West Dean, Bargates, Leominster.

Bull, E. H., c/o Miss E. Bull, St. John Street, Hereford.

Buisseret, Rev. D. G., St. Benedict's, Hindley, Wigan.

Bulman, Dr. J. R., Aylestone Hill, Hereford.
Bulmer, E. F., Adams Hill, Hereford.
Bulmer, H. H., Longmeadow, Hereford.
Bulmer, W. E., Longmeadow, Hereford.
Bunn, A. G., Harestone, Withington.
Burnett, D., Castle Street, Hereford.
Butcher, G. H., Bodenham Road, Hereford.
Campbell, Capt. W. F., Harewood Park, Hereford.
Campbell, Col. J. M., D.S.O., Linden, Upper Colwall, Malvern.
Capel, Major E. A., M.C., 36, Bridge Street, Hereford.
Capper, Col. W., C.V.O., Pentwyn, Clyro, Hereford.
Carver, F. T., Ingarsby, Bodenham Road, Hereford.
Christy, H. A., Llangoed, Llyswen, Brecon.
Clarke, Dr. J. S., Sunnyside, Weobley, Hereford.
Clarke, W. E. H., Westwood, Hampton Park, Hereford.
Cockcroft, Major E. F., Tyglyn, Cusop, Hay.
Cotterell, Sir J. R. G., Bt., Garnons, Hereford.
Cox, J., 22, Ryelands Street, Hereford.
Cracklow, G. A., Darklands, Symonds Yat, Ross.
Davies, Hubert J., Fernleigh, Bodenham Road, Hereford.
Dawson, R. M., Westfield House, Whitecross, Hereford.
Day, Rev. E. Hermitage, D.D., The Little Hermitage, Southway, Pinelands, Cape of Good Hope.
Dew, Rev. E. N., Hampton Bishop Rectory, Hereford.
Dickinson, Dr. H. B., Easton House, Bodenham Road, Hereford.
Dodd, Rev. W. E., Yazor Vicarage, Hereford.
Donaldson, Rev. A. E., Christ's College Hostel, Brecon.
Dredge, F., Eign Street, Hereford.
Durham, Dr. H. E., Dunelm, Hampton Park, Hereford.
Earle, W. N., Lugg Vale, Hereford.
Edwards, R. J., Midland Bank, Ltd., Hereford.
Ellis, Rev. F. E., The Rectory, Winforton.
Evans, Rev. D. R., Hentland Vicarage, Ross.
Farmer, W. G., Withington Court, Hereford.
Faulkner, C. A., 27, Cotterell Street, Hereford.
Fox, P., 1, Greylands, Gruneison Street, Hereford.
Franklin, C., Pen Hafod, Hafod Road, Hereford.
Gittings, C. S., Bath Street, Hereford.
Gledhill, Rev. W. R., Preston-on-Wye Vicarage, Hereford.
Golland, Dr., Stanley Hill, Bosbury, Hereford.
Gosling, H., Ashfield, Leominster.
Gostling, E. A., F.G.S., Poulstone, King's Capel.
Gowring, Rev. E. A., Grittleton, Chippenham, Wilts.
Grace, F. W. T., Broad Street, Hereford.

Greenland, G, B., West View, Bodenham Road, Hereford.
Griffith, Rev. C. Ashley, Stretton Rectory, Hereford.
Griffiths, R. G., Tupsley, Hereford.
Grindley, Rev. H. E., Kingsland, Milverton, Somersetshire.
Grocock, G. H., Hampton Place, Tupsley, Hereford.
Groves, Rev. W. L., Much Birch Vicarage, Hereford.
Gwillim, A. Llewellyn, Putley Green, Ledbury.
Hall, G. A., 14, Widemarsh Street, Hereford.
Hamilton, Brig.-General W. G., C.B., Coddington Court, Ledbury.
Harding, C. J., 27, Edgar Street, Hereford.
Harington, Rev. R., Whitbourne Rectory, Worcester.
Harris, D. W., Castle Street, Hereford.
Harris, W., East Street, Hereford.
Hatton, E. J., Aylestone Hill, Hereford.
Haverfield Library, c/o Ashmolean Museum, Oxford.
Heins, Ernest, Broad Street, Hereford.
Hereford, The Right Rev. The Lord Bishop of, The Palace, Hereford.
Hewitt, Rev. J. B., Stanford Rectory, Worcestershire.
Hill, Rev. H. W., Moreton Court, Hereford.
Hinckes, Capt. R. T., Foxley, Hereford.
Hogben, F., Eign Street, Hereford.
Holland, Rev. T., Upton Bishop, Ross.
Hooker, Dr. C. Paget, Wyelands, Putson, Hereford.
Howard, W. C., The Oaklands, Charlotte Road, Edgbaston, Birmingham.
Hoyle, J. H., 9, Walnut Tree Lane, Ross Road, Hereford.
Hudson, A. G., South Street, Leominster.
Hughes, Rev. E. A., Kenchester, Hereford.
Hutchinson, J. M., Grantsfield, Leominster.
Hutton, J. A., The Woodlands, Alderley Edge, Cheshire.
Jack, G. H., 5, Bankside, Hafod Road, Hereford.
Jay, T. E., Derndale, Hereford.
James, F. R., Aylestone Hill, Hereford.
Jones, Rev. A. G., The Barton, Hereford.
Jones, C., Fairleigh, Whitehorse Street, Hereford.
Jones, E. H., Claremont, Monmouth.
Jones, E. S., Harold Street, Hereford.
Jones, Rev. G. I. R., Llanvillo Rectory, Talgarth, Brecon.
Jones, Rev. L. R., The Vicarage, Lydney, Gloucestershire.
Jones, R. St. John, 18, Widemarsh Street, Hereford.
Johnstone, A., Southbank House, Hereford.
Joynes, J. J., Lydbrook, Ross, Hereford.
Kear, A., Commercial Street, Hereford.
Kendrick, J. B., South Bank, Leominster, Hereford.
King, C. F., 29, Eign Street, Hereford.

Lane, Dr. J. O., Berrington House, Hereford.
Lane, O. M. C., Berrington House, Hereford.
Langston, H. A., Sunset, Kington, Herefordshire.
Lea, Lt.-Col. H. F., D.S.O., Blairmont, Lugwardine, Hereford.
Le Brocq, W. P. J., Brecon.
Lee, L. B., How Caple Court, Hereford.
Lee-Roberts, R., Doddington Lodge, Clee Hill, Salop.
Leir, R. Marriott, Charlton, Goodrich, Ross.
Lewis, Rev. R. J. B., Madley Vicarage, Hereford.
Lewis, W. P., Aylestone Hill, Hereford.
Littledale, T. A. R., Wittondale, Ross.
Lloyd, J. E., 27, Uphill Park Road, Weston-super-Mare.
Lloyd, W. F., Chelwood, Yarkhill, Hereford.
Lloyd, W. G., Bodenham Road, Hereford.
Loder-Symonds, Vice-Admiral F. P., C.M.G., Waldrist, Aylestone Hill, Hereford.
Mackay, J. C., Tudor Lodge, The Park, Cheltenham.
Mallinson, Rev. Dr. Augustus, Bullinghope Vicarage, Hereford.
Mappin, W. H., Ynyshir Hall, Glandyfi, Cardiganshire.
Mares, T. B., Tower Road, Hereford.
Marriott, C. L., St. Owen Street, Hereford.
Marshall, Geo., The Manor House, Breinton.
Marshall, G. Humphrey, The Manor House, Breinton.
Marshall, Thos., Ashe-Ingen Court, Bridstow, Ross.
Marshall, Rev. W., Sarnesfield Court, Hereford.
Mathews, Rev. H. K. L., Bosbury Vicarage, Ledbury, Hereford.
Matthews, T. A., King Street, Hereford.
Maudslay, Dr. A. P., Morney Cross, Fownhope, Hereford.
Mavrojani, Capt. S., Clyro Court, Clyro, Herefordshire.
McGill University, Montreal, Canada.
Millar, J., Levanne, Bodenham Road, Hereford.
Milligan, T. V., Stanhope Street, Hereford.
Mînes, H. R., Sarum House, St. Ethelbert Street, Hereford.
Mitchell, R. K., Whitecross Road, Hereford.
Money-Kyrle, Rev. C. L., Homme House, Ledbury, Hereford.
Moore, H., Shucknall Court, Weston Beggard.
Moore, John, The Priory, Hereford.
Moore, R., Ranelagh Street, Hereford.
Morgan, T. D., Style House, Withington, Hereford.
Morgan, Rev. Canon W. E. T., Upper Dulas, Cusop, Hay.
Mounsey, J. J., Bryn-Tirion, Kingstone, Hereford.
Murray, H. Richard, Dinmore Manor, Hereford.
Musgrave, M. W., Ridgmont, Hafod Road, Hereford.
Mynors Baskerville, Rev. A., Bridstow Rectory, Hereford.

Neal, S. Cooper, Cobb House, Flat No. 2, Lyme Regis.
Oatfield, M. C., King's Acre Road, Hereford.
Oldham, Capt. C. D., Bellamour Lodge, Rugeley, Staffordshire.
Owen, Rev. Dom. John P., O.S.B., Belmont Abbey, Hereford.
Parker, Rev. Preb. T. H., Burwarton Rectory, Bridnorth.
Pateshall, Col. H. E. P., D.S.O., Allensmore Court, Hereford.
Paul, Roland W., 37, Canynge Square, Clifton, Bristol.
Peacock, G. H., "Hereford Times" Office, Hereford.
Pelly, Rev. R. S., Wormbridge Rectory, near Hereford.
Perkins, G. W., Bredon, Cusop, Hay, Herefordshire.
Plowden, E. C., Old Hill Court, Ross, Herefordshire.
Porter, Rev. C. H. A., Ewyas Harold Vicarage, Hereford.
Powell, J. J. S., Hall Court, Much Marcle, Gloucestershire.
Powell, William, Whitehorse Street, Hereford.
Price, T. Lindsey, Commercial Street, Hereford.
Pritchard, W., Broad Street, Hereford.
Pritchard, W. P., High Town, Hereford.
Pritchett, W. L., Woodleigh, Ledbury Road, Hereford.
Pulley, Sir Charles, Lower Eaton, Hereford.
Purchas, Rev. A. B., Prenton, Churchdown, Gloucestershire.
Radford, A. J. V., Vayce College Road, Malvern,.
Rankin, Hubert, Crudlington Manor, Wellington, Salop.
Reade, Hubert, Church Farm, Much Dewchurch, Hereford.
Richardson, Rev. H. S. T., St. Nicholas' Rectory, Hereford.
Riddell, Rev. G. B. E., Barkstone, Hereford.
Riley, J., Putley Court, Ledbury, Herefordshire.
Roberts, W. A., Overbury, Aylestone Hill, Hereford.
Robinson, Major Stewart, The Ovals, Kington.
Romilly, E. F., Broadfield Court, Bodenham, Hereford.
Rowlands, Rev. D. Ellis, Marden Vicarage, Hereford.
Russell, F. H., Lawnscroft, Hereford.
Secretan, S. D., Swaynes, Rudgwick, Sussex.
Simpson, C. W., Commercial Street, Hereford.
Skyrme, H., Pengrove Road, Hereford.
Sleeman, Lt.-Col. J. R., C.M.G., Hampton Bishop, Hereford.
Smith, G. R., Broad Street, Hereford.
Southwick, T., Lansdown, Cusop, Hay, Hereford.
Spencer, G. T. Leigh, Bridge Street, Hereford.
Stoker, Rev. C. H.., Brinsop Rectory, Hereford.
Stooke, J. E. H., Palace Yard, Hereford.
Swayne, Col. O. R., Tillington Court, Hereford.
Symonds-Tayler, Lt.-Col. R. H., The Copelands, Holmer.
Symonds, P. B., Daff-y-nant, Whitchurch, Ross, Hereford.
Taylor, J. D., Norton House, Wellington, Hereford.

Taylor, S. R., 9, Broad Street, Leominster.
Thomas, W. Ridley, The Lawns, Nunnington, near Hereford.
Thompson, A. H., The Hyde, Woolhope.
Thompson, J., Oak Cottage, Brinsop.
Thompson, P. M., Downshill, Bridge Sollars, Hereford.
Tickle, A. H., Ballingham, Holme Lacy, Hereford.
Tomalin, H. F., Wayflete, Ross.
Trafford, Guy R., Hill Court, Ross.
Trumper, Dr. Oscar B., Westbrook House, 2, Aston Lane, Aston Manor. Birmingham.
Tuke, Rev. F. E., Yarkhill Vicarage, Hereford.
Van-de-Weyer, E. B., Silverhope, Putson, Hereford.
Vaughan, C., Folly Road, Aylestone Hill, Hereford.
Vernon, Capt. John, Bishopswood Grange, Ross, Hereford.
Wait, Rev. W. O., Titley Vicarage, Hereford.
Wallis, E. L., The Firs, Hampton Park, Hereford.
Waterfield, the Very Rev. Dr. R., The Deanery, Hereford.
Watkins, Alfred, Harley Court, Hereford.
Watkins, Rev. Preb. S. Cornish, Staunton-on-Arrow Vicarage, Pembridge.
Weyman, A. W., Broad Street, Ludlow.
Wheeldon, F., Rose Hill, Kington, Herefordshire.
Whiting, Frank, Credenhill, Hereford.
Wilmot, Rev. R. H., Earles Croome House, Earls Croome, Worcestershire.
Wilmshurst, A., 3, North Villas, Hereford.
Wilson, Sir Harry F., C.M.G., Froyle House, Upper Froyle, Hants.
Wilson, W. M., Ingestre House, Hereford.
Winnington-Ingram, Rev. Preb., Ribbesford, Prestbury, Cheltenham
Wynn, J. W., Henstock, Pengrove Road, Hereford.

MEMBERS ELECTED IN 1927.

Ball, Edward, 12, College Cloisters, Hereford.
Battiscombe, Edward, The Grange, Glasbury, Hereford.
Braby, Ivon, Merrivale, Ross.
Butler, Dr. W. B., Penybryn, Hafod Road, Hereford.
Dodd, W. E., Yazor Vicarage.
Gostling, Ernest Alfred, F.G.S., Poulstone, King's Caple.
Hamlen-Williams, Captain D. W., Angel House, Kingsland.
Hooker, Dr. Charles Paget, Wyelands, Putson, Hereford.
Jay, T. E., Derndale, Canon Pyon.
King, C. F., 29, Eign Street, Hereford.
Lea, Lt.-Col. Harold F., Blairmont, Lugwardine.
Leir, Radolf Marriott, Charlton, Goodrich, Ross.

Loder-Symonds, Rear-Admiral F. P., C.M.G., Waldrist, Hereford.
Marriott, C. L., St. Owen Street, Hereford.
Murray, Richard M., Dinmore Manor, Hereford.
Neal, S. Cooper, Hill Croft, Linton, Ross.
Owen, Rev. Dom. John, O.S.B., Belmont Abbey, Hereford.
Parker, Rev. Preb. T. H., Burwarton Rectory, Bridgnorth.
Plowden, Edmund, Old Hill Court, Ross.
Romilly, Eric, Broadfield Court, Bodenham.
Sabatini, Rafael, 27, Fitzjohn's Avenue, London, N.W.3.
Searle, Herbert, 28, Eign Street, Hereford.
Webster, Edwin C., Peterchurch.

MEMBERS ELECTED IN 1928.

Arkwright, Rev. Hubert Stanhope, Breinton Lodge, Hereford.
Campbell, Captain William Findlay, Harewood Park.
Cracklow, George Agnew, Darklands, Symonds Yat.
Golland, Dr. A., Stanley Hill, Bosbury.
Harding, C. J., 27, Edgar Street, Hereford.
Lane, O. M. C., Berrington House, St. Nicholas Street, Hereford.
Mallinson, Rev. Augustus, Bullinghope Vicarage, Hereford.
Mynors, Rev. Aubrey Baskerville, Bridstow Rectory, Ross.
Powell, William, White Horse Street, Hereford.
Pritchett, W. L., Woodleigh, Ledbury.
Richardson, Rev. Samuel Temple, St. Nicholas Rectory, Hereford.
Thomas, W. Ridley, The Lawns, Nunnington, Hereford.
Vernon, Captain John, Walford, Ross.

MEMBERS ELECTED IN 1929.

Armitage, Frank, Kildoward, Whitchurch, Ross.
Bridge, S. J., Foxton House, Leominster, Herefordshire.
Cape, Rev. Frank, Pembridge House, near Monmouth.
Connelly, O. R., Commercial Road, Hereford.
Dill, R. F., Riverbank, Hampton Park, Hereford.
Davies, D., Oakwood, Whitehorse Street, Hereford.
Finlay, Dr. D. E., Wells Dene, Park Road, Gloucester.
Hissey, R. James, Trewern, Cusop, Hay.
Jones, H. T. Averay, M.B.E., Stone House, Fownhope, Herefordshire.
Montgomery, Hugh, Elmhurst, Aylestone Hill, Hereford.
Stewart, H., Stratford, Ledbury Road, Hereford.

Obituary.

1927.

The Rev. C. M. Buchanan.
Harold Easton.
A. G. K. Hayter.
G. Holloway.
J. J. Jackson.
H. E. Jones.
John Parker.
The Rev. M. Whiteside.

1928.

The Rev. E. W. Easton.
Dr. W. Hugh Fenton.
Paul H. Foley.
R. H. George.
The Rev. Preb. Michael Hopton.
Captain J. W. Kempson.
A. H. Lamont.
The Ven. Archdeacon R. T. A. Money-Kyrle.
T. Newton.
J. E. Page.
Dr. G. H. H. Symonds.
F. Turpin.

1929.

H. W. Apperley.
H. H. Child.
H. J. Dent.
Lieut.-Colonel A. W. Foster.
W. Jenkins.
Colonel F. H. Leather, D.S.O.
Dr. R. L. Patterson.
H. A. Wadworth.

RULES

OF THE

Woolhope Naturalists' Field Club.

I.—That a Society be formed under the name of the "Woolhope Naturalists' Field Club," for the practical study, in all its branches, of the Natural History and Archæology of Herefordshire, and the districts immediately adjacent.

II.—That the Club consist of Ordinary Members with such Honorary Members as may be admitted from time to time; from whom a President, four Vice-Presidents, a Central Committee, Treasurer, and Honorary Secretary be appointed at the Annual Winter Meeting to be held at Hereford in the latter part of each year.

III.—The Central Committee shall consist of Ten Members, with the President, Vice-Presidents, Hon. Treasurer, and Honorary Secretary, ex-officio. It shall be empowered to appoint an Assistant Secretary; and its duties shall be to make all the necessary arrangements for the meetings of the year, and take the management of the Club during the intervals of the meetings.

IV.—That the Members of the Club shall hold not less than three Field Meetings during the year, in the most interesting localities for investigating the Natural History and Archæology of the district. That the days and places of two at least such regular meetings be selected at the Annual Winter Meeting, and that ten clear days' notice of every Meeting be communicated to the Members by a circular from the Assistant Secretary; but that the Central Committee be empowered, upon urgent occasions, to alter the days of such regular Field Meetings, and also to fix special or extra Field Meetings during the year.

V.—That an Entrance Fee of Fifteen Shillings shall be paid by all Members on election, and that the Annual Subscription be Twenty Shillings, payable on the 1st January in each year to the Treasurer or Assistant Secretary. Each Member may have the privilege of introducing a friend on any of the Field Days of the Club.

VI.—That the Reports of the several meetings and the papers read to the Club during the year, be forwarded, at the discretion of the Central Committee, to the "Hereford Times" newspaper for publication as ordinary news, in preparation for the Transactions of the Club.

VII.—That at each Field Meeting papers be read and that the President be requested to favour the Club with an address at the Annual Spring Meeting on the proceedings of the year, together with such observations as he may deem conducive to the welfare of the Club, and the promotion of its objects.

VIII.—That all candidates for Membership shall be proposed and seconded by existing Members, either verbally or in writing, at any meeting of the Club, and shall be eligible to be balloted for at the next meeting, provided there be FIVE Members present; one black ball in five to exclude.

IX.—That Members finding rare or interesting specimens, or observing any remarkable phenomenon relating to any branch of Natural History, or making or becoming acquainted with any Archæological discovery in the district, shall immediately forward a statement thereof to the Hon. Secretary.

X.—That the Club undertake the formation and publication of correct lists of the various natural productions and antiquities of the County of Hereford, with such observations as their respective authors may deem necessary.

XI.—That any Member, whose Annual Subscription is twelve months in arrear, shall not be entitled to any of the rights and privileges of membership, and that any member whose Annual Subscription is two years in arrear, may be removed from the Club by the Central Committee.

XII.—That the Assistant Secretary send out circulars, ten days at least before the Annual Spring Meeting, to all Members who have not paid their subscriptions, and draw their particular attention to Rule XI.

XIII.—That no addition to or alteration of the Rules of the Club be made except at a General Meeting after notice has been given of the proposed addition or alteration at a previous Meeting, and the general purport of such addition or alteration has been circulated to all Members with the notice of the General Meeting.

XIV.—That no grant of money from the funds of the Club exceeding £5 may be voted for any purpose, unless notice of such proposed grant has been given at a previous Meeting, or has been approved of by the Central Committee.

XV.—That these Rules be printed annually with the Transactions, for general distribution to the Members.

THE WOOLHOPE NATURALISTS' FIELD CLUB.

THE HONORARY TREASURER'S ACCOUNTS FOR THE YEAR ENDING 31ST DECEMBER, 1927.

	£	s.	d.
To Balance forward from last Account ...	447	5	11
„ Entrance Fees	9	0	0
„ Subscriptions, 1927	160	10	0
Do. Arrears Collected ...	31	10	0
„ Sale of Transactions	11	5	5
„ Mackay, J. C. Prizes ...	1	11	6
„ Drennan, — Do. ...	0	5	0
	£661	7	10

	£	s.	d.
By Paid Subscription British Mycological Society...	1	0	0
„ Inland Revenue Schedule "D" Tax on War Loan Interest	1	5	4
„ Assistant Secretary's Clerical Expenses, 1925 and 1926	40	0	0
„ Barneby, P.—Balance of Botany Prize ...	0	16	6
„ "Hereford Times," Printing Reports of Excavations, etc.	60	15	3
„ Wilson & Phillips, Printing	5	16	0
„ Donation to Kenchester Fund Account ...	1	0	0
„ Hereford Public Library—Subscription to Kenchester Pavement Fund Account ...	2	2	0
„ Hereford Public Library—Donation ...	50	0	0
„ Subscription, Archæological Society Congress	1	0	0
„ Benn, C. A.—Donation to Pembridge Market Hall Restoration Fund	1	1	0
„ Lamson Paragon Supply Co., Printing ...	1	15	9
„ "Hereford Times," Printing Transactions	241	2	2
„ Assistant Secretary's Clerical Expenses, 1927....	20	0	0
„ Wilson & Phillips, Printing	10	19	0
„ Assistant Secretary's Petty Cash Disbursements	14	5	9½
	452	18	9½
„ Balance as per Bank Pass Book...	200	10	5
„ Cash in Assistant Secretary's hands, Petty Cash Account ...	0	8	7½
„ Do., 1927 Subscriptions ...	7	10	0
„ Do., 1928 Subscriptions	208	9	0½
	£661	7	10

Audited and found correct,
16th April, 1928.

E. AMPHLETT CAPEL.

THE DUNCUMB HISTORY OF HEREFORD FUND.

FOR THE YEAR ENDING 31ST DECEMBER, 1927.

	£	s.	d.		£	s.	d.
To Balance forward from last Account ...	146	7	8	By £120, 5% War Stock (at cost)	121	0	10
„ One Year's Dividend on War Stock ...	6	0	0	„ Cash N.P. Bank (Deposit Account)	32	0	4
„ Interest on Deposit Account, N.P. Bank ...	0	13	6				
	£153	1	2		£153	1	2

THE WOOLHOPE NATURALISTS' FIELD CLUB.

THE HONORARY TREASURER'S ACCOUNTS FOR THE YEAR ENDING 31ST DECEMBER, 1928.

	£	s.	d.	£	s.	d.
To Balance brought forward from last year				208	9	0½
„ Entrance Fees	16	10	0			
„ Subscriptions, 1928	220	8	0			
„ Do. Arrears	43	15	0			
„ Do. Paid in advance ...	4	15	0			
				285	8	0
„ Sale of Transactions				3	6	9
„ Dinner Ticket				0	15	0
				£497	18	9½

	£	s.	d.	£	s.	d.
By Subscription British Mycological Society, 1928...				1	0	0
„ Inland Revenue Tax Schedule "D" on War Stock				1	5	9
„ Kenchester Excavation Fund				0	9	6
„ Osmon Refund Subscription				0	15	0
„ Law Fire Insurance				0	10	0
„ Cheque Book				0	4	0
„ Wilson & Phillips, Printing				8	7	0
„ J. Wilson, Ltd., Wreaths				1	16	0
„ A. Lewis, Loan of Prehistoric Axe				1	1	0
„ Subscription, Archæological Society Congress ...				1	0	0
„ University Press, Oxford, Electros				1	12	0
„ Hereford Times Ltd., Printing				91	4	5
„ Havergal Woolhope Transactions				2	2	0
„ Wilson & Phillips, Printing				15	15	0
„ W. E. H. Clarke, Assistant Secretary, Clerical Expenses, 1928				20	0	0
„ Do., Petty Cash Disbursements				13	9	6
„ Costs and Expenses Purchase of War Stock ...				2	11	0
				163	2	2
„ Balance as per Pass Book ...	334	7	6			
Deduct due to Assistant Secretary on Petty Cash Account ...	0	0	10½			
	334	6	7½			
„ Balance in Assistant Secretary's hands	0	10	0			
				334	16	7½
				£497	18	9½

Audited and found correct, 8th April, 1929.

E. AMPHLETT CAPEL.

MERRICK BEQUEST ACCOUNT.

FOR THE YEAR ENDING 31ST DECEMBER, 1928.

	£	s.	d.		£	s.	d.
To Bequest	100	0	0	By Investment £100 5% War Stock Cost ...	102	11	0
„ Transfer from Woolhope Club Account ...	2	11	0	„ Cash at Bank on Deposit Account ...	2	10	0
„ Half-year's Interest on War Stock ...	2	10	0				
	£105	1	0		£105	1	0

Audited and found correct, 8th April, 1929.

E. AMPHLETT CAPEL.

GENERAL RESERVE ACCOUNT.

FOR THE YEAR ENDING 31ST DECEMBER, 1928.

	£	s.	d.		£	s.	d.
To Balance transferred from Duncomb Fund A/c.	153	1	2	By Investment £120 5% War Stock Cost ...	121	0	10
„ „ „ „ Kenchester A/c. ...	6	7	6	„ Cash on Deposit Account at N.P. Bank ...	45	7	7
„ Interest on War Stock	6	0	0				
„ Do. allowed by Bank	0	19	9				
	£166	8	5		£166	8	5

Audited and found correct, 8th April, 1929.

E. AMPHLETT CAPEL.

THE WOOLHOPE NATURALISTS' FIELD CLUB.

THE HONORARY TREASURER'S ACCOUNT FOR YEAR ENDING 31ST DECEMBER, 1929.

1929.	£	s.	d.	1929.	£	s.	d.
To Balance brought on from last Account ...	334	16	7½	By Subscription, Mycological Society, 1929 ...	1	0	0
„ Entrance Fees	6	0	0	„ Cheque Book	0	4	0
„ Subscriptions, 1929	171	10	0	„ Wilson & Phillips, Printing	6	0	6
„ Do., Arrears...	30	10	0	„ Inland Revenue, Schedule D	1	8	0
„ Transactions	9	10	6	„ "Hereford Times," Printing, etc.	4	2	6
„ Binding Cover	0	2	6	„ Law Fire Insurance Society	0	10	0
„ Subscriptions as shown in red :—				„ Congress Archæological Society	1	0	0
£ s. d.				„ Libraco, Ltd., Cards	0	10	6
S. R. Taylor 1 0 0				„ Rev. W. Marshall, Refund for Transactions...	1	1	0
T. R. Taylor 1 0 0				„ Harding Bros., Repairs	0	13	6
Symonds-Tayler 1 0 0				„ Commercial Supplies Co., Pamphlet Boxes ...	1	1	0
	3	0	0	„ B. Dade, Hire of Kemble	1	10	0
				„ W. E. H. Clarke, Assistant Secretary ...	20	0	0
				„ Do., Petty Cash	11	0	0
				„ J. R. Pearson, Tablet...	3	4	0
				„ Wm. Bowers and Co., Repairs at Garway Church	46	0	0
				„ Libraco, Ltd., Cards	0	11	3
				„ "Hereford Times," Printing Transactions ...	121	3	1
					220	19	4
				£ s. d.			
				„ Balance at Bank 334 1 2			
				In Assistant Secretary's Hands ... 0 9 1½			
					334	10	3½
	£555	9	7½		£555	9	7½

Audited and found correct.

(*Signed*) E. AMPHLETT CAPEL.

MERRICK BEQUEST ACCOUNT.

FOR THE YEAR ENDING 31ST DECEMBER, 1929.

1929, Jan. 1.	£	s.	d.		£	s.	d.
Brought on	105	1	1	By Investment in £100 5% War Stock	102	11	0
Interest on War Stock	5	0	0	„ Balance in Bank December 31st, 1929 ...	7	12	7
Bank Interest	0	2	6				
	£110	3	7		£110	3	7

GENERAL RESERVE ACCOUNT,

FOR THE YEAR ENDING 31ST DECEMBER, 1929.

1929, Jan. 1.	£	s.	d.		£	s.	d.
To Balance brought on	166	8	5	By Investment in £120 5% War Stock... ...	121	0	10
„ Interest on War Stock	6	0	0	„ Balance of Deposit Account at National Provincial Bank	52	10	1
„ „ on Bank Account	1	2	6				
	£173	10	11		£173	10	11

Woolhope Naturalists' Field Club.

PROCEEDINGS, 1927.

SPRING ANNUAL MEETING.

THURSDAY, APRIL 28TH, 1927.

The Spring Annual Meeting of the Club was held in the Woolhope Club Room at the Hereford Public Library, when there were present: Colonel M. J. G. Scobie, C.B. (the retiring President), Rev. E. Hermitage Day, D.D., F.S.A. (the President-Elect), the Bishop of Hereford (Dr. M. Linton Smith, D.S.O.), Rev. Canon A. T. Bannister, Mr. Wm. C. Blake, Mr. Wm. C. Bolt, Mr. G. M. Brierley, Dr. J. R. Bulman, Dr. H. E. Durham, Mr. Paul Foley, Rev. C. Ashley Griffith, Mr. G. H. Grocock, Mr. E. J. Hatton, Mr. J. H. Hoyle, Rev. E. A. Hughes, Mr. Alex. Johnson, Mr. C. S. Jones, Mr. A. H. Lamont, Mr. J. C. Mackay, Mr. H. R. Mines, Mr. R. Moore, Mr. F. C. Morgan, Mr. G. Nayler, Mr. T. W. Perkins, Mr. Hubert Reade, Mr. T. Southwick, Mr. G. T. Leigh Spencer, Rev. C. H. Stoker, Mr. P. R. Symonds, Mr. J. D. Taylor, Mr. H. A. Wadworth, Mr. Hubert Wilson, Mr. W. M. Wilson, Mr. Geo. Marshall (Hon. Secretary), and Mr. W. E. H. Clarke (Assistant Secretary).

The Retiring President, Colonel M. J. G. SCOBIE, C.B., read his

PRESIDENTIAL ADDRESS.

The time has now arrived when it becomes my duty as the retiring President to address a few observations to you, and I propose to confine my remarks to the work of the Club during the last twelve months. I do so in this manner because I think it is not inappropriate, looking at the fact that I am but carrying out the original rules of the Club, which I know my father 75 years ago had a large share in drawing up, and which were passed and agreed to at the first meeting of the Club on Tuesday, April 13th, 1852. He only lived long enough to be Hon. Secretary of the Club until March, 1853, when he died aged 34, after a very short illness. I have always understood that he caught cold in some Geological expedition undertaken in the interests of the Club. His bust, for many years in the possession of the Club, was accidently broken through the stand giving way, and the duplicate thereof, originally presented to my mother, was given by her to the Club many years afterwards and is now in this room, so it only requires a little imagination for me to think that I am

speaking in his presence. My remarks are only intended as a kind of reminder of the work done in the 75th year of the Club and to show that the Club is still going strong.

The First Field Meeting in 1926 was held on 27th May, and included visits to Whitbourne, Lower Sapey, and Martley. We were met at Whitbourne by Sir Richard Harington, and visited the Court, which formerly was one of the Palaces of the Bishops of Hereford and which passed during the Commonwealth to Colonel Birch, of whom we heard a good deal more on visiting Weobley on our Second Field Day. On the Restoration, it reverted to the Bishops, one of whom let it to a son of Colonel Birch. Bishop Bisse, who died in 1721, was the last Bishop to reside there.

We then visited Lower Sapey Church, closed in 1877. After the business meeting, the Rev. L. G. Hunt, Rector of Munsley, read a Paper on the inscription on a Munsley stone. It appears that an attempt was made in 1894 by the Woolhope Club to decipher it. It was then thought to begin with " Oyez, Oyez, Oyez," the words used by criers to preface a proclamation, but Mr. Hunt turned the inscription upside down and then read that it related to Hamlet (Shakespeare's Hamlet). Mr. Hunt did not rely entirely upon his own opinion, and quoted experts in support of his translation. I sincerely hope the Woolhope Club will hear more of this from either Mr. Hunt or the experts. We had hard walking to the Southstone Rock of Travertine, which was explained by Mr. Grindley, who also gave us a general account of the geology of the district.

The Second Field Day took place at Canon Pyon, Wormsley and Weobley on the 29th June, 1926, when the Vicar of Canon Pyon gave some very interesting particulars of the Church. The Pigeon House at Buttas is dated 1632. Mr. Alfred Watkins (with that wonderful power of observation he has) photographed it many years ago, and was able to explain some missing particulars. Canon Bannister read a Paper at Wormsley on the Priory of Austin Canons. At Weobley the Members were met by the Vicar, the Rev. C. L. Edwards, and we heard more about Colonel John Birch, referred to at Whitbourne. One of the most interesting points of the visit to Weobley was our guidance by Mrs. F. H. Leather, when she drew attention to many archæological objects of interest with historical particulars of the ancient borough. This is but one branch of the many subjects on which Mrs. Leather is an authority.

The Third Field Meeting (Ladies' Day) was held at Caerleon on the 27th July. The Members and their lady friends drove to Newport, where they had lunch, and the Members held their business meeting. The party then proceeded to the site of the Amphitheatre at Caerleon, where they were shown the excavations

already made. The excavations are being continued, and funds are being supplied by the " Daily Mail," who from time to time issue information in their paper. I was very interested to read in the " Daily Mail " quite recently that the excavation work will be continued on a large scale and will include investigations of a considerable stretch of the defences, together with about two acres of barrack buildings. This is expected to add materially to our knowledge of the Roman military occupation of West Britain, and by the middle of the Summer the structural remains of the Amphitheatre with its eight entrances will be entirely cleared. The Caerleon Fortress was the headquarters of the 2nd Legion.

We are told that the examination of Offa's Dyke will also be undertaken and also the great system of boundary banks extending from the Dee to the Severn.

The Members and their friends were very interested in all they saw, and it is hoped another visit will be paid to the site when these excavations are more advanced.

The next and Fourth Field Meeting took place on 27th August, 1926, in the neighbourhood of Woolhope, when the Valley of Elevation was visited. I may remark that the First Field Meeting ever held by the Club was held on Tuesday, 18th May, 1852, and was in this neighbourhood. I had the pleasure some years ago of presenting the Club with the manuscript of the report on that First Field Day, written by my father and read by him at the Second Field Meeting on July 20th, 1852.

It was really a great disappointment to me as President in the 75th year not to be present on that occasion, but, as a matter of fact, I was in France at that date, and if I had left it meant the breaking up of a party of eleven, and I did not feel justified in so doing. I can say nothing, therefore, from my own knowledge, but I have heard that it was a very enjoyable and interesting day.

I cannot conclude without referring to the visit of the British Mycological Society to Hereford, when the opportunity was taken of welcoming them at a Dinner held on 30th September, 1926, which was primarily a celebration of the 75th anniversary of the foundation of our Club. It was very pleasant hearing to find that the British Mycological Society owed their existence to the work of Dr. Bull, in whose lifetime so many of the Mycological excursions or Fungus Forays were carried out by the Woolhope Club under his guidance. In proposing the toast of the British Mycological Society, I advisedly referred at length to the Mycological work of the Club, especially that of Dr. Bull, and I showed who it was that first was instrumental in bringing Mycology to the notice of the Woolhope Club, viz., Mrs. Cooper Key, the wife of the Rector of Stretton Sugwas who read a Paper in 1867 written

by his wife. The first Fungus Foray was held in 1868, and they continued as a great feature until 1885, the year in which Dr. Bull died. In 1886, 1887 and 1888, Fungus Forays were continued by the Woolhope Club. From 1889 to 1892, Fungus Forays appear to have been held in Herefordshire under the auspices of individuals who, in 1896, formed the British Mycological Society. No less than 48 members of the British Mycological Society attended the Dinner, and one speaker after another, during their meetings, admitted their great debt to the Woolhope Club, and stated that when the Woolhope Club had ceased to carry out Fungus Forays the British Mycological Society was founded in 1896 to carry on Mycological work. 1926 was, therefore, the 30th year of its existence. The menu card must not be forgotten. The clever design on the title page was a reproduction of one used at the Woolhope Dinner in October, 1877, following a Fungus Foray, and subsequently formed an illustration in " Punch."

It is a remarkable fact that a lady first mooted the subject, and yet the Club, some years ago, definitely decided that ladies should not be Members. I do not suggest that they were altogether wrong, but one cannot help thinking that ladies of merit might very well have some recognition or distinction, such as " Hon. Members," bestowed on them by the Club. The experience of the 75th year has led me to speak of this. I refer especially to Mrs. Leather and other ladies who are interested in scientific work.

There is another point which I should like to mention. How many Members buy the very interesting old Transactions which are advertised for sale in every notice of Meeting? I am afraid that Members content themselves with the current Transactions, issued to them as Members, without thinking of the early Transactions, which are now very valuable and contain so much information in connection with the County. I can testify as to the value of the latter, for my brother and I are the possessors by purchase of every volume since 1852, including the Pamphlets published at first. They are a tribute to the memory of Dr. Bull and also Dr. Moore.

Having now made my retiring address, I call upon Dr. Hermitage Day, the new President, to take the chair. He is well qualified for that office, and I look forward to 1927 being a very successful year.

Dr. HERMITAGE DAY, the President elect, then took the chair, and thanked the Members for having done him the honour of electing him as their President for the ensuing year, and proposed a vote of thanks to the retiring President for the work he had done for the Club during his year of office and for his Presidential Address.

The HON. TREASURER presented his Financial Statement for the year, which was satisfactory.

The ASSISTANT SECRETARY made his Annual Report. He said that 29 new Members were elected, 5 Members were lost by death and 12 by resignation. The present year was commenced with a roll of 309 Members and Honorary Members.

The following Field Meetings were decided on :—The Second Meeting at Michaelchurch-on-Arrow, Rhos Goch, and Painscastle ; the Third Meeting (Ladies' Day), on the proposition of the President, at Much Wenlock and Buildwas ; and the Fourth Meeting at Dinmore and district.

The following new Members were elected :—Mr. C. L. Marriott, St. Owen Street, Hereford ; Rear-Admiral F. P. Loder-Symonds, C.M.G., Waldrist, Hereford ; and the Rev. Dom. John Owen, O.S.B., Belmont Abbey.

The following candidates were nominated for Membership :—Mr. E. Battiscombe, The Grange, Glasbury, Hereford ; Mr. Edward Ball, 12, College Cloisters, Hereford ; Mr. S. Cooper Neal, Hill Croft, Linton, Ross ; Lt.-Col. Harold F. Lea, Blairmont, Lugwardine, Hereford ; Mr. Edwin C. Webster, Peterchurch ; Mr. Ivon Braby, Merrivale, Ross ; and Mr. T. E. Jay, Derndale, near Hereford.

The PRESIDENT announced that the Cambrian Archæological Association were holding their Annual Meeting in Hereford from August the 8th to 13th, and said it was proposed that the Club should extend a welcome to them on this occasion. He himself would be in the curious position of having to address himself to himself, in as much as he had been honoured by being elected President both of the Woolhope Club and the Cambrian Association for this particular year.

The PRESIDENT announced that the Central Committee had considered the proposition made by Mr. E. Edinger at the last Meeting, that a Sub-Committee be appointed for the Preservation of Ancient Monuments in Herefordshire, and that they recommended that such a Committee was unnecessary, as the Central Committee and the Members individually were already carrying out such work. The meeting acquiesced in this decision.

The ASSISTANT SECRETARY announced the gift of a copy of Gwillim's Heraldry (4th Edition) from Mr. Salwey, of Ludlow, who had since died.

It was resolved, on the recommendation of the Central Committee, to subscribe two guineas from the Club's funds towards the cost of erecting the mosaic pavement, discovered at Kenchester, on the wall of the staircase to the Museum.

The HON. SECRETARY drew attention to the Report, which had been circulated to the Members, upon the Museum, and congratulated Mr. Morgan, the Curator, on the excellent work he had accomplished since he had been in charge, and urged the Members to give their advice and help where possible in furthering this work.

Mr. F. C. MORGAN said there was a good deal still to be done, especially in the way of arranging and displaying the collection of minerals and fossils, but he was considerably handicapped for want of show cases, and that money was urgently needed for this purpose.

Mr. MACKAY proposed, and Dr. DURHAM seconded, that a sum of £50 be voted from the Club's funds for the purchase of show cases.

Canon BANNISTER proposed an amendment, that the matter be referred to the Central Committee, and if it were found that the funds of the Club were sufficient after discharging its liabilities for printing the "Transactions," etc., that the money be voted. This was seconded by the HON. SECRETARY. The amendment was then put to the vote and lost, and the original proposition was carried by a small majority.

The Meeting then terminated.

FIRST FIELD MEETING.

TUESDAY, MAY 31ST, 1927.

SUFTON AND STOKE EDITH.

The First Field Meeting was held at Hampton Bishop, Sufton, Munsley, Tarrington, and Stoke Edith.

Those present included:—The Rev. E. Hermitage Day, D.D., F.S.A. (President), the Rt. Rev. M. Linton Smith, D.D., D.S.O. (Bishop of Hereford), Mr. C. E. Brumwell, Rev. Canon A. T. Bannister, Mr. T. H. Barnes, Dr. Woodward Barnes, Mr. R. Battersby, Mr. E. Battiscombe, Mr. J. Birch, Mr. William C. Blake, Rev. C. T. Brothers, Dr. J. R. Bulman, Mr. Donald Campbell, Col. J. E. R. Campbell, D.S.O., Mr. H. A. Christy, Rev. E. N. Dew, Dr. H. B. Dickinson, Mr. F. Dredge, Rev. A. E. Drew, Dr. H. E. Durham, Rev. F. E. Ellis, Rev. T. Ellis, Mr. C. A. Faulkner, Mr. P. Fox, Rev. J. Gilbert, Mr. G. B. Greenland, Rev. Ashley Griffith, Mr. R. G. Griffiths, Rev. R. Harington, Mr. E. J. Hatton, Mr. Ernest Heins, Rev. H. W. Hill, Mr. F. Hogben, Mr. J. H. Hoyle, Mr. A. G. Hudson, Rev. L. G. Hunt, Mr. T. E. Jay, Rev. L. P. Jones, Mr. Alec Johnson, Mr. A. H. Lamont, Dr. J. O. Lane, Mr. T. A. R. Littledale, Mr. J. C. Mackay, Mr. W. H. Mappin, Mr. T. B. Mares, Mr. R. K. Mitchell, Mr. R. Moore, Mr. F. C. Morgan, Mr. M. W. Musgrave, Mr. Geo. Nayler, Rev. Dom. John Owen, Mr. G. F. W. Perkins, Mr. T. Lindsey Price, Mr. Walter Pritchard, Mr. W. P. Pritchard, Rev. Canon C. F. Reece, Mr. W. Ross, Rev. D. Ellis Rowlands, Mr. C. W. T. Simpson, Mr. H. Skyrme, Mr. T. Southwick, Mr. C. D. Steel, Mr. J. E. H. Stooke, Dr. G. H. H. Symonds, Mr. J. D. Taylor, Rev. E. A. Thorne, Mr. A. H. Tickle, Mr. G. R. Trafford, Mr. F. Turpin, Mr. C. H. Vaughan, Mr. H. A. Wadworth, Mr. F. Whiting, Capt. T. W. Hamlen-Williams, Sir Harry Wilson, K.C.M.G., K.B.E., Mr. W. M. Wilson, Mr. R. O. F. Wynne, Mr. W. E. H. Clarke (Assistant Secretary), and Mr. George Marshall (Honorary Secretary).

The Members left Hereford by motor coach, the first stop being made at Hampton Bishop Church.

The PRESIDENT drew attention to the Norman doorway, from which the carved tympanum has been removed, but which shows a lintel of exceptional depth, with four varieties of enrichment.

Entering the church, the PRESIDENT reminded the Members that the manor of Hampton had been held from very early times by Bishops of Hereford, and that it was probable that a church of almost equally early foundation occupied that site. No trace remains of it, it is probable that a stave-kirk was superseded by a stone church only after the Conquest.

The plan of the church presents a difficult problem. Its exceptional length makes it clear that the church as it exists to-day does not conform to the Norman plan, but the course of its extension cannot easily be traced. The President suggested that the extension was eastward, the sanctuary arch of the tripartite Norman church being re-set on the north side to give access to the later chapel. (The church of Harty, in the Isle of Sheppey, shows a similar re-use, the chancel arch having been re-set as the entrance to a fourteenth century chapel on the south of the nave.)

The remains of the churchyard cross were examined, and the President pointed out that the niche was a common feature of such crosses in this and neighbouring counties. Its use was probably for the deposition of the pyx at the station made in the course of the Palm Sunday procession, the churchyard cross being one of the ordinary points at which stations were made.

The reredos (*vide* illustration, p. xx) of the north chapel was examined. The President pointed out its rude and late character, and thought that its removal to Hampton Bishop from some other church was shown by its position, clear of the east wall, with an empty space of several inches between it and the east window. It would have been easier for those who brought a reredos here to set it up in this way than for them to meddle with the east wall and window for the purpose of building it in; and a new reredos would hardly have been set up in so crude a way. The double piscina was pointed out, and the President observed that the use of the double piscina obtained only for a short period, in the fourteenth century, a change in ceremonial custom leading to its disuse early in the fifteenth century.

The HONORARY SECRETARY said the church presented some extremely interesting problems, and illustrated his remarks with a series of coloured plans showing the growth of the building. The oldest part of the nave, including the south doorway and part of the north wall of the chancel, appeared to date from early in the twelfth century. Somewhat later, possibly about 1140, the nave was lengthened at the west end. The joints in the wall on the south and north sides of the church can be plainly seen by the different masonry. A small Norman window survives in the north wall of the extension. About the same time a chapel was apparently erected on the north side of the chancel, narrower than the present aisle, the only surviving part of this being the connecting archway. At the end of the Norman period, about 1160, the tower was built. The site against the north nave doorway must have been chosen to avoid lengthening the already abnormally long nave. At the same time a north aisle was added, filling up the space between the north chapel and the tower. The termination of the base course on the east face of the tower indicates its width. This work no doubt took some time to complete, and

when the arcade was pierced in the north wall of the nave it was built with Early English detail. In an endeavour to give continuity to the new aisle and tower, the north doorway was removed and a narrow arch inserted similar to the two bays of the arcade. In the next century, about 1270, the north wall of the aisle, and the north and east walls of the chapel, and the east and south walls of the chancel were pulled down. The whole of the north wall was now rebuilt in a line flush with the tower, and the whole east wall carried seven or eight feet farther eastward, and at the same time the south wall of the chancel was rebuilt in line with the nave wall, whereas before it had been set in to correspond with the north chancel wall, part of which remains. The building, except for comparatively recent re-buildings of the west wall of the nave and the east wall of the chancel, and minor alterations, has survived, as described, to the present day.

Much interest was taken in the simple cross which has been erected in the churchyard and which was originally raised over the grave of Lt.-Col. E. B. Luard, Commanding 1st K.S.L.I., who died of wounds and was buried in France.

The party then proceeded to Old Sufton, formerly the seat of the Hereford family. The house, now unoccupied, incorporates walls of an early period, but no distinctive features survive. The octagonal pigeon house in the garden was inspected.

The BISHOP OF HEREFORD (Dr. M. Linton Smith, D.S.O.) read a Paper entitled "Nicholas of Hereford."[1]

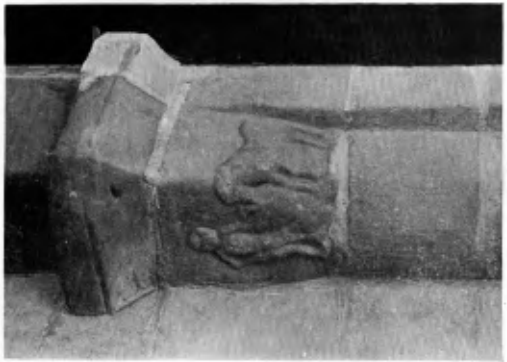
The PRESIDENT and Canon A. T. BANNISTER expressed warm appreciation of the Bishop's scholarly address.

Mr. J. T. HEREFORD observed that without in any way criticising the Paper, a doubt was thrown on the assumption that Nicholas Hereford of Sufton and Nicholas Hereford, the Lollard, were one and the same. It was necessary to be very careful in dealing with place names and names of persons which were similar. On three occasions he himself had been greeted as the Bishop of Hereford! He was once referred to as Lord James of Hereford! Mr. Hereford went on to refer to the half-timbered Elizabethan house which was converted into a modern farmhouse, Old Sufton. There was a tradition, he said, that the Elizabethan farmhouse stood near a stone house which was burned out. In the Victoria and Albert Museum were needlework maps which included a map showing Sufton as it was 150 years ago. On this map the house appeared to be something of the same style as Treago, a fortified house of the 13th century, with a tower at each of the four corners and connecting walls.

The Members then proceeded on foot to Sufton, where they

[1] See under "Papers" in this volume.

To face page IX.



A. Watkins, F.R.P.S.

NORMAN DOOR CAPITAL, TARRINGTON.

Photos by

PIGEON HOUSE, OLD SUFTON. With Glimpse of Old and New Sufton.

were welcomed by Mr. and Mrs. Hereford. An extensive collection of deeds and Court rolls, and many items of local historical interest, were on view. The Court and Manor rolls include the following :—Manors of Sufton and Mordiford, 1312—1679 ; Broxwood, 1600 ; Habarley, 1453 ; Hey, 1451–53 ; Sutton Frene, c. 1350 ; Tillington and Burghill, 1559 to the 17th century ; Wattleborough, 1451–53 ; Weston, 1333—1457 ; Wontenore, 1453 ; Yockleton and Stretton, 1451–53 ; and the Court of Lynbroke, 1427–36.

Refreshments provided by Mr. and Mrs. Hereford proved very welcome, and the PRESIDENT thanked their host and hostess for their hospitality and for permitting them to view such an interesting collection of documents.

Mr. HEREFORD, in reply, remarked that his only regret was that there was not really much to show them with the exception of the documents. It was very sad that the old house was practically pulled down in the 18th century, so that the chapel and every feature of interest had disappeared. The same thing had happened to Mordiford Church.

A pleasant drive of eight miles brought the party to Munsley Church, where they were met by the Rector, the Rev. L. G. Hunt, who pointed out the features of interest in the building, which consists of a nave and chancel of the Norman period. All the walls, with the exception of the east wall, have been re-built. There is a scratch dial on the south-east corner of the chancel, with the hole for the gnomon in a joint of the stonework. In the church are two incised slabs, one with an inscription partially illegible ; a good dug-out chest with plain ironwork, three locks, and divided in two compartments, the smaller for the missals and the larger for vestments. The Rector, when referring to the " Munsley Stone,"[1] said that how he came to take up the task of deciphering the inscription was that in 1925 he had an operation, which left him convalescent for three months. It was about that time that he noticed an admirable letter in the " Hereford Times " by Canon Bannister, in which clergy of the county were urged to write the history of their churches. This led him to set about the task of deciphering the inscription. Now he was looking for the sarcophagus, for he was almost certain that Hamlet's grave was in the churchyard somewhere, if not in the church. It would be a very difficult job however, to pick up the floor of the church to find Hamlet's grave ! According to Mr. Alfred Watkins, it might be at the east end of the church, where there was very probably a British altar still under the ground. He was not anxious that the church should be a show place or a Mecca, but he was working from the point of

[1] See *The Transactions of the Woolhope Club*, 1894, p. 178 ; 1926, p. xci.

view of adding to the wealth of historical relics and associations which Hereford commanded.

The HONORARY SECRETARY drew attention to the three little Norman windows, which were splayed to a feather edge at the outside, from which it was evident they were never intended to have contained glass or other protection from the weather. Over the one in the east wall was herring-bone work, similar masonry might be seen over a Norman window at Aymestrey. He was of the opinion that the scratchings on the " Munsley Stone " were *graffiti* of the 13th or 14th century in black letter, and that it should be possible to decipher them.

After an alfresco lunch, the business of the Club was transacted.

The following new Members were elected :—Mr. T. E. Jay, Derndale, Canon Pyon ; Mr. S. Cooper Neal, Hill Croft, Linton, Ross ; Lt.-Col. Harold F. Lea, Blairmont, Lugwardine ; Mr. Edwin C. Webster, Peterchurch ; Mr. Ivon Braby, Merrivale, Ross ; Mr. E. Ball, 12, College Cloisters, Hereford ; and Mr. E. Battiscombe, The Grange, Glasbury.

The following gentlemen were nominated for Membership :—Mr. Ernest Alfred Gostling, F.G.S., Poulstone, King's Caple ; and the Rev. Preb. T. H. Parker, Burwarton Rectory, Bridgnorth.

It was decided that at the next General Meeting the question of raising the annual subscription from 15/– to £1 should be considered.

The Members then drove to Tarrington, where they were met at the Church by the Rector, the Rev. E. C. Elliott. The church is a Norman building with a good south doorway. On the capital of the east jamb of this doorway is the representation of a man leading a horse, probably in reference to the dedication of the church to St. Philip[1] (*vide* illustration, p. IX).

The Tarrington chalice and paten, of about the date 1670, were shewn. The chalice has a plain bowl, of which the side curves slightly outward towards the top. The bowl has a flat base, the stem is thick, and splays into a wide foot. There is a cover paten, from which the top of the handle has disappeared.

The PRESIDENT observed that the general provision of new chalices to the churches in the reign of Elizabeth left few to be furnished in the next century. The Jacobean type was entirely different from the Elizabethan, the few examples which remain show a graceful conical bowl, on a slender baluster stem. When, after the Restoration, new vessels had to be supplied to some churches, there was a tendency to revert, not to the Jacobean type, but to the Elizabethan, of which examples which might serve

[1] See for description of the church, *The Transactions of the Woolhope Club*, 1899, p. 108 ; 1902, p. 110.

as models were everywhere accessible. This chalice was clearly formed on the general lines of the Elizabethan type, and in that lay its main interest.

The Members then walked to Stoke Edith, and on the way near to the Tan House Farm, a large stogel oak was inspected. At 4ft. 6in. from the ground it measured 29 feet 2 inches. The measurement was taken at this height owing to exceptional excrescences at the usual 5 feet level.

On arrival at Stoke Edith, the charming gardens excited no less admiration than was expressed when the party later entered the house and viewed its chief treasures. The beautiful tapestries which adorn the wall of the green velvet room, the library with its unique collection of county histories, the pure Adam work of the white and gold salon, the state entrance hall with its paintings by Thornhill, a death mask of Napoleon presented to the mother of Mr. Paul Foley by Marshal Soult, and a rich collection of prints and ancient documents were some of the delights which were enjoyed by the party in their tour of the house.

Tea was provided by Mr. and Mrs. Paul Foley, to whom the PRESIDENT conveyed the grateful thanks of the visitors.

Mr. FOLEY, in reply, said it was a great pleasure to Mrs. Foley and himself to entertain them, his only regret being that there was not more time for the Members of the Club to browse among the collection of documents.

Finally, the party visited Stoke Edith Church and St. Edith's Well, near by which, in 1644, the then Vicar of Tarrington was murdered by Commonwealth soldiers.

The return journey was then made to Hereford, which was reached at about 6.0 p.m.

SECOND FIELD MEETING.

THURSDAY, JUNE 30TH, 1927.

BRILLEY, MICHAELCHURCH-ON-ARROW, RHOS GOCH, AND PAINSCASTLE.

The Second Field Meeting was held at Brilley, Michaelchurch-on-Arrow, Rhos Goch and Painscastle. Unfortunately, rain fell heavily during the early part of the day, but cleared on the arrival of the party at Rhos Goch.

Those present included:—Sir Joseph Bradney, C.B. (Acting President), Mr. E. Battiscombe, Dr. J. R. Bulman, Rev. E. A. Drew, Mr. W. G. Farmer, Mr. P. Fox, Rev. C. Ashley Griffith, Mr. G. H. Grocock, Mr. G. A. Hall, Mr. W. Harris, Mr. E. Heins, Mr. F. Hogben, Dr. Charles P. Hooker, Mr. A. Johnston, Mr. W. H. Mappin, Mr. C. Marshall, Mr. G. H. Marshall, Mr. R. K. Mitchell, Rev. W. E. T. Morgan, Mr. W. M. Musgrave, Mr. S. Cooper Neal, Mr. W. P. Pritchard, Major Stewart Robinson, Mr. C. W. T. Simpson, Mr. H. Skyrme, Dr. G. H. H. Symonds, Rev. F. E. Tuke, and Mr. George Marshall (Hon. Secretary).

The Members left Hereford by motors, the first halt being made at Brilley, where they were met by the Rev. J. S. Tute, the Rector, who conducted them over the church.

The HONORARY SECRETARY read a Paper on the church and the interesting baldachinos here and at Michaelchurch-on-Arrow.[1]

The drive was then continued to Michaelchurch-on-Arrow, where the curiously massive tower, screen, and canopy in the chancel were inspected.

The party proceeded to Bryngwyn, where the following notes, supplied by the PRESIDENT, the Rev. E. HERMITAGE DAY, D.D., were read:—

> Remote as this parish may seem to-day, it may have been in Roman times in touch with life to the south-east and north-west.
>
> Jonathan Williams, in his "History of Radnorshire," says that the Roman road may be traced in the vicinity of the camp called Y Gaer in the parish of Michaelchurch-on-Arrow, along the level summit of Brilley mountain, descending at the western end of the mountain to a place called Bwlch-ar-heol, "The Pass of the Road," where it forks, one road going to Pen-yr-heol in the parish of Bettws Clyro, and the other to the River Ithon, in the parish of Llanfihangel Helygen, by the camp of Castell Collen.

[1] See under "Papers" in this volume, "Some Notes on the Churches of Brilley, co. Hereford, and Michaelchurch-on-Arrow, co. Radnor."

Yet with the cessation of the Roman occupation it became remote, as the road fell into decay.

We should not expect to find on such a site as this a church of early foundation. For culture, and with it Christianity, crept slowly up the valleys in this region of the Border, marking its progress by churches along the river banks. Nothing is more striking in the valleys of the Upper Wye, the Irfon and the Ithon, than to see the number of churches, at no great distance apart, by the sides of the streams. But these churches served great areas behind them, rising into the hills. The Church of Llansantffraid-Cwmdauddwr, for example, in which are the Birmingham reservoirs, is close by the River Wye, its churchyard wall is at that point the actual boundary of the parish. Yet the parish is of 30,000 acres. Only as the higher land was cleared and settled were churches founded on the hills.

We have here a typical Border church. Its plan, and the width of its nave, recalls many others in Radnorshire. It is apparently of thirteenth century foundation, the double lancet on the south side of the chancel may be part of the original work. Other windows were inserted as need arose. The window on the north side of the chancel is of fourteenth century work, of unusual character. It must be remembered that in these remote places there was no close connection with contemporary schools of craftsmanship in more populated areas; a local mason might bring back the memory, or a rough sketch, of work that he had seen elsewhere, and reproduce it so far as he was able, with such modifications as his fancy inclined him to. But unless a large amount of work was being undertaken, there was little bringing in of experienced craftsmen from outside.

The five windows of the nave are late seventeenth century or later insertions.

Tradition preserves the memory of a narrower chancel arch than the present one, possibly late Norman.

There is a piscina in the south wall of the chancel. The chancel roof is of a type well represented in Radnorshire, especially in exposed situations where rafter braces were necessary to the rigidity of the roof.

The large porch, characteristic of Border work, retains its original oak roof. The incised stone set upright in it is that of a priest, the cross has ogee terminals, and a chalice and a missal or book of the Gospels are shown on either side of the shaft. The low bell turret at the west end of the nave is of the local type.

A stone, set in the eastern external angle of the south wall of the chancel, bears two figures, one on each face. On the eastern side is a man with upraised hands, the figure on the southern face is that of a woman. It seems clear that the stone is not in its original position, nor is it clear what that position could have been. For the figures are evidently meant to be seen as standing, yet they could not be so seen unless the stone were fixed as the apex to a low gable. The Report of the Royal Commission on Ancient Monuments in Wales, quotes Mr. M. H. Bloxam as refusing an earlier date than the first part of the seventeenth century to this stone.

An upright stone to the south of the chancel in the churchyard bears a deeply incised cross, with its upper and lower limbs of equal length. The limbs end in circles, with a dot in the centre of each, and at the intersection of the arms with the shaft there is also a circle with a central dot.

Luncheon was then partaken of in the Village Hall, close to the church, by permission of the Rev. D. T. Gabriel, the Rector, who had thoughtfully provided a good fire. The shelter and warmth proved most acceptable.

After lunch the business of the Club was transacted.

The following new Members were elected:—Mr. Ernest Alfred Gostling, F.G.S., Poulstone, King's Caple; and the Rev. Preb. T. H. Parker, Burwarton Rectory, Bridgnorth.

The following candidates were proposed for Membership:—Dr. Charles Paget Hooker, Wyelands, Putson, Hereford; Rev. W. E. Dodd, Yazor Vicarage; Mr. Edmund Plowden, Old Hill Court, Ross; Captain D. W. Hamlen Williams, Angel House, Kingsland; and Dr. W. B. Butler, Penybryn, Hafod Road, Hereford.

A letter was read from Mr. G. H. Jack, reporting that Mr. Mill Stephenson, F.S.A., had offered to present to the Hereford Museum 2,194 Roman coins, being the remainder of the hoard discovered at Llangarren after the British Museum had taken 616. Mr. Stephenson said he hoped that the Woolhope Club would see its way to print the analysis of the hoard which he had drawn up under Emperors, Mints, Mint Marks, etc. The Members expressed appreciation of Mr. Mill Stephenson's gift, and the question of printing the catalogue was left in the hands of the Central Committee.

The Rev. S. Cornish Watkins sent the following notes on the natural history of Rhos Goch. Many black-headed gulls were nesting on the swamp not long ago. The keeper reported that a Harrier frequents the place, also a duck smaller than a teal, probably a Little Grebe. To the list of flowers reported as found there in the "Transactions" for 1911, he could add *Carduus Pratensis*, which in Herefordshire is rare. Early in 1926 he had found the place swarming with caterpillars of "*Artemis*," The Greasy Fritillary. As the caterpillar is one that hibernates, and emerges to feed in the early Spring, he could not imagine where this hibernation could take place at Rhos Goch, which in the winter must be under water.

The Rev. W. E. T. MORGAN read a Paper on "Painscastle."[1]

The party then left for Rhos Goch, which by permission of Major W. de Winton, the owner, was visited under the guidance of his keeper. The Members were conducted safely across the treacherous bog, which is pitted with holes full of water, six to eight feet deep, from whence peat has been dug, leaving only narrow and tortuous trackways by which it may be traversed. Captain W. S. Gilbert, who was to have given particulars of the bird life, unfortunately missed the party.

The drive was continued to Painscastle, where the site of this Norman stronghold was inspected. Considerable earthworks

[1] See under "Papers" in this volume.

remain, and there are stone foundations under the turf, but nothing now stands above ground.

On the return journey, a halt was made to inspect a stone on the roadside, about half-way to Hay. The concensus of opinion was that the stone showed a ball partially cut from it and never completed, possibly to adorn a gate post, or for a cannon ball for a mortar of the class of " Roaring Meg " at Hereford.[1]

Tea was served at the Crown Hotel, Hay, when two iron cannon balls, one about 3¾ inches in diameter, and the other 2½, were exhibited by Mr. Price, of the King's Head, Hay, who found them and others in pulling down a wall of the Castle at Painscastle to build the school there.

After tea, the motors conveyed the party to Hereford, which was reached about 7 o'clock.

[1] For an illustration of and remarks on this stone see " The Old Straight Track," by Alfred Watkins, p. 31, fig. 29.

THIRD FIELD MEETING (LADIES' DAY).

THURSDAY, AUGUST 4TH, 1927.

MUCH WENLOCK, BARROW, AND BUILDWAS.

The Third Field Meeting was held at Much Wenlock and Buildwas Abbeys. The Members left Hereford in motor brakes at 9.15 a.m., and drove direct to Much Wenlock, a distance of 45 miles.

Those present included :—The Rev. E. Hermitage Day, D.D. (the President), the Bishop of Hereford (the Right Rev. M. Linton Smith, D.D., D.S.O.), Mr. and Mrs. W. S. Adams, Mr. and Mrs. Arnfield, Mr. E. Cameron Beattie, Rev. E. H. Beattie, M.C., Mr. P. V. Beattie, Mr. C. A. Benn, Mr. Wm. C. Blake, Mr. and Mrs. Wm. C. Bolt, Mr. and Mrs. C. E. Brumwell, Rev. C. M. Buchanan, Dr. and Mrs. Bulman, Mr. D. Burnett, Col. J. E. R. Campbell, D.S.O., Rev. Preb. W. G. Clarke-Maxwell, Mr. R. E. Cope, Mr. George Cope, Mr. Wm. Cope, Mr. A. Duncan, Mr. and Mrs. C. A. Faulkner, Mr. and Mrs. P. Fox, Mr. and Mrs. Gosling, Mrs. Edgar Graham, Miss Rose Graham, Rev. C. Ashley Griffith, Mr. G. H. Grocock, Mr. G. A. Hall, Brig.-General W. G. Hamilton, C.B., Mr. E. J. Hatton, Mr. D. Jack, Mr. G. H. Jack, Mr. and Mrs. E. Stanton Jones, Rev. G. Ifor R. Jones, Mr. and Mrs. R. St. John Jones, Mr. J. W. Kempson, Mr. R. Marriott Leir, Mrs. Lilwall, Miss Marshall, Mr. C. Marshall, Mr. T. M. F. Marshall, Mr. and Mrs. H. Moore, Rev. W. E. T. Morgan, Mr. S. Cooper Neal, Mr. John Parker, Rev. T. H. Parker, Mr. G. W. Perkins, Mr. E. Plowden, Mr. W. P. Pritchard, Mr. and Mrs. T. Southwick, Mr. and Mrs. R. Taylor, Mr. G. R. Trafford, Rev. F. E. Tuke, Mr. Alfred Watkins, Rev. R. H. Wilmot, Mr. and Miss Wilmshurst, Mr. and Mrs. J. W. Wynn, Mr. George Marshall (Hon. Secretary), and Mr. W. M. Wilson (Acting Assistant Secretary).

On arrival at Much Wenlock, the church was first visited. This building dates from Norman times, after the re-foundation of the monastery as a Cluniac priory, about 1080, and retains in the nave and chancel considerable remains of this period. A very fine Norman west front is now hidden by the tower, which was added in later Norman times. The spire, covered with lead, is a comparatively modern addition. The south aisle is Early English, having a lofty arcade to the nave with pointed arches, and a Lady Chapel at the east end added in the 14th century.

The porch, with a room over it, belongs to the latter part of the same century.[1]

The Guildhall, a late 16th century building, on wooden pillars, was next inspected. Two of the pillars formed the town whipping post, the iron wrist fetters being still in position. In the first room upstairs the stocks on wheels are still preserved. The inner or Council Chamber is panelled, and has good roof timbers.

The party then walked to the ruins of the monastery of St. Milburge, of which the Priors' Lodgings and other buildings dating from the 15th century now form the residence of Lady Milnes Gaskell. By her courtesy, the Members were privileged to view the interior of the house, where the many interesting details of the building were pointed out, and the fine specimens of antique furniture, tapestry and needlework were inspected.

The President acted as guide to the ruins of the monastery, and his remarks are incorporated in a Paper printed in this volume.

Luncheon was served at the Raven Hotel, after which the business of the Club was transacted.

The following new Members were elected :—Dr. Charles Paget Hooker, Wyelands, Putson ; Rev. W. E. Dodd, Yazor Vicarage ; Mr. Edmund Plowden, Old Hill Court, Ross ; Captain D. W. Hamlen Williams, Angel House, Kingsland ; and Dr. W. B. Butler, Penybryn, Hafod Road, Hereford.

The following candidates were proposed for Membership :—Mr. Rafail Sabatini, 27, Fitzjohn's Avenue, London, N.W.3 ; Mr. Eric Romilly, Broadfield Court, Bodenham ; Mr. Radolph Marriott Leir, Charlton, Goodrich, Ross ; Mr. Herbert Searle, 28, Eign Street, Hereford ; and Mr. C. F. King, 29, Eign Street, Hereford.

Mr. G. H. JACK read a Paper on the Market Hall at Pembridge and its restoration.[2]

The discovery by Mr. S. Cooper Neal, of Linton, near Ross, that a cultivated field close to Linton was the centre of an early industry of flint-knapping was described by Mr. ALFRED WATKINS. He said Mr. Cooper Neal had picked up many hundreds of flint flakes, and a score of the cores from which they were knapped. Pieces of the heavy scoriæ from early iron furnaces, locally known as " Roman Cinders," are scattered in the soil, but not so plentifully as to blacken it, as at the two mile distant Roman station of Ariconium. As no Roman coins or pottery had been found in the careful surface search, the interesting question arose as to whether the iron manufactory was not pre-Roman.

[1] See *The Churches of Shropshire*, by D. H. S. Cranage, M.A., F.S.A., Part 3, pp. 215–230, for a description of the building.

[2] See under " Papers " in this volume.

After luncheon the party drove to Barrow Church, where the Rev. Preb. W. G. CLARK-MAXWELL gave a description of the building. He said that this church was probably the earliest of the interesting group of Saxon churches in South Shropshire, which included Wroxeter, Diddlebury, Stanton Lacy, with fragmentary survivals at Rushbury and Stottesdon. The north and south walls of the chancel and the west wall of the chancel were the earliest parts, probably Saxon work of the 8th century. In the north wall of the chancel was an original window, splayed on both sides, with the opening in the centre of the wall. In very early Norman times the nave walls were re-built to give the nave greater width. To this period belonged the west doorway with a carved tympanum. The tower was of a little later date. The porch, built of brick, was dated 1705.

In the churchyard, Lord Forrester pointed out the grave, recently restored, of Tom Moody, the whipper-in, who was buried on the 19th November, 1796, and recounted the story of how at the funeral the huntsman blew a " View-halloo ! " on his hunting horn, with the hounds gathered round the grave.

The drive was then continued to Buildwas Abbey, where the Members were met by the owner, Major H. R. Moseley, who conducted them round the ruins, and kindly permitted them to inspect the parts of the Abbey buildings occupied by him as his residence.

The ruins were in process of preservation by H.M. Office of Works, in whose charge they now are.

The PRESIDENT gave some account of the history of the Abbey, and described the architectural features of the remains.

A vote of thanks having been accorded to Major Moseley, the return journey was commenced to Hereford, tea being served at The Stork Hotel at Much Wenlock on the way. The route followed was by Wenlock Edge, from which a fine view over North Shropshire and the Welsh hills was obtained.

Hereford was reached about 7.30 p.m.

FOURTH FIELD MEETING.

THURSDAY, AUGUST 25TH, 1927.

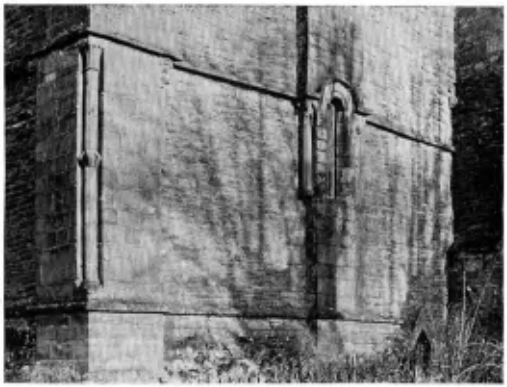
DINMORE MANOR, WINSLEY AND BODENHAM.

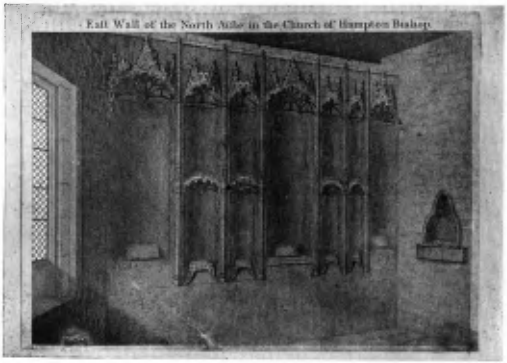
The Fourth Field Meeting was held at Wellington, Dinmore Manor, Burghope, Winsley and Bodenham.

Those present included:—The Rev. E. Hermitage Day, D.D., F.S.A. (President), Mr. R. E. H. Bailey, Mr. E. Battiscombe. Rev. E. H. Beattie, Mr. J. Braby, Rev. C. M. Buchanan, Mr. H. J. Davies, Dr. H. E. Durham, Mr. W. G. Farmer, Mr. W. Harris. Mr. E. J. Hatton, Rev. H. W. Hill, Mr. J. H. Hoyle, Mr. A. G. Hudson, Mr. D. Jack, Mr. G. H. Jack, Mr. A. Johnston, Rev. G. Ifor R. Jones, Mr. J. B. Kendrick, Mr. H. Langston, Mr. T. A. R, Littledale, Admiral F. P. Loder-Symonds, C.M.G., Mr. J. C. Mackay, Rev. W. E. T. Morgan, Mr. A. Cooper Neal, Mr. G. W. Perkins, Mr. Walter Pritchard, Col. M. J. G. Scobie, C.B., Col. O. R. Swayne, Mr. P. B. Symonds, Mr. H. A. Wadworth, Mr. Alfred Watkins, Mr. George Marshall (Hon. Secretary), and Mr. W. M. Wilson (Acting Assistant Secretary).

The party left Hereford in motors, the first stop being made at Wellington Church, where the Vicar, the Rev. C. P. Lee, met the Members and conducted them round the church. The building consists of chancel, nave, north aisle, north chapel, south porch, and a tower at the west end. The chancel, nave, and tower are late Norman, with windows of a later period inserted. One small single light round headed window remains to the east of the south doorway in the nave. The aisle and chapel were added in the 15th century, and the porch is of this period, as also are the roofs of the nave, aisle and chapel. Traces of the stairs to the rood loft remain at the north-east angle of the nave. In the churchyard are the remains of a 14th century cross. The registers date from 1559. An entry under the year 1614 records that Ann Jones, a recusant, was buried, but three days after an order was issued that she should be exhumed, which was done, and she now rests near The Butts.

From Wellington the drive was continued to Dinmore Manor, where, by the permission of Mr. Richard H. Murray, the chapel, formerly belonging to the Preceptory of the Knights Hospitallers, was viewed. In welcoming the Members of the Club to Dinmore Manor, Mr. Murray said that there were misgivings among the public as to the fate of the estate, because it had been bought by a Limited Company. It was a family company, and they had





East Wall of the North Aisle in the Church of Hampton Bishop

Photos by *A. Watkins, F.R.P.S.*

1.—NORMAN TOWER, WELLINGTON.
Note head of Saxon-pattern doorway.
2.—REREDOS, HAMPTON BISHOP.
From an old print.

no intention of commercialising Dinmore Manor. It was intended to make an extension of the building over the site of the Preceptory, and it was possible that some important finds would be made which would interest the Club.

The PRESIDENT thanked Mr. Murray, and gave an account of the Order of the Knights Hospitallers and Dinmore Preceptory.[1]

After leaving Dinmore Manor, the next stop was made at Burghope; here was seen the site of Burghope House, the ancient seat of the Dineleys, and a Paper[1] was read by Mr. GEORGE MARSHALL, giving some interesting facts about the family. On this site the mansion had stood for about 200 years, but its owners had been very unfortunate in their fates; and all that now remains of the mansion are its foundations, and one of the stone pillars of the gates.

After leaving the cars at Bury Farm, there was a walk of a mile and a half to Winsley House, which the Club was allowed to inspect by permission of Mr. F. M. Beaumont.

The house dates from the 15th century, and has some fine roofs and barge boards. The Berrington family, who inherited it from the Winsleys, continued to reside here down to the middle of the last century.[2]

After an *alfresco* luncheon in front of the house, the business of the Club was transacted.

The following new Members were elected:—Mr. Rafail Sabatini, 27, Fitzjohn's Avenue, London, N.W.3; Mr. Eric Romilly, Broadfield Court, Bodenham; Mr. Radolf Marriott Leir, Charlton, Goodrich, Ross; Mr. C. F. King, 29, Eign Street, Hereford; and Mr. Herbert Searle, 28, Eign Street, Hereford.

The following candidate for Membership was proposed:—Mr. Richard M. Murray, Dinmore Manor.

Mr. G. H. JACK reported that he had been excavating at Garway and had been successful in finding the foundations of the round church of the Knights Templars. There was, in the Hereford Museum, an undated document which pointed out that there was a bend in the wall near the chancel arch in the existing church, which seemed to suggest that there had been a round church on the spot.

The PRESIDENT congratulated Mr. Jack on his discoveries, and pointed out that the round churches were in imitation of the church of the Holy Sepulchre at Jerusalem.

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[1] See under "Papers" in this volume.
[2] See for some notes on the family and building *The Transactions* for 1900, p. 78, with illustration.

The Members, on rejoining the motors, drove to Bodenham, where they were met at the church by the Vicar, the Rev. F. W. Worsey.

The Honorary Secretary, describing the architecture of the building, said:—

The church consisted of a chancel with a small chapel on the north side, nave, north and south aisles with chantry chapels in the form of transepts at their east end, a tower at the west end of the nave, and a stone porch to the north door, and formerly there was a similar one to the south door pulled down in comparatively recent times.

The oldest parts of the church are the walls of the north and south aisles, which originally included the space now occupied by the transepts. These aisles date from the latter part of the 13th century, and had before the transepts were added span roofs with gable ends. The arcades to these aisles and the nave roof and the chancel of the church existing when the aisles were built are gone, though possibly the smaller chancel arch which existed until a recent restoration may have belonged to the aisle period or an earlier one. Against the tower wall at the west end of the nave can be seen the drip course of the roof of the earlier nave at a lower level than the present one.

The tower was added to the earlier nave about 1330, with portions of a spire, which possibly was never completed, and was sketched by Dingley in his "History from Marble" about 1680, showing it in its present truncated condition. About the same time the south doorway to the nave with ball-flower ornament was inserted.

The next alteration to the building took place in the last quarter of the 14th century, when the nave was remodelled in its present form, the transepts carried up on the old aisle walls, the present arcades built, and the chancel[1] with chapel attached. The narrowness of this chapel seems to have been rendered necessary to avoid blocking the large east window of the adjoining transept. A rood loft was evidently erected at this time, the stairs to which remain in the north-east angle of the nave. Two large windows in the gable above the chancel arch lighted this loft. High up in the wall on the south side and now cut into by the modern arch is an opening looking askew into the chancel. Probably the Sanctus bell was rung from the loft, the belcot for the bell being still on the gable outside.

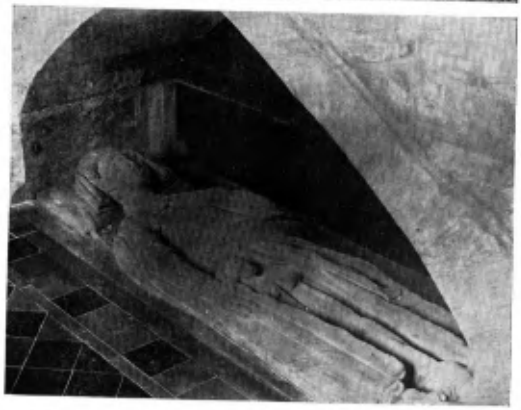
The wall piers into the transepts in the line of the arcade were no doubt constructed to take the thrust of the arch between them and the aisles, as a pillar at this point would not have been sufficient. There are ogee headed openings through these wall piers, through which however the high altar could not have been seen, but the altars on either side of the rood screen and in the transepts would have been visible.

A small window in the nature of a low side window is in the wall just south of the chancel arch. Its use was probably to light the altar in front of the rood screen at this point.

In the centre of a plain arched opening between the chancel and chapel is the effigy of a lady with a child in the folds of her dress. The date of the monument is about 1330, and there is reason to suppose it represents a member of the Bradfield family.

[1] Duncumb, in his *History of Herefordshire*, 1812, Vol. II., p. 55, says the chancel had lately been rebuilt. Possibly this was only a partial reconstruction, as the original features seem to have been retained.

To face page xxii.



Photos by *A. Watkins, F.R.P.S.*

Bodenham.

1.—Lych Gate.

2.—Recessed Monument in Chancel.

The PRESIDENT remarked on the manner in which the effects of transepts had been obtained without having actual transepts.

On the way home a halt was made at the Wergin Stone, but it could not be examined, as it was under water owing to floods, but a few remarks on this interesting relic were made by Mr. ALFRED WATKINS.[1] The monument, he said, was erected in pre-historic (that is pagan) times, and foreshadowed Christian churchyards and wayside crosses. Around this stone there were some curious legends, concerning the devil having moved it in the night. The stone was no doubt a mark point on trackways.

The party then returned to Hereford, which was reached at 5.30 p.m.

[1] See under "Papers" in this volume.

AUTUMN MEETING.

THURSDAY, SEPTEMBER 29TH, 1927.

GARWAY.

An Autumn Meeting was held at Garway to inspect the recent discovery by Mr. G. H. Jack of the foundations of a round Templar Church on the site of the present building.

Those present included Mr. G. H. Jack (Acting President), Miss Armitage, Mr. G. P. Bartholomew, Mr. Wm. C. Bolt, Mr. J. Braby, Dr. Paul Chapman, Rev. James Collinson, Mr. Iltyd Gardner, Mr. G. H. Grocock, Mr. E. J. Hatton, Mr. E. Heins, Rev. H. W. Hill, Mr. F. Hogben, Mr. J. H. Hoyle, Mr. A. Johnston, Mr. A. H. Lamont, Mr. T. M. F. Marshall, Mr. W. W. L. McAdam, Mr. W. Musgrave, Mr. M. C. Oatfield, Mr. E. Plowden, Rev. C. H. Porter, Mr. Walter Pritchard, Mr. Lee Roberts, Mr. H. F. Tomalin, Mr. Guy Trafford, Mr. H. A. Wadworth, Miss Ward, Mr. Alfred Watkins, Mr. George Marshall (Hon. Secretary), and Mr. W. E. H. Clarke (Assistant Secretary).

The party were met at the church by the Vicar, the Rev. James Collinson.

Mr. G. H. JACK said that they all very much regretted the absence of their President, Dr. Hermitage Day, who was taking up his residence in South Africa. His departure was a great loss to the Woolhope Club, and to the county generally, because he was a great scholar and one who gave the Club every assistance. Proceeding, Mr. Jack referred to the discovery of the round church at Garway, and observed that it was very appropriate that they should have visited the church that day, because it was Michaelmas Day and the church was dedicated to St. Michael. Explaining how he came to make the excavations, Mr. Jack said that his friend Mr. G. E. Chambers, one of the Commissioners under the Ancient Monuments Act who were charged with important work in Herefordshire and elsewhere, pointed out features inside the church of Garway which seemed to be indications of the existence there of one of the famous round churches of the Templars.

"It so happened that I had not taken my annual holidays," went on Mr. Jack, "so I decided to devote a week here. Once permission had been given, I started to work and was very delighted to be able to expose these remains of the church of the Templars. I believe that there are only five such churches in England, this being the sixth. Of course, there were other round churches, but

not attributable to the Knights Templars. King Henry III. so much admired the principles of the Templars that he was very anxious to be initiated into the Templars' Church in London. It was interesting to add that the instrument of Henry III. was signed by the Bishop of Hereford." Concluding, Mr. Jack expressed appreciation of the assistance and encouragement given to him by Mr. G. E. Chambers, who gave him the start; Mr. G. H. Grocock, who made plans of the discovery; the Vicar (the Rev. J. Collinson), who had given him every facility; and to Mr. George Marshall. It was open to question whether it would be advisable to leave the discoveries uncovered. If it was decided that they should not again be covered, that would necessitate some expense.

A Paper of particular interest on "The Church of the Knights Templars at Garway" was read by Mr. GEORGE MARSHALL.[1]

Mr. G. H. JACK said they were greatly indebted to Mr. Marshall for the able way in which he had dealt with a difficult problem.

Mr. G. E. CHAMBERS briefly recounted the features inside the church which led him to the conclusion that the church stood on the site of a round church of the Templars. He added, referring to a point raised by Mr. Marshall, that there was absolutely no material evidence of an earlier church.

Mr. ILTYD GARDNER said that he had been to Garway Church repeatedly with various learned bodies, and none of them saw what Mr. Chambers and Mr. Jack had noticed. Mr. Marshall had given them wonderful light on the subject in a Paper which he (Mr. Gardner) considered to be the best Paper he had ever heard.

When the party had inspected the uncovered walls and were making their way to the cars, a group of parishioners who had watched the proceedings with interest gathered around the Vicar, who spoke to them of the discoveries which had been made.

The return journey was then made to Hereford.

[1] See under "Papers" in this volume.

WINTER ANNUAL MEETING.

THURSDAY, DECEMBER 15TH, 1927.

The Winter Annual Meeting of the Club was held in the Woolhope Club Room in the Hereford Public Library, on Thursday, December 15th.

There were present:—Mr. J. C. Mackay (Vice-President, in the chair), Rev. Canon A. T. Bannister, Rev. C. M. Buchanan, Dr. H. E. Durham, Mr. C. A. Faulkner, Captain H. A. Gilbert, Dr. C. P. Hooker, Mr. J. H. Hoyle, Mr. G. H. Jack, Mr. Alex. Johnston, Mr. C. F. King, Mr. A. H. Lamont, Dr. J. O. Lane, Mr. W. Garrold Lloyd, Mr. T. B. Mares, Mr. G. H. Marshall, Mr. H. R. Mines, Mr. R. Moore, Mr. F. C. Morgan, Rev. W. E. T. Morgan, Mr. Walter Pritchard, Mr. W. P. Pritchard, Rev. D. Ellis Rowlands, Colonel M. J. G. Scobie, C.B., Mr. A. C. Slatter, Mr. T. Southwick, Mr. P. B. Symonds, Rev. C. H. Stoker, Mr. H. A. Wadworth, Mr. Alfred Watkins, Mr. A. Wilmshurst, Mr. George Marshall (Hon. Secretary), and Mr. W. E. H. Clarke (Assistant Secretary).

Mr. G. H. JACK, referring to the death of his old colleague Mr. A. G. K. Hayter, which took place in the Autumn, said that Mr. Hayter was one of their Honorary Members, and an exceedingly clever man, and without his help the value attaching to the Reports on the excavations at Kenchester would be vastly less than it was.

It was decided to record on the minutes the Club's regret at Mr. Hayter's death, the resolution being passed with the Members standing.

Apologies for non-attendance were received from: The Rev. E. Hermitage Day, D.D., F.S.A., the President, Mr. Storr Barber, Mr. Henry Langston, and Colonel F. H. Leather, D.S.O.

The first item on the agenda was the election of a President and Officers for the ensuing year.

In proposing that Mr. Allan H. Bright, of Colwall, should be elected President, Mr. G. H. JACK said Mr. Bright took the keenest interest in the activities of the Club, and had already contributed to their proceedings. Many of them knew that he would make a most excellent President, and he (Mr. Jack) could not think of a better name to put forward.

The Rev. Canon A. T. BANNISTER seconded, remarking that Mr. Bright had been a neighbour of his for many years, and was a very scholarly gentleman.

The resolution was carried,

The following Vice-Presidents were elected:—Mr. J. C. Mackay, Dr. H. E. Durham, the Rev. E. Hermitage Day, D.D., F.S.A., and Mr. P. B. Symonds.

The other Officers of the Club were elected as follows:—Central Committee: Mr. Alfred Watkins, Mr. A. H. Lamont, Rev. Canon A. T. Bannister, Mr. G. H. Jack, and Mr. F. R. James; Editorial Committee: Mr. George Marshall, Mr. Alfred Watkins, Mr. G. H. Jack, and Mr. F. R. James; Hon Treasurer: Colonel M. J. G. Scobie, C.B.; Hon. Auditor: Major E. A. Capel; Hon. Librarian, Mr. Walter Pritchard; Hon. Secretary, Mr. George Marshall; Assistant Secretary, Mr. W. E. H. Clarke; Hon. Lanternist, Mr. Mckaig.

Mr. George Marshall was re-elected delegate to the British Association for the Advancement of Science; and Mr. G. H. Jack as delegate to the Society of Antiquaries.

Two of the Field Meetings for 1928 were fixed—one to be held at Linton, and the other at Dolyhir and the Radnor Forest District.

The following new Member was elected: Mr. Richard M. Murray, Dinmore Manor.

The following candidates were nominated for election:—Dr. Golland, Stanley Hill, Bosbury; Mr. W. L. Pritchett, Woodleigh, Ledbury; Rev. Aubrey Baskerville Mynors, Bridstow Rectory, Ross; Mr. William Powell, Whitehorse Street, Hereford; Mr. W. Ridley Thomas, The Lawns, Nunnington, Hereford; Mr. C. J. Harding, 27, Edgar Street, Hereford; and Mr. A. Bradshaw, Barclay's Bank, Leominster.

Mr. ALFRED WATKINS read his "Report on Archæology" for the year.[1]

In the absence of the Rev. Prebendary S. Cornish Watkins, his "Report on Ornithology, etc."[1] was read by the Hon. Secretary.

The HON. SECRETARY, as Delegate to the British Association for the Advancement of Science, read his Report of the Meeting, as follows:—

> The British Association for the Advancement of Science held its Annual Meeting in the City of Leeds from August 31st to September 7th, when I had the pleasure of attending as your Delegate. The number of Members present was large and the weather favourable, but Leeds can hardly be classed as a Summer resort: compensation was however found in the beauty and interest of some of the surrounding district.
>
> Sir Arthur Keith, M.D., LL.D., F.R.S., ably filled the Presidential chair, and his opening address dealt with the descent of man from some forefather nearly akin to the anthropoid apes, thus upholding Darwin's theory of the evolution of the human race. He drew attention to the close relationship of man and apes in the facts that the blood of man and the anthropoid apes had nearly the same reactions, that both were susceptible to the same infections, that the structure of the brain of both was of a

[1] See under "Sectional Editors' Reports" in this volume.

similar character, and from the number of such coincidences, he asked how could such things be explained otherwise than by a common ancestry ?

In the Anthropological Section, Mrs. M. E. Cunnington gave a detailed account of a site she had recently excavated and named " Woodhenge," not many miles distant from Stonehenge. The monument when in being bore an extraordinary likeness to Stonehenge, but wooden posts took the place of stone ones. The site was discovered by an aerial survey while corn was growing upon the land. The diameter of the earthwork is about 250 feet, and it is surrounded, like Stonehenge, by a ditch with an outer bank or vallum, and within are six circles of holes, one within the other, in which stood timber posts of different dimensions. The number of holes in each circle, starting with the outside one, was 60, 32, 16 (these were the largest holes), 18, 18 (?), and 12. The diameter is about half that of Stonehenge, but the number of holes in the corresponding circles are identical. It is tentatively dated as belonging to the late Bronze Age, for pottery of this period was found *under* the outer bank. No other work of this nature is known to exist, and whether it pre-dates Stonehenge, is contemporary with it, or followed after it, is still in doubt.

Mr. R. G. Collingwood, speaking on the Roman forts on the Yorkshire coast, five of which are known, said that they were now proved to be primarily signal stations with lofty towers, with bases about 30 feet square, stepped at the bottom, similar to a Roman tower still existing at Constantinople. By a system of relay signals it would have been possible to communicate with York, the headquarters of a Legion.

Mr. S. N. Miller gave an account of recent excavations at Roman York which throw considerable light on the date of the defences and alterations to the same; and the Rev. H. J. Dukinfield Astley dealt with Cup and Ring markings, and suggested that these signs and markings were a primitive form of heraldry and connected with Totemism, and that in them we have the beginnings of an alphabet. Such markings are in use by the Aborigines of Australia as Totems. Members had the opportunity of seeing many examples of these marks on the moors around Ilkley.

At one of the evening lectures, Professor R. A. Milliken, of California, dealt with " Cosmic " Rays. This is a new ray with peculiar properties. Unlike other rays, it comes from outside the earth's attraction and has the power of penetrating the densest substances. Whereas radium rays are capable of penetrating lead at the most to a depth of three inches, the new rays were capable of passing through eleven feet of the same substance.

Sir Francis Ogilvie presided at the Conference of Delegates, but unfortunately his address was inaudible. A discussion took place on the protection of wild flowers, and it was decided that the General Committee consider what steps could be taken to prevent the destruction of the rarer plants in thickly populated areas.

During a discussion on nature reserves, to emphasize the necessity of such reserves it was mentioned that Guillemots' eggs of rare shades and markings from Flamborough Head were paid for in advance, and this was rendered possible because the same bird laid the same type of egg and commenced laying on nearly the same day and on the same spot every year, with the result that the progeny of these birds never came into existence, and there was thus a strong tendency for the rarer types of eggs to become extinct. A similar egg had been taken from the same nest annually over a period of twenty-eight years.

The Lectures in the different Sections were generally well attended, but there was a feeling abroad that many of the Lectures were of too technical a nature, and as someone said the scientists were becoming too scientific. The intention of the British Association when it was founded was to bring year by year a knowledge of the latest researches in science to the man in the street. It was now felt that there was a tendency to depart from this excellent aim by including in the programme too many abstruse dissertations which the ordinary intelligent citizen could not be expected to comprehend. It is to be hoped that this tendency may be corrected in the coming years, and more attention be paid to popularising science and leading thus to its advancement, the purpose for which the British Association was founded.

Next year the Meeting of the Association will be held in Glasgow, under the Presidency of Sir William Bragg.

Notice having been given of an alteration to Rule V., it was proposed by Mr. R. MOORE, and seconded by Canon BANNISTER, that the words " the annual subscription be fifteen shillings " be altered to read " the annual subscription be twenty shillings."

Mr. MOORE, in proposing that the resolution should be adopted, stated that at Field Days there seemed to be a desire to " send the hat round " for some particular purpose. This was not right, as the necessary funds should be raised by all the Members, and not only those who felt disposed to give to a particular cause. There were other reasons why the subscription should be increased, especially as fifteen shillings would not go as far as it did thirty years ago. At a previous Meeting, the sum of £50 was voted to the Museum for show-cases, and then it was stated that they had no funds to draw the money from as so much had been required for the " Transactions." That being so, it appeared to him that the only way of making these grants was by increasing the subscription, which would mean an additional £75 per year.

Canon BANNISTER seconded, and stated that the major portion of the Club's funds was spent upon printing, which now cost a great deal more than it used to do.

The Rev. C. H. STOKER disagreed, saying that printing was not so expensive as it used to be. He did not see the need of the increase, which would mean that since the War it would have increased by 100 per cent. He moved as an amendment that there should be an entrance fee. He did not know of a Club such as theirs which did not have an entrance fee.

The SECRETARY : We have an entrance fee of fifteen shillings.

The Rev. C. H. STOKER : This is the first I have ever heard of it.

The PRESIDENT said the amendment was out of order and did not arise on the proposed alteration to the Rule.

Mr. WATKINS also expressed the opinion that there was no need to increase the subscription, as at present they were paying their way.

Mr. JACK supported the proposal, and said that the printing of the Kenchester Reports brought the Club's funds down to

practically nil. It seemed a pity that they were not able to print reports of that character unless they got some additional funds, which could only be procured by increasing the subscription.

The ASSISTANT SECRETARY, in reply to Mr. Symonds, stated that the Club had now about £200 in the Bank, but when liabilities were met this would probably be reduced to £30 or £40.

The resolution was then put to the Meeting and carried.

Mr. GARROLD LLOYD gave notice of motion that at the next Meeting he would propose that the entrance fee should be increased to £1.

The following new Rules were proposed, seconded, and carried :—

(*a*) That no addition to or alteration of the Rules of the Club be made except at a General Meeting after notice has been given of the proposed addition or alteration at a previous Meeting, and the general purport of such addition or alteration has been circulated to all Members with the notice of the General Meeting.

(*b*) That no grant of money from the funds of the Club exceeding £5 may be voted for any purpose, unless notice of such proposed grant has been given at a previous Meeting, or has been approved of by the Central Committee.

Mr. ALFRED WATKINS made a Report on the foundations of a round building discovered on the site of St. Giles' Chapel in Hereford, and the Rev. Canon A. T. BANNISTER supplemented his remarks.[1]

The HON. SECRETARY said that the Librarian, Mr. F. C. Morgan, reported that the £50 given to the Hereford Public Library Committee would be expended as follows :—(1) Show case for coins, £14 10s. 0d. ; (2) two tables of 10ft. each for minerals and fossils with framework for displaying geological maps, etc. (cost not yet ascertained) ; (3) the balance, if any, in the purchase of glass-topped boxes for specimens.

A vote of thanks was passed to Dr. Clarke, Weobley, Miss Eleanor Armitage, Dr. Hermitage Day, and Captain Gilbert for gifts of books.

The HON. SECRETARY said that the following Winter Lectures had been arranged :—(1) " Will Langland," by Mr. Allan H. Bright ; (2) " Flint Factory at Linton," by Mr. Cooper Neal ; and (3) " Camps in Alignment," by Mr. Alfred Watkins.

Mr. SYMONDS referred to the Paper read by Dr. Taylor, of Bristol, to the British Association at their last meeting on the excavations at King Arthur's cave, Symonds Yat. If the Club so desired, he (Mr. Symonds) thought he could secure the services of Dr. Taylor to give a similar lecture.

Mr. Symonds's suggestion was gladly accepted.

The Proceedings then terminated.

[1] See under " Papers " in this volume.

Woolhope Naturalists' Field Club.

PROCEEDINGS, 1928.

FIRST WINTER MEETING,

THURSDAY, JANUARY 26TH, 1928.

LANTERN LECTURE, " THE ART OF THE BRIDGE BUILDER," BY G. H. JACK, M.Inst.C.E., F.R.I.B.A., F.S.A.

A Meeting was held in the Woolhope Club Room, at 5.30 p.m., to hear the above Lecture on " The Art of the Bridge Builder."

Mr. JACK illustrated his remarks with some excellent slides, and said :—

At the outset I must confess my inability to deal with such a wide and fascinating subject as Ancient Bridges except in the most general and sketchy fashion, and even then I should fail were it not for the hope that the pictures which have been specially prepared for this meeting may help me out of a difficulty.

At first my intention was to confine my remarks to ancient bridges in Herefordshire, but on second thoughts I came to the conclusion that a more general treatment of the subject would be more acceptable.

While I shall illustrate no less than 56 bridges, I realize that some of my hearers will be disappointed at my silence on some fine specimens with which they are well acquainted.

In early days bridge building was thought to be an uncanny proceeding associated with supernatural powers, and even in our time those who are not engineers or architects credit the bridge builder with being somewhat out of the ordinary.

Roads and bridges have throughout the ages played a great part in the pageant of progress, both in times of peace and war : and of all the results of human effort in construction, there is no product which exhibits more skill and enterprise than a strong and beautiful bridge. On the æsthetic side " the bridge " has always provided the artist with a focus for some fine compositions, such as those admirable drawings of mediæval bridges by Mr. Frank Brangwyn.

There is no literary work on English bridges, such as that on the old bridges of France, which was published in 1925 by the Press of the American Institute of Architects. This production with its instructive letterpress, measured drawings, and delightful perspectives in colour, reflects great credit upon its authors. If there is a fault in it, perhaps one might venture to suggest that the smaller bridges have not been given the space they deserve.

The phenomenal increase in road traffic during the last twenty years has brought about the demolition or widening of many ancient and historic bridges, and the process still continues with no sign of a halt. On the confines of industrial areas where traffic is heavy, the weak bridge must go, however appealing it may be from either the historic or artistic standpoints. The gap between the requirements of the 20th and the 15th centuries is too wide. We can only regret the disappearance of the bridges in the same way as we do that of the noble horse—they can no longer serve.

In the rural parts of England the circumstances are different. Herefordshire is an example of a large tract of beautiful unspoilt country, situate just off the main streams of industry, and consequently there is as yet no need for wide arterial roads with their hard straight lines of white kerbs, flashing danger signs, and concrete bridges, and so Hereford preserves its rural charm and—its unspoilt ancient bridges; only two out of one hundred and fifty have had to give place to more strength and width.

I am sorry to say that the spoiler is not unknown in the Wye Valley. All the best known beauty spots are already marred by ugly advertisements and garish petrol stations. Even such enlightened people as the directors of the policy of the Automobile Association consider it necessary to erect near our beautiful bridges cheap standards, supporting an enamelled plate on which is a device like a yellow comet, as a background for the name of the brook or river. I suppose the object of these is to ensure that "he who runs may read."

The thirst for speed has much to answer for. It is the excuse for a suggestion to widen the fine 15th century bridge at Hereford, and, as you know, Clopton Bridge at Stratford (same date) has only just escaped. So long as bridges at the approach to small country towns are wide enough to accommodate two lines of traffic, I fail to see any necessity for widening. A slight check on speed at such places is rather an advantage than otherwise. At any rate, the negligible loss of time does not warrant the spoiling of such monuments as the two bridges referred to.

I have said so much by way of introduction because I feel strongly that there is far too little discrimination in replacing old by new bridges, not only on account of æsthetic values, but on account of cost also.

I desire to be clearly understood in the view I take. I am no advocate for crankiness in this or, so far as I am aware, any other sphere, and as I have already said, many beautiful bridges can no longer serve and must go, but I make a strong plea for more consideration before destroying what cannot be replaced. The insidious destruction of small bridges of character is going on apace, and there appears to be no check upon it. This is specially so in the remote parts of the country where traffic demands are comparatively light.

I propose to use the short time at my disposal in illustrating some types of bridges and to say something about their dates. Accurate dating of bridges is notoriously difficult, the frequent recurrence of features common in bridge design from early times right down to the present day is confusing, and documentary evidence is often too vague to be of any use as frequently the name only of the bridge is given.

In cases where there are still remains of a gate or a chapel the task is easier, as for instance at three 14th century bridges: Warkworth, Wakefield, Monmouth, and three of the 15th century at Bradford-on-Avon, St. Ives, Rotherham.

The shape of an arch is of course no definite indication of date, but there are few pointed arches after the 15th century or ribbed ones after the 16th century. Most of our ultra modern ferro-concrete bridges are ribbed with open spandrils, revivals of an old mode. I show one built under my own supervision in 1925. The span is 110 feet and the rise 12 feet. The river is the Teme near Tenbury.

Some of the earliest references to bridges are to be found in the Bishops' Registers, mostly in connection with the granting of indulgences to pious people who either repaired or contributed towards the cost of repair. In one of these, granted by a Bishop of Hereford, Thomas Spofford, and dated 4th October, 1423, and having reference to Bransford Bridge in Worcester, are these words:—

> "We believe that we offer a pleasing service and one dedicated to God whensoever we stir the minds of the faithful more keenly to works of piety and charity by attractive dispensations of indulgence."

After a lapse of 500 years we find ourselves endeavouring to stir the minds of the Local Authorities to the good work of preserving instead of demolishing.

The record of the itineraries of Leland in the 16th century gives many clues to the existence of bridges in his time, which either remain to this day or have been replaced by others on the same sites. He was careful to mention the bridges he passed over in his travels, and sometimes gave a useful description as to the number of arches, etc.

Records of high floods sometimes contain useful information. One is mentioned as having occurred in Herefordshire on February 10th, 1795, which created great havoc among the bridges. Two are mentioned as having been destroyed—Aymestrey and Mortimer's Cross over the River Lugg. The manner in which these were rebuilt is almost identical with others in the same locality, so that one can readily assign them all to the same period, viz., the end of the eighteenth century.

The period following the great flood of 1795 must have been a busy one for Herefordshire bridge builders, and they did their work well. A pretty bridge in a beautiful setting is at Eardisland over the Arrow. It was widened soon after the building in precisely the same way as a French example at Châlons-sur-Marne.

In some late examples the date is engraved on the key stones, as at Treago, Herefordshire, 1712; Little Hereford, 1761. In other cases the exact date of the building is known, as at Dinham, Ludlow, 1823; Kerne Bridge, Ross-on-Wye, 1828; and lastly, the records of Quarter Sessions supply useful information both direct and indirect. I have a report of a Surveyor to the Hereford Magistrates (John Gethen), which bears the date 22nd April, 1800, in which he says:—

> "Grosmont is a very old bridge."

The existing bridge is certainly not very old, so that its date can be fixed later than 1800.

Types of our most ancient bridges are to be found in the Post Bridge on Dartmoor and Torr Steps over the Barle in a wooded valley of Exmoor. These slab bridges may date as far back as the Bronze Age. Torr Steps consists of twenty loose piles of large blocks of stone raised two or three feet above water level. These pillars are spanned by flat stones, 8 feet long, 5 feet wide and 8 inches thick. The length of the bridge and approaches is 180 feet.

There is a wide gap between the date of these prehistoric examples and the earliest dateable bridge. I know of no bridge still standing in England of Roman date. There are some bridge foundations at Chesters, on the Roman wall, parts of a bridge of four spans and 184 feet between abutments. The Romans would probably span most of our rivers by pile and plank bridges, all traces of which have long since disappeared.

I have sought for bridge remains along the Roman routes in Herefordshire, but can find no trace. There are fragments of paved fords, which may be of the same date as the roads. I found a narrow bridge near a Roman site at Leominster (Risbury), which is undoubtedly early, but there is no evidence as to its date.[1]

There are still some remarkably fine mediæval bridges in the British Islands, but we have nothing to equal that French masterpiece, the Pont Valentre at Cahors, or that great and ancient work, the Pont du Gard, or the Aqua Claudia at Rome, if these can be called bridges.

English examples of five or six arches are not very numerous, but we have a great number of beautiful small bridges of one or two arches in lovely settings, which reflect the great taste and skill of their designers.

[1] See illustration in *The Transactions of the Woolhope Naturalists' Field Club*, 1921, p. xxvii.

There is Twizell Bridge over the Till in Northumberland, of which Scott wrote in his "Marmion":—

"From Flodden ridge,
The Scots beheld the English Host
Leave Barmore wood, their evening post,
And heedful watched them as they cross'd
The Till at Twizell Bridge."

Leland referred to this bridge about 1538 as
"Greate and strong and of one bow."

There are two small bridges near Danby Castle, Yorks., of 14th century date, over the River Esk, with curiously constructed spandrils and parapets. While speaking of small bridges, I must refer to that very quaint 14th century structure, the Trinity Bridge at Crowland, which is unique, and also the well known Devil's Bridge over the Mynach at Aberystwith.

In our enthusiasm for the accomplishments of our forefathers we must avoid an obsession for preserving every structure merely because it is old. There was more bad work than good in every period. Work of preservation calls for a nice discretion and some regard for the present as well as respect for the past. Neither must we be tempted to exaggerate the ability of mediæval builders to produce picturesque structures. The forms which we now so much admire are largely due to the limitations of the designers and especially their incapacity to deal with long spans and the necessity of spreading the foundations of their piers. The sturdy piers and short spans with the narrow roadway all contributed to sightliness, but the forms were adopted, I think, not primarily out of regard for appearance, but mainly from utilitarian considerations. In these days we use long spans and more slender piers with the same regard. It is not recorded that the ancient builders were even blamed as we are for putting utility first.

We may concede that the builders of the Middle Ages really had more eye for beauty in building than we have, at any rate we have been unable to surpass their best examples of the 13th and 14th centuries: that great building period.

The majority of our mediæval bridges show a distinct ecclesiastical influence: the pointed arch common to the period was specially suited for short spans and was economical in material in that the area of the spandrils was reduced, which also helped the waterway in flood times. In cases where the river banks were high the adoption of the pointed arch was convenient in as much as the apex could be carried up quite close to the road level and at the same time the springing could remain near the water level.

Bridges with heavy piers and pointed or round arches can be seen to perfection in examples at Dumfries, over the Nith, 13th century; Llangollen, over the Dee, 14th century; Huntingdon, over the Ouse, 14th century; Clopton, over the Avon, 15th century; Hereford, over the Wye, 15th century; and Wilton, over the Wye, 16th century.

At Fountains Abbey there are two small bridges quite near to each other, the earlier one 12th century, with round and ribbed arch, and the later one with beautiful ribbed and pointed arches. In these little gems, forming the approach to the Abbey buildings, we can catch the spirit of the Monkish architects and builders to whom we owe so much. I know of no place where the beauty of 12th and 13th century architecture both in Abbey and bridge shows such perfect handling. When I first visited Fountains and saw the round and pointed arches of the bridges in close proximity, I thought of arches of the same date side by side in the North Transept of Hereford Cathedral. The choice of the site, coupled with the exquisite workmanship at Fountains, exhibits an artistry hard to surpass. The whole assemblage presents one of those things of beauty which are a joy, not I suppose for ever, but as long as they or we last.

Another example of the small round ribbed arch is the recently scheduled bridge at Prescott, over the Rhea Brook, in Shropshire, much more crude than the Fountains example, but I should say of the same date.

The features of bridge design are necessarily few. They are:— 1. The shape of the arch; 2. The character of the voussoirs; 3. The arrangement and shape of the piers; 4. The spandrils and parapets.

Here are two examples of round ribbed arches: Ludford, over the Teme in Shropshire, one of the most historic and picturesque bridges in the country, and King John's Bridge at Tewkesbury, said to have been built by the famous Peter of Colechurch in the 12th century, the architect of Old London Bridge. It is now marred by a brick parapet (17th century) and spoilt in 1890 by an ugly water main on its downstream face.

Of pointed arches, there are two fine specimens over the Wear in County Durham, namely, Lambton, with its exceptional ribs and pier bases, and Elvet, late 12th century, built by Bishop Pudsey.

For examples of molded recessed, joggled and plain voussiors, I would mention molded or recessed at Framwellgate over the Wear, early 15th century, and Barnard Castle over the Tees, 16th century. At Wilton, over the Wye, in Herefordshire, 1595, the arch stones are both joggled and molded. There is a bridge at Mordiford, over the Lugg near Hereford, mentioned in 1352, which also has joggled arch stones.

Plain voussoirs are by far the most common. A dignified little bridge (18th century ?) at the foot of the Black Mountains, is a good example.

In most of the older bridges the piers were bulky and consisted of a thin outer casing filled with rubble or earth. In some good examples the filling below flood level was grouted with lime. In shape the piers are mostly pointed both up and down stream, but in some cases, as at Clopton, pointed upstream only. These cutwaters were often carried right up to the top of the parapet and the spaces in the angles above ground level used as refuges for pedestrians. This arrangement was not only convenient for the traffic, but served to break the straight lines of the parapets.

Sometimes the tops of the cutwaters stopped with a splay at about road level, or were finished by stepped masonry. A flat pilaster was often run up from the top of the stepping to the coping level. This mode was common in 18th century Herefordshire bridges, as at Leintwardine over the Teme; Arrow Green, over the Arrow, and Whitney, over the Wye.

It is seldom one finds any carved figures on English bridges. The head of a soldier is carved on the top of the cutwater of a small bridge near Brampton Brian.

In many instances the spandril and arch face are set back a few inches from the line of the abutments, and the parapet is partly carried on a string course supported on corbels, as at Grosmont, over the Monnow, early 19th century, and at Kingsland, near the Station. This form of construction started at least as early as the 15th century.

Another common feature is the piercing of the spandrils. While this is as old as the Romans, it is very common in eighteenth century bridges. Here are three examples: The famous Pontypridd Bridge over the Taff in Glamorgan, built by the working mason Edwards in 1750. This span is 140 feet and its rise 36 feet; and two Hereford examples— Hampton Court and Bodenham, both over the Lugg.

I cannot leave my subject without a reference to the work of preservation of bridges which has been going on in the County of Hereford during the last 10 years.

The older bridges had become badly shaken by traffic vibration.

The earth and rubble filling so common in piers and spandrils had to be removed and concrete substituted. The fine 16th century bridge of six round arches at Ross-on-Wye was in danger of collapse owing to the ribs carrying the parapets being forced outwards. These were all secured by ferro-concrete ties connected to beams running the full length of the bridge on both sides. Just lately a new trouble has developed—the face work of the heavy piers is breaking away from the core, which is composed of rough lime concrete below and earth above. Two piers have so far been dealt with, and the new facing is bonded into two feet of concrete backing.

Another difficult task was the saving of a fine six-arch brick bridge built in 1769 over the Wye at Bredwardine. All the arches were cracked longitudinally at about a foot from the arch face. The filling was as usual of loose earth and the brickwork in the facework was in places only half a brick thick. The River Wye runs fast at this place and had scoured out the foundations. The structure was first underpinned and then thoroughly strengthened and tied with ferro-concrete. All the old bricks were used in the reconstructed facework, so as to preserve the original mellow appearance. The situation of the bridge is singularly beautiful, and I am glad to say the bridge is stronger now than when it was first built.

Much work has had to be done in rebuilding parapets which have been shifted off their bed by the vibration set up by fast traffic. A 15th (?) century bridge near Hereford (Moreton) has had nearly all the facework rebuilt, the old mortar having perished. The foundations were underpinned. The double plinth stones were washed right out of position and were lying in the bed of the river about twenty yards below the bridge. All were secured and restored to their original positions.

Very many other county bridges, though fairly sound, had been much mutilated by inconsiderate and cheap repair work, for example the 14th century bridge on the Worcester Road just outside Hereford. The cutwaters had been partly taken down and the refuge bays abolished. The repairs had been executed in concrete and brick instead of stone. The cutwaters and bays have now been restored to their original lines and all ugly and faulty work removed.

I could give very many examples of such work, but I must endeavour not to exceed my time limit.

In executing this repair work, I soon discovered that it was not possible to accomplish it satisfactorily by adopting the usual contract methods, mainly for the reason that one could not gauge the requirements without first taking down the defective parts, and further, the nature of the work called for more skill and forethought than the ordinary mason and labourer possess. All restorative work in Herefordshire is now done by specially trained men working under the constant supervision of a competent foreman. It is gratifying to note the great interest the men take in their work, quite a contrast to the attitude of ordinary workmen engaged by a contractor often at a minimum wage.

My men are not only keen on their work, but are anxious to acquire knowledge of the construction and history of bridges, a trend which deserve every encouragement. The result of their labours must be seen to be appreciated. My pictures do not do it justice. The workmanship is excellent and no more expensive than contract work, and often cheaper. I wish all work on ancient bridges could be carried out on these lines with the good will of the Local Authorities and their officials behind it.

There has been a great advance of late in the attitude of the public towards the preservation of the amenities of the countryside. The creation of the new Society for the preservation of Rural England, with which is affiliated all the Institutions and Societies interested, is a great

step in the right direction. Its good influence, backed by a sympathetic press, will in time make unnecessary destruction impossible. At the moment there is insufficient co-operation by the Local Authorities. It is specially necessary to enlist the good will of the County and District Councils, especially where bridges are concerned.

The only authority possessing statutory powers is the Ancient Monuments Department of the Office of Works, which has already scheduled 112 bridges in England, 14 in Scotland, and 24 in Wales. It would be a good thing if all ancient bridges of character could be scheduled if only to prevent untimely demolition.

Good and sufficient roads and bridges are now such a national necessity as to make it certain that very many of the older bridges which remain will have to give place to wider and stronger structures. This brings me to my last word—a plea for a record of our old English bridges on the lines of the work to which I referred early in my paper on the old bridges of France. I feel sure if this were undertaken in earnest and done as well if not better than the French example, it would be possible to obtain sufficient subscribers to at least pay for its production. We have neither the wish nor the power to hinder traffic progress by the retention of unsuitable bridges ; the least we can do is to faithfully record what we cannot retain.

A hearty vote of thanks having been accorded to Mr. Jack, the Meeting then terminated.

SECOND WINTER MEETING.

THURSDAY, FEBRUARY 16TH, 1928.

LECTURES: 1. "CAMPS IN ALIGNMENT."
By ALFRED WATKINS, F.R.P.S.

2. "STONE AGE FINDS AT LINTON."
By S. COOPER NEAL.

There was a good attendance of Members and their friends to hear two lectures, given by Mr. Alfred Watkins and Mr. Cooper Neal. Dr. H. E. Durham was in the chair.

The Meeting opened with a lecture by Mr. ALFRED WATKINS on "Camps in Alignment." With the aid of lantern slides, some of which had been prepared from very fine photographs, Mr. Watkins showed several examples of straight lines which bounded either side of as many as three camps, and converged to a point at which was situated another camp. In several of the camps there were still mounds in good condition which stood on the ancient trackway. It was difficult to see why there should be two trackways, but there had been questions as to whether those tracks were seasonal. Place names in some cases tended to bear that out, for they had Midsummer Hill, May Hill, Easterly Camp and other suggestive names.

Mr. COOPER NEAL followed with his lecture on "Stone Age Finds at Linton." He said that he considered that the discoveries at Linton were very important, for there appeared to have been a factory there for the cutting of flint instruments. Day by day, for a very long time, he had collected examples of what seemed to be stone implements in a field at Linton, and in another field were flint articles. With regard to the sand stone tools, he considered these to be a discovery of national importance, for it appeared that nothing like them had been seen before in any museum, nor had anything been written of such discoveries anywhere else. To find so many examples of sand stone instruments was a unique discovery. He hoped to present some of his finds to the Hereford Museum.

Mr. GEORGE MARSHALL said he wished to sound a note of warning, for he was a little sceptical with regard to the stones. Mr. Cooper Neal was, however, to be congratulated on the extraordinary find on the site of the prehistoric flint factory. He was inclined to think that the sand stones, which appeared unusual, had taken those formations naturally. He could pick up similarly shaped stones, practically any number of them, on his farm at Breinton, which one could say were used by primitive man for

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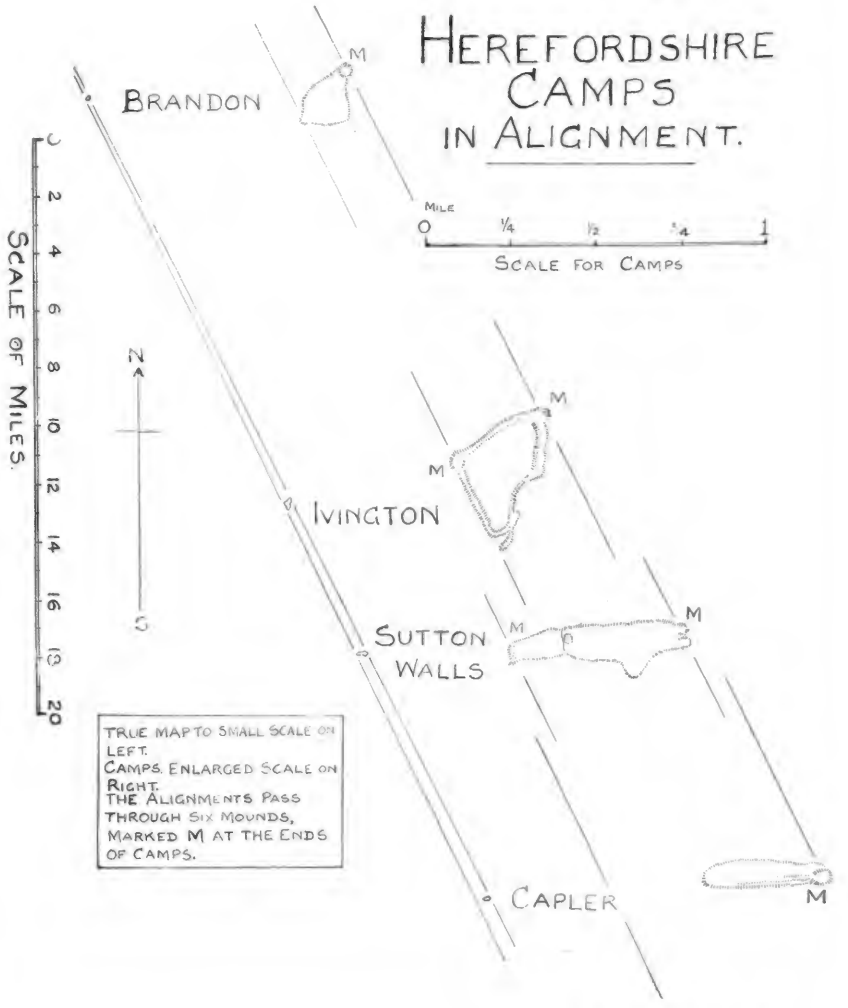

W. H. McKaig, Del.

hammering, for scraping skins, for hitting some one on the head or for any other purpose. They must accept those finds with very considerable caution. He considered that as far as the flints were concerned Mr. Neal was greatly to be congratulated for his exceedingly valuable and informative find.

Mr. G. H. JACK said that he received a message that the site of a Roman villa had been found at a place in Herefordshire, but as it was some distance away he asked the schoolmaster to send him some samples of the stones which were supposed to be from the foundations, so that he could decide whether the place was worth a visit. The schoolmaster sent him a bag full of diamond-shaped stones, and Mr. Jack saw at once that the shape of the stones was due to the natural jointing of the rock formation. They should be very cautious in attributing stones of a somewhat symmetrical shape to human workmanship. A man once brought to him a sack containing about half a hundredweight of what he thought might be "things belonging to the Romans." Mr. Jack was sorry, however, that they were only nodules of clay, perfectly natural, which were harder than the surrounding clay. There was no doubt about Mr. Neal's flint discoveries, and they were delighted with them. It was a subject which needed careful investigation. He proposed a vote of thanks to Mr. Alfred Watkins and Mr. Neal for their lectures.

This was carried unanimously.

Mr. ALFRED WATKINS pointed out that it was recorded that triangular flints were used for agricultural purposes, and in this field there was a large number of triangular stones. He thought that Mr. Neal had discovered early examples of such tools. They must keep an open mind, but they must remember the possibilities of the question as well.

Mr. H. F. TOMALIN, as a life-long geologist, pointed out that many of the stones picked up in the field could not have stood the weather for so many centuries and retained their shape. He was sceptical with regard to the stones, but much could be learned as to the correctness or incorrectness of the theories if the stones were examined petrographically. He thought they should accept the so-called finds with great reserve.

Mr. NEAL agreed that of course caution must be used, but he was still absolutely convinced that the stones were shaped by the hand of man.

The CHAIRMAN observed that when a steam hammer was working in a French quarry a certain French scientist found among the resultant broken stones some pieces that might have been examples of neolithic instruments.

The Members then made a critical examination of the stones and flints discovered at Linton, and the Meeting terminated.

THIRD WINTER MEETING.

THURSDAY, FEBRUARY 23RD, 1928.

LECTURE : "PREHISTORIC FINDS ON THE GREAT DOWARD."

BY H. TAYLOR, M.B., CH.B., M.R.C.S., L.R.C.P.

An evening Meeting was held in the Woolhope Club Room to hear a lecture, illustrated with lantern slides, by Mr. H. Taylor, a member of the Bristol Spelæological Society, who has been conducting excavations at caves on the Great Doward during the past two years. The chair was taken by Mr. P. B. Symonds, of Whitchurch, who has played a prominent part in the work.

The CHAIRMAN recalled that about 1866 his grandfather, the Rev. W. S. Symonds, one of the original founders of the Woolhope Club, and a friend, wondered if there were caves in the district which might be excavated. They went down the Wye Valley and started excavating on the Great Doward, probably in King Arthur's cave. Nowadays the work was carried on along more scientific lines than were those excavations, for everything was examined in layers. After the original excavators had dug out various prehistoric bones, animal remains, and a number of flints, the work was abandoned, but when he (the Chairman) came to reside in the district he applied to the Forest Deputy-Surveyor for permission to make a further search. But he found that the Spelæological Society of Bristol, of which Mr. Taylor was a prominent member, had already received permission to excavate. The Deputy-Surveyor suggested that they should work together, and so Mr. Symonds handed over everything to the Society.

Mr. TAYLOR said :—

The re-examination of the caves was undertaken by the Bristol Spelæological Society in 1925, and met with considerable success. Experts in various branches had been consulted with regard to the excavations and the discoveries, but the classification of the found remains was far from complete. Only two caves had been dug with anything like completeness, King Arthur's cave and Merlin's cave, and even those were not yet finished. The lower deposits which were excavated were found to contain examples of remains of the existence of the earliest type of known man in Britain. The excavators dug down, layer by layer, and found remains peculiar to the various periods. The time of Rome's fall was the greatest cave-period in Britain, for almost every inhabitable cave in the country contained household debris of the refugees, and was littered with their bones. Human bones had been found in the Doward caves, and there were also pigs' teeth with holes in them for threading with horse hair or human hair in order to form ornaments. There were many bone pins, bone needles, some pottery, and three coins (one of which dated from 330 or 335 A.D.), but the Roman period was outside the scope of their enquiry. There was a wealth of flint tools, some of which had been very cleverly shaped to give a keen cutting edge, whilst there were stones which had clearly been used as hammers. Bones of animals which were found included those of the rhinoceros, the hyena, horse, sheep, pig, deer, lions, cave bear, rodents and of many varieties of birds. The people who dwelt in the caves were hunters and fishermen, who clothed themselves with the skins of animals. They buried their dead and they seemed to have some idea of a future life, because certain objects were buried with them. It was not certain how they managed to kill the mammoth beasts, but they probably arranged traps of pits with spears in them, or used the trap of the falling pole, which was a common device. They had clubs of wood, spears, harpoons, bone javelins, and knives of flint. When they killed an animal they only brought to the cave the most easily portable portions, and there was no evidence that they troubled to bring home such parts of the animals as the skull. The bones were split with flints in order to extract the marrow, and many of these split bones were found in the caves. In King Arthur's cave there was a hearth about four or five feet in diameter, on which there were evidences of fire.

With the aid of lantern slides, Mr. Taylor then gave a review of the collection of flint implements and other remains which have been found in the caves.

At the conclusion of his lecture, Mr. Taylor was accorded a hearty vote of thanks, on the proposition of the Hon. Secretary, seconded by Mr. Alfred Watkins.

FOURTH WINTER MEETING.

THURSDAY, MARCH 15TH, 1928.

LANTERN LECTURE: "CURIOUS CARVED STONES FROM CANNOCK CHASE."

BY MRS. CROSLAND TAYLOR AND MR. S. COOPER NEAL.

A Meeting was held in the Woolhope Club Room, at 5.30 p.m., to hear the above lecture.

The stones in question were discovered by Mr. Cooper Neal in possession of an old man near Cannock Chase, and considerable interest had been aroused as to their age. It was understood that the great French authority, Abbé H. Breuil, had had one of the cruder stones carved with an animal resembling a bear submitted to him, and was inclined to think that it might be prehistoric. The Members of the Club were therefore glad of this opportunity to form an opinion whether the carvings were of great antiquity or of a more recent date.

Mr. COOPER NEAL said he found them in possession of an old man, who had formed a collection of fossils and prehistoric stones, and that he eventually acquired a number of them, to be followed later by Mrs. Crosland Taylor, who had now obtained all the original possessor had got. There were in all several score of these curiosities. They varied in size from a few inches to ten or twelve inches long, and were for the most part of a grey shaly nature. The old man said he found them in sinking a coal shaft some thirty feet below the surface, and others in the debris thrown up from this shaft. When found they were all covered with a layer of a hard grey substance, which had to be cleaned off before the carving were visible.

Mrs. CROSLAND TAYLOR explained how with difficulty she got the old man to part with the stones, and said that she was convinced his story was true, and attributed the peculiar figures of human beings, animals, and other objects, to an Egyptian cult that had reached Great Britain in prehistoric times.

Many of the stones were shown on the screen, and the supposed meaning of the various figures explained by Mrs. Crosland Taylor's daughter.

A discussion followed, in which Mr. P. B. SYMONDS, who was in the chair, and had pleaded before the lecture began for an open mind upon the subject, said that he was convinced that they belonged to the nineteenth century, and thought that they

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Photos by *A. Watkins, F.R.P.S.*

CARVED STONES FROM GREAT WYRLEY, STAFFORDSHIRE.

had not been made with any intention of fraud, but merely for amusement. The modernity of the faces and the imitation of coal measure fossils settled the matter as far as he was concerned.

Dr. Durham and Mr. Jack criticized the conflicting statements with regard to exactly under what conditions they were found. If at the depth mentioned how could they have got into a strata at such a depth in prehistoric times?

Mr. George Marshall said he was satisfied that they were of quite recent date, most probably carved by the old man himself with a penknife as he sat by his fireside. The stone was soft, and this could easily have been done. It would settle the matter if they were microscopically examined, to see if the carving were executed with a steel instrument. Some of the objects appearing on the stones were certainly not prehistoric.

The stones were then carefully examined, and Mrs. Crosland Taylor and Mr. Cooper Neal were heartily thanked for having given the Members the opportunity of seeing these curious stones and of passing an opinion upon them.

The Meeting then terminated.

SPRING ANNUAL MEETING.

THURSDAY, APRIL 19TH, 1928.

The Spring Annual Meeting of the Club was held in the Woolhope Club Room in the Hereford Public Library, when there were present: Dr. H. E. Durham (in the chair), Mr. P. B. Symonds (President-Elect), Rev. Canon A. T. Bannister, Mr. J. E. Barendt, Rev. E. N. Dew, Mr. W. G. Farmer, Mr. G. H. Grocock, Dr. C. H. Hooker, Mr. J. H. Hoyle, Mr. G. H. Jack, Mr. F. R. James, Mr. Alex. Johnston, Mr. C. F. King, Mr. A. H. Lamont, Mr. H. R. Mines, the Ven. Archdeacon T. A. Money-Kyrle, Mr. Richard Moore, Mr. F. C. Morgan, Mr. W. M. Musgrave, Mr. S. Cooper Neal, Mr. H. Reade, Rev. D. E. Rowlands, Mr. A. C. Slatter, Rev. C. H. Stoker, Mr. H. A. Wadworth, Mr. A. Wilmshurst, Mr. W. M. Wilson, Mr. George Marshall (Honorary Secretary), and Mr. W. E. H. Clarke (Assistant Secretary).

The CHAIRMAN made a sympathetic reference to the loss the Club had sustained by the death of Mr. James G. Wood, whose contributions to the Club's *Transactions* were of great value, and also on the death of Mr. Paul Foley, who so recently entertained the Members at Stoke Edith.

The CHAIRMAN expressed regret at the departure from Hereford of the retiring President, the Rev. Dr. E. Hermitage Day, who had taken up his residence at Cape Town, South Africa. With regard to a President for the ensuing year, he said that he was sorry to announce that Mr. H. Bright, who had been elected to the office at the Winter Annual Meeting, owing to family reasons was unable to serve. In these circumstances it was incumbent on them to elect another President, and he had much pleasure in proposing Mr. P. B. Symonds, who was a keen archæologist, and had done much for the Club on the archæological side, as had his forebears before him.

The Rev. Canon A. T. BANNISTER seconded the proposition, and Mr. G. H. JACK supported it, and it was unanimously carried.

In the absence of the Rev. Dr. E. Hermitage Day (the retiring President), the HON. SECRETARY read his

PRESIDENTIAL ADDRESS.

Our seventh rule, which requests—but does not rigorously require—of the retiring President a presidential address, has been loyally obeyed during the whole life of the Woolhope Club. You will accord me, I am sure, the indulgence for which one may ask who writes from a distance, and in a temporary separation from his books.

The rule to which I have referred suggests that the Presidential address shall survey briefly the work of the Club during the year. That is a pleasant task. We look back over a series of Field Meetings in places of high interest, meetings planned with the careful provision for all needs which our Secretary and Assistant-Secretary invariably make.

The First Field Meeting included the examination of three churches of Norman foundation. The original plan of Hampton Bishop and its development presented problems which discussion on the spot did not completely solve. At Sufton the Bishop of Hereford read an informing paper on Nicholas Sufton, which may be studied at leisure in our Transactions; and Mr. Hereford welcomed the Club to Sufton Court, where documents and printed books of high interest were exhibited, including a French version of the Prayer Book, in parallel columns with the English, which I take to be rare, since I found on enquiry that even Dr. St. Clair Tisdall was unaware of its existence. I suggest that it might repay a closer examination and comparison with other French versions, as that of Durell. Munsley Church showed us an example of the quiet dignity which Norman work even on the small scale rarely failed to achieve; inspection of the Munsley stone may have left some members of the Club doubtful whether its riddle is solved by the very ingenious theory advanced by the present Rector of Munsley. At Tarrington we saw a Norman church of greater ambition; and a chalice and paten of post-Restoration date, showing a reversion to the general lines of the Elizabethan period rather than a continuation of the Jacobean and Caroline tradition, to be explained doubtless by the existence of far more pieces of the older type than of the earlier years of the seventeenth century. Stoke Edith Church preserves intact an interior remodelled in the eighteenth century, more remarkable for its illustration of a phase than for its intrinsic beauty. The members of the Club were entertained by Mr. and Mrs. Paul Foley at Stoke Edith Park, and their exhibition and explanation of the varied treasures of their historic house remain among the most pleasant memories of the year. To them the Woolhope Club offers its sincere sympathy in the losses caused by the disastrous fire of last winter.

The Second Field Meeting, among the hills of the Welsh Border, was marred by torrential rain, and the place of a timorous President was kindly taken for the day by Sir Joseph Bradney. At Brilley and Michaelchurch two exceptional reredoses were examined; at Bryngwyn, a church of typical Border type, with an aisleless nave of wide span, and a strongly braced fourteenth century roof. In the churchyard is an early cross stone, and in the south-east angle of the chancel a carved stone, apparently designed for a ridge or coping. Rhos Goch, a small area of bog-

land which affords sanctuary to rare plant and bird life, was passed on the return journey to Hay.

The Third Field Meeting was the Ladies' Day. Any doubts that might have been entertained as to the widsom of choosing objectives so far away as Much Wenlock and Buildwas were dispelled by an unusually good attendance of members and visitors, and the programme for a long and full day worked out most successfully. At Wenlock, the church and guild-hall were visited, before Lady Catherine Milnes-Gaskell received us at Wenlock Priory, and showed us the Prior's chapel, with its stone altar, and exceptional stone desk, the long galleries, and the other apartments of an exceptionally interesting Cluniac house. The Club was able to see and approve the careful work of conservation, supervised by Mr. William Weir, by which the remains of a superb church, which in times past served as a mere quarry for the townsmen, are now secured against the ravages of time. At Barrow, Prebendary Clark-Maxwell explained the Saxon church, pointing out how a thoughtless "restoration" had falsified a part of its history. Crossing the Severn by the Iron Bridge of 1779, we came to Buildwas Abbey, where Captain Moseley showed us the interior of the house, formerly the Abbot's lodging. The church and eastern range of the cloister have lately passed into the care of the Office of Works, which has begun the work of conservation, with admirable results, though as yet without any discoveries of importance. The return by way of Wenlock Edge gave us the opportunity of seeing from its highest point a magnificent view of the hills of Shropshire and the March of Wales.

Though our Fourth Field Meeting did not take us far afield, it offered a programme of unusually varied interest. At Wellington the Rev. C. P. Lee described the church, with its fine tower, in which we observed both the results of past movement and the faint signs of continued movement. At Dinmore Preceptory we were welcomed by Mr. Richard H. Murray in the beautiful fourteenth century chapel of the Order of St. John of Jerusalem, and inspected the Jacobean house which covers part of the site of the domestic buildings of the Preceptory. The remains of the Hospitaller Order in England are comparatively few, and the Club rejoices to know that one of the chief of them remains, after a change of ownership, still in the care of those who cherish its traditions and appreciate to the full its singular interest and beauty. On the site of Burghope House our Secretary read an entertaining paper on the rascally representatives of an ancient family which formerly lived there. At Bury Farm, the old home of a branch of the Berringtons, it was interesting to reflect that in the chapel in its upper storey Father John Kemble, the Hereford martyr, probably said Mass for a consistently recusant family. At Bodenham our Secretary described the church, a building of real distinction, in which the designer, by an ingenious device,

gained the interior effect of transepts, a device paralleled in later days by Wren, in such City churches as St. Stephen Walbrook, and St. Martin-upon-Ludgate.

In the course of this meeting, Mr. Jack announced a discovery which has deservedly attracted the attention of all mediæval antiquaries in England, and upon which Mr. Jack may be congratulated. To the comparatively small number of churches with round naves which exist wholly or in part, Mr. Jack has been able to add Garway. Following slight indications in the masonry, Mr. Jack brought to light a sufficient part of the round church built by the Templars to delimit it accurately. I regret that my departure from Hereford prevented me from attending the special Field Meeting for which this exceptionally interesting discovery called. Perhaps I may here interpolate a note on round churches, or rather, round-naved churches. There seems to be an impression that they were all built by one or other of the military Orders. Certainly those which we know best were, the Temple Church itself, and the round church of Little Maplestead, still in parochial use, and formerly Hospitaller. But the round-naved churches at Northampton and Cambridge, and the chapel at Ludlow, and doubtless others of which we have no trace, had never any association with the military Orders—they were built by simple knights.

Among other events of the year I may perhaps mention the visit of the Cambrian Archæological Association for a four days' tour of Herefordshire antiquities. Several members of our Club were able then to be of service, Mr. Watkins as a *cicerone* through the city, Mr. Marshall and myself as local secretaries, others in various ways. Our visitors ungrudgingly recognised that the great success of their meeting was due to the untiring labours of Mr. Marshall, to whom, and not to myself, should have fallen the high distinction of election to the Presidency of the Cambrian Archæological Association for the year.

Our rule suggests, further, that the President shall offer "such observations as he may deem conducive to the welfare of the Club and the promotion of its objects." Many of my predecessors in this chair have been encouraged by this suggestion to enrich our *Transactions* by papers of high scientific and historic value. I regret that a temporary separation from my library forbids even the most modest attempt to follow in their footsteps. But it can rarely be amiss to remind ourselves of the work to which such a Club as ours may properly direct its energies, and of ways in which its work may be done. Let me speak, then, of such things in general terms.

We live in an age when the growth of population and the spread of industries into rural England tend constantly both to obliterate good work of past ages, and to hasten the extinction

of rare species in plant and bird life. Yet, on the other hand, there has never been a time more favourable to the work of vigilant conservation. England may be blotted with bungalows, her loveliest landscapes scored with trunk roads to serve the purpose of the char-a-banc and the commercial lorry, blackened by the development of new coalfields. But against the lengthening tale of our losses we can set that which will ultimately prevent or limit our losses, namely, the rapid growth of appreciation of what is rare and beautiful, in nature and in art, the widening of the desire for its preservation against the forces which tend to destroy it. To-day no space of common or woodland, no stretch of magnificent coast, can be gravely threatened by the speculative builder, no hillside among the Lakes fall into thoughtless possession, without a protest which is often effective to rescue it. Men of wealth find to-day a new outlet for their generosity in securing to Englishmen for ever a matchless building or a fair landscape. We cannot too greatly commend the example of Lord Curzon, who bequeathed on trust for the nation the castles of Bodiam and Tattershall; others are doing the same thing on a lesser scale. It is happily come to be recognised that the gift to the nation of a fine building or a stretch of splendid scenery is no less praiseworthy than the gift to a public gallery of a great picture. Lord Curzon's will contained a memorable sentence:—"Convinced that beautiful and ancient buildings which recall the life and customs of the past are not only a historical document of supreme value, but are part of the spiritual and æsthetic heritage of a nation, imbuing it with reverence and educating its taste, I bequeath for the benefit of the nation certain properties which I have acquired for the express purpose of preserving the historic buildings upon them."

Such buildings are, in fact, illustrative documents of incomparable value. To secure them for the public benefit is permanently to enrich English life. Paycocke's house at Coggeshall, another gift to the nation, will tell us in an hour more about the actual life of a mediæval wool-merchant than could be gained from a library of books.

Even as I write, two instances of this admirable activity for preservation reach me. That stretch of the North Cornish coast which looks on the headland and castle of Tintagel is to be made safe against building. And Oxford appeals for no less than £250,000 to secure its amenities, stating as the purposes of its Preservation Trust—

1. To keep unspoiled the belt of meadow and park which still surrounds central Oxford, and is indispensable to its unique beauty;

2. To preserve a considerable number of old houses which are essential factors in the characteristic interest and charm of

some of the streets of Oxford, but which are likely to be destroyed as commercially unprofitable;

3. To keep free from building and open to the public certain tracts of land from which can be enjoyed beautiful distant views of the ancient city.

To this task of conserving what may be "commercially unprofitable," but is æsthetically profitable, every Society such as ours is bidden; it is a justification of its existence.

Our own Club has a twofold object, it exists to further the study both of nature and of antiquity, and study implies conservation. I have no claim to say anything on one aspect of this work, except in the most general terms. But I write from a country which, though young in its civilisation, has long recognised the duty of conservation, and has legislated to prevent the extinction of rare species. Not only are certain wild animals and birds strictly protected, both in reservations for wild life and by rigidly limited hunting licences, but the rarer wild-flowers and trees of the country, and its flowering heaths, are scheduled and protected by law, vigilantly aided by a Wild Flowers Protection Association, which popularises the knowledge of them by cheap and excellent publications in colour, of which I send a few examples by way of illustration. So long as there is in England no similar protection, the rarer flora can only be preserved by jealously guarding the secrets of their habitats; and the learned in such matters must always be fearful lest their secrets be discovered, and species become extinct through the greed of the unscrupulous collector. The rarer wild birds are in better case; they have legal protection, though constant vigilance is needed to give it full effect. It is a first duty of such a Club as ours to support, individually and corporately, all protective measures, and to ask for more. We have, it is true, made some advance since John Ruskin could say that as a rule the British public knew no more about a rare bird than the name of the gentleman whose keeper shot it. The work of Oliver Pike, the Keartons, and other photographers, has made it plain even to children that it is more delightful as well as more humane to stalk rare birds with a camera than with a gun. But we have to strengthen the hands of the authorities, to secure more bird sanctuaries, and to educate young and old alike in the belief that the preservation of rare species is better than their destruction, and that their collection into private hands may become an anti-social selfishness.

On the other object of our Club, the study—and therefore the preservation—of the work of past generations, I may speak with less diffidence.

Here also preservation is a task to which we are bound to apply ourselves. In this field a long step forward has been taken during the past twenty years. Under the Ancient Monuments

Act of 1913 the Office of Works acquired powers sufficient to secure from wilful destruction, and even from decay, all pre-historic and historic monuments of the first importance. Its Boards for England, Scotland and Wales, with their co-operating county committees and honorary correspondents, constitute an efficient and vigilant organisation, covering the whole of Great Britain. Yet there is a great deal of good work of the past which is too small to come under the care of the Office of Works, and which is nevertheless deserving of care, for its æsthetic quality, and for its exemplification of the traditional skill of craftsmen. Work falling in this class has many enemies seeking its destruction on utilitarian or economic grounds. Even Government departments are not blameless; the Post Office has not so correlated its work with that of the Office of Works as to have refrained from pulling down in recent years interesting houses and cottages, to build on their sites post offices which are as commonplace as they are convenient; and the surveyors of the new trunk roads have taken little account of the lesser antiquities. County and District Councils have been great offenders; few counties are so fortunate as to have the skill and suasion of a Mr. Jack to save their old bridges. The new powers of the Office of Works, so far from excusing the vigilance of local societies, call rather for their co-ordinated effort.

One class of Ancient Monuments, the largest and certainly not the least valuable, is altogether outside the scope of the powers committed to the Office of Works. The parish churches were exempted from the provisions of the relative Act on the understanding that the Church would provide its own machinery and devise its own measures of protective care. That has been done, in almost every diocese an Advisory Committee assists the Bishop and the Chancellor in matters relating to ancient churches. Perhaps I may say that in the diocese of Hereford the names of those who constitute the Advisory Committee are a guarantee that every case touching the fabric and fittings of an old church which may come before them will be considered with expert learning. But unfortunately the work of the Committee is not yet fully understood, or even widely known; not every case of repair or addition is yet submitted to the authorities as a matter of normal procedure; and therefore it sometimes happens that work is done on an ancient fabric with little knowledge or skill, before any rumour of it can reach the diocesan authorities. It would be of the greatest possible assistance if the members of the Woolhope Club would make it their responsibility, each in his own locality, to see that reference was made to the diocesan authorities before any work of importance was done on a church. The advice of the Committee has happily been sought in many cases before any action was taken, often to the saving of the pockets of the parishioners. If that were always done, a great deal of cost, as

of loss, might be eliminated. And it is to be remembered that the beauty of our ancient churches is not dependent only on the proper maintenance of the fabric; unworthy fittings, cheap and garish stained glass, may do much to ruin the beauty of a gray old church; and in this field also the Advisory Committee is able to offer guidance.

The machinery for the protection of ancient buildings, both ecclesiastical and secular, is, then, constituted, and is potentially efficient to meet all cases of importance, if it can reckon on the co-operation of all who are interested. Without that co-operation it may yet happen that a fine building may be suddenly threatened, even destroyed, before the knowledge of what is projected can reach any central body or authority. Public bodies and large corporations, pleading utility, and supported by commercialism, can hardly be restrained from destructive acts. But members of archæological societies who have seats on Municipal and County Councils can often point out that the maintenance of ancient buildings is really utilitarian, since they are an asset to a town. Our Town Hall, it may be supposed, is not among the attractions of Hereford, that which it superseded would have been.

It is perhaps the smaller buildings which to-day are in most need of protection. The æsthetic value of old cottages has yet to be generally recognised, and until it is so recognised the amenities of the countryside are threatened. A beginning has been made; the Royal Society of Arts, supplementing the earlier labours of the Society for the Protection of Ancient Buildings, has lately taken the matter in hand. It is fortunately possible to point out that a cottage saved by repair is a cottage provided, that it makes a modest contribution to the solution of the housing problem. In the cottages of England we have a link with the past no less valuable in its way than that afforded by the larger buildings, illustrating local traditions of masonry and carpentry. For cottage building has been in past ages a craft of the people, reflecting the life of the masses more closely than the great buildings of the Middle Ages. Scarcely anywhere in England was cottage building more beautiful than in the Western Midlands. But even here, remote from industrial pressure, the destruction has gone on, is going on. Many excellent examples have lately disappeared from Herefordshire and Shropshire. It is a plain duty to co-operate with the efforts which are being made to stop what Sir Frank Baines has termed "the bitter loss going on from day to day." The countryside of the West Midlands has no more ardent lover than Mr. Stanley Baldwin; I take from his recent appeal for the protection of cottages a characteristic passage:—"Nothing is more characteristic of England's countryside than the cottage homes which for century upon century have sheltered her sturdy sons of toil. Who has not felt a thrill of admiration on catching sight of some old-world village round a bend of the road? The

roofs, whether thatched or tiled; the walls, weather-boarded or timbered, or of good Cotswold stone. have been built with the material ready to the hand of the craftsman, and, painted with the delicate pigments only to be found on the palette of Father Time, have grown amid their surroundings just as naturally as the oaks and elms under whose shade they stand. They are part of our country, part of our inheritance, part of our national life. No other country in the world has anything to compare with them. Ought we not, then, to be proud of them, to protect them, to do everything in our power to save them from decay."

Advice as to the proper treatment of old cottages can be had from several societies. And I may remind you of the valuable contribution which our Secretary has made to this subject, preserved in our *Transactions*.

Lastly, I should desire to propose to the Woolhope Club a more systematic and co-ordinated effort to record the past and the present antiquities of Herefordshire, parish by parish.

During nearly forty years of journalistic experience it has been my task to review many parochial histories, perhaps some hundreds, ranging from pamphlets costing one or two pence to volumes costing as many guineas, some poor and ill-formed, others most scholarly contributions to local history, but all attesting in some measure to the deep love of Englishmen for the land in which they live. To write the history of a parish is a useful undertaking, and many more such histories remain to be written; some parishes call for their histories to be re-written. Everyone who has set his hand to such a work knows the difficulty of collecting material, both documentary and pictorial. And I am profoundly convinced that a county society can hardly set before itself a more useful task than that of the *systematic* collection of material which—however unimportant some of it may seem at the moment—may be of great service to the historian of the future.

Suppose that in some central place every parish in the county had assigned to it a drawer or portfolio. In that receptacle would be stored any matter of interest relating to the parish. Old prints, perhaps of no artistic merit, but valuable in their record of buildings which have disappeared; photographs of existing buildings which are in danger of alteration or disappearance; transcripts of documents relating to the parish; portraits of past worthies; scraps of local tradition and folklore; copies of inscriptions on monuments which are becoming obliterated by weather; newspaper cuttings, old accounts, of farms and households, illustrating the social and economic life of the past—these and many other things are material proper to such parochial collections as I have in mind. If such a store existed, and if people were constantly encouraged to add to it, it would in years to come be of great value to local historians, and in it they would find matter to their hand,

already sorted. I submit this suggestion to the Club, adding only that a time when so happy a collaboration of interest exists between the Club and the Hereford Public Library is a moment in which such a scheme might be fruitfully inaugurated. So far as I know, there is no county which has yet taken this matter in hand; it may perhaps in the years to come be some cause of pride to Herefordshire that it was the first in this field.

It would be impossible for me to address the Club for the last time as its President without recording my cordial thanks for the consideration which has made my term of office so pleasant, and for the invaluable help of its officers. Every President in turn learns—what he can hardly have fully known before he entered on office—how much the Club owes to its Secretary, how laborious and farseeing are the preparations by which our Field Meetings are made so instructive and well-ordered. Nor, as we have ascended the char-a-bancs, can we have fully realised the work which falls to the Assistant Secretary, our transport officer.

One other name I must mention. I have been fairly well acquainted with the *Transactions* of some seventeen county societies. There is none, even among the larger and wealthier, which can compare with the Woolhope Club in the number and value of its illustrations. The unflagging generosity, and the high skill, of Mr. Alfred Watkins, make the volumes of our *Transactions* unrivalled in this field.

And as successive volumes reach me in a distant home, they will awaken—among regrets that I can no longer share your work—many memories of the pleasant shire with which they deal, many thoughts of those who dwell in it, many hopes that the Woolhope Club will from generation to generation kindle and foster a true pride in the manifold heritage of Herefordshire men.

Mr. P. B. Symonds, the President-elect, then took the chair. Having expressed his thanks to the Members for electing him to fill the office of President, he went on to say that he might be treading on dangerous ground, but he would suggest that during his term of office the Club might consider the admission of ladies as Members. Women were now being admitted to the full rights of citizenship, and were in Parliament and served on many public bodies; and he thought it would be for the welfare of the Club that ladies should be eligible for Membership. Perhaps the matter could be discussed at the Winter Annual Meeting.

A unanimous vote of thanks was accorded to the Rev. Dr. Hermitage E. Day for his inspiring Presidential Address, and for the able manner he had carried out the duties of President during his term of office.

Mr. F. C. Morgan, Librarian of the Hereford Public Library,

said that in regard to a suggestion in the Presidential Address, a topographical index of events in connection with the parishes of Herefordshire was already being compiled at the Library, and was open for reference.

In the absence of Colonel M. J. G. Scobie, the Treasurer, the ASSISTANT SECRETARY presented the General Financial Statement, which showed a credit balance of £208 9s. 0½d.

Mr. W. E. H. CLARKE, Assistant Secretary, made his Annual Report, as follows:—"The Club commenced the year 1927 with 298 Members. During the year there were 22 new Members, 16 resignations, and 8 deaths, making an actual reduction in numbers of 2. The year 1928 was commenced with 296 Members. Up to now 10 resignations have been received this year, some probably caused by the small increase in the annual subscription. Under the circumstances this may be considered eminently satisfactory."

Field Meetings were arranged to take place at Wyre Forest and district (Ladies' Day), and at Hentland, Sellack and neighbourhood, in addition to the two Meetings already fixed for Radnor Forest and Linton and district.

The following new Members were elected:—Dr. Golland, Stanley Hill, Bosbury; Mr. W. L. Pritchett, Woodleigh, Ledbury; Rev. Aubrey Baskerville Mynors, Bridstow Rectory, Ross; Mr. William Powell, Whitehorse Street, Hereford; Mr. W. Ridley Thomas, The Lawns, Nunnington, Hereford; Mr. C. J. Harding, 27, Edgar Street, Hereford; and Mr. A. Bradshaw, Barclay's Bank, Leominster.

The following gentleman was nominated for Membership:—Mr. George Agnew Cracklow, Darklands, Symonds Yat.

Notice having been given of a proposed alteration to Rule V., namely, to raise the entrance fee from fifteen shillings to twenty shillings, some discussion ensued. The Rev. C. H. STOKER proposed, and Mr. J. H. HOYLE seconded, that the entrance fee be raised to one pound, but on being put to the Meeting, the proposition received no support.

The Rev. H. E. GRINDLEY presented his Report on Geology for 1927. In his absence it was read by the HON. SECRETARY. (See "Report on Geology for 1927" in Volume for that year.)

The HONORARY SECRETARY said that the Executors of the late Mr. Francis Henry Merrick, of Goodrich House, Hereford, had paid to the credit of the Woolhope Club the sum of £100, being a grant from the Fund bequeathed by him. The executors desired that this sum should be invested and the income applied for the benefit of the Club.

A vote of thanks was passed to the Executors (Mr. H. Gwynne James and Mr. C. L. Marriott) for their most acceptable gift, which would be invested and the interest used as stipulated.

The HONORARY SECRETARY, who is acting as Chief Correspondent for Herefordshire for scheduling ancient monuments under the Ancient Monuments Act of 1913, reported that the following monuments had been scheduled:—Arthur's Stone, Goodrich Castle; Wigmore Castle; Pembridge Market House; Aconbury Camp; Walterstone Camp; Eaton Camp; Cherry Hill Camp, Fownhope; Dinedor Camp; Capler Camp; Ethelbert's Camp; Wall Hills Camp, Ledbury; Ewias Harold Castle; Kilpeck Castle; Orcop Castle; Pont-hendre Castle Mound, Longtown; Longtown Castle; Wye Bridge, Hereford; Blackfriars and Preaching Cross, Hereford; Flanesford Priory; Crasswall Priory; Garway Dovecot; Little Doward Camp; and the Market Hall, Ross; and that the following would be added: Roman Fosse, Leintwardine; Site of Magna Castra, Kenchester; Wilton Bridge, Ross; Mordiford Bridge; and Lugg Bridge.

Mr. HUBERT READE reported on the finding of a Pilgrim's badge at Much Dewchurch, as follows:—

"The small leaden object which I am submitting to your notice to-day was found in a gravel pit in Bryngwyn Park, opposite to Much Dewchurch Council Houses, early in February, 1928, by Patrick Collings, a scholar at Much Dewchurch Church School, who already takes much interest in such antiquities. Mr. Collings was very kindly allowed by Sir Reginald Rankin, to whom the gravel pit belongs, to keep it, and it is with his permission that it is on exhibition here to-day. I think that you will agree with me in heartily thanking the young student for his kind thought.

Mr. G. H. Jack was good enough to send it to the British Museum, where the authorities found it to be an Ampulla, or Pilgrim's Flask, such as was given at shrines frequented by Pilgrims to their visitors in the fifteenth century, notably, I believe, at Walsingham and Canterbury. For a moment I had thought it possible that the Latin cross on the shield in front might be the arms of the Abbey of Hailes in Gloucestershire, where a relic said to be part of Our Lord's Blood, and usually called the Holy Blood, which, under certain conditions, liquified like that of St. Januarius at Naples still does, was preserved until the Reformation. Mr. George Marshall, however, tells me that the cross is probably only used here as a symbol of Our Lord's Passion, as is often the case at the period assigned to the badge, and that he has not been able to discover what, if any, the arms of Hailes Abbey are.

Medals of this kind are often seen in men's portraits of that age, and you may remember that Scott, in "Quentin Durward," describes Louis XI. of France as wearing numerous badges like that before us fastened to his hat. A wire or pin, used for this purpose, may have been passed through the two loops or miniature handles which you will notice upon it.

Such badges are more commonly found upon the Continent than in England, though there are some from the Shrine of St. Thomas of Canterbury in the Guildhall Museum in London, which were found in the bed of the Thames when Old London Bridge was pulled down, but the best known are those which pilgrims to the Shrine of the Apostle St. James, the patron of Spain and, as Dante calls him, "The Great Baron of Galicia," brought back with them on their return from Santiago de Compostella. The palmer is as well known in art and story by his cockle shell as by his staff and bottle.

It is, I think, of some interest, to describe the place in which this Ampulla was found, as this may give us some light as to how it came there

The gravel pit is on the west side of the road from Much Dewchurch to Wormelow Tump, which was in the early Middle Ages the main highway from Hereford to Archenfield, and lies on the side of a low ridge which until about 1870, when the land was thrown into Bryngwyn Park by the late Sir James Rankin, was covered with tillage fields belonging to the farm attached to the original Bryngwyn, the house built in 1376 on an island in a moat still to be seen in the park below it by Roger de Bodenham, Lord of Bryngwyn and Walterstone. This house continued to be the home of the Bodenhams, who were a younger branch of the Bodenhams of Rotherwas, until 1787, when the estate was sold to James Phillips of Hereford, who pulled down the building and used the materials to build the house now known as Old Bryngwyn, on the side of Bryngwyn Hill, about a quarter of a mile further south.

Mr. George Sayce, roadman, of Much Dewchurch, tells me that until 1870 a very old barn, built of timber uprights and cross pieces, filled in with wattle and daub, stood on part of the site of the gravel pit. Mr. Chambers, the representative of the Royal Commission on Historical Monuments in Herefordshire, has found that several old buildings in the Hamlet of Much Dewchurch, notably the Post Office, Church Farm, in which the woodwork is in a style rarely seen save near Chelmsford in Essex and round Sheffield, and the Black Swan Inn, together with part of the Vicarage, date from the early fifteenth if not from the late fourteenth century, and it seems, therefore, possible that the barn was built by Roger de Bodenham at the same time as he built his house below it."

The HONORARY SECRETARY reported an instance of mistletoe on an oak in Stretton Sugwas, and said Miss Eleonora Armitage, of Dadnor, had sent further particulars of mistletoe on a pear tree in Bridstow on the Dadnor estate (see the *Transactions*, 1924, p. 79). In her remarks, she said it was first noticed early in 1925, when the tree was leafless. The bunch, which is high up, bears berries and has increased much in size since first seen. The tree on which it grows is old and tall. A few recorded instances of mistletoe on the pear are to be found in the *Flora of Herefordshire*, 1889, and in a Paper by Dr. Bull, written in 1863, and printed in the *Transactions* for 1852–1865, pp. 317–321, but as it is improbable that any of these specimens are now in existence, the Dadnor example may be the only one in Herefordshire and perhaps in England.

It was decided to expend a sum not exceeding £50 from the funds of the Club on the preservation of the remains of the " Round Church " at Garway, recently found and excavated at his own expense by Mr. G. H. Jack. Mr. Jack had kindly undertaken to have the necessary work carried out under his supervision, and it was agreed that if the money permitted that further exploration should be made at the west end to see if there had been anything in the nature of a porch. Mr. W. E. H. Clarke offered to assist and give facilities for a search for the foundations of the arcade of the round church inside the present building, during the restoration work which he had in hand, should this in any way be possible.

The Meeting then terminated.

FIRST FIELD MEETING.

THURSDAY, MAY 31ST, 1928.

OLD RADNOR, NEW RADNOR, AND THE FEDW CIRCLE.

The First Field Meeting was held in the New Radnor district, the weather being somewhat dull and hazy.

Those present included Mr. P. B. Symonds (President), Rev. H. S. Arkwright, Mr. J. E. Barendt, Mr. R. B. Brierley, Dr. J. R. Bulman, Mr. W. F. Campbell, Dr. H. E. Durham, Mr. E. Cracklow, Mr. R. J. Edwards, Mr. W. G. Farmer, Rev. C. Ashley Griffith, Mr. G. H. Grocock, Mr. C. J. Harding, Mr. William Harris, Mr. Ernest Heins, Mr. F. Hogben, Rev. E. R. Holland, Dr. C. R. Hooker, Mr. A. G. Hudson, Mr. E. J. Hutton, Mr. A. Johnston, Mr. C. F. King, Mr. H. Langston, Mr. J. C. Mackay, Rev. A, Mallinson, Mr. W. H. Mappin, Mr. T. B. Mares, Mr. G. H. Marshall. Mr. Thomas Marshall, Mr. W. H. McKaig, Mr. M. W. Musgrave, Rev. A. B. Mynors, the Ven. Archdeacon Money-Kyrle, Mr. E. W. Phillips, Mr. Walter Pritchard, Mr. W. P. Pritchard, Rev. G. B. E. Riddell, Rev. D. Ellis Rowlands, Mr. C. W. T. Simpson, Mr. Herbert Skyrme, Mr. G. T. Leigh Spencer, Mr. T. E. Tay, Mr. J. D. Taylor, Mr. W. Ridley Thomas, Rev. F. E. Tuke, Mr. B. P. Wait, Rev. W. O. Wait, Mr. A. Watkins, Mr. A. Wilmshurst, Mr. W. M. Wilson, and Mr. George Marshall (Honorary Secretary).

The first place visited was the Old Radnor Company's lime quarries and cement works at Dolyhir. Here the party were met by the Manager and one of the owners, Mr. Walter Chambers, who conducted the Members to the quarry. On the way the sharp demarcation between the Upper Llandovery rocks and the Lower Wenlock limestone, due to volcanic upheaval, was pointed out. Blasting operations had recently taken place, about two thousand ton of rock being brought down at one operation. This rock is broken into small pieces and conveyed to the lime kilns, where about one ton of lime is obtained from two tons of rocks at an expenditure of about half a ton of coal and coke. The analyses of the limestone rock and resulting lump lime are as follow :—

NORTH QUARRY.—LIMESTONE ROCK.

Carbonate of Lime	99.11
Carbonate of Magnesia	Trace.
Oxide of Iron and Alumina	Trace.
Silica	0.10
Phosphoric Acid	Mere trace.
Sulphuric Acid	Mere trace.
	99.21

OLD RADNOR.—LUMP LIME.

Lime	95.25
Magnesia...	.64
Oxides of Lime and Alumina	1.10
Silica	2.60
Water, etc.	.41
	100.00

An inspection was next made of the cement works. Here were seen excellent imitations of stone blocks, window heads and sills, fencing posts in every variety, garden ornaments, breeze blocks for interior walls, road and other kerbing, concrete tanks, etc., made or in the process of making.

A hearty vote of thanks having been accorded to Mr. Chambers, the party drove on to Old Radnor Church. Here they were met by the Vicar, the Rev. C. A. Markham Evans, who gave an account of the church, and pointed out the many features of interest, including a fine 15th century screen, organ case, panel of glass of St. Catharine with her wheel, a deeply recessed canopied tomb in the north aisle and timber roofs.

The earliest part of the church is probably the north wall of the north aisle, in which windows were inserted at the time the whole church was rebuilt in the latter half of the 15th century. The roof in this aisle is possibly earlier in the century and is composed of heavily moulded timbers, and, like all the other roofs in the church, is of fine construction. Many conjectures have been made with regard to the font, but apparently it is Early Norman, and is of similar character to the fonts at Madley, Bredwardine and elsewhere, but advantage has here been taken of the fact that the selected boulder was of considerable depth, and this feature has been used to supply the necessary leg supports out of the single block, in place of separate pillars, as is usual. The tower is vaulted with eight ribs and a hole in the centre to permit of hoisting the bells. The door and ironwork to the tower stairs are the original ones. A recess on the east face of the west wall has from time to time caused some discussion. It cannot be a blocked doorway to the present tower, as no trace of such an opening is visible in the inner side, but this face of the inner wall may not improbably have belonged to the earlier church, and the opening have been a doorway at that time.[1]

The drive was then continued to New Radnor, where the site of the Castle was inspected. There is no stone work above ground, but the extent and depth of the surrounding ditches indicates a large and powerful fortress. Originally of Norman construction, it is designed with a large keep mound, probably extended at a later period, and a very considerable bailey. From

[1] For a good account of the church, see the *Transactions* for 1888, p. 204.

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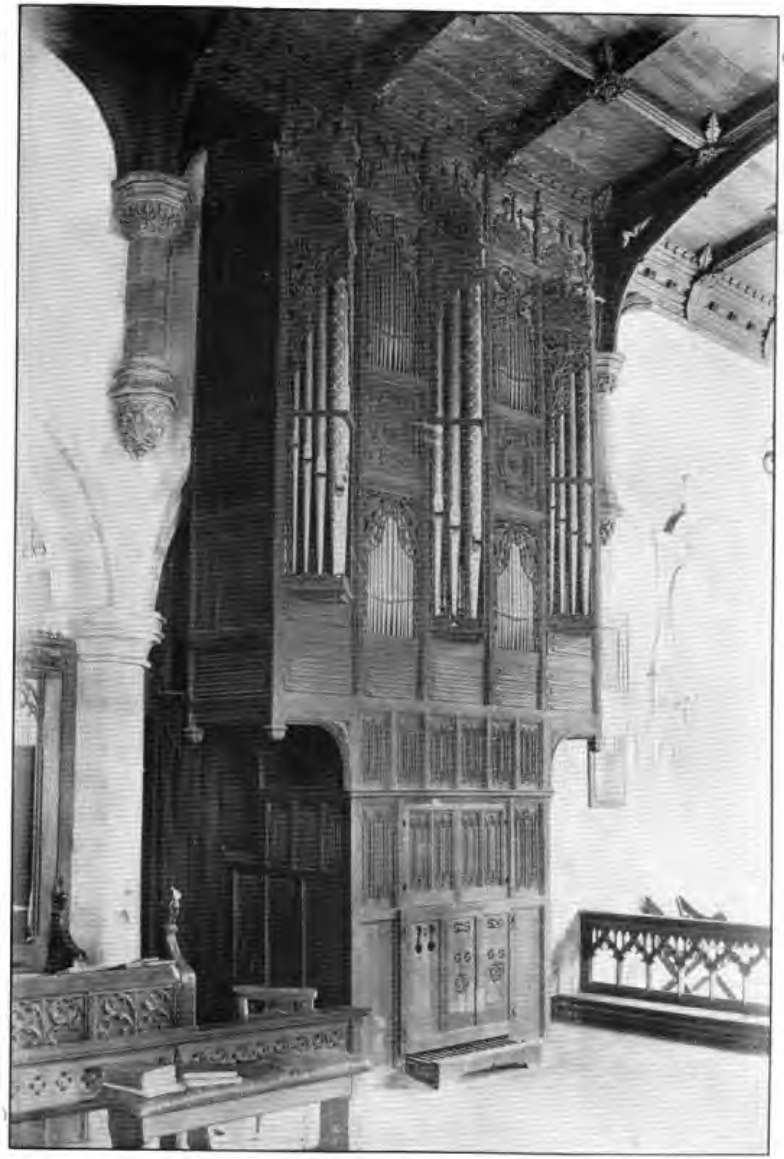

Photo by *A. Watkins, F.R.P.S.*

OLD RADNOR.
MEDIÆVAL ORGAN-CASE.

a sketch on Speed's Map, the shell keep was apparently reconstructed in the reign of Henry III., possibly during or after the wars of Llewelyn about 1260, and was composed of a curtain wall with towers at the four corners, and an additional one and gateway on the south side.[1] From the Castle mound the defences of the town were well seen, enclosing a much larger area than is now occupied by the town.[2]

Two effigies, much worn, of a male and female were inspected in the church. They probably date from about 1240. The man is in chain armour, wearing a surcoat and a targe or round shield on his arm. The round shield is a rare feature, but another example may be seen in Great Malvern Priory church.

Luncheon was partaken of at the Eagle Hotel, after which the business of the Club was transacted.

The following new Member was elected :—Mr. George Agnew Cracklow, Darklands, Symonds Yat.

The following candidates were proposed for Membership :—Rev. Hubert Stanhope Arkwright, Breinton Lodge, Hereford ; Captain William Findlay Campbell, Harewood Park ; Rev. Harold Samuel Temple Richardson, St. Nicholas Rectory, Hereford ; Mr. E. W. Phillips, Midland Bank House, Leominster ; and Rev. Augustus Mallinson, Bullinghope Vicarage.

The HONORARY SECRETARY said that he found Wyre Forest and district to be an unsuitable place to hold a Ladies' Day.—On the proposition of Mr. Alfred Watkins it was decided to visit Clifford Castle instead.

Dr. H. E. DURHAM read a Paper entitled " Twisted Trunks."[3]

The journey was then continued to the top of the pass on the Penybont Road above the Forest Inn. Here the party alighted and proceeded to the earthwork close to the highway known as Castle Crugerydd. It is a small Norman work of the motte and bailey class, very perfect, and was probably only defended by palisading. It formed one of the chain of Norman strongholds guarding the approach from Wales into England along this narrow defile. others of which, namely, New Radnor, Old Radnor and Kington had already been seen. It was here that Archbishop Baldwin, on the morning following Ash Wednesday, 1188, having stayed the night at New Radnor, halted in his first stage to preach the Crusade throughout Wales. Giraldus Cambrensis has left us a record of what took place. He says :—

" Early or the following morning, after the celebration of mass, and the return of Ranulph de Glanville to England, we came to Cruker

[1] See *Speed's Map*, A.D. 1610 ; and *Inventory of Ancient Monuments, County of Radnor*, p. 131.
[2] See Plan, *Williams' History of Radnorshire*, 1905 edition, p. 188.
[3] See under " Papers " in this volume.

Castle, two miles distant from Radnor, where a strong and valiant youth named Hector, conversing with the Archbishop about taking the Cross, said, ' If I had the means of getting provisions for one day, and of keeping fast on the next, I would comply with your advice ' ; on the following day, however, he took the Cross."[1]

Mr. ALFRED WATKINS said he was of the opinion that there was a mound on this site earlier than Norman times, and that the mound was utilised by the Normans for their defensive earthwork. He had found that a mound at Bleddfa sited on to Wylfre (1,346 ft.) through a tumulus and Cruger Castle ; and that Graig earthwork aligned on Coles' Hill through a standing stone, Cruger Castle and Warden Mound, Presteigne.

Descending from the Castle across fields to the River Edwy, the party assembled at a strong sulphur spring, close to the bank of the river, and many of the Members tested the efficacy of the waters.

Proceeding up the opposite bank, the bare hillside was reached and a small lake passed (Llanwetr Pool), in and around which thousands of black-headed gulls were nesting. It would seem that they only came to this spot about three or four years ago.

A standing stone, about five feet in height, was next examined on the edge of the hillside, not far from Cwm-maerdy farm house, and a little further on, in the direction of the Fedw stone circle and on a slightly elevated piece of land in a field, there were seen three large stones roughly parallel with each other, east and west, and flat on the ground. They were about 21 feet apart, the west stone measured roughly 8 ft. by 2 ft., the next 7 ft. by 2 ft., and both tapering to about 18 inches, the easterly one being considerably smaller. The Honorary Secretary suggested they were the remains of chambers of a long barrow. The site was most suggestive of such, and the alignment east and west was the probable one for such a barrow or carneddau.

Growing near these stones was the rare plant the Petty Whin (*Genista Anglica*). Earlier in the day the Rev. W. O. Wait identified the very rare *Viola Lutea* growing on Castle Crugerydd.

A further walk across a few fields brought the party to the Fedw Stone Circle.

After an inspection of the stones, the Honorary Secretary read a short Paper on this megalithic monument.[2]

Mr. ALFRED WATKINS said he found numerous alignments through the Circle, one was from the Black Mixen through the Circle, two tumuli and on to a tumulus on Aberedw Hill (1,480 ft.), and another from Stanlo Tump, through the Circle, Franks Bridge,

[1] *The Historical Works of Giraldus Cambrensis*, ed. by Thomas Wright, M.A., F.S.A., London, 1863, 8vo, p. 333.

[2] See under " Papers," " The Fedw Circle," in this volume.

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CASTLE CRUGER, RADNOR FOREST.

1. AT SUNRISE FROM THE FEDW CIRCLE. *Photo by W. H. McKaig.*
2. AT SUNSET, FROM ABOVE CASTLE CRUGER. *Photo by A. Watkins, F.R.P.S.*

(Both taken on or near Midsummer Day.)

Llansantffraid Church, Builth Castle, Maesmynis Church, on to Moelfre (1,446 ft.).

The party then walked to the main road to Builth, where they entered the conveyances and returned to New Radnor. Here at the Eagle Hotel, they were kindly entertained to tea by Mr. Henry Langston.

A hearty vote of thanks was accorded to Mr. Langston for his hospitality, after which the return journey was made to Hereford, which was reached about 7 p.m.

SECOND FIELD MEETING.

THURSDAY, JUNE 28TH, 1928.

WESTON-UNDER-PENYARD AND LINTON.

The Second Field Meeting was held at Weston-under-Penyard and Linton. The Members left Hereford in motor brakes at 9.30 a.m.

Those present included:—Mr. P. B. Symonds (President), Rev. R. W. Bennett, Mr. William C. Blake, Mr. G. H. Brierley, Mr. R. B. Brierley, Colonel J. M. Campbell, D.S.O., Captain W. F. Campbell, Rev. H. Somers Cocks, Mr. H. J. Davies, Mr. W. G. Farmer, Mr. C. S. Faulkner, Mr. G. H. Grocock, Brig.-General W. G. Hamilton, C.B., Mr. C. J. Harding, Mr. William Harris, Mr. E. J. Hatton, Mr. F. Hogben, Rev. E. R. Holland, Mr. T. Holland, Dr. C. P. Hooker, Mr. G. H. Jack, Mr. Alex. Johnston, Mr. C. F. King, Dr. J. O. Lane, Mr. T. A. R. Littledale, Mr. T. B. Mares, Mr. Thomas Marshall, Mr. R. K. Mitchell, Mr. F. C. Morgan, Mr. T. D. Morgan, Mr. T. J. Morgan, Mr. M. W. Musgrave, Mr. Cooper Neal, Major C. A. Nixon, Mr. G. W. Perkins, Mr. Walter Pritchard, Mr. W. P. Pritchard, Mr. C. W. T. Simpson, Mr. T. Southwick, Mr. J. D. Taylor, Mr. W. Ridley Thomas, Mr. H. A. Wadworth, Mr. Alfred Watkins, Mr. W. E. H. Clarke (Assistant Secretary), and Mr. George Marshall (Honorary Secretary).

The first objective was Weston-under-Penyard, where the party was met by the Rector, the Rev. Edgar R. Holland, who conducted them round the church, and gave some particulars of the building and incidents in connection therewith.

The drive was then continued to Parkfield, where, by kind permission of Mrs. Moody, some foundations of walls, on the lawn in front of the house, specially uncovered for the occasion, were inspected. These remains were supposed to be those of a Roman villa, but Mr. G. H. Jack expressed the opinion that the mortar and stonework were not Roman, which was generally concurred with. None of the finds in connection with the excavation were of the Roman period, and it seemed more probable that the remains did not date back more than some two hundred years.

The motors then conveyed the party past Bill Mill to a point on the road where an old trackway cuts across it, marked at the junction by a large stone, which was inspected. Proceeding on foot, under the guidance of Major Nixon, down the old lane towards Ross, the foundations of the road, uncovered by Mr. Holland for the Club's benefit, were examined. It was suggested that this road dated from the Roman period, but the nature of the

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A. Watkins, F.R.P.S.

CASTLE BROOK, UPRIGHT STONE NEAR HEAD OF LANE.

Photos by

CASTLE BROOK, ANCIENT LANE WITH WHEEL-RUTS WORN IN ROCK.

foundations did not warrant such a conclusion. A number of iron scoriæ was observed forming part of the roadway. A brook cut across the road close to the excavation, and just beyond, on the left-hand side, was seen a piece of ground with a series of terraces, possibly mediæval for the cultivation of vines.

Proceeding across fields and through woods, Penyard Castle was reached, and the ruins inspected, part of which are occupied as a cottage. Incorporated in the cottage are a 14th century window and an octagonal embattled chimney.

An alfresco lunch was partaken of amongst the ruins, after which the business of the Club was transacted.

The following new Members were elected:—Rev. Hubert Stanhope Arkwright, Breinton Lodge, Hereford; Captain William Findlay Campbell, Harewood Park; Rev. Harold Samuel Temple Richardson, St. Nicholas Rectory, Hereford; Mr. E. W. Phillips, Midland Bank House, Leominster; and Rev. Dr. Augustus Mallinson, Bullinghope Vicarage.

The following candidate was proposed for election:—Mr. O. M. C. Lane, Hereford.

The Rev. H. S. ARKWRIGHT reported that he caught a striped hawk moth (*Livornica*) at Sugwas on June 5th last.

Mr. William C. Blake said it might be of interest to record that Charles Dickens once paid a visit to Penyard Castle. Two of his (Mr. Blake's) schoolfellows, John and Samuel Wall,[1] who owned the house where the novelist was staying, acted as his guide. On arrival at the Castle, Dickens expressed his disappointment at the fragmentary remains, and when the lads told him that most of it had been taken away to build Weston Rectory, he expressed his disgust at such vandalism.

The HONORARY SECRETARY read a Paper on "Penyard Castle."[2]

The Rev. E. R. HOLLAND read a Paper entitled "Notes on Weston-under-Penyard."[2]

The walk was then continued through Penyard Park direct to Weston-under-Penyard, where the brakes met the party and conveyed it to Linton. Here the Members were met at the church by the Rector, the Rev. R. W. Bennett.

The HONORARY SECRETARY gave the following particulars about the church:—

The church of Linton is undoubtedly situated on an ancient site, of which we shall hear and see more later in the day. The spot on which

[1] Mr. Samuel Wall died last year, at the age of 75, in London, and his brother, at the age of 78, recently left Ross to spend the remainder of his days in Jersey.

[2] See under "Papers" in this volume.

the building stands may have been used in Roman times, and before then for heathen worship. The ridgeway by which the building is approached is deflected round the church's nearly circular precincts, which lie athwart its path. Similar instances are to be found at many of the church sites in Herefordshire and the border, as at Madley; and at Arthur's Stone, an early heathen burial place, which never was adapted to Christian uses, the same characteristic approach by an ancient ridgeway may be observed.

At the time of Domesday, the church of St. Mary de Cormeilles held the church and priest with its lands, and all the tithes and one villein with one virgate of land, in other words they held the advowson, so it is evident there was a church here at this early date. At the end of the 13th century[1] it had passed to the Priory of Lyra, and on the suppression of certain Alien Priories it was given by Henry V. to Shene Priory in Surrey. At the Dissolution it was given by Edward VI. to Humphrey Coningsby, Sergeant-at-Law, who sold it in 1557 to John Rudhall of Rudhall, in whose family it remained until comparatively recent times.

There was a chantry of the Blessed Virgin in the church, endowed with lands in the parish, but when founded is unknown. The Bishop of Hereford presented to it by lapse on the 16th of March, 1348, one Robert de Linton.

In 1418 the Convent and Priory of Shene, the then rectors of Linton, consented to the petition of the inhabitants of Lea, a chapelry attached, for the Bishop to consecrate their chapel and cemetery, as the journey to Linton for baptisms and burials was dangerous because of floods; and an agreement was reached by the inhabitants arranging to appoint and pay a chaplain, and the Vicar of Linton resigned all the emoluments and fruits of Lea, except an annual payment of twenty shillings and certain death dues. Stephen, Bishop of Ross in Ireland (resigned and living at Ross-on-Wye), was instructed to consecrate the chapel at Lea.

The church consists of chancel, nave, north and south aisles, and a 15th century western tower, with a stone vault and spire. The piers of the north arcade are large round columns of the Norman period, those on the south are smaller with pointed arches of a later period. A drastic restoration took place in 1876, under the direction of the architects, Messrs. Edmund Street and Haddon, of Hereford. Before this date there were box pews with raised panels and heavily moulded altar rails, and a pulpit, all probably of the early 18th century. The rood screen at this time had disappeared, but it was in existence in 1820. In the east wall of the chancel was a single light window, but of what date is uncertain, possibly Early English. At the west end of the south wall were two two-light plain square headed windows, and at either end of this wall over the east and west end windows were wooden gable windows of three-lights, probably of the 17th or 18th century. The other window and the two in the south wall of the chancel, of the late 13th or early 14th century, were as at present. The south doorway was also blocked as now. The roof was ceiled inside and covered with stone tiles. The walls outside and in were plastered and white-washed.

In the tower is a peal of five bells by Abraham Rudhall, all dated 1722. There are several coffin lids in the church, and a diminutive one against the east end of the chancel outside, 30 inches long by 12 inches at the head and 8 inches at the base, with two crosses on it, and fragments of two other coffin lids on either side of the gateway into the churchyard.

The font, dating from 1876, is of Painswick stone, executed by J. Hards, of Ross. The former one was apparently of the 18th century.

[1] John de Aquablanca in 1269 confirmed to the Abbot and Convent of Lyre, two portions of the Church of Linton. (*Dean and Chapter Records*, p. 122.)

There are remains of a piscina in the chancel, and one in the south wall of the south aisle. The churchyard cross has been recently moved into its present position.

From an amusing document in the parish chest, dated 1st May, 1820, concerning what might be done in way of repairs and of supplying new fittings to the church, we learn that the rood loft stairs were in existence for the writer says: "The Rood-loft stairs—an uncouth and now useless piece of masonry out (*sic*) certainly to be removed, and ye advantage of a pew would be gained by it"; and "The oak skreen in ye entrance of chancel being ill-conditioned and broken it seems allowable to remove. Moreover it regards ye ancient order of ye Church when there were no Pews in ye chancel." So evidently the screen also was in existence at this date.

The pulpit had a sounding board, for "The head-board behind ye pulpit (anciently an Altar Canopy, and needful before ye Church was ceiled) being ill-conditioned and decayed, it seems also good to remove."

A new King's Arms among other things was also suggested, but it was probably not adopted, and that it was the old one which hung over the chancel arch up to the restoration of 1876; and the "cure of the upper part of Spire with cement" was advised. This has more recently been repaired and the old capstone is lying on the ground by the tower.

The Registers date from 1570.

The old parsonage was pulled down in 1867, as being not commodious and extremely dilapidated, and the present one erected on a new site adjoining. A small steel engraving of about 1820, showing the old rectory, is in the parish church chest, and also photographs of the south side of the church and the interior looking east before the 1876 restoration.

I am indebted to the Rector, Mr. Bennett, for the loan of sundry papers from the Church Chest, from which some of the above particulars have been gleaned.

The party then proceeded under the guidance of Mr. Cooper Neal to a site, in an arable field on the left-hand side of the road leading towards Hereford, where he had found numerous flint flakes, cores, and finished implements, which seemed undoubtedly to point to this spot having been used as a flint factory. Several Members picked up flint flakes in walking across the field. A little further on, overlooking the valley, Mr. Neal drew attention to some earthworks, which he suggested were the vallum and ditch of an ancient camp, which included the flint factory site. The Honorary Secretary said that he had inspected the place before, and that the supposed vallum and ditch were really an artificial water course and stank, carried round the hill to conduct water from a spring near the road to irrigate the grassland on the slope below. The remains of retaining walling could still be seen and the site of the sluice gate and channels for conveying the water to suitable points on the grass slopes below. A similar arrangement was seen at Wormesley Grange on a recent visit of the Club.

Returning to the road and passing the church, a field under the plough, below the well known as Talbot's Well and formerly St. Anthony's Well, was visited. Here Mr. Neal said he had found sandstone implements of the Palæolithic Age in great abundance. Some scepticism was expressed that such comparatively soft

material could have survived in such circumstances, and it was suggested that the shapes were such as the rock on the hillside above would naturally split up into on disintegration. Also it was not apparent why so many perfect tools came to be abandoned on the site.

The Members then ascended to Hillcroft on the ridge, where, by kind invitation of Mr. and Mrs. Cooper Neal, they were entertained to tea.

Mr. P. B. SYMONDS read a Paper on "Prehistoric Discoveries at Linton,"[1] followed by one entitled "The Stone Age at Linton,"[1] by Mr. Cooper Neal.

Mr. ALFRED WATKINS read a Paper on "A Cottage Pottery, near Kempley."[1]

An inspection was then made of Mr. Neal's museum, where besides the numerous finds made at Linton, there were many interesting specimens of prehistoric implements from other districts in England, and a large collection of small art objects and curios of more recent times.

The President having proposed a vote of thanks to Mr. and Mrs. Neal for their hospitality, which was heartily accorded, the return journey was made *via* Fownhope and Mordiford to Hereford, which was reached about 7 p.m.

[1] See under "Papers" in this volume.

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Photos by *A. Watkins, F.R.P.S.*

EARDISLEY FONT. DETAIL FROM N.E. TO S.W. FACES.

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Photo by *A. Watkins, F.R.P.S.*

EARDISLEY FONT, EAST SIDE.

THIRD FIELD MEETING (LADIES' DAY).

THURSDAY, JULY 26TH, 1928.

EARDISLEY, CLIFFORD AND BREDWARDINE.

The Ladies' Day was held in fine weather to visit Eardisley, Clifford Castle, and Bredwardine.

Those present included:—Mr. P. B. Symonds (President), Miss L. Armitage, Mr. and Mrs. W. G Storr Barber, Miss Bennett, Mr. G. H. Butcher, Mr. and Mrs. Cracklow, Mr. J. H. Cranston, Mr. C. C. Crawshaw, Mr. H. J. Davies, Mr. W. G. Farmer, Mr. C. J. Harding, Mr. E. J. Hatton, Mr. Ernest Heins, Mr. F. Hogben, Mr. J. H. Hoyle, Mr. and Mrs. E. H. Jones, Mr. Alex. Johnston, Mrs. Leeds, Mr., Mrs. and Miss Leir, Mrs. C. J. Lilwall, Mr. W. H. McKaig, Mr. and Mrs. C. L. Marriott, Mrs. George Marshall, Miss Constance Marshall, Mr. and Miss Morgan, Mr. T. D. Morgan, Rev. W. E. T. Morgan, Mr. and Mrs. J. J. Mounsey, Mr. and Mrs. S. Cooper Neal, Rev. S. H. Osborne, Miss B. Parfrey, Mr. and Mrs. G. W. Perkins, Mr. E. Plowden, Mr. and Mrs. J. J. S. Powell, Mr. H. S. T. Richardson, Mr. A. H. Thompson, Mr. H. F. Tomalin, Mr. and Mrs. W. G. Cheslyn Tomalin, Dr. and Mrs. O. B. Trumper, Mr. J. E. Vernon, Mr. H. A. Wadworth, Mr. Alfred Watkins, Mr. and Mrs. Frank Wheddon, Mr. W. E. H. Clarke (Assistant Secretary), and Mr. George Marshall (Honorary Secretary).

The party left Hereford in motors, the first stop being made at Eardisley, where the church was visited. The Rev. S. H. Osborne, the Vicar, conducted the Members round the building, pointing out the features of interest, including the well known Norman font, and a 16th century helmet, and a morion said to have been found in the ditch of the Castle.

The Castle mound and the accompanying earthworks were inspected. Here was the home of the Baskervilles for many centuries, but no remains are now above ground.

The drive was then continued to Clifford Castle, where the party was welcomed by Dr. Oscar B. Trumper, the owner, and Mrs. Trumper.

Dr. TRUMPER pointed out the discoveries he had made during some excavations he had undertaken on the keep. He had uncovered the base of the flanking towers of the entrance with indications of a portcullis. There was a guardroom in the southern tower. He had also followed the line of the curtain wall, and was proceeding with the work, and he expected to recover the entire plan of this part of the building. Under his guidance a close inspection was made of the other parts of the Castle enclosures.

Luncheon was then partaken of amidst the ruins, after which the business of the Club was transacted.

The following new Member was elected :—Mr. O. M. C. Lane, Hereford.

The following candidate was proposed for election :—Captain John Vernon.

A Paper, entitled " Clifford Castle,"[1] by the Rev. Canon A. T. Bannister, was read in his absence by the Honorary Secretary.

A Paper by Mr. Hubert Reade, entitled " Ghosts of Much Dewchurch," was submitted to the Meeting, and will be found printed in this volume.

The PRESIDENT, in thanking Dr. Trumper on behalf of the Members for allowing the visit to be made, congratulated him on the result of his excavations and the careful way in which he was carrying them out.

The party then proceeded in the cars to Middlewood, from which point they climbed to the top of Merbach Hill, and were well rewarded by the magnificent view of the Wye Valley and surrounding country. From here the walk was continued to Arthur's Stone, where Mr. ALFRED WATKINS read an interesting Paper on this ancient monument.[1]

The walk terminated at Bredwardine Church, where the party was met by the Vicar, the Rev. Prebendary J. Davies. The Honorary Secretary had prepared a Paper[1] on the building, but owing to the lateness of the hour it was taken as read.

The return journey was made to Hereford, *via* Tibberton and Madley.

[1] See under " Papers " in this volume.

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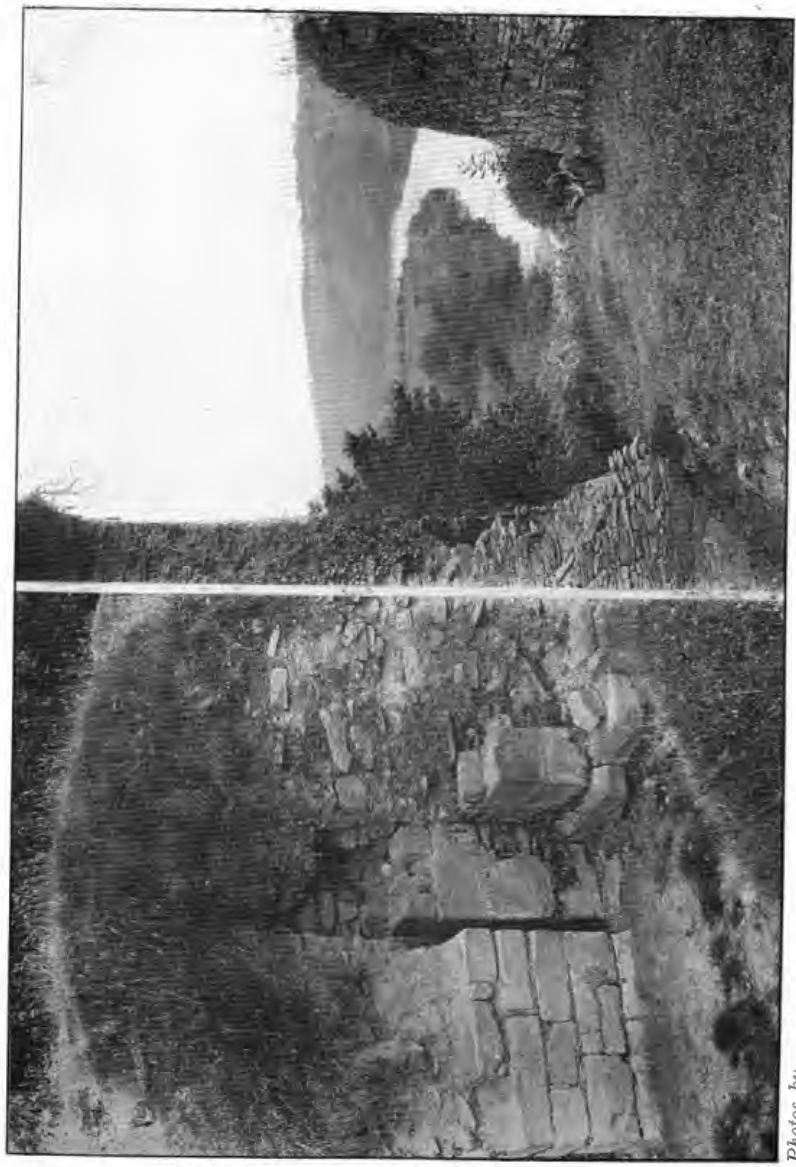

Photos by A. Watkins, F.R.P.S.

PORTCULLIS, CLIFFORD CASTLE.

UP THE WYE, FROM CLIFFORD CASTLE.

FOURTH FIELD MEETING.

TUESDAY, AUGUST 28th, 1928.

MUCH DEWCHURCH, HAREWOOD, HENTLAND, SELLACK, AND CARADOC.

The Fourth Field Meeting was held to visit places in the parishes of Much Dewchurch, Harewood, Hentland and Sellack.

Those present included:—Mr. P. B. Symonds (President), Rev. E. H. Beattie, M.C., Mr. G. M. Brierley, Mr. W. F. Campbell, Mr. N. J. Davies, Mr. W. G. Farmer, Mr. R. Farnell, Mr. G. H. Grocock, Brig.-General W. G. Hamilton, C.B., Mr. C. J. Harding, Mr. E. J. Hatton, Rev. F. W. Hill, Mr. F. Hogben, Dr. C. P. Hooker, Mr. J. Hoyle, Mr. A. G. Hudson, Mr. H. Hudson, Mr. G. H. Jack, Mr. T. E. Jay, Rev. G. Ifor R. Jones, Mr. Alec Johnston, Dr. J. Oswald Lane, Mr. W. H. Mappin, Mr. T. B. Mares, Mr. G. H. Marshall, Mr. Thomas Marshall, Mr. H. Moore, Mr. T. D. Morgan, Rev. W. E. T. Morgan, Mr. W. Musgrave, Mr. S. Cooper Neal, Mr. M. C. Oatfield, Mr. G. Perkins, Mr. W. Pritchard, Mr. W. P. Pritchard, Rev. D. E. Rowlands, Mr. T. Southwick, Mr. J. D. Taylor, Mr. R. Thomas, Rev. F. E. Tuke, Mr. H. A. Wadworth, Mr. Alfred Watkins, Mr. F. E. Whiting, Mr. George Marshall (Hon. Secretary) and Mr. W. M. Wilson (Acting Assistant Secretary).

The party first drove to Much Dewchurch, where they were met at the church by the Vicar, the Rev. T. Cave-Moyle.

The HONORARY SECRETARY gave some particulars of the building as follow:—

The main portion of the building is of early Norman date, with lofty walls of square dressed stones in even courses. The church is traditionally said to have been consecrated on the day of the battle of Hastings, but the present building can hardly be of such an early date. In a list of the churches in Archenfield in the Book of Llandaff Much Dewchurch is mentioned. A number of these churches is recorded as having been consecrated in the time of Kings Edward and William, but not this church, from which it may be inferred that an earlier church stood on this site before the time of Edward the Confessor. The remains of the Norman church, consisting of a nave and a chancel, comprise the south wall of the nave, with portions of the west wall, and the west end of the north wall, and the north wall of the chancel, and the wall with the plain Norman chancel arch, with responds with a straight chamfer on the under side. There is a plain Norman doorway with sunk tympanum in the south nave wall, a small Norman window high up to the west of it, and a similar window in the north wall opposite, and one in the north wall of the chancel.

Early in the 13th century a tower was added at the west end, connected with the nave by a lofty Early English arch of two orders. A

west doorway is now blocked, its place being taken by a modern window. There is a long single light lancet window in the south wall of the ground stage. The tower is large and massive with a roll moulding round the base, but otherwise no string courses or set-off. In the late 13th century two two-light windows were inserted in the south wall of the nave, east of the doorway.

The stone porch was built in the first half of the 14th century, and has the heads of a bishop and a king on the ends of the drip course over the entrance. In the chancel is a piscina with a large plain bowl, and an aumbry under the western window in the south wall. There is a priest's door in this wall.

The north aisle was added in 1878 to take the place of a gallery then removed.

In the absence of Mr. Hubert Reade, the HON. SECRETARY read a Paper by him entitled "Sir Walter Pye's Monument in St. David's Church, Much Dewchurch."[1]

The Members then proceeded to the Swan Inn close by, which was inspected by permission of the Directors of the Alton Brewery Company, who have recently carried out considerable alterations here which have disclosed some interesting features.

Mr. G. H. JACK explained the discovery and suggested that the house dated from the 14th or 15th century, though there were no records to show whether or not it had always been an inn. The older building had been altered at about the beginning of the 17th century. Mr. Jack expressed regret that his advice had not been taken in regard to the fresco on the window, which was constructed of wooden bars, having no glass. These frescos, said Mr. Jack, had been removed and taken to the Hereford Museum, but it was a great pity that they could not have remained, as much of the value was lost by moving them.

Mr. GEORGE MARSHALL agreed, but said that while Mr. Jack's advice had been good, it had probably not been possible to follow it.

The earlier portion of the house, composed of timber framing with the exception of the chimney stack which is of stone, consists of an entrance passage running north and south with ceiling joists of the same pattern as others to be mentioned presently, and to the left of this passage entering it from the south is a room with the east and west walls formed of upright timbers and panels and an original doorway leading into it from the passage. Another original doorway in the north end of the west wall leads into another room with heavy moulded timber beams in the southern portion carrying the floor above and a large fireplace in the west wall, and to the south of this in the same wall was discovered the window opening with wooden bars mentioned above, which may possibly have belonged to an earlier building. A partition ran across this room from east to west, the timber joists of the ceiling being less

[1] See under "Papers" in this volume.

Photos by *A. Watkins, F.R.P.S.*

1. Caradoc, North Front. (*See page* LXXV.)

2. Harewood Park, Circle of Scotch Firs, with One Survivor of a Previous Generation, and an Ancient Oak.

elaborate than those in the adjoining portion. To the north of the chimney stack against the west wall is an annex which apparently contained a garderobe and the stairway to the upper rooms, but if so the latter has been reconstructed as a spiral stairway in the seventeenth century. There are two plain small slot windows for ventilation and light in this annex. The upper south room of this once gabled end portion has ceiling joists of the same pattern as the passage way downstairs, but these joists have all been turned upside down to obtain a better fixing surface for a plastered ceiling. In the seventeenth century the house was enlarged by building another gabled end to the east of the passage entrance, with a stone chimney stack, and rooms above and below, and a spiral staircase of stone in the lower part and timber above in the same relative position as at the other end of the house. At the same period a room was built between the two gabled wings which extend on the north side beyond the original fifteenth century central room, but are flush with this room on the south side. The roofs have unfortunately all been reconstructed possibly in the eighteenth century. It has been suggested that the house dates from the fifteenth century, but the plan and details might rather favour some time in the earlier part of the sixteenth century for its erection.

Leaving Much Dewchurch the Members proceeded to Harewood Park, where they were met by the owner, Mr. W. F. Campbell, who conducted them through the park, which contains some of the finest trees in the county. An inspection was first made of the ring of Scotch firs close to the entrance Lodge. Only two of the original trees survive; the remainder have been renewed at later periods. The old trees may well be some 250 years of age, and are comparable to those in Monington Walk, which are known to have been planted about the middle of the seventeenth century. A local tradition says that the origin of the circle was that a former owner lost a ring and when it was found took this particular method of showing his satisfaction. There are no visible indications of any prehistoric or other earthworks on the spot, but the trees may occupy such a site.

Among other trees of note were several very fine oaks and Spanish chestnuts, and in the beech grove are many fine trees, but for the most part past their prime, and showing indications of decay.[1]

Proceeding to the house, an inspection was made of some excavations between the east face of the house and the lake, which had disclosed the base course of some walling, and which had been

[1] See *The Transactions*, 1867, pp. 111–116. Measurements were taken of the trees noted in 1867 where they could be identified, or had survived, and others, but these measurements have been mislaid, but will be printed at a future time if they come to hand.

carefully planned by Mr. G. H. JACK, who said that he was greatly indebted to Mr. Campbell for facilitating the excavation and permitting him to plan the remains, which had been revealed on levelling the slope from the house to the lake.

The foundations disclosed were of stone, running in their long length parallel with the mansion, and of about the same length as the main block, namely, 148 feet. The wall seems to have been continuous along the east, or lake, side with return walls towards the house, giving an interior width of 18 feet 6 inches. The end walls are returned about one foot along the west, or house, side with an entrance opening in the south wall, and in the centre was the base of a pier about 2 feet 6 inches square. For what purpose these walls were constructed is uncertain. They may have been the walls of a terrace, but if so why the returns and pier on the west side? Tradition says it was used for archery, but the length is quite inadequate for this purpose. Perhaps this tradition arose from this stretch of lawn being used for that purpose. It might have been designed for some such game as bowls or skittles. No indication of a floor was found, or anything to point to there having been a roof.

Some further walling in extension of the north wall towards the house, which is distant some 87 feet from these remains, apparently accommodated a closet, foundations of which were disclosed. Some dressed masonry and moulding at this spot would point to a date coeval with the earlier part of the house, of the sixteenth or seventeenth century.

Outside the north end of the remains and a few feet from them is a vaulted chamber of much more recent times, with a shoot into it and steps, no doubt a modern ice house, which could have been filled from the closely adjoining lake.

After visiting Harewood Chapel the party drove to Hentland Church, where they were met by the Vicar, the Rev. D. R. Evans, who has supplied the following notes on the church and parish :—

About 500 A.D. Dubritius established a seminary at Llanfrother.

Among the stone churches which took the place of the old wooden buildings during the first half of the 11th century Hentland (Henllan), together with Bridstow and Peterstow, was consecrated. Its origin is described thus :—" Be it known that Ithael gave the mansion Henllan on the banks of the Wye with four modi of land around it to God, with all its liberty and commonage in field and in waters, in wood and in pasture, with its wears for fisheries, without any payment to mortal man besides to the church and its pastors the boundary of that land is between two little streams Irugden as far as the river Wye." " Whosoever will guard it safe may God guard him, and whosoever will part it from the church let them be anathema." Hentland is not mentioned in *Domesday*, but Penebecdoe, possibly the modern Pengethly, is mentioned as held by Roger Lacy on payment to the King of six measures of honey and 30s.

1291. In Pope Nicholas' grant to King Edward of one tenth of ecclesiastical revenues, Hentland was assessed at £10.

1327. Hentland is spoken of as a chapelry of Lugwardine and so continued till 1849.

1430. Richard of Rotheram rebuilt the chancel. Figures of coloured glass in the east window are supposed to have been put in by him. A legend was once to be seen under them, " Orate pro anima Ricardi Rotheram."

The Parish Registers date back to 1558. The following are extracts from these registers :—

1611, Oct. 29th. Barre or style at the north side of the churchyard was sett up at the equal charges of Richard Witherston of Daviston and of John Roberts of the Crosse in Kynnaston.

1611. John Swayne was buried, who gave a sword of value of . . . to make a new pulpit.

(This is the pulpit now in use.)

1613, last day of March, the east part of the churchyard was enclosed by Robert Smith of Treradew the elder and John Hye churchwardens att and upon the chardges and costs of the said parish of Hentland.

1615. The yew tree between the Bell House and the style was given by Phillip Swaine of Daviston at the request of John Nurse, Curate of Hentland, and was removed and transplanted into the churchyard thereupon Shrove Tuesday.

(The measurements of this yew tree in September, 1866, were :—Trunk at ground, 12ft. 11in.; diameter of branches, E. to W. 46ft., N. to S. 52ft.)

The churchwarden's account, 1628, includes an item " One old flagon pot and one new great flagon for wine." (The latter is supposed to be the large pewter flagon included among the vessels still in the possession of the church.)

1632. Received for old flagon pot, which was sold to Landinabo, iiis.

(This was probably the former one mentioned above.)

The bells are four in number, a maiden peal, and the timbers in the tower are the original.

G. Tenor, 3ft. 3¾in., 10 cwt., 2⅝in.
A. 3rd, 3ft. ¼in., 8 cwt., 2⅜in.
B. 2nd, 2ft. 9¾in., 6½ cwt., 2¼in.
C. Treble, 2ft. 7in., 5½ cwt., 2¼in.

Tenor. " Let my sound move thee to God's glory." Wm. Evans, fecit 1760.

3rd. " Resonat campana Johannis eternis annis."

A bell in Northamptonshire cast by Henry Jurden, of London, in the 15th century, has the same inscription. There is a finial figure embossed upon it, a royal head only on bells between end of 13th and early days of 15th century.

2nd. " Vt tuba sic sonitv Domino conduco cohortes." 1628. I. F. A. H.

Treble. " Gloria Deo in excelsis + Jesus be our speed." T + H. 1627.

Gillow is an old moated manor house in the parish of the 15th century. In the 14th century it was in the possession of Sir Robert de Pembrugge and a little later was held by Walter Burghull.

An alfresco luncheon and the business of the Club transacted, Captain John Vernon was elected a Member.

Mr. G. H. JACK reported that the work of preserving the foundations of the Round Church at Garway, undertaken by the Club, was now proceeding.

Mr. MARSHALL gave an account of the work which was being done inside Garway church by the parishioners. A very fine fourteenth century roof had been found above the chancel, which was perfectly sound.

The party then drove to Sellack Church, where they were met by the Vicar, the Rev. H. E. Mason.

The church consists of a nave, chancel, and north aisle with a chapel excrescence in the centre, tower with spire, and stone porch, and modern vestry at the east end of the aisle. ' Indications of a Norman church are seen in the arcade to the north aisle, but the two central bays were cut out when the chapel was erected in 1841 and a large single arch built in their place, more recently reconstructed as two bays. The north aisle was rebuilt in the second quarter of the fourteenth century, and the eastern bay vaulted with a quadripite vault. The gable window to the east of the porch is of the same date, but the one to the west of the porch is modern. The tower with broached spire, and windows of two lights with quatrefoil tracery and mullions now partly of timber in the base of the spire, is also of the same period. The external doorway in the north wall has been made at a subsequent date. The porch and a window in the nave wall with square head are probably of the early fifteenth century. The east window of the chancel is perpendicular in character, but may date from the period of glass with some of the stonework re-used from an earlier window of the same type as those in the aisle. The glass in this window has the initials and date R. S. 1630, no doubt for Rowland Scudamore, who was buried here on the 8th January, 1631. Most of the glass is of this date, but there are earlier pieces reused apparently of the latter part of the fourteenth century. A nearly exact replica of this glass is to be seen in the east window of the chancel in the church of the adjoining parish of Foy. In the north window of the aisle at the vaulted end are some pieces of fourteenth century glass.

There is a Jacobean pulpit with sounding board, plain eighteenth century altar rails which are returned round the altar, at the west end of the nave a seventeenth century gallery, and over the altar at the east end of the chancel are three square recesses about four feet high and three feet wide for some form of reredos. In the porch is a holy water stoup *in situ*, and on the south-east angle of the tower is a square sundial recently recut with S.B. : V : 1711 on it, probably the initials of Samuel Benson, who was Vicar

To face page LXXV.

Photos by *A. Watkins, F.R.P.S.*

1. PYE MONUMENTS, MUCH DEWCHURCH. (*See page* 168.)
2. FRESCO DECORATION, UPPER ROOM, CARADOC.

here from 1684 to 1690, but if so he must have given it after his departure, for Richard Lloyd was Vicar in 1711. The ancient base of the churchyard cross has a niche cut in it, and a new shaft and cross have been inserted in old stone base.

This church is one of the few in the kingdom where the houseling cloth is still in use. There is also a custom here of distributing pax cakes on Palm Sunday to the members of the congregation. When this custom arose is unknown, but it may have taken the place of kissing the pax. It is recorded in the Parliamentary Returns for 1786 that Lady Scudamore, apparently about 1688, gave a rent charge of 5s. 10d. for cakes and ale (the ale has been omitted from the ceremony for many years owing to insufficiency of funds), and that Thomas Lucas gave a rent charge of 10d. for the same purpose. These bequests were more likely to have been given to keep the custom alive than to have been the means of inaugurating it. The same donors gave money for the same purpose at Hentland and Kings Caple.

The Members then proceeded to Caradoc (see illustration LXXI), where, on the invitation of the owner, Colonel Heywood, and his wife, they were entertained to tea and permitted to inspect this fine fifteenth century timber building. The earliest part of upright timber work faces the north and overlooks the river. The hall has Jacobean panelling, and in an attic room in the north-west gable was seen some sixteenth century fresco work. An illustration here given will convey an idea of these paintings, which are carried round the room on the sloping plaster work and are in a very fine state of preservation. In the front of the house a deep well was recently discovered cut through the sandstone rock and no doubt of an early date, and is now left exposed to view.

After a cordial vote of thanks to Colonel and Mrs. Heywood for their hospitality, the Members made the return journey to Hereford, which was reached about six o'clock.

FIFTH WINTER MEETING.

TUESDAY, NOVEMBER 6TH, 1928.

LECTURE : "WILLIAM LANGLAND."

BY ALLAN H. BRIGHT.

A Meeting was held in the Woolhope Club Room on Tuesday, November 6th, to hear a Lecture, illustrated with lantern slides, on "William Langland, Author of 'The Vision of Piers Ploughman,'" by Mr. Allan H. Bright.

There was a good attendance of Members and their friends.

The Lecturer gave an interesting account of his recent researches and discoveries concerning the life of William Langland, and made out a convincing case from the poem itself and other sources to show that the poet was born under the shadow of the Herefordshire Beacon, and spent a portion of his life in that district.

The lecture was illustrated with some excellent lantern slides from photographs by Mr. Alfred Watkins and other sources.

Mr. Bright has since published a book entitled "New Life on Piers Ploughman," where full particulars of his discoveries will be found.

A hearty vote of thanks was accorded Mr. Bright at the termination of his lecture.

WINTER ANNUAL MEETING.

THURSDAY, DECEMBER 13TH, 1928.

The Winter Annual Meeting of the Club was held in the Woolhope Club Room, in the Hereford Public Library, on Thursday, December 13th, at 2.30 p.m.

Those present included :—Mr. P. B. Symonds (the President), Rev. Canon A. T. Bannister, Mr. William C. Blake, Mr. William C. Bolt, Dr. H. E. Durham, Mr. G. H. Jack, Mr. Alex. Johnston, Mr. W. F. Lloyd, Mr. J. C. Mackay, Mr. H. R. Mines, Mr. F. C. Morgan, Rev. W. E. T. Morgan, Mr. M. W. Musgrave, Mr. S. Cooper Neal, Mr. W. Pritchard, Mr. Hubert Reade, Rev. G. B. E. Riddell, Rev. D. Ellis Rowlands, Mr. T. Southwick, Rev. C. H. Stoker, Mr. W. G. Storr-Barber, Mr. J. D. Taylor, Mr. H. F. Tomalin, Rev. F. E. Tuke, Mr. A. Wilmshurst, Mr. W. M. Wilson, Mr. George Marshall (Hon. Secretary), and Mr. W. E. H. Clarke (Assistant Secretary).

The following officers were elected for the ensuing year :—

President : The Right Rev. Martin Linton Smith, D.D., D.S.O., Lord Bishop of Hereford.

Vice-Presidents : Mr. J. C. Mackay, Dr. H. E. Durham, Mr. Allan H. Bright, and Mr. P. B. Symonds.

Central Committee : Mr. Alfred Watkins, Rev. Canon A. T. Bannister, Mr. G. H. Jack, Mr. F. R. James, and the Rev. C. H. Stoker.

Honorary Treasurer, Mr. F. R. James ; Honorary Auditor, Major E. A. Capel ; Honorary Librarian, Mr. Walter Pritchard ; Honorary Secretary, Mr. George Marshall ; Assistant Secretary, Mr. W. E. H. Clarke ; and Honorary Lanternist, Mr. W. H. McKaig.

Delegate to the British Association for the Advancement of Science, Mr. George Marshall ; and Delegate to the Society of Antiquaries, Mr. G. H. Jack.

Two of next year's Field Meetings were fixed to be held at Pitchford, in Shropshire, and Grosmont and district.

The following candidates were proposed for Membership :—Mr. R. F. Dill, River Bank, Hampton Park, Hereford ; and Mr. Hugh Montgomery, Elmhurst, Hereford.

The Rev. W. O. WAIT submitted his Report on Botany[1] for the year.

Mr. ALFRED WATKINS submitted his Report on Archæology[1] for the year.

[1] See under "Sectional Editors' Reports" in this volume.

The Rev. Prebendary S. CORNISH WATKINS submitted his Report on Ornithology[1] for the year.

Mr. GEORGE MARSHALL, as Delegate to the British Association for the Advancement of Science, read his Report on the Meeting, as follows :—

I attended as your delegate the Meeting of the British Association for the Advancement of Science, held at Glasgow from the 5th to 12th of September.

Suitable accommodation was provided in the University Buildings, and the meeting was well attended.

The President, Sir William Bragg, in his presidential address, entitled "Craftmanship and Science," reviewed the march of industry and science, and indicated the lines on which they could best collaborate.

A reception was held by the Lord Provost and the Members of the Local Committee at the Kelvingrove Art Galleries, when the members had the opportunity of inspecting the fine collection of pictures, which from the fifteenth century onwards is said to be superior to all other municipal collections in the Kingdom.

At the Conference of Delegates, Dr. Vaughan Cornish, the chairman, inaugurated a discussion on the Preservation of Scenic Beauty in Town and Country, and illustrations were given of how this was being carried out and the progress made in saving the scenery unspoilt in the Lake district. It is to be hoped that the contemplated regional planning for the Wye Valley may have equally successful results in this county.

In the section of Anthropology, Dr. Arthur Raistrick read a paper on the Lynchet Systems of Upper Wharfedale, Yorkshire. He clearly showed that these had their origin in the settlements of Anglian settlers from the ninth century onwards. The river flats were used for grazing and hay, being unsuitable for cultivation, and the land between the river flats and the first scarp were lynchetted for cultivation, and these lynchets remain in a very perfect state to the present day. Our members might direct their attention to tracing and recording any similar lynchets in this county. A large part of our county is no doubt unsuitable for such cultivation, but it is probable traces of such a system are still to be found in the hillier districts, and a study of them should repay research.

In the same section, Sir George Macdonald, in his presidential address reviewed the archæology of Scotland, and Prof. T. H. Bryce made some suggestive remarks with regard to human distributions in Scotland during the Bronze Age, and the routes the beaker and other folks followed at that time.

The Geological Section was chiefly concerned with the rock formations of Scotland, and in the section of Zoology there is nothing to report bearing on our district.

An excursion was made to the Roman Wall of Antonius Pius under the guidance of Sir George Macdonald, who is the greatest authority on this defensive work. Built about 140 A.D., it extends for a distance of about 36 miles from Forth to Clyde. Sections of the wall were inspected, showing the construction which pertains throughout its length. It has a base of well laid large stones, about fourteen feet wide, with drains running across it diagonally at intervals. On this foundation was built the wall of turf, about ten feet high and six feet across the top. The blocks of turf, of which it was composed, could be well seen in section. In front of the wall was a berm and a ditch averaging twelve feet deep and forty

[1] See under "Sectional Editors' Reports" in this volume.

feet wide, with a counter scarp. A road ran behind the wall connecting the forts. The building of the wall was set out in sections and the stones recording the length and completion of each section have in a number of instances been recovered. An odd section over at the west end was divided into nine parts, and was measured in feet instead of yards. In front of one of the forts, of which there were nineteen in all about two miles apart, in sight of each other, were a series of holes about two feet six inches deep, forming pitfalls to an attacking party. These holes, owing to their number and closeness, would have rendered approach almost impossible. A walk of about two miles along one stretch revealed the wall and ditch in almost perfect condition. Such importance was attached to carrying out the work on uniform lines, that in one place where the wall crosses a rocky hill, the ditch was cut in the actual rock, although owing to the steepness of the hill it must have been quite unnecessary for defensive purposes, with the result that those employed on this section were behind hand in the time allotted for the completion of their work. Sir George Macdonald estimated that the time taken in completing the whole wall would not be more than three or four months.

Next year the Meeting of the Association will be held in South Africa, and in 1930 at Bristol.

I once again thank you for having given me the opportunity of attending as your delegate.

The Rev. W. E. T. MORGAN read a Paper on the "Origin of Parishes and the Derivation of 'Bettws' and 'Yspytty.'"[1]

Mr. G. H. JACK reported that the preservation work on the foundations of the round church at Garway had been satisfactorily carried out at an expense of £42, being £8 less than he estimated.

The HONORARY SECRETARY gave notice that he would propose at the next General Meeting that the number of the Central Committee be increased from five to ten.

The Rev. A. B. PURCHAS reported that he saw, on November 25th last, at about 6.50 p.m., a lunar rainbow about a quarter of a mile from Prenton, near Churchdown, in Gloucestershire. First the right limb was seen and disappeared, then the left one. A rainstorm had just passed to the front of him and then the moon shone brightly behind.

Captain H. A. GILBERT reported the nesting of a spotted crake in Great Britain.

The Meeting then terminated.

[1] See under "Papers" in this volume.

Woolhope Naturalists' Field Club.

PROCEEDINGS, 1929.

SPRING ANNUAL MEETING.

THURSDAY, APRIL 18TH, 1929.

The Spring Annual Meeting of the Club was held in the Woolhope Room in the Hereford Public Library, when there were present: Mr. P. B. Symonds (the retiring President), the Right Rev. Martin Linton Smith, D.D., D.S.O., Bishop of Hereford (the President-elect), Mr. G. M. Brierley, Mr. G. A. Cracklow, Rev. T. Ellis, Rev. C. Ashley Griffith, Mr. G. A. Hall, Dr. C. H. Hooker, Mr. J. H. Hoyle, Rev. E. A. Hughes, Mr. F. R. James, Mr. Alex. Johnston, Mr. T. A. R. Littledale, Mr. H. R. Mines, Mr. Richard Moore, Rev. W. E. T. Morgan, Mr. F. C. Morgan, Mr. M. W. Musgrave, Mr. G. W. Perkins, Mr. Hubert Reade, Mr. T. Southwick, Rev. C. H. Stoker, Mr. J. D. Taylor, Mr. Alfred Watkins, Mr. W. M. Wilson, Mr. W. E. H. Clarke (Assistant Secretary), and Mr. George Marshall (Honorary Secretary).

Mr. P. B. SYMONDS, the retiring President, read his

PRESIDENTIAL ADDRESS.

It is not my intention to-day to give you a learned dissertation on some one of the Club's numerous lines of activity, but rather to state briefly a few impressions and ideas, largely my own, of the past, present and future of the Woolhope Naturalists' Field Club. If some of these ideas are in your eyes tinged with the sin of heresy, I am sure that you will forgive me, seeing that my place will be taken in a few minutes by one so orthodox as the Rt. Rev. the Lord Bishop of the Diocese.

First, let us turn our eyes back to the past, and I think that those of us who have studied the long series of our *Transactions* must realise the enormous amount of real work accomplished by our forerunners. In every department of the study of nature and of the ancient labours of man, the early members of this Club worked with energy and success, and that work has resulted in useful and practical additions to the sum of human knowledge. When we consider that those early members worked under many difficulties, such as those of distance, slowness of transport, scarcity of really reliable books of reference, and controversial discussions as to the relations between science and religion, we cannot but admire their courage and success. It may be of interest to you if I quote from a letter in my possession written by Mr. Mackay

J. Scobie, one of the founders of this Club and father to our esteemed Colonel Scobie, to my grandfather, the Rev. W. S. Symonds, another original member. It is dated 11th December, 1852, and on the subject of the Flood, Mr. Scobie says :—" A yew at Fountains Abbey is considered to be 1214 years old. . . . . One at Braburn, Kent, 3000, but this would not bring us back to the Flood, which I often think must have taken place at a more remote period than is generally supposed." He goes on to say :—" Your opponents will attempt no doubt to floor you with the knock-down argument that the Flood was a miracle. . . . . Have courage and go on with your good work. Sow the seeds of enlightened ideas and liberal views on a subject so important to mankind as a proper understanding of the Scriptures, and whatever amount of hostility you may meet with from bigots and narrow-minded people you will ultimately be triumphant." Those words were written when this Club was but a year-old infant, and I think they illustrate the habit of mind with which those early members were surrounded ; thanks largely to their efforts we have inherited a wider and more enlightened outlook to-day. They did the spade work, and built the walls of our present house of knowledge ; it is the work of the present to put on the roof and of the future to furnish it adequately. What sort of roof are we in this Club putting on ? Is it a worthy roof, in keeping with the whole structure ? I am afraid that it is not entirely so, for it seems to me to be a little lop-sided. We are devoting most of our time to the architectural and archæological side of the Club, and very little to the natural history and geological side. We have had, I think, some very interesting and instructive field days during the past year, but I am sure that many of you have felt, as I have done, the want of a little more life and energy on what one may call the natural as distinct from the artificial side of our activities. Please do not think for a moment that I wish to detract in any way from the value of the splendid work which has been done by some of our members during the past year, work which our *Transactions*, when they appear, will show to be of very great interest. The thanks of us all are due to those members, and I hope they will accept them from me on your behalf. But I feel, as do many of you, that the Club should enlarge its scope, or—as I might more properly say—incline more towards its original title of a Naturalists' Field Club. Our esteemed Secretary, Mr. George Marshall, has suggested the enlargement of the Central Committee with this end in view, so as to enable members interested in other branches of scientific knowledge to be included, without necessarily displacing others who have already proved the value of their services to the Club. I venture to hope that you will adopt Mr. Marshall's wise suggestion.

I should also like to see more Winter Meetings than we have had this year, as I am quite sure they tend to stimulate and keep alive the interest in and fraternal feeling of the Club. I could

wish that we had more individual members recording, for our mutual benefit, their own observations, however trivial these may appear to be ; it is only by the accumulation of relatively insignificant facts that Science can build up her structures. A good deal more practical work might be accomplished if the Club could be induced to lend some practical aid, financial or otherwise.

Another matter to which we might devote some attention is that of the Club library. As at present constituted—I am not going to blink at facts—it is practically useless for purposes of reference. I am presenting to-day Sir Charles Lyell's own copy of Jeffrey's " British Conchology," and I venture to hope that it will not merely be placed upon the Woolhope shelves, but will be available for general reference. Can we not devise some scheme for rendering our valuable library of use not only to our members, but also to the general public ?

There is a subject I should like to mention, which, though not actually connected with the work of the Club, is from its very nature bound up with some of our chief objects, namely the preservation of our natural and lovely country-side. There has recently been established a Regional Planning Committee for the southern portion of the Wye Valley and part of the Forest of Dean. This Committee consists of representatives from the County, City, Urban and Rural Councils concerned (only three Councils are at present holding aloof), and it will function by preparing a scheme of regional planning for recommendation to the authorities concerned, so that the natural beauties and all the amenities of the district from Hereford to Severn Sea may be preserved for us and for our children. When this scheme has made further progress, members of this Club may be able, if they will, to give valuable support to what will ultimately be an effective barrier against the modern forces of ruthless destruction. I am sure that Mr. G. H. Jack, to whom we owe the inception of the scheme in our district, or I myself (as chairman of the Committee) will gladly give further details to any interested member of the Club.

Up to now I have not, I think, unduly exhibited the cloven hoof of heresy, but I may be about to do so now ! Those of you who were present at the Spring Meeting last year may remember that I touched upon the question of admitting ladies to membership. I have since conversed with a number of our members on this somewhat thorny subject, and have found a considerable variance of opinion. I will draw your attention to Rule 2, which reads : " That the Club consist of Ordinary Members, with Honorary Members as may be admitted from time to time." There is no mention there or elsewhere in our rules of the sex of Members. It therefore lies with any of you who may wish to include the now predominant sex—and incidentally to drive mere man from one of his few remaining strongholds—to propose the name of some

lady and to let the ballot, which decides so many momentous questions, decide this question also.

I should like to thank you for your kind support during my term of office as your President, a term which I shall always remember with pleasure and pride ; and I will now ask the President-elect to take the chair.

The BISHOP OF HEREFORD, the President-elect, then took the chair, and remarked that he was not quite sure whether the suggestion by the out-going President about constructing the roof did not imply they were now putting the lid on. It was apparently a little lop-sided, but he was bound to say he hoped the building would not become top-heavy. He had, at any rate, to point out that his own interest lay much more in the direction of archæology than natural history, and although that did not mean he would discourage development of the latter side, he would not be able to contribute much towards it. He hoped, of course, that the activities of the Club would increase in regard to its natural history side, but there was this to be said, that after a certain time the natural history of any particular area became very nearly worked out, whereas in the investigation of works of man, especially in such a historical area as this, there was presented a field which was much wider and would occupy their attention longer.

A vote of thanks to Mr. Symonds for his services in the presidential chair was moved by the BISHOP and seconded by Mr. ALFRED WATKINS, both paying him well-merited tributes. Mr. Watkins also said that in view of the fact that the oldest societies admitted ladies to membership, the Woolhope Club did appear a "little antiquated" in not doing so.

The expression of thanks was unanimously accorded, and Mr. SYMONDS briefly acknowledged it.

The HON. TREASURER (Mr. F. R. James) presented the accounts, which showed that a balance at the bank at the commencement of the year of £208 had been increased to one of £334, though certain bills were due for payment. The accounts were considered very satisfactory, and were accepted on the motion of Mr. BRIERLEY, seconded by Mr. MINES.

The ASSISTANT SECRETARY reported that during the year 14 new members were elected, but 10 had been lost through resignation, and 13 through death, the membership being reduced from 288 to 279.

Field Meetings were agreed upon as follow:—May 23rd, Pembridge Castle, White Castle and Garway ; July 9th, Pitchford and District ; July 23rd (Ladies' Day), Roman excavations at Lydney, and ancient iron workings at the Devil's Chapel, Forest of Dean ; and on a day to be fixed, Orcop, Garway Hill and White Rocks.

The following new Members were elected:—Mr. R. F. Dill, River Bank, Hampton Park, Hereford ; and Mr. Hugh Montgomery, Elmhurst, Hereford.

The HONORARY SECRETARY proposed that Rule III. be altered to increase the number of Members on the Central Committee from five to ten, exclusive of officers who are ex-officio members, and that the words "resident in the City or its immediate vicinity" be omitted. He said he suggested this alteration in the rules in order to provide more opportunity for younger Members to serve thereon, and to allow of more Members interested in natural history being included. The size of the Central Committee had remained the same from the foundation of the Club, when there were less than fifty members, and that now with a membership of nearly three hundred a larger and more representative committee was desirable.

This proposition was seconded by Mr. BRIERLEY and carried unanimously.

The Rev. J. S. Tute, of Brilley, submitted some notes on Natural History, which were read by the Honorary Secretary, who said they would be forwarded to the Rev. Preb. S. Cornish Watkins for inclusion in his Annual Report.

The Rev. W. E. T. MORGAN exhibited a pottery jug of thin grey earthenware, with handle and bird-face lip, and small stamps like a swan swimming on the upper part of the body. Nothing was known of its origin, beyond the fact that it had lain in a shop in Hay for the last thirty years. The opinion was general that it was of foreign provenance.

He also made the following report on the finding of a Welsh epitaph and a "dug-out" coffer at Llanyre, in Radnorshire, as follow:—

WELSH EPITAPH.

I have now investigated and verified the report of a Welsh epitaph on a tombstone in the Churchyard of Llanyre, near Llandrindod Wells. It runs as follows:—

"In memory of Mary Weal, of this parish, who died Dec. 9, 1802. Aged 78 years.

N.B.—Been in the Armady.

Mae amser i ryfel
Ac amser i heddwch
Mae amser i dravel
Ac y bidd amser i orphwis.

(Bidd is usually spelt bydd, and orphwis, orphwys.)

I translate it thus:—

"There is a time to fight,
And a time for peace;
There is a time to travel,
And there will be a time to rest."

The "Armady" was a well known ship of that period. The two first Welsh lines are taken verbatim from Ecclesiastes *ch*. iii, *v*. 8.

I understand that a copy of this inscription appeared in "Bye Gones" of January 3, 1912.

There is another Welsh inscription in Llowes Churchyard. *Vide The Transactions*, 1923, p. 221.

"DUG-OUT."

There is another item of interest which I find reported in the *Brecon Archidiaconal Magazine* under the news from this parish, April, 1929. It runs as follows:—"A dug-out or Cafan unpren, one of five in existence in Wales, was discovered by the Vicar under a heap of rubbish in the Parish Room, and has been restored to the Church." I do not know whether the above statement that there are only five of these old chests still remaining in Wales is accurate or not. I should have thought that there were more. The Rev. I. T. Evans, in his "Church Plate of Radnorshire," p. 14, mentions five: one at Begeildy, one at Battle, near Brecon, one at Derwen, Denbighshire, this one at Llanyre; and the well known St. Beuno's Chest, in the interesting church of Clynnog, Carnarvonshire. The meaning of "Cafan unpren" is "a one tree chest"—a chest made out of one piece of timber.

There is also one in Brecon Cathedral, with the marks of three locks, but the lid and iron work are missing.

Mr. HUBERT READE read a Paper entitled "Remarks on 'Bettws' and 'Yspytty.'"[1]

Gifts of books were received from Mr. P. B. Symonds, Jeffrey's "British Conchology," in 5 volumes; and from Mr. A. W. Barlow, "River Drift Man and Hafted Implements," by E. Hugh Kitchin.

The Meeting then terminated.

[1] See under "Papers" in this Volume.

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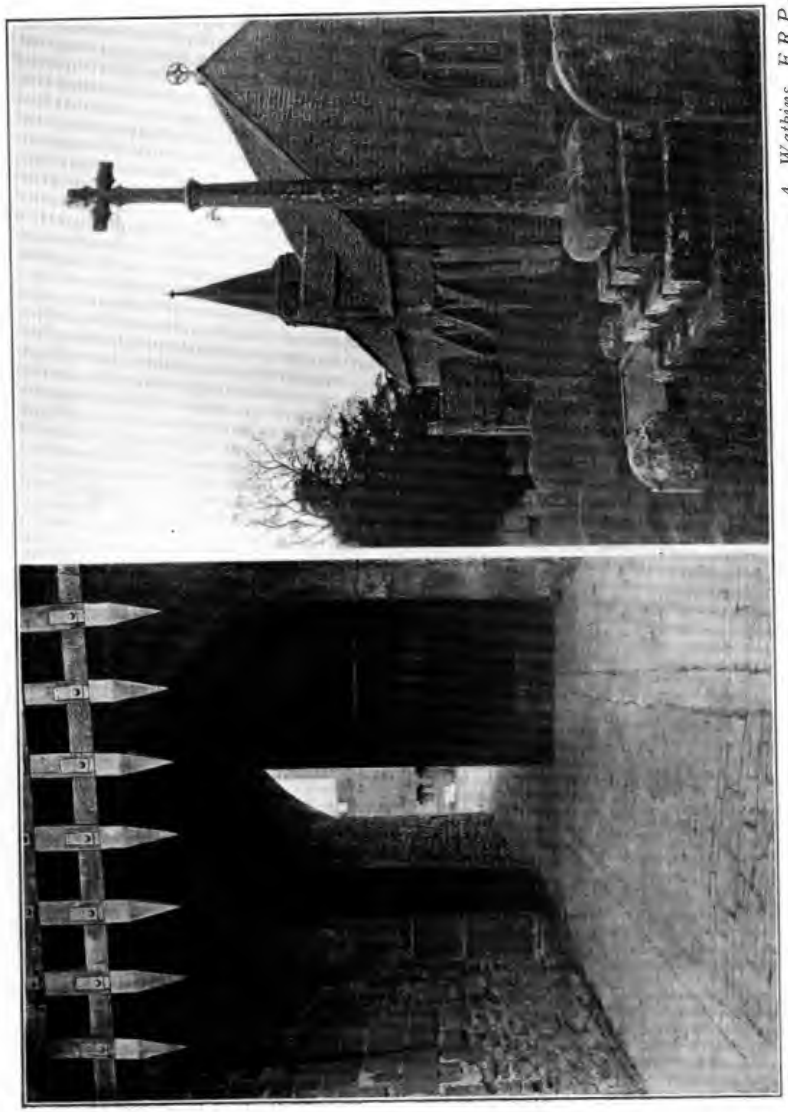

A. Watkins, F.R.P.S.

WELSH NEWTON, CROSS AND KEMBLE GRAVE.

Photos by

GATEWAY PEMBRIDGE CASTLE (see p. LXXXIX).

FIRST FIELD MEETING.

THURSDAY, MAY 23RD, 1929.

WELSH NEWTON, PEMBRIDGE CASTLE, GARWAY AND WHITECASTLE.

The First Field Meeting was held in fine weather at Welsh Newton, Pembridge Castle, Garway Church and Whitecastle, the Members leaving Hereford at 9.30 a.m. by motors.

Those present included :—The Right Rev. Martin Linton Smith, D.D., D.S.O., the Lord Bishop of Hereford (President), Mr. J. Arnfield, Rev. Canon A. T. Bannister, Mr. F. Braby, Sir Joseph Bradney, C.B., Mr. G. M. Brierley, Mr. R. B. Brierley, Mr. C. E. Brumwell, Mr. G. H. Butcher, Colonel J. M. Campbell, D.S.O., Mr. W. F. Campbell, Rev. F. Cape, Rev. J. Collinson, Mr. G. A. Cracklow, Mr. H. J. Davies, Rev. E. N. Dew, Dr. H. E. Durham, Rev. C. Ashley Griffith, Mr. R. G. Griffiths, Mr. G. H. Grocock, Brig.-General W. G. Hamilton, D.S.O., Mr. C. T. Harding, Mr. W. Harris, Mr. W. W. Harris, Mr. E. J. Hatton, Mr. E. Heins, Mr. F. Hogben, Mr. J. H. Hoyle, Rev. E. A. Hughes, Mr. G. H. Jack, Mr. T. E. Jay, Mr. Alex. Johnston, Rev. L. P. Jones, Mr. C. F. King, Mr. H. Langston, Mr. W. Garrold Lloyd, Dr. J. O. Lane, Mr. O. M. C. Lane, Mr. W. H. Mappin, Mr. T. B. Mares, Mr. G. H. Marshall, Mr. Thomas Marshall, Mr. R. Moore, Mr. F. C. Morgan, Rev. W. E. T. Morgan, Mr. W. M. Musgrave, Mr. S. Cooper Neal, Mr. G. W. Perkins, Mr. E. Plowden, Mr. Walter Pritchard, Mr. W. P. Pritchard, Mr. W. L. Pritchett, Rev. H. S. T. Richardson, Rev. D. Ellis Rowlands, Mr. C. W. T. Simpson, Mr. G. T. Leigh Spencer, Mr. T. Southwick, Rev. C. H. Stoker, Rev. H. Summerhayes, Mr. P. B. Symonds, Mr. J. D. Taylor, Mr. Ridley Thomas, Mr. Guy R. Trafford, Rev. F. E. Tuke, Mr. J. M. Vernon, Mr. F. Whiting, Mr. A. Wilmshurst, Sir Harry Wilson, K.C.M.G., K.B.E., Mr. George Marshall (Honorary Secretary), and Mr. W. E. H. Clarke (Assistant Secretary).

The first stop was made at Welsh Newton Church, where the party were met by the Vicar, the Rev. F. Cape.

The Rev. E. N. DEW, late Vicar of the parish, made the following remarks on the church :—

> The place-name—Welsh Newton—takes us back to the time when the Severn was the dividing line between England and Wales, and from the name Nova Villa Wallicana we may infer that an older church once existed. The Norman font gives point to this supposition.
>
> Welsh Newton was formerly a chapelry of Garway, the church and manor of which belonged first to the Templars, and then, on their dissolution, to the Order of St. John of Jerusalem. The church may have been built by Ralph de Pembridge, the builder of the castle.

With the exception of the font the building is Early English. Its chief glory is the stone 14th century screen. The centre arch is narrower than the other two, and was for some time the only entrance to the Sacrarium, the two outside arches having been filled up. They were only opened out at the restoration of 1869. Although the rood has gone, the dormer window of later date, which lighted it, remains. Next to the screen the most interesting object is the stone seat to the left of the altar. It was probably the seat of honour of the Preceptor of Garway. The barrel roof of the 15th century is divided into panels with moulded ribs, but the bosses at the intersections have gone. The east window is modern and the glass execrable. The sill of the south window near the altar has been made into a sedile, and on the splay of the window is a trefoiled piscina. The holy water stoup is intact, as is also the one at Llanrothal, and the seats in the porch are made up of sepulchral slabs of the 14th and 15th centuries. A portion of the altar *mensa* has unfortunately been let into the floor. You will notice part of a piscina in the window near the screen, which points to an altar having stood there. Similar screen altars are at Patricio.

The steps of the churchyard cross are old, the shaft modern. Near it is the grave of Father Kemble, with a plain inscription: "J.K. Aug. 22, 1679." He was born at Rhydicar Farm, St. Weonards, and for fifty-nine years ministered to the Roman Catholic families of the neighbourhood. He was accused of being implicated in the Titus Oates Plot, and though eighty years of age was taken on horseback to London for trial. He was sentenced to be hanged, drawn and quartered, and was executed at Widemarsh, Hereford. He died a martyr to his faith and a witness to the intolerance of the times.

An exhaustive account of this church, by Mr. R. Clarke, will be found in the *Transactions*, 1900, p. 17, and there is a Paper on the subject in the *acta* of the Transactions of the Bristol and Gloucestershire Archæological Society on the occasion of their visit in 1896.

The HONORARY SECRETARY drew attention to the two single-light 13th century windows in the south wall of the chancel, which were rebated inside and still retained the hooks for hinges of shutters, from which it is evident that glass could not be afforded at the time of their insertion. The two original similar windows in the south wall of the nave at the west and screen ends never had any provision for shutters. The west end of the church was rebuilt when the tower was erected and the nave wall heightened to receive the present timber roof and dormer window. These alterations took place sometime in the 15th century. The ball flower ornament on the screen fixed its date as about 1310 to 1320. Just to the west of the south doorway, hanging from the wall plate, are two iron hooks about eighteen inches long.[1] Their use is uncertain, but they may have supported a Royal Arms or a hatchment. The remains of the crude corbel table of squared stones outside the south wall is apparently earlier than the 13th century windows, which appear to be insertions in an earlier wall.

After an inspection of the church and Father Kemble's tomb, the Members drove about one mile to Welsh Newton Common, and from there proceeded on foot a few hundred yards to inspect

[1] It has since been ascertained that these were to hang the fire hooks on for use in the destruction of buildings in case of fire.

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Photos by *A. Watkins, F.R.P.S.*

THE CLUB BEECH-TREE, WELSH NEWTON.

SECTION, S.E. CORNER, VALLUM AT LEINTWARDINE (see p. 229).

a fine beech tree now in its prime and of great symmetrical beauty. Its girth at 5 feet from the ground is 17 feet 1 inch. This is probably the largest beech tree in Herefordshire, but in the Forest of Dean, near the Speech House, is one of nearly the same dimensions. The Woolhope Club act as guardians of the tree and hold the agreement for its preservation. The Assistant Secretary, Mr. W. E. H. Clarke, read the agreement as follows :—

AN AGREEMENT made the 26th day of January One thousand nine hundred and sixteen between William Henry Perkins of Russell Villa Henry Street in the City and County of Gloucester commercial traveller of the one part and Charles William Griffin of Newton Court in the County of Monmouth Gentlemen of the other part. WHEREAS the said William Henry Perkins is the owner of St. Wolstans Wood situate in the parish of Welsh Newton in the county of Hereford which contains (*inter alia*) a specimen Beech tree of great local interest. And whereas certain of the inhabitants of the said parish of Welsh Newton being desirous of preserving the said Beech tree have agreed with the said William Henry Perkins that they will through the said Charles William Griffin pay to him the sum of fifteen pounds upon his agreeing to arrange with the purchaser of the timber in the said wood for the said Beech tree to be left standing and not to be cut down at any time within the next 50 years. Now it is hereby declared as follows :—

(1). The said William Henry Perkins in consideration of the sum of £15.0.0 now paid by the said Charles William Griffin (the receipt whereof the said William Henry Perkins hereby acknowledges) hereby for himself his heirs executors administrators and assigns agrees to allow the said Beech tree to remain uncut for at least the next 50 years from the above date.

(2). The said Charles William Griffin agrees that the said Beech tree remains the absolute property of the said William Henry Perkins his heirs executors administrators and assigns and that the granting of this agreement does not in any way prejudice or impair the ownership of the said William Henry Perkins his heirs executors administrators and assigns to the said St. Wolstans Wood and the said Beech tree therein the full purpose and intent of this agreement being only to preserve the said Beech tree as an interesting specimen as long as possible.

As Witness the hands of the said parties.

Witness.
J. Bracey,
Ross,
Accountants. W. H. Perkins.

Witness.
T. J. Coombe,
Monmouth. Charles W. Griffin.

Returning to the motors, the drive was continued to Pembridge Castle, which, by kind permission of the owner, Dr. Hedley Bartlett, was inspected. In the absence of Dr. Bartlett, the Members were conducted round by his agent.

The HONORARY SECRETARY said :—

Dr. Bartlett, since he acquired the property in 1912, had reconstructed portions of the castle that had fallen into ruin, and taken steps to preserve what was still in existence. He had written drawing particular attention to the following details. The keep or south-west tower was supposed to

date from about 1135 (this ascription is however too early for this building), and it was formerly a storey higher than at present. The chapel against the western curtain wall dated from about 1212, and there was an undercroft to it. The north-west tower had had the top replaced to its original height, and all the curtain wall was original except a small piece between the chapel and the house. The north-east tower over the garage was of peculiar construction, solid, with remains of a circular platform on top surrounded by battlements. This he hoped to restore. The sides of this tower looking down the curtain wall were flat with a circular face towards the field, and the tower appears to be a copy of one existing at Chateau Gaillard. The altar stone in the chapel was originally in Tintern Abbey, and it now rested on stones brought from other castles in the neighbourhood. The oak screen came from an East Anglian church.

The HONORARY SECRETARY further said:—

The building was more in the nature of a fortified house, like Treago, but on a larger scale, and would seem in the main to date from the early 13th century. There is no record of the castle having figured in any military undertakings until the Civil War, when in November, 1644, it underwent a siege, the Parliamentarians, who held it, surrendering to Colonel Kyrle, the Royalist General, on their provisions giving out after fourteen days. The Castle is found first in posession of Ralph de Pembridge (1200—1216), from which family it took its name, and eventually passed with an heiress to Sir Richard Burley in 1377. From 1600 to 1637 it was in the hands of Sir Walter Pye, and in 1644 was leased for 99 years to George Kemble. It was during the Kemble family's tenancy that Father Kemble ministered to the Catholic community in the district, having an oratory in the upper part of the house, and it was not until the last Roman Catholic tenant left in 1835 that mass ceased to be said here.[1]

In the chapel and large room over the gateway was seen a number of interesting objects, dating from mediæval and later times, which Dr. Bartlett had collected, and appropriately brought together in these harmonious surroundings.

The motors then conveyed the party to Garway, where an alfresco lunch was partaken of in the meadow adjoining the churchyard, after which the business of the Club was transacted.

On the proposition of the PRESIDENT, a vote of sympathy was accorded to the family of the late Mr. John Riley of Putley. At the time of his death, Mr. Riley had been a member of the Club for fifty-four years, having been elected in 1875.

The following candidates were proposed for Membership:—Mr. Herbert Thomas Averay Jones, Stone House, Fownhope; Mr. Harry Stewart, Stratford, Ledbury Road, Hereford; Mr. Frank Armitage, Kildoward, Whitchurch, Ross; and Mr. Richard James Hissey, Trewern, Cusop, Hay.

[1] For further particulars of the Castle, see Robinson's *Castles of Herefordshire: The Hereford Times*, April 26th, 1913; and Webb's *History of the Civil War in Herefordshire*.

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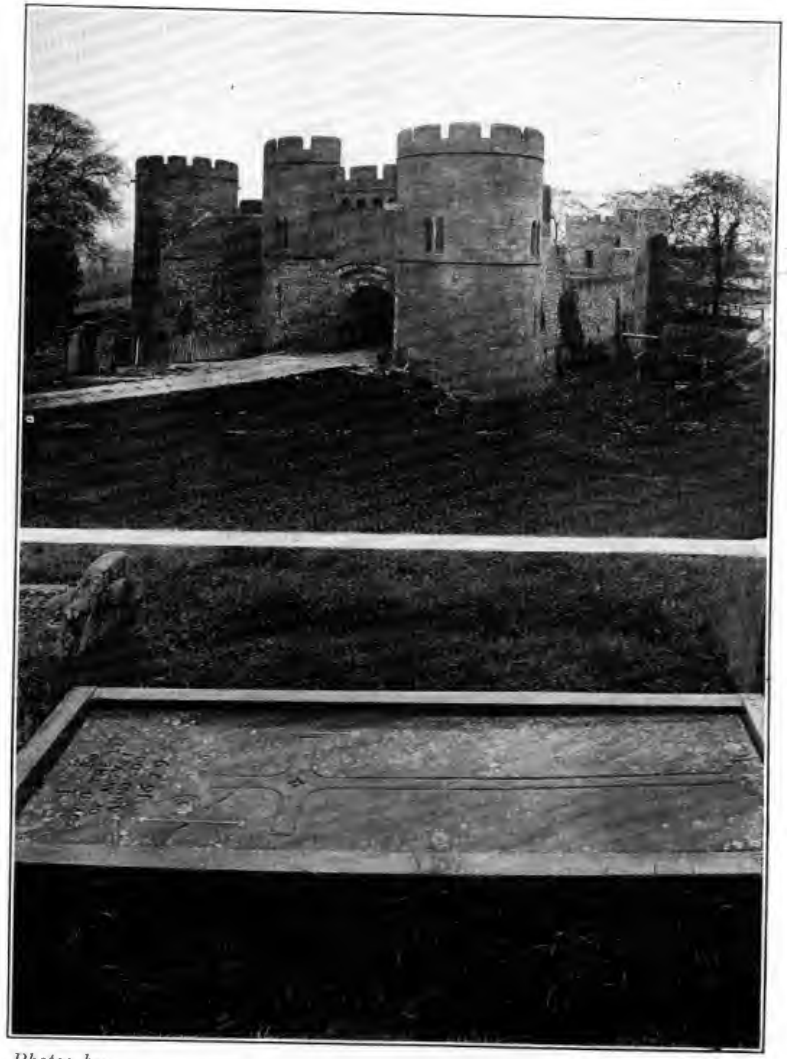

Photos by *A. Watkins, F.R.P.S.*

PEMBRIDGE CASTLE.

GRAVE OF FATHER KEMBLE, MARTYR, WELSH NEWTON (see p. LXXXVIII).

Mr. F. C. Morgan offered to catalogue the library of the Club, subject to the consent of the Hereford Free Library Committee being obtained. He suggested that the cards of the card index should be of a different colour to those of the Free Library, but incorporated with them, and that the books belonging to the Club should then be available for reference at the Hereford Free Library to the public. Mr. Morgan pointed out that would render the Club's library more readily accessible to the Members than at present, and would save duplication of books in the two libraries.

Mr. George Marshall, in proposing that Mr. Morgan's proposition be accepted, said that it would be of great advantage to the Members, in that they would get their library catalogued by experts at a minimum of expense, and expressed appreciation of Mr. Morgan's interest in the matter.

Mr. Alfred Watkins seconded the proposition, and Mr. W. E. H. Clarke and Mr. G. H. Butcher supported it, and it was carried unanimously.

The Honorary Secretary reported that he had had a few cuttings made in the vallum at Kenchester at the west end in the garden of the Wall Cottage, by kind permission of the owner, Miss Hughes, and with the assistance of the Rev. E. A. Hughes. He had hoped to find a portion of the wall standing at this point, but it was proved nothing remained but the foundation course of rough boulder stones. At the north-west corner were remains of masonry, apparently of a circular bastion, but robbed of all the facing stones. Examination at this point was difficult as a large walnut tree stood upon the spot.

Mr. G. H. Jack confirmed the report, having examined the excavations, and thought nothing further was likely to be disclosed on this site.

Mr. Alfred Watkins, who had kindly taken photographs of the exposures, thought the foundations might be that of an early British road, but Mr. Jack disagreed with this suggestion.

The Members then inspected the church, and Mr. Jack pointed out the steps he had taken to preserve the foundations of the round church on the north side on behalf of the Club.

Mr. W. E. H. Clarke gave an account of the work he had carried out on the building during the recent restoration, as follows :—

In the first place I wish to state that I am not setting out to give an account of the architecture of this church. This has already been ably done by Mr. George Marshall in the paper he read on September 29th, 1927. I am now merely going to give you a very short account of the work carried out in the recent restoration of the Church.

When I made my survey I found that the walls were cracked in many places, the buttresses were coming away from the walls, some walls were either bulging or leaning over ; water was percolating under the foundations and the roofs were leaking in all directions.

The chapel was visibly in a dangerous condition, and when the scaffolding was erected it was decided to make a very close inspection as to the cause of the trouble.

When the roof was opened up it was found that only one of the tie beams was resting on the wall, and this only for a length of one inch. At any moment this chapel may have completely collapsed.

The walls were shored up and the building held together until the necessary safeguards could be adopted. The angles of the walls of the chapel were strengthened by means of reinforced concrete lintels placed in the heart of the east and south walls. New foundations were placed under the buttresses of the south-east corner, steelwork was introduced into the roof to tie the whole of it together and yet retain all of the old timbers. In the old roof, as each tie beam perished at the end, new tie beams were placed underneath until there were actually three-tie beams at the commencement of this restoration.

The roof has now been made safe and we have put a modern ceiling to hide the ugly array of timbers. The old roof was originally an open-timbered roof, and nothing has been done which will prevent at a later date the roof being properly restored. This will be a very costly process and there is certainly no sign of it being tackled at present.

Chancel.—In the chancel near the altar table the south wall was bulging in a very dangerous manner and the south wall was coming away from the east wall; this has now been made safe. The modern plaster ceiling in the chancel was in a bad condition, and at least a new plaster ceiling was necessary. On removing the plaster the present beautiful open timbered roof was brought to view and was in an excellent state of preservation. The plaster between the rafters was missing, but we have fixed up asbestos sheets which will not crack and fall down and which also would be an advantage in case of fire.

Block of Masonry.—With regard to the large block of masonry visible outside the church at the junction of the nave, chancel and chapel, it was arranged for holes to be bored in the walls from inside the church, and also for part of the masonry outside to be removed in the hope of solving the question as to whether the staircase still remains inside. It is probable that the staircase is still there and that it has been filled up with masonry so as to convert it into a buttress.

Nave.—The angles of the walls have been strengthened with reinforced concrete lintels as in other parts of the church. There is a trap door in the floor near the chancel arch, and I investigated with the aid of an electric torch, but found nothing in the way of foundations that would assist in solving the problem of the number of internal supports which originally carried the vaulting that probably existed over the Round Church. The present ceiling is modern, but no funds were available to consider opening up this roof. When the dangerous gable wall at the west end was taken down, I found the original mediæval roof, but in such a state that a large amount of money would be necessary for its restoration. It is obvious that the church would be greatly improved by the opening out of this roof.

Externally.—The whole of the roofs have been stripped and re-covered with the old stone tiles. Entirely new gutters and lead flashings have been put where necessary. The copings have been re-bedded where found in a loose or dangerous condition. The ugly brick chimney has been taken down and a new stone chimney erected as a gift by Mr. H. H. Child, of Rudhall. To prevent water getting under the foundations a cement channel has now been placed from one angle of the tower right up to the east end of the chancel and made to carry away properly from this point. The remaining channels have been repaired and now carry off water properly.

Tower.—Owing to lack of funds a certain amount of the work proposed to be done to the tower had to be omitted, but sufficient has been done to leave it perfectly safe for many years to come.

When the Club visited Garway Church last time you will no doubt remember that several members referred to the raising of the tower as shown by the new masonry at the top. When I came to examine the tower I made an interesting discovery, namely, that within the present exterior stonework at the top of the tower is actually remaining the old oak work with the old grooves for the louvres, etc.

In conclusion, I wish to say that in this restoration every attempt has been made to hide the strengthening methods adopted. Nothing has been destroyed that could possibly be preserved and nothing that has been now done will hinder future generations in completing what has now been only partially done.

The HONORARY SECRETARY congratulated Mr. Clarke on the conservative and thorough manner in which he had carried out the restoration. He said the chancel roof, a very fine specimen of a 14th century timber roof, with tie beam alternating with arch-brace principals, was found in a very perfect condition under the plaster ceiling, there being only three wind braces missing. He thanked Mr. Clarke for drawing his attention to the timbers round the belfry chamber in the tower, which showed there had been, previous to the present upper story, one of timber like those still existing at the neighbouring churches of Orcop and Skenfrith. He dealt with sundry other points disclosed during the restoration, but these will be found appended as notes to his former Paper on the church.

The party having inspected the columbarium, drove to Whitecastle, where they were met by Sir Joseph and Lady Bradney.

Sir JOSEPH BRADNEY gave an historical account of the castle. He said:—

There is no definite or reliable history as to White Castle before the advent of the Normans in or about the fourth year of King William Rufus, 1090. It may have been so called from having been whitewashed, of which there are remains, or it may have its name from a somewhat mythical person who figures in the Welsh pedigrees as Sir Gwyn ap Gwaethfoed, and as having been the lord at the time of the Norman conquest. His brother, Aeddan, is also named as possessor of Whitecastle, and is said to have had a duel with one of the Normans, whom he killed. The conqueror of this district was one Hamelyn, the son of a Norman adventurer called Drew de Baladon, and as Emma, the sister of Hamelyn, is said to have married Sir Gwyn ap Gwaethfoed, who was knighted by King William the Conqueror or by William Rufus, it is probable that this territory was won without much fighting. At all events there is no record of battles having taken place.

The lordship of Monmouth went to Withenok, son of a brother of Hamelyn, whose surname became de Monmouth. The last of these, John de Monmouth, died without issue in 1256, and gave his castles and lordships to Edward, son of King Henry III., afterwards King Edward I.

The arms borne by the borough of Monmouth are those of the family of de Monmouth—azure, 3 chevronels or, over all a fesse gules.

The lordship of the three castles of Whitecastle, Grosmont and Skenfrith went to Brian de Wallingford, a nephew of Hamelyn, and so came

to the family of de Braose, lords of Abergavenny. The three castles eventually became the property of Edmund Crouchback, earl of Lancaster, brother of King Edward I., who died in 1296. He was followed by his son Henry, died 1345, whose son Henry, created Duke of Lancaster in 1350, was born in Grosmont Castle. The daughter and heir of the Duke of Lancaster was Blanch, wife of John of Gaunt, who thus by right of his wife became Lord of Monmouth and the three castles of Monmouth, Whitecastle and Skenfrith. King Henry IV., the son of John of Gaunt, created these estates and others into what is known as the Duchy of Lancaster. The three castles were purchased from the Crown in 1825 by Henry Charles, sixth Duke of Beaufort. The ninth duke sold Whitecastle in 1902 to Sir Henry Mather-Jackson, the present proprietor.

The manor or lordship of Whitecastle, subject to which were several smaller manors, comprised the parish of Llantilio, that part of Llanfihangel north of the river Trothy, and that portion of Llangattock containing the hamlet of Llanllwydd. The demesne lands in 1611, comprising 200 acres, were let on lease to Edward, Earl of Worcester, at 9*l.* a year, said to be worth 40*l.*

Whitecastle, unlike Grosmont, was never occupied as a baronial residence, and seems to have commenced to go into disrepair soon after the conquest of Wales in 1282 by King Edward I., such defences being no longer necessary. As to the date of the building, Mr. Clark (*Mediæval Military Architecture*, p. 520) considered it to be of the time of King John or Henry III., that is to say somewhat after the year 1200. The excavations recently made show, however, the foundations of an earlier fortress of very substantial build, though on a smaller scale than the existing structure.

Sir Joseph then pointed out the discoveries made by H.M. Office of Works during the restoration conducted by them and still in progress. These included the foundations of apparently two halls on the same site against the eastern curtain wall, the well, and others on the west side of the inner bailey. At the south end near the gateway opening here are massive foundations of a square tower, of the usual Norman type. This tower was evidently removed when the castle was remodelled early in the reign of Henry III. Portions of the curtain walls are probably of Norman date, some of the towers at the angles not being bonded with these walls. Alterations are also apparent in the tower on the left of the main entrance.

The Members then returned by the motors to Skenfrith, where tea was served at the Bell Inn, after which the return journey was made to Hereford, which was reached at 6.45 p.m.

SECOND FIELD MEETING.

TUESDAY, JULY 9TH, 1929.

PITCHFORD AND ACTON BURNELL.

The Second Field Meeting was held in Shropshire to visit Pitchford Hall and Church, Acton Burnell Church and Castle, and Langley Chapel and the remains of the gateway of the Hall. The Members left Hereford at 9.15 a.m. and drove to Pitchford, *via* Church Stretton, the distance being about fifty miles.

Those present included the Right Rev. Martin Linton Smith, D.D., D.S.O., Lord Bishop of Hereford (the President), Mr. F. Armitage, Rev. R. Armitage, Mr. William C. Blake, Mr. G. E. Brumwell, Mr. W. F. Campbell, Mr. C. Cope, Mr. H. J. Davies, Dr. H. B. Dickinson, Mr. R. F. Gill, Dr. H. E. Durham, Mr. C. Franklin, Mr. W. S. Ferguson, Mr. A. Golland, Mr. C. J. Harding, Mr. A. G. Hudson, Rev. E. A. Hughes, Mr. Alex. Johnstone, Dr. J. O. Lane, Mr. O. M. C. Lane, Mr. T. A. Littledale, Mr. W. H. Mappin, Mr. T. B. Mares, Mr. C. Marshall, Mr. M. Marshall, Rev. H. K. L. Matthews, Mr. Richard Moore, Mr. W. Musgrave, Rev. Aubrey B. Mynors, Mr. S. Cooper Neal, Mr. E. Plowden, Rev. G. B. E. Riddell, Rev. D. E. Rowlands, Mr. C. W. T. Simpson, Mr. H. Skyrme, Mr. H. F. Stewart, Mr. J. D. Taylor, Mr. A. H. Tickle, Dr. O. B. Trumper, Mr. J. E. Vernon, Mr. H. A. Wadworth, Mr. A. Wilmshurst, Mr. George Marshall (Honorary Secretary), and Mr. W. E. H. Clarke (Assistant Secretary).

On arrival at Pitchford Church, the party were met by the Rector, the Rev. Adrian Stokes. The Rev. G. B. E. RIDDELL, a former Rector, gave an account of the building. He said there was a diversity of opinion as to the date of the building of the church, but it was probably of the early part of the 13th century. He described the two Early English windows and other features of the church, including the remarkable recumbent carved wooden effigy of a knight, Sir John de Pitchford, who died in 1285. The figure is said to be the finest wooden effigy in the kingdom, and Mr. Riddell remarked that not only was it in perfect preservation, but it had escaped the mischievous attentions of the village schoolboys. The figure is cross-legged, and is in chain mail, and rests on an altar-tomb of stone. The sides of the tomb are relieved by shields of arms. Mr. Riddell also referred to the four incised slabs around the communion table, erected to the memory of several members of the Ottley family, who were for generations lords of the manor of Pitchford, and who held the property from 1473 to 1807. He gave some particulars of the connection of the Jenkinson family with the church and manor, and referred to the east window erected to the memory of one of the family, the

third Earl of Liverpool, who died in 1851. The Jacobean pulpit, sounding board and reading desk were described, and Mr. Riddell said there was a tradition that the pulpit was once a three-decker. There were also some good Jacobean pews. Referring again to the series of slabs, Mr. Riddell pointed out how the figures of the many sons and daughters depicted changed in fashion of attire, and he mentioned that for a period of 152 years, till 1874, no child was born in Pitchford Hall.

Mr. W. E. H. CLARKE drew attention to what he said was undoubtedly a twelfth century window opening, now filled in, in the north side of the church.

The Rev. A. STOKES, the Rector, gave some particulars of the Sheffield plate owned by the church, most of which is at the bank for safety.

The party next visited Pitchford Hall, which was open to them by the kindness of the owner, Brigadier-General C. Grant, D.S.O. (who was away from home), and of his agent, Mr. J. H. Menzies, who received them. This 15th century timber house is said to be the finest in Shropshire, in which county there are many beautiful buildings of that period. The party were most interested in the splendid rooms, which contain a wealth of panelling, moulded ceilings, period furniture, family portraits, and other objects of art. Mr. Riddell, when the party were in the courtyard commented upon the beauty and design of the hall and the two wings, built when the beauty of symmetry was becoming to be appreciated. He referred to the association of the Ottley and Cotes families with the mansion. The party were amused by the view of a tree or shrub which is growing in the top of one of the many tall chimneys. In the house the party greatly admired the many objects of art, which include a portrait of Lady Grant, a daughter of the late Earl of Rosebery, and a painting of Prince Rupert, and another (by Sir T. Lawrence) of Lord Hawkesbury, who became the second Earl of Liverpool, and who was Prime Minister in 1828.

Proceeding across a lawn into the grounds, the Members were greatly interested in the remarkable sight of a house built on two or three great boughs of a very large lime tree. The house has been in its present situation from the end of the seventeenth century, and was refitted in the middle of the eighteenth century in "Strawberry Hill" Gothic style. It is of wood, and the four sides are ten feet broad, and it is approached by a timber stairway of two flights. The tree is of very great age, and the big branches are supported by props.

The drive was continued to the church at Acton Burnell, where, on the invitation of the Rector, the Rev. A. Stokes, Miss AUDEN, of Alderdene, Church Stretton, gave an interesting account of the building and of the families which have owned the manor.

The church is an ancient building of stone, in the Transitional style, between the Early English and Decorated periods, and there are some remarkably fine monumental effigies.[1] Miss Auden related particulars of the history of the manor from the time of Domesday, when it was held by a Saxon franklin. Later it was owned by the Burnell family, some members of which, in the 13th century, were not of the most respectable character, for one got into trouble for killing two men, and another for stealing. In 1269 Henry III. granted to Robert Burnell, his beloved clerk, the privilege of holding a weekly market on Tuesdays at Acton Burnell, and two annual fairs. On the death of the King, Robert Burnell was one of the three regents of the kingdom. Bishop Burnell, who died at Berwick in 1292, built the fortified manor close to the church, which the party visited. It is a great square building of red sandstone, and of considerable height. The roofs have gone, and parts of the walls have fallen, and other parts are in imminent danger of collapse. It was said that the Office of Works is about to take over the building.

Miss AUDEN also gave some particulars of the remains—the two end gable walls—of a great barn or barn and manor-house combined, which is in the grounds of Lady Smythe, of Acton Burnell Park. She said it was traditionally known as "Parliament Barn," a Parliament having been held there by Edward I. in 1283, adjourned from Shrewsbury. The Parliament passed the Statute of Merchants, commonly known as the Statute of Acton Burnell. The castle or hall, she said, had been the residence of Bishop Burnell. When in the church the party were greatly interested in the beautiful effigies of Sir Richard Lee and his wife (1591), and in the figures of their three sons and nine daughters.

The party next proceeded to Langley, a mile-and-a-half distant, where there is a chapel, now disused, belonging to the Shropshire Archæological Society. It was built in 1601, and retains the original fittings. The altar is surrounded by seats and rails, and there are square pews of oak, fitted with most uncomfortable kneeling shelves something like the shelves now used for hymn-books. Miss AUDEN related some historical facts about the chapel, and also about the ancient timber gateway of Langley Hall, which dates from the early part of the 16th century. There is a stone chimney, and a long length of crenellated wall.

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[1] The monument on the west wall of the north transept to Sir Humphry Lee, who died in 1631, is from the hand of the celebrated London sculptor, Nicholas Stone. The very fine monument opposite with the recumbent effigies in alabaster of Sir Richard Lee (died 1591) and his wife is in the style of the Johnsons of Southwark, but Mrs. Esdaile, the greatest authority on post-Reformation monuments, is of the opinion that it is a copy of the Southwark fashion by an alabaster man at Burton, who has attained a very high level, the details of the principal figure being very fine.

From here the drive was continued for a mile down a long lane to Causeway Farm, where the party inspected a length of paved road and a stone bridge over a brook, said to be Roman. Miss Auden said the road was perhaps part of the old Watling Street. Mr. Marshall was doubtful as to the bridge being Roman, and some thought that the stonework is mediæval.

During the day lunch and tea were served at Acton Burnell, and at the business meeting the following were elected Members: Mr. Frank Armitage, Kildoward, Whitchurch, Ross; Mr. Harry Stewart, Stratford, Ledbury Road, Hereford; Mr. H. T. Averay Jones, Stonehouse, Fownhope; and Mr. R. James Hissey, Trewern, Cusop, Hay.

The following candidates were proposed for Membership:—Rev. Frank Cape, Newton Lodge, Welsh Newton, Monmouth; and Mr. O. R. Connelly, Commercial Road, Hereford.

A Paper by Captain R. Lee-Roberts, entitled "Farlow, an Ancient Herefordshire Parish," was laid before the Meeting.[1]

The party, after a two hours' motor ride, reached Hereford about eight o'clock.

[1] See under "Papers" in this Volume.

THIRD FIELD MEETING (LADIES' DAY).

TUESDAY, JULY 23RD, 1929.

MITCHELDEAN, FLAXLEY ABBEY, LYDNEY AND THE FOREST OF DEAN.

The Ladies' Day was held in favourable weather in the Forest of Dean District. The party left Hereford at 9.30 a.m. and drove to Mitcheldean, 18 miles, by way of Fownhope and past Ariconium.

Those present included:—The Rt. Rev. M. Linton Smith, D.D., D.S.O., Bishop of Hereford (the President), and Mrs. Linton Smith, Mrs. Armitage, Mr. F. Armitage, Miss L. Armitage, Mr. and Mrs. W. H. Banks, Mr. and Mrs. C. A. Benn, The Hon. Mrs. Joan Bevan, Miss Bleckley, Miss Bosley, Miss Brierley, Mr. G. M. Brierley, Mrs. H. Colbatch Clark, Miss Helen Coulson, Mr. H. J. Davies, Mr. M. F. Davies, Mr. and Mrs. R. E. Dill, Dr. and Mrs. H. E. Durham, Mr. and Mrs. C. A. Faulkner, Mr. C. J. Harding, Mr. and Mrs. H. W. Hiles, Miss B. M. Hogben, Mr. F. Hogben, Miss D. Averay Jones, Mr. J. C. Jones, Miss Williatt Jones, Mr. Alex. Johnston, Mr. A. Kear, Mrs. Lane, Dr. J. Oswald Lane, Mr. M. Lane, Mr. R. Marriott Leir, Mr. W. Garrold Lloyd, Mr. M. Marshall, Mr. L. Matthews, Rev. H. K. L. Matthews, Miss Moore, Mr. R. Moore, Mrs. Morrison, Mr. S. Cooper Neal, Mr. and Mrs. G. W. Perkins, Mr. and Mrs. Wm. Powell, Mr. W. P. Pritchard, Rev. and Mrs. G. B. E. Riddell, Mr. T. Southwick, Mr. and Mrs. G. W. Storr-Barber, Colonel O. R. Swayne, D.S.O., Mr. P. B. Symonds, Mr. and Mrs. J. W. Taylor, Mr. and Mrs. S. R. Taylor, Mr. J. E. Venn, Mr. Alfred Watkins, Mr. C. J. Wills, Mr. and Mrs. Wilmshurst, Mr. W. E. H. Clarke (Assistant Secretary), and Mr. George Marshall (Honorary Secretary).

At Mitcheldean an inspection was made of the church. Mr. GEORGE MARSHALL drew attention to the outstanding features of the edifice, the most interesting of which are the original painted rood tympanum over the chancel arch, dating from the latter part of the 15th century and depicting six scenes in the life of Christ; and to another unusual feature, namely, a small vaulted bone chamber underneath the altar at the east end of the south aisle, with an opening from the outside, which was still full of bones, though the chamber is sealed.

From Mitcheldean the route lay a few miles along country roads past a hamlet known as Guns Mills, where centuries ago guns were cast from the iron ore in which the Forest was so rich, and soon Flaxley Abbey, formerly a Cisterian monastery, but now a private residence owned by the Crawley-Bœvey family, appeared in view, charmingly situated in the midst of finely wooded hills

in absolute seclusion. Here the party was met by the Rev. A. E. T. McNamara, the Vicar, who gave them a most interesting account of the history of the Abbey, which was founded between 1148 and 1154 by Roger Fitz-Walter, Earl of Hereford, a son of Milo Fitz-Walter, the builder of St. Briavel's Castle, on a spot where the latter was killed by an arrow while hunting. Mr. McNamara also spoke of the history of the Bœvey family, one member of which was supposed to be Sir Roger de Coverley's " perverse widow."

The monastery was on the customary plan, but little of the original building remains. Through the courtesy of Colonel and Mrs. Browning, who at present reside there, the visitors spent an hour in the Abbey, and were interested in the original refectory, now the kitchen—where Mrs. Brown had thoughtfully provided light refreshments—the Abbot's room, which is in prefect preservation, and a secret chamber underneath its floor in which non-juring clergy frequently found refuge. They also saw in the beautiful grounds a monument marking the site of the high altar, and other scraps of the original building.

At Flaxley Abbey, to the west of the house, was noticed a maple-like tree. Mr. W. H. Banks reported that this was an unusually fine specimen of *Liquidambar styraciflua*, circumference 5 feet from the ground 5 ft. 9½ ins., height 66 feet. It is a native of the Eastern United States of America, where it reaches a height of 150 ft. Its foliage turns brilliant shades of crimson and orange in the autumn. In England it has been much planted, but grows slowly and does not turn as good a colour as in its native country. *Liquidambar* can be distinguished from the maple by its leaves being alternate instead of opposite.

After thanks to Mrs. Browning, and an inspection of the little church on the estate, the party again took to the vehicles and, gaining the main road near Westbury, enjoyed another run of a few miles to the Feathers Hotel at Lydney, frequently gaining delightful panoramas of the Severn with its Cotswolds background.

After luncheon the business of the Club was transacted.

The following new Members were elected:—Rev. Frank Cape, Newton Lodge, Welsh Newton, Monmouth; and Mr. O. R. Connelly, Commercial Road, Hereford.

Miss Eleanora Armitage reported that Colonel Barnardiston had sent her from the lake at Bernithon Court, Llangarren, two varieties of stoneworts—*Characeæ*. 1. *Chara fragilis* (not the common form *delicatula*). This plant has only two other records in Herefordshire: one at Welsh Newton in the same District 1, and the other at the Great Doward in District 2; and 2. *Chara vulgaris*, and this its first record in District 1; but it has been found in five other Districts.

The Hon. Secretary said he thought that this would be a good opportunity to support Lord Bledisloe's proposal that the Forest of Dean should be used as a national park. There was no national park in this country, similar to those of America and Canada, and it was suggested that the Forest of Dean should be set apart somewhat similarly, so that the people of the towns could appreciate the amenities of the wild forest scenery, and those interested in the fauna and flora could study it. It would help on the project if an old-established society such as theirs lent support to it, and he therefore proposed that the Club accord its approval to and support of the scheme for setting aside the Forest of Dean as a national park, and as a sanctuary for the fauna and flora therein.

The resolution was seconded by Mr. P. B. Symonds, and supported by Mr. Kear, and unanimously carried, the President observing that the Club was grateful to Mr. Marshall for bringing forward the subject.

Dr. Ryder said that with regard to flora, the ridge of hills starting at May Hill and running through the Forest to Chepstow, had a greater number of species than any other area of the same size in Great Britain. It had also a greater number of species of butterflies and moths, while in addition to the indigenous bird life, other species came up from the tidal estuary of the Severn.

The Rev. T. A. Ryder, Ph.D., B.Sc., F.G.S., read an excellent paper on " The Geology of the Forest of Dean."[1]

The party then walked to Lydney Church, passing *en route* the fine village Cross. The Vicar, the Rev. L. P. Jones, formerly Vicar of Canon Pyon, met the Members at the church and made some observations in regard to it. He said there were 12 pillars, and the local tradition was that they represented the Twelve Apostles, a single square one being called the Judas Pillar. The architecture was mainly Early English.

Mr. Jones also gave some interesting facts regarding the connection with the district of Admiral Wintour, one of those who helped to destroy the Armada, and of Sir Francis Drake, who lived in the parish while learning from Admiral Wintour his fighting seamanship.

Mr. Alfred Watkins then read a Paper on " Tenth Century Crucifixion and Emblem Stones at Llanveynoe."[1]

Leaving Lydney, where the tinplate industry is again flourishing, the visitors proceeded into the heart of the Forest to Speech House, so called from its use as the ancient court of the Verderers of the Forest of Dean, originally appointed by Canute for administering the Laws of the Forest. The party broke their journey near Bream, where, in a beautiful glade, they found some of the vast hollows in the out crop of the iron-ore, known in the

[1] See under " Papers " in this Volume.

Forest as "Scowles," which Dr. Ryder suggested was most probably a derivation from the Welsh "crowll," meaning "a cave." Owing to its general appearance, and the fantastic shapes of the rock left standing after the removal of the ore and mineral earth, the spot is known as the Devil's Chapel.

Here Dr. Ryder read an interesting Paper entitled "The Scowles," dealing with these ancient iron workings.[1]

At the Speech House, tea was taken in the ancient Verderers' Court Room, after which some of the larger trees in the near neighbourhood were seen.

The return journey was then made to Hereford by Lydbrook, Kerne Bridge and Ross.

[1] See under "Papers" in this Volume.

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Photo by *A. Watkins, F.R.P.S.*

COLES TUMP.

IN DISTANCE: SKERRID, SUGAR LOAF, GAER CAMP, AND BLACK MOUNTAINS.

FOURTH FIELD MEETING.

THURSDAY, AUGUST 29TH, 1929.

ORCOP, GARWAY HILL (WHITE ROCKS), AND GROSMONT.

The Fourth Field Meeting was held in fine weather, but poor visibility, at Orcop, White Rocks on Garway Hill, and Grosmont. The Members left Hereford at 9.30 a.m., the first stop being made at Cole's Tump, Orcop.

Those present included:—Mr. F. R. James (acting President), Mr. E. Battiscombe, Mr. J. Brady, Rev. F. Cape, Dr. J. S. Clarke, Mr. H. J. Davies, Dr. H. E. Durham, Rev. D. R. Evans, Mr. W. G. Farmer, Mr. G. H. Grocock, Mr. E. G. C. Haddon, Mr. C. T. Hammond, Mr. C. J. Harding, Rev. E. A. Hughes, Mr. A. Johnston, Mr. H. Averay Jones, Mr. H. Langdon, Mr. C. E. Lee, Mr. W. H. McKaig, Mr. H. Montgomery, Mr. T. D. Morgan, Rev. W. E. T. Morgan, Mr. M. W. Musgrave, Mr. S. Cooper Neal, Mr. M. C. Oatfield, Mr. W. Pritchard, Mr. Eric Romilly, Mr. J. D. Taylor, Mr. G. R. Trafford, Rev. F. E. Tuke, Rev. J. E. Vernon, Rev. R. Waterfield, D.D. (Dean of Hereford), Mr. Alfred Watkins, Rev. R. H. Wilmot, and Mr. George Marshall (Honorary Secretary).

The ascent was made to the Tump, from which a magnificent view is obtained over the surrounding country, with the park at The Mynde lying immediately below.

Mr. Alfred Watkins was of the opinion this had been a beacon hill, and associated the word "Cole" with a Welsh word signifying light. Research with a spade had not, however, furnished any direct evidence in the form of burnt material.

The next point of interest was the earthworks at the Moat Farm. These are of the usual Norman mound and bailey type of castle, the site being chosen near a small stream, which fed the moat. This place was the home of the Baskervilles, acquired by marriage with the heiress of the Legros family, in the time of Henry II., after which they acquired and resided at Eardisley Castle, but retained possession of Orcop down to 1528 or later. It was acquired by the Pye family in the 17th century.

At Orcop Church the Vicar, the Rev. W. S. Isherwood, pointed out the features of interest. It dates from the Early English period with a north aisle and arcade of three bays with round pillars and plain circular capitals. The roofs of the nave and chancel are fifteenth or early sixteenth century, six sided divided into panels with bosses at the intersections. A number of these bosses have a heart with two feet and two hands pierced. The wall plates inside and outside the church are heavily moulded. The belfry is supported on massive timbers inside the tower walls, and is a fine piece of carpenter's work. The upper part of the

tower is of timber in two stages, similar to the neighbouring church of Skenfrith, and Garway once had the same kind of upper staging.

The party then drove by Bagwy Llydiart to the foot of Garway Hill, and walked from there to the White Rocks, about a mile and a half. These rocks are of the Lower Red Sandstone formation, and lie in the course of a stream running down the hill side, and are apparently due to the undermining power of water in past ages.

An alfresco luncheon was partaken of at this spot, after which the business of the Club was transacted.

The following gentleman was proposed for Membership :— Mr. Herbert Riches Jenkins, The Porch, Westhide.

Mr. COOPER NEAL read a Paper on "An Ancient Cottage Pottery,"[1] which he had found near Kempley, but in Herefordshire.

The Rev. W. E. T. MORGAN, of Llanigon, raised an interesting point in regard to a small door he had noticed at the bottom of the church door at Brecon St. Mary's, and another at Mullion, in Cornwall. These, he considered, were "dog-doors," which had been inserted for the purpose of allowing dogs to leave the church, particularly should a fight occur during the service.

The DEAN OF HEREFORD (Dr. R. Waterfield) explained that tradition had it that the door was to let out the evil spirit, in the form of a black dog or serpent, when exorcised at baptism.

The Rev. W. E. T. MORGAN : I prefer a more utilitarian explanation.

Dr. WATERFIELD : What could be more so ? (Laughter.)

The walk was continued by footpaths to Lower Dyffryn in Monmouthshire, the party being rowed across the Monnow. On the Herefordshire side of the river the following plants were found growing close together :—1, Wild mignonette, *Reseda Luteola*, very fine and tall ; 2, Hound's Tongue, *Cynoglossum officinale* ; 3, Comfrey, *Symphytum officinale*.

Lower Dyffryn is an Elizabethan house of stone of the usual E shape, but much altered in 1846. It retains, however, some of its original features, including the entrance doorway with the ancient door and ironwork complete ; some oak doors upstairs, windows, a little panelling, much having been removed in recent times to Hilston, and fragments of a staircase. There is a fourteenth century window in a wall to the right of the entrance, presumably from an earlier building. The house was the home of a branch of the Cecil family and sold by them in 1839.[2]

The motors then conveyed the party to Grosmont, where the church and castle were inspected.

After tea, which was served in the Town Hall, the return journey was made, *via* Pontrilas, to Hereford, which was reached at 6.30 p.m.

[1] See under "Papers" in this Volume.

[2] For further particulars see Sir Joseph Bradney's *History of Monmouthshire*, Skenfrith Hundred, p. 81, illustrated.

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Photo by A. Watkins, F.R.P.S.

MOATED MOUND AT ORCOP.

REMAINS OF STONE WALLS IN EARTH BANK ENCIRCLING THE TOP.

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Photos by *A. Watkins, F.R.P.S.*

LYDNEY PARK, LITTLE CAMP.

LYDNEY PARK, ROMAN TEMPLE IN GREAT CAMP.

AUTUMN MEETING.

TUESDAY, SEPTEMBER 17TH, 1929.

LYDNEY PARK (ROMAN EXCAVATIONS).

A half-day Meeting was held to inspect the excavations being carried out on the Roman site in Lydney Park, Gloucestershire, on the invitation of the owner, Lord Bledisloe, who is President of the Bristol and Gloucestershire Archæological Society, whose Members were also present.

A large number of Members availed themselves of this opportunity and, leaving Hereford by motors, arrived at Lydney at 2.30 p.m. Here the party were met by Lord Bledisloe, and Dr. R. E. Mortimer Wheeler, M.C., F.S.A., explained the scope of the excavations and what had been brought to light.

In Lydney Park are two "camps" on adjacent hills. The smaller has proved to be a Norman castle of the usual mound and bailey type, and the other, in which the Roman remains are situated, is a large prehistoric work with a single vallum and moat cutting off the end of the promontory with the main entrance with incurved ends, and a subsidiary entrance in the centre of the southern side. This camp belongs to the later Iron Age, about 100 B.C., and was intensively occupied a hundred years previous to the arrival of the Romans.

On the arrival of the Hereford party, LORD BLEDISLOE, addressing the combined contingents, welcomed them, and then said that he should ask Dr. Wheeler and Mrs. Wheeler (who was almost as eminent archæologist as her husband) to conduct the visitors in two parties over the remains of the Roman temple and other buildings and the ancient iron mines. The excavations had been carried out last year and this year by the Society of Antiquaries. He suggested that the parties should see the Little Camp on the other side of the valley on their return to the house for tea.

Dr. WHEELER, addressing the assembly, said that the site of the Roman remains had been well known for a long time, and had been excavated to some extent by Lord Bledisloe's great grandfather about 125 years ago, and later in 1879. The present work of excavation that commenced two years ago had been helped by the earlier excavations, but the present research was much more thorough, and, in the search for evidence, they had gone deeper than the floors. The site of the temple, near which those present were standing, was at the end of a promontory on a declivity, and the earthworks were evidence of there having been pre-historic inhabitants there. Possibly they were built round about the year

100 B.C. Prehistoric relics—brooches, etc.—were similar to some that had been found at Glastonbury. Querns and other articles found indicated that the pre-historic inhabitants were agriculturists, and some might have been miners. They could visualise the site as that of a town of 300 to 500 inhabitants, and the huts were no doubt built of timber, and there would be a stockade on the top of the earthworks. The next phase coincided with the Roman period, and the hill-top was still occupied by people living in huts, the floors of some of which had been discovered. Some of the huts seemed to have been partly built of stone. This population was definitely connected with iron mining, and he would be able to show them the only example of an iron mine that on scientific grounds could be definitely assigned to the Roman period. That iron mine had been cut into the pre-historic rampart, and that fact showed that the rampart was no longer in use. The third phase in the history of the site was the period of the stone buildings.

It was probable that the Roman temple, near the site on which they were standing, was built within fifty years of the end of the Roman occupation of Britain, and that other buildings were built about that time. The temple was dedicated to Nudens or Nodans, a Celtic deity who was not known with certainty on any other site. He might have been the god of hunting or of healing, and pilgrims visited the temple in large numbers.

This building is unique in the history of religious architecture in Europe, said Dr. Wheeler, for there is no other that resembles it in one important respect. At intervals in the perimeter can be seen bays or chapels that had screens enclosing them from the ambulatories from which they projected. These are a part of the original temple, and they are the earliest examples of the systematic use of side chapels in a religious building. The temple was a basilica with open aisles, and suggested a Christian church, but they knew it was not because of the name of the deity. In later days of the Roman occupation, however, many pagan religions were developed on the lines of Christian practices, and it was not unusual to find in pagan buildings certain resemblances to buildings associated with Christianity.

The site of the temple has been so deeply excavated that the lower courses of the walls clearly indicate the sites of the altar, the central part of the temple, and the chapels.

Describing adjacent wall remains of buildings, Dr. Wheeler said that there was the court-yard of a residential building in the Roman fashion with four ranges of rooms opening on to the court-yard. There was a single large hall, and the arrangement suggested that the building was a guest house or hostel used by the pilgrims. There was a similar example at Silchester, and others elsewhere, and one might infer that the building had been a hostel or

sanatorium. Behind the temple were rooms, the purpose of which was not clear. They might have been shops for the sale of small articles to visitors to the shrine, or they might have been residential. Dr. Wheeler next described the deep excavations of the baths, which were probably a public building, and which dated from about 365 to 370 A.D. There were portions of mosaics that had survived the period of barbarism that followed after the occupation had ceased.

The whole group of buildings was without parallel in Great Britain, but was somewhat similar to those on certain religious sites in Gaul (France), where various Roman-Celtic tribes of tribal confederacies maintained similar centres of pilgrimage remote from the busier centres of population. The Lydney temple site might have been one of exceptional prestige amongst the religious centres of Roman Britain.

The life of the temple was perhaps short, but the history of the site did not close at the end of the Roman occupation. At some subsequent time when the local tribesmen had already forgotten part of the Roman civilisation, and had to a large extent reverted to barbarism, the prehistoric earthwork, long disused, once more became a dominant feature of the hill top. The ancient bank was enlarged by people who were no longer able to build after the Roman manner, but who might still have occupied the decaying Roman buildings. Their coinage retained some trace of Roman influence, but was reduced in size to such an extent that the smallest denomination was little larger than a pin head.

A hoard of 12,000 of these minute post-Roman coins had been found during the present summer. The excavations have thus shown something of the civilisation of West Gloucestershire during five or six centuries. They had shown how the local tribesmen after emerging for a short space of time from barbarism had reached under Roman influence a high state of civilisation and had reverted again suddenly to the condition from which they began.

At the conclusion of their visit to the Roman site, the visitors were entertained at tea by Lord and Lady Bledisloe.

A vote of thanks having been accorded to Lord and Lady Bledisloe for their hospitality, the return journey was made to Hereford, which was reached at 7.0 p.m.

FIRST WINTER MEETING.

THURSDAY, OCTOBER 31ST, 1929.

LECTURES :—1. "EARLY CHRISTIAN STONE CROSSES OF CELTIC ORIGIN AT LLANVEYNOE."

By ALFRED WATKINS, F.R.P.S.

2. "BYGONE AGRICULTURAL IMPLEMENTS RECENTLY ACQUIRED BY THE HEREFORD MUSEUM."

By F. C. MORGAN.

Lectures, as above, illustrated with lantern slides, were given in the Woolhope Club Room, at 8 p.m.

Mr. ALFRED WATKINS, before proceeding with his account of the Llanveynoe stones, referred briefly to and illustrated fully with lantern slides, the discovery of a portion of an alabaster table of the Entombment found at Bush Bank, Canon Pyon; a 14th century jug found in the city ditch near Maylord Street; the interior of the Dovecot at Garway; a newly made section of the Roman Vallum at Leintwardine; and a supposed stone circle at the Buckstone in the Forest of Dean. A full description of these finds will be found under the Report on Archæology for 1929 in this volume.

1.

Mr. WATKINS then described the three tenth century stones, records of early Christianity at Llanveynoe. The main part of the lecture relating to two stones in the church was given in a Paper read by Mr. Watkins at the Third Field Meeting at Lydney in July last, and these stones were now shown on the screen and could be studied in detail. Mr. Watkins then said that :—

At that Meeting Mr. George Marshall recalled how in 1908 he had seen lying in Llanveynoe Churchyard a stone, not one of the two already described, in the shape of a cross with a groove running down the centre, and had made a note and sketch of it at the time.

A recent visit by Mr. Marshall showed the stone still to be where he had first seen it, although hidden by long grass at his (Mr. Watkins') two visits. At his third visit it was dug out and examined. It proved to be a plain monolithic short-armed standing cross of the Dartmoor or Celtic type, made of local sandstone. It was about 6ft. 3in. long, the shaft about 8in. by 6in., the arms 11½in. across. A groove, 3in. wide, ¾in. deep and stopped at the foot, but 1¼in. deep and open at the top, had been cut the whole length in fairly recent times down the centre of the face, evidently for using the stone as a water-gutter.

With the help of the Vicar and another person, the cross was at once erected temporarily in a suitable position near the stone seats, which, as at Craswell and Partricio, are ranged round the south wall of the church

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A. Watkins, F.R.P.S.

LLANVEYNOE, PRE-NORMAN CROSS.

Photos by MAGNA, TRENCH IN WEST VALLUM (see p. 228).

for listening to out-door preaching at the cross, and then photographed. There were no marks of it ever having been inserted in a base-stone, and this type were always planted directly in the ground.

There seemed to have been no local knowledge of this stone as being a cross, but the Vicar, the Rev. P. Loadman, had since heard the story that it was brought " some years ago " from a farm on the opposite side of the valley occupied by a Mrs. Watkins, where it had been used as a water-gutter. This was perplexing, for a cross (as proved by the seats) certainly existed at the church, and why should so heavy a stone be brought back over field roads to be left neglected in the churchyard ?

It was almost certainly the churchyard cross, and when considered in connection with the two tenth century stones in the church, was probably a record of Celtic Christianity. It was the only monolithic or Celtic cross known in the county, and certainly the earliest of the 120 churchyard crosses which whole or in part survive.

Mr. Watkins, in conclusion, quoted the following note on early Celtic Christianity in the district, kindly furnished by Canon A. T. Bannister :—

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

" He who acts as guide to the barbarians, let him do penance for 13 years," was one of their synodal decrees. Nor would they have any dealings with the new-fangled Christianity which Putta brought from Rome, to which indeed Penda's paganism was preferable, as was shown by the alliance of the Welsh with Penda to slay St. Oswald.

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

The HON. SECRETARY said that the standing Cross now recorded by Mr. Watkins, discovered in 1908, was evidently not intended to fit into a socket and might be either in the nature of a churchyard cross, or a memorial to some individual. He asked whether anyone could throw any light on the fact that though there were many stone crosses dating before the Norman Conquest, there appeared to be few, if any, surviving from the Conquest to the latter part of the thirteenth century, when they again became numerous. It could hardly be supposed that during these two hundred years that crosses, if erected, were all of wood and had perished. Had the custom of erecting them ceased? If not, and if of stone, it was curious that none had survived. The Llanveynoe stone was almost certainly pre-Conquest.

2.

Mr. F. C. MORGAN then gave his Lecture on " Bygone Agricultural Implements," illustrated with lantern slides, more particularly in reference to local examples.

He showed on the screen wooden ploughs, one of which, a " mooter," came from Staunton-on-Arrow, where it had been unused since 1849. An old lady told him that it was taken there

from Cusop by her father in that year, and had been made for her grandfather, and was an old implement when moved to Staunton. Other tools were fagging hooks and reaping hooks, and he demonstrated how they were used, the former had serrated edges and cut the heads off the corn, which was held by the hand, but the latter had a plain edge and the corn was cut low down held by a crooked stick. Shepherds' crooks, seedlips, winnowing sieves and a tool to remove the awns from barley, cheese press, corn mills, one with wooden cogs, blacksmith's paring knives and many others were thrown on the screen. Most of these ancient implements may be seen in the Hereford Museum.

At the conclusion, the PRESIDENT, the Bishop of Hereford, thanked both lecturers and paid a high compliment to Mr. Alfred Watkins' energy and ability in local archæology.

The Meeting then terminated.

SECOND WINTER MEETING.

THURSDAY, NOVEMBER 14TH, 1929.

FILM LECTURE ON "BIRD LIFE," by CAPTAIN H. A. GILBERT.

There was a large attendance of Members and their friends in the Woolhope Club Room at 3.0 p.m., to hear Captain Gilbert's address on "Bird Life," and afterwards to see some recent films in the Kemble Theatre, taken in conjunction with his friend Mr. Arthur Brook, of Builth Wells, of the Golden Eagle and other birds.

Captain GILBERT, in the Club Room, remarked that it was only in the last twenty years that people, with the exception of a few enthusiasts who were regarded as slightly mad, had taken an interest in birds. Even now, little was known as to which birds were beneficial or which were harmful, and he hoped that the recorded observations of people regarding bird life would produce some bearing on the matter. He pleaded that the Woolhope Club would pay as much attention to the study of birds as it did to archæology, for, after all, it was, and should be, a natural history society.

At the Kemble Theatre, where the cinematographs were shown on the screen, the first was one of 602 feet depicting the life and habits of the merlin. It was a British Instructional Film, and the long series of films that followed, taken by Mr. Brook, showed birds under their natural surroundings, quite unaware of the close proximity of the hidden photographer. In one instance, however, that of an eagle in a mountain fastness in the Orkneys, it was comical how the great bird was puzzled, though not alarmed, by the subdued whir of the concealed cinema camera. Very many varieties of birds, especially sea birds, were shown hatching and feeding their families, and one of the most interesting was the film of the eagles. The mother bird provided a dinner of hare and grouse, and the fledglings, invigorated by the meal, indulged in rough and tumble fights. Very beautiful was a slow-motion picture of an eagle in flight, and it was remarkable how flexible were the great wings, and how formidable were the talons. There were some sea birds that, as Captain Gilbert said, walked like Charlie Chaplin. Curlews, woodlarks, oyster catchers, moorhen, plovers and gulls were among the birds depicted.

Mr. P. B. SYMONDS, at the close of the address, proposed a vote of thanks to Captain Gilbert.

Mr. ALFRED WATKINS, who seconded, said that the address and the photography were excellent. He agreed that nature study should receive more attention.

The vote was cordially passed, and the Meeting terminated.

WINTER ANNUAL MEETING.

THURSDAY, NOVEMBER 28TH, 1929.

The Winter Annual Meeting of the Club was held in the, Woolhope Club Room in the Hereford Public Library on Thursday November 28th. There were present :—The Right Rev. Martin Linton Smith, D.D., D.S.O., Lord Bishop of Hereford (President), Rev. Canon A. T. Bannister, Mr. Ivor Braby, Mr. G. M. Brierley, Mr. R. F. Dill, Dr. H. E. Durham, Mr. G. H. Grocock, Dr. C. P. Hooker, Rev. E. A. Hughes, Mr. G. H. Jack, Mr. F. R. James, Mr. Alex. Johnston, Mr. J. H. Hoyle, Mr. H. R. Mines, Mr. F. C. Morgan, Mr. Walter Pritchard, Rev. G. B. E. Riddell, Mr. G. T. Leigh Spencer, Rev. C. M. Stoker, Mr. Alfred Watkins, Mr. A. Wilmshurst, Mr. W. M. Wilson, Mr. George Marshall (Hon. Secretary), and Mr. W. E. H. Clarke (Assistant Secretary).

The proceedings opened with expressions of regret at the deaths of two prominent Members of the Club, namely, Lieut.-Colonel A. W. Foster, T.D., D.L., and Colonel F. H. Leather, D.S.O.

The first item on the Agenda was the election of a President and Officers for the ensuing year.

The RETIRING PRESIDENT (The Bishop of Hereford) proposed the election of Captain H. A. Gilbert, and said that it was desirable that the natural history side of the Club should be emphasised, and that no man had done more for natural history in Herefordshire during the last few years than Captain Gilbert.

Mr. ALFRED WATKINS seconded this proposition, and it was carried unanimously.

The following Vice-Presidents were elected for the year :—The Lord Bishop of Hereford, Mr. J. C. Mackay, the Rev. W. E. T. Morgan, and Mr. F. C. Morgan.

Under the new Rule, the Central Committee was increased from five to ten. The following eight gentlemen were elected, the remaining two to be co-opted if the Committee thought fit :—Mr. Alfred Watkins, Rev. Canon A. T. Bannister, Mr. G. H. Jack, Mr. F. R. James, Rev. C. H. Stoker, Mr. P. B. Symonds, Dr. H. E. Durham, and the Rev. Prebendary S. Cornish Watkins.

The other Officers of the Club were elected as follow :—Editorial Committee : Mr. George Marshall, Mr. Alfred Watkins, Mr. G. H. Jack, and Rev. Canon A. T. Bannister ; Hon. Treasurer, Mr. F. R. James ; Hon. Auditor, Major E. A. Capel, M.C. ; Hon. Librarian, Mr. F. C. Morgan ; Hon. Secretary, Mr. George Marshall ; Assistant Secretary, Mr. W. E. H. Clarke ; Hon. Lanternist, Mr. W. H. McKaig.

Mr. George Marshall was re-elected delegate to the British Association for the Advancement of Science ; and Mr. G. H. Jack as delegate to the Society of Antiquaries.

It was decided to hold two of the Field Meetings next year at Wigmore, Deerfold Forest and Lingen, and at Stretford, Eardisland and Kingsland respectively.

The following new Members were elected :—Mr. D. Davies, Oakwood, Whitehorse Street, Hereford ; Mr. Sidney J. Bridge, Foxton House, Leominster ; and Dr. D. E. Finlay, Wells Dene, Park Road, Gloucester.

The following candidate was proposed for Membership :—Mr. O. B. Wallis, Hampton Park, Hereford.

The Rev. Canon A. T. Bannister presented a note on "Miraculous Happenings at Dore."[1]

In the absence of the Rev. Prebendary S. Cornish Watkins, his "Report on Ornithology"[2] for the year was read by the Hon. Secretary.

Mr. Alfred Watkins read his "Report on Archæology"[2] for the year.

Some "Entomological Notes"[1] were submitted by the Rev. H. S. Arkwright and, in his absence, were read by the Hon. Secretary.

Mr. St. Clair Baddeley submitted a Paper on "An Effigy of an Unknown Lady at Ledbury."[1] It was decided to read this at an evening Winter Meeting.

The Rev. H. Somers Cocks sent the following natural history observation :—

> On March 5th I was walking through Eastnor Park towards the Obelisk and, stopping for a moment "to admire the view," I looked down the hill and saw a stoat quartering the ground. After a longish run it turned back along slightly lower ground, then began to ascend a steep rise. As it did so I saw a full grown rabbit ascending the same rise of ground from the other side. The rabbit reached the top first, saw the stoat, stood still for a moment, then rushed at him with such force that the stoat was bowled over and over down the hill. The rabbit then stood still, the stoat shook itself, and then turned away from the rabbit and ran away.
>
> I told a keeper about this, and he said that rabbits with young ones will stand up for their families, but he had never heard of a rabbit attacking a stoat.

Mr. F. C. Morgan exhibited a specimen of the Forked-tailed Petrel (Leach's Petrel). He said it had been presented to the Hereford Museum by Miss A. Lloyd, of Empton, Kington, who found it dead under a tree on November 26th, after a gale. It

[1] See under "Papers" in this Volume.
[2] See under "Sectional Editors' Reports" in this Volume.

probably died of exhaustion. The only previous record of this bird in Herefordshire was the poor specimen in the Museum, found at Dewsall in December, 1889.

The Honorary Librarian, Mr. F. C. Morgan, presented his Report on the Club's Library. He said he had nearly completed the cataloguing of the Library on the card index system, which would be incorporated with those of the Public Library, but would be of a different colour, the Club having already agreed to this arrangement. He had put aside all duplicate works and recommended that they be disposed of for what they would fetch, Members to have the first opportunity of purchasing what they require. He suggested that the Club put aside annually a small sum for binding complete annual volumes, and for purchases to make perfect the publications of other Societies. Also that these publications as received be placed in cases on the tables of the students' room in the Public Library. He also submitted suggestions with regard to exchange of *Transactions* with other Societies, so as to obviate duplication of such volumes in the Club's Library and that of the Public Library.

The recommendations in this Report were accepted, and the vote of a grant of £10 annually for binding and making up defective sets of publications was unanimously passed, having been previously approved of by the Central Committee, and Mr. Morgan was thanked for the excellent manner in which he had carried out the reorganisation of the Club's Library.

After an explanation by the Honorary Secretary, it was decided that the Club undertake the printing and publishing of Mr. Alfred Watkins' book on "Ancient Standing Crosses in Herefordshire." The suggestion was to print 1,000 copies, 500 of these to be bound in the first instance, uniform with the Club's *Transactions*. The Members to have the right of subscribing for one copy each at half price. The published price of the volume to be ten shillings, and Messrs. Simpkin, Marshall, Ltd., to be approached to act as publisher. A quotation for printing, blocks, and binding had been obtained for the above amounting to £151 15s. 0d.

A vote of thanks for putting his work at the disposal of the Club was heartily accorded to Mr. Alfred Watkins.

Mr. G. H. Jack exhibited the bronze tablet on which the Club had decided to record the finding of the round church at Garway. It was agreed to have it fixed to the walling that blocked the north doorway of the church on the outside above the foundations of the round church.

The proceedings then terminated.

THIRD WINTER MEETING.

THURSDAY, DECEMBER 12TH, 1929.

LANTERN LECTURE: "ANCIENT STAINED GLASS AT ATCHAM, CO. SALOP."

By G. MCNEIL RUSHFORTH, M.A., F.S.A.

A Meeting was held in the Woolhope Club Room at 8.0 p.m. to hear the above Lecture on "Ancient Stained Glass at Atcham, co Salop, formerly at Bacton, co. Hereford; and Blanche Parry," by the well-known authority on ancient glass, Mr. G. McNeil Rushforth, of Malvern Wells.

Mr. RUSHFORTH said that in 1811 Mrs. Burton, wife of the Rev. Henry Burton, Vicar of Atcham, paid a visit to Bacton in the Golden Valley, in search of memorials of the Parry family, of Newcourt in that parish, from whom she was descended. Bacton even now was a remote place, and it was even more remote then, and so one was hardly surprised to learn that at that time there was no resident clergyman and that the painted glass of a window commemorating a Parry and his family was much broken and neglected. Mrs. Burton succeeded in persuading the local authorities, such as they were, to let her take it away, a transfer which seemed to have been smoothed over by some public entertainment which she gave, for we were told that the glass was removed amidst rejoicing and a general jollification.

If the glass was in the condition described, it must have required considerable restoration before it assumed the present presentable form, in its position as the east window of Atcham Church. As a matter of fact, it bore traces of extensive renewal. More glass from Bacton of a similar character, but probably from another window, had been placed in a south window at Atcham, whence it had been transferred to a window on the north side of the church. It was impracticable now to discuss the rights and wrongs of the removal, but it would seem to have been an illegal proceeding.

Proceeding, Mr. Rushworth described in detail the characteristics and features of the three-light window, including the figures of Christ, the Virgin Mother, and St. John the Evangelist, and the significance of the arms and inscription. The window was a memorial to Miles Parry, of Vowchurch, who married Joan, daughter of Henry Stradling, of St. Donat's Castle, near Cardiff. His will was proved in 1488, from which one could infer the approximate date of the fifteenth century window. A remarkable feature of

the window was that it was without colour except yellow stain. Mr. Rushworth also gave some details of the life of Blanche Parry, an ancestress of Mrs. Burton, who was gentlewoman of the privy chamber to Queen Elizabeth; and of the remarkable monument to her that is in Bacton Church. He also referred to the adaptation of that memorial that Mrs. Burton had had inserted in a window in Atcham Church.

He said that this was not the occasion to enlarge upon the subject of Blanche Parry, but it was useful to record a few facts about her. She was the second daughter of Henry Miles Parry, of New Court, Bacton, and his wife Alice, one of the thirteen children of Simon Milbourne, and was born in 1506. In 1536 her name appeared in a list of persons appointed to attend upon the Lady Elizabeth, the King's daughter, and this agreed with her own statement in the epitaph at Bacton, "whose cradell I have rockt," for Elizabeth was born in 1533. The Tudors were always partial to the Welsh, but apart from that, Blanche had connections, which might explain her appearance in the Royal household. She was related to the Cecils, and she made the great William, Lord Burleigh, supervisor of her will. Blanche Parry was about 30 when she entered the household of the Princess Elizabeth, and she never left it till her death about 50 years later. Elizabeth's prospects and position were at first precarious, for her mother had been executed as a traitor, and she was declared illegitimate, but Henry VIII. above all things wanted legitimate heirs to the Crown, and before he died Elizabeth had been recognised, and her place in the succession secured. Blanche Parry, no doubt, became a leading figure in the circle of the Queen's intimate attendants.

A hearty vote of thanks was accorded to Mr. Rushworth for his very interesting Lecture.

The Hon. Secretary read a Paper sent by Mr. W. St. Clair Baddeley on "An Effigy of Unknown Lady at Ledbury," which will be found printed under "Papers" in this volume.

A vote of thanks having been accorded to Mr. Baddeley, the Meeting then terminated.

Woolhope Naturalists' Field Club.

PAPERS, 1927.

FUNGUS FORAYS

held in conjunction with
The British Mycological Society.
September 27th to October 2nd, 1926.
Report by H. E. Durham, Sc.D.

In former years lists of the species found have been published in our "Transactions." By the courtesy of the British Mycological Society, the following list is reprinted from their "Transactions," Vol. XII., 1927, pp. 79 *et seq.*, where a full account of the forays will be found. Notwithstanding the dry spell of weather which ruled at and before the foray, some 460 species of fungi, 41 of mycetozoa, and 100 of lichens were collected; of these the following are excerpted as noteworthy and include actually a new species as well as some new to Britain:—

Fungi—*Cheilymenia dalmeniensis, Androsaceus Hudsonii, Ganoderma resinaceum,* at Wormesley; *Russula lilacea, Inocybe pyriodora, I. conformata, I. corydalina, Cortinarius purpurascens, Eichleriella spinulosa* at Credenhill; *Corticium byssinum, Tomentellina ferruginosa* (both new to Britain), *Femsjonia luteoalba, Hypoxylon argillaceum* (rare) *Leptopodia ephippium, Poria eupora, P. purpurea, Corticium atrovirens, Ctenomyces serratus, Hypocrea gelatinosa, Rossellinia mammoidea,* at Dinmore Hill; *Clavaria Kunzii, Krombholzii, amethystina, tenuipes* and *gigaspora* (second record in Britain), *Hygrophorus intermedius, Reai, calyptriformis,* and the new species *H. lepidopus,* at Moccas Park; *Lactarius controversus, Omphalia atropuncta, Boletus nigrescens, Ganoderma lucidum, Corticium fastidiosum, Kuehneola albida,* at Haugh Wood.

Mycetozoa—*Lycogala conicum* (new to Britain), and the rare *Trichia verrucosa.*

Lichens—*Bilimbia sublubens* (new species), *Leptogium cataclystum* (new to Great Britain), and the rare *Biatorella pruinosa var. albocincta.*

COMPLETE LIST OF SPECIES COLLECTED DURING THE FORAY.

C.=Credenhill; *D.*=Dinmore; *D.C.*=Dinedor Camp; *E.*=Ethelbert's Camp; *F.*=Fownhope; *H.*=Haugh Wood; *L.*=Holme Lacy; *M.*=Moccas Park; *W.*=Wormesley and Credenhill.

Note:—Species marked with an asterisk are new to Britain.

FUNGI.

HYMENOMYCETES.

Amanita phalloides (Vaill.) Fr., *C.*, *D.*, *H.*, pantherina (DC.) Fr., *D.*, rubescens (Pers.) Fr., *M.*

Amanitopsis vaginata (Bull.) Roze, *L.*, fulva (Schaeff.) W. G. Sm., *D.*, *M.*

Lepiota rhacodes (Vitt.) Fr., *W.*, constricta (Fr.) Quél., *M.*, amianthina (Scop.) Fr., *M.*

Armillaria mellea (Vahl) Fr., *C.* (rhizomorphs only), *W.*, *H.*, mucida (Schrad.) Fr., *M.*

Tricholoma sejunctum (Sow.) Fr., *D.*, resplendens Fr., *D.*, fulvum (DC.) Fr., *C.*, albobrunneum (Pers.) Fr., *W.*, rutilans (Schaeff.) Fr., *C.*, argyraceum (Bull.) Fr., *M.*, cuneifolium Fr., *M.*, *H.*, *L.*, saponaceum Fr., *D.*, carneum (Bull.) Fr., *W.*, acerbum (Bull.) Fr., *D.*, cinerascens (Bull. non Fr.) Quél., *W.*

Russula chloroides (Krombh.) Bres., *W.*, *D.*, nigricans (Bull.) Fr., *W.*, *D.*, *M.*, adusta (Pers.) Fr., *D.*, incarnata Quél., *W.*, virescens (Schaeff.) Fr., *M.*, lepida Fr., *C.*, *D.*, *M.*, cyanoxantha (Schaeff.) Fr., *C.*, *D.*, *M.*, lilacea Quel., *C.*, foetens (Pers.) Fr., *L.*, ochroleuca (Pers.) Fr., *C.*, fellea Fr., *C.*, rosacea (Pers.) Fr., *M.*, fragilis (Pers.) Fr., *W.*, *D.*, *M.*, and var. fallax (Schaeff.) Massee, *L.*, emetica (Schaeff.) Fr., *D.*, atropurpurea (Krombh.) Maire, *W.*, *D.*, *H.*, xerampelina (Schaeff.) Fr., *M.*, *L.*, puellaris Fr., W., punctata (Gill.) Maire, *M.*

Mycena pelianthina Fr., *M.*, pura (Pers.) Fr., *C.*, *M.*, flavo-alba Fr., *M.*, rugosa Fr., *C.*, *D.*, galericulata (Scop.) Fr., *D.*, *H.*, *L.*, polygramma (Bull.) Fr., *D.*, *M.*, *H.*, ammoniaca Fr., *M.*, *L.*, metata Fr., *M.*, vitilis Fr., *W.*, *M.*, acicula (Schaeff.) Fr., *D.*, haematopus (Pers.) Fr., *M.*, sanguinolenta (A. & S.) Fr., *W.*, *D.*, galopus (Pers.) Fr., *W.*, *D.*, *L.*, stylobates (Pers.) Fr., *W.*, *D.*

Collybia radicata (Relh.) Berk., *C.*, *H.*, platyphylla (Pers.) Fr., *W.*, fusipes (Bull.) Berk., *C.*, *D.*, *L.*, and var. oedematopus (Schaeff.) Fr., *W.*, maculata (A. & S.) Fr., *D.*, velutipes (Curt.) Fr., *C.*, tuberosa (Bull.) Fr., *D.*

Marasmius peronatus (Bolt.) Fr., *C.*, *D.*, erythropus (Pers.) Fr., *W.*, *C.*, *M.*, hariolorum (DC.) Quél., *C.*, dryophilus (Bull.) Karst., *W.*, *C.*, *D.*, *M.*, *L.*, *H.*, and var. aquosus (Bull.) Rea, *W.*, *C.*, foetidus (Sow.) Fr., *C.*, ramealis (Bull.) Fr., *W.*, *C.*, *D.*, *H.*

Androsaceus rotula (Scop.) Pat., *M.*, *W.*, Hudsonii (Pers.) Pat., *W.*

Lactarius torminosus (Schaeff.) Fr., *W.*, *D.*, turpis (Weinm.) Fr., *D.*, controversus (Pers.) Fr., *L.*, pubescens Fr., *W.*, blennius Fr., *M.*, pyrogalus (Bull.) Fr., *M.*, *L.*, chrysorheus Fr., *D.*, piperatus (Scop.) Fr., *D.*, vellereus Fr., *W.*, *C.*, *D.*, *H.*, *L.*, quietus Fr., *W.*, *D.*, *M.*, vietus Fr., *W.*, rufus (Scop.) Fr., *D.*, glyciosmus Fr., *W.*, fuliginosus Fr., *D.*, serifluus (DC.) Fr., *M.*, mitissimus Fr., *C.*, subdulcis (Pers.) Fr., *D.*, *M.*

Hygrophorus eburneus (Bull.) Fr., *Ross*, cossus (Sow.) Fr., *H.*, pratensis (Pers.) Fr., *W.*, *M.*, virgineus (Wulf.) Fr., *M.*, *L.*, niveus (Scop.) Fr., *C.*, *M.*, clivalis Fr., *M.*, ovinus (Bull.) Fr., *L.*, *lepidopus Rea, *M.*, laetus (Pers.) Fr., *M.*, coccineus (Schaeff.) Fr., *M.*, Reai Maire, *M.*, turundus Fr., *M.*, puniceus Fr., *M.*, intermedius Pass., *M.*, conicus (Scop.) Fr., *M.*, calyptraeformis Berk., *W.*, chlorophanus Fr., *W.*, *M.*, psittacinus (Schaeff.) Fr., *W.*, *D.*, *M.*, unguinosus Fr., *M.*

Clitocybe clavipes (Pers.) Fr., *M.*, aurantiaca (Wulf.) Studer, *W.*, *M.*, odora (Bull.) Fr., *C.*, *D.*, dealbata (Sow.) Fr., *D.*, *H.*, *M.*, infundibuliformis (Schaeff.) Fr., *W.*, *D.*, *M.*, *L.*, and var. membranacea (Fl. Dan.) Fr., *W.*, incilis Fr., *M.*, flaccida (Sow.) Fr., *W.*, fragrans (Sow.) Fr., *W.*

Laccaria laccata (Scop.) Berk. & Br., *W.*, *D.*, *M.*, and var. amethystina (Vaill.) Berk & Br., *C.*

Omphalia rustica Fr., *M.*, atropuncta (Pers.) Quél., *H.*, fibula (Bull.) Fr., *M.*, and var. Swartzii Fr., *M.*

Pleurotus sapidus Schulz., *W.*, acerosus Fr., *M.*, applicatus (Batsch) Berk., *M.*

Cantharellus cibarius Fr., *W.*, *D.*, cinereus (Pers.) Fr., *H.*

Craterellus cornucopioides (Linn.) Fr., *D.*

Dictyolus muscigenus (Bull.) Quél., *D.*

Lentinus cochleatus (Pers.) Fr., *W.*, *M.*

Panus torulosus (Pers.) Fr., *W.*, *C.*, stipticus (Bull.) Fr., *W.*, *H.*

Pluteus cervinus (Schaeff.) Fr., *W.*, *D.*, salicinus (Pers.) Fr., *D.*, *M.*, nanus (Pers.) Fr., *M.*, and var. lutescens Fr., *M.*

Entoloma sinuatum Fr., *M.*, lividum (Bull.) Fr., *D.*, *L.*, jubatum Fr., *D.*, *M.*, sericeum (Bull.) Fr., *M.*, *L.*, nidorosum Fr., *D.*, *M.*

Nolanea pascua (Pers.) Fr., *M.*, papillata Bres., *M.*

Clitopilus prunulus (Scop.) Fr., *D.*, *H.*

Claudopus variabilis (Pers.) W. G. Sm., *M.*

Paxillus involutus (Batsch) Fr., *W.*, *D.*, *L.*

Pholiota erebia Fr., *M.*, radicosa (Bull.) Fr., *D.*, squarrosa (Müll.) Fr., *M.*, spectabilis Fr., *D.*, *M.*, mutabilis (Schaeff.) Fr., *D.*, *M.*, marginata (Batsch) Fr., *W.*, *M.*

Bolbitius titubans (Bull.) Fr., *L.*

Inocybe pyriodora (Pers.) Fr., *C.*, *Ross*, rimosa (Bull.) Fr., *M.*, *L.*, corydalina Quél., *C.*, geophylla (Sow.) Fr., *W.*, *M.*, *L.*, and var. lilacina Fr., *C.*, *M.*, conformata Karst., *C.*, cincinnata Fr., *M.*

Astrosporina asterospora (Quél.) Rea, *M.*, *L.*, petiginosa (Fr.) Rea, *D.*

Hebeloma fastibile Fr., *W.*, crustuliniforme (Bull.) Fr., *D.*, *M.*, *H.*, *L.*, longicaudum (Pers.) Fr., *L.*

Naucoria escharoides Fr., *W.*

Galera tenera (Schaeff.) Fr., *M.*, *H.*, *L.*, hypnorum (Schrank) Fr., *D.*, *M.*

Tubaria furfuracea (Pers.) W. G. Sm., *W.*, *D.*, *M.*, *H.*, inquilina (Fr.) W. G. Sm., *W.*, *D.*

Flammula sapinea Fr., *C.*, *L.*, ochrochlora Fr., *W.*, *D.*, *H.*, gummosa (Lasch) Fr., *C.*

Cortinarius (Phlegmacium) largus Fr., *D.*, purpurascens Fr., *C.*

Cortinarius (Myxacium) arvinaceus Fr., *C.*, elatior Fr., *W.*, *C.*, *D.*

Cortinarius (Dermocybe) tabularis (Bull.) Fr., *W.*, caninus Fr., *H.*, lepidopus Cooke, *W.*

Cortinarius (Telamonia) torvus Fr., *D.*, armillatus Fr., *D.*, hinnuleus (Sow.) Fr., *M.*, *L.*, brunneus (Pers.) Fr., *L.*, incisus (Pers.) Fr., *D.*, paleaceus (Weinm.) Fr., *D.*

Cortinarius (Hydrocybe) duracinus Fr., *W.*

Crepidotus mollis (Schaeff.) Fr., *W.*, *M.*

Psaliota arvensis (Schaeff.) Fr., *C.*, campestris (Linn.) Fr., *H.*, villatica (Brond.) Magn., *W.*, haemorrhoidaria Kalchbr., *M.*, comtula Fr., *M.*

Stropharia aeruginosa (Curt.) Fr., *W.*, *D.*

Anellaria separata (Linn.) Karst., *W.*, *M.*

Gomphidius viscidus (Linn.) Fr., *W.*

Hypholoma sublateritium (Schaeff.) Fr., *D.*, *H.*, capnoides Fr., *C.*, fasciculare (Huds.) Fr., *W.*, *C.*, *D.*, *M.*, *H.*, *L.*, pyrotrichum (Holmsk.) Fr., *Ross*, *C.*, *M.*, velutinum (Pers.) Fr., *W.*, *L.*, appendiculatum (Bull.) Fr., *D.*

Panaeolus sphinctrinus Fr., *W.*, campanulatus (Linn.) Fr., *M.*

Psathyrella disseminata (Pers.) Fr., *C.*

Psilocybe ericaea (Pers.) Fr., *M.*, uda (Pers.) Fr., *W.*, semilanceata Fr., *W.*, *M.*, *L.*

Coprinus atramentarius (Bull.) Fr., *W.*, *Ross*, niveus (Pers.) Fr., *M.*, *H.*, *L.*, plicatilis (Curt.) Fr., *W.*, *M.*, *H.*

Boletus luteus (Linn.) Fr., *D.*, elegans (Schum.) Fr., *W.*, *L.*, chrysenteron (Bull.) Fr., *W.*, *C.*, *D.*, *L.*, subtomentosus (Linn.) Fr., *W.*, *C.*, *M.*, *L.*, versicolor Rostk., *M.*, edulis (Bull.) Fr., *D.*, reticulatus (Schaeff.) Boud., *M.*, impolitus Fr., *D.*, pachypus Fr., *W.*, luridus (Schaeff.) Fr., *D.*, *W.*, erythropus (Pers.) Quél., *W.*, *D.*, purpureus Fr., *W.*, versipellis Fr., *D.*, scaber (Bull.) Fr., *W.*, *D.*, nigrescens Roze & Rich., *D.*, *H.*

Strobilomyces strobilaceus (Scop.) Berk., *D.*

Polyporus nummularius (Bull.) Quél., *W.*, picipes Fr., *L.*, squamosus (Huds.) Fr., *D.*, *M.*, intybaceus Fr., *W.*, sulphureus (Bull.) Fr., *W.*, *M.*, *L.*, giganteus (Pers.) Fr., *C.*, *W.*, *M.*, betulinus (Bull.) Fr., *C.*, *D.*, *M.*, *L.*, dryadeus (Pers.) Fr., *W.*, *D.*, *H.*, hispidus (Bull.) Fr., *H.*, amorphus Fr., *C.*, *M.*, adustus (Willd.) Fr., *W.*, *C.*, *D.*, fragilis Fr., *D.*, caesius (Schrad.) Fr., *W.*, *D.*, stipticus (Pers.) Fr., *W.*, *M.*

Fomes ferruginosus (Schrad.) Massee, *M.*, ulmarius (Sow.) Fr., *W.*, *M.* on *Aesculus Hippocastanum*, *L.*, annosus Fr., *C.*, *H.*, connatus Fr., *W.*

Ganoderma lucidum (Leyss.) Karst., *H.*, applanatum (Pers.) Pat., *M.*, *L.*, *Ross*, resinaceum Boud., *W.*, *L.*

Poria eupora Karst., *D.*, hymenocystis Berk. & Br., *D.*, *M.*, purpurea Fr., *D.*

Polystictus hirsutus (Wulf.) Fr., *M.*, versicolor (Linn.) Fr., *W.*, *D.*, *M.*, *L.*

Irpex obliquus (Schrad.) Fr., *W.*, *D.*, *M.*, *H.*

Lenzites betulina (Linn.) Fr., *W.*, *D.*

Trametes gibbosa (Pers.) Fr., *C.*, mollis (Sommerf.) Fr., *M.*

Daedalea biennis (Bull.) Quél., *C.*, *D.*, *M.*, *H.*

Merulius tremellosus (Schrad.) Fr., *W.*, *M.*

Phlebia merismoides Fr., *D.*

Fistulina hepatica (Huds.) Fr., *C.*, *D.*, *M.*, *H.*, *L.*

Hydnum repandum (Linn.) Fr., *W.*, *D.*, and var. rufescens (Pers.) Fr., *D.*

Acia uda (Fr.) Bourd. & Galz., *W.*, *C.*, fusco-atra (Fr.) Pat., *C.*, *D.*

Grandinia helvetica (Pers.) Fr., *C.*, *D.*

Odontia fimbriata (Pers.) Fr., *C.*, barba-Jovis (With.) Fr., *D.*, farinacea (Pers.) Quél., *D.*

Hypochnus ferrugineus (Pers.) Fr., *C.*, *D.*, *M.*, fuscus (Pers.) Fr., *D.*, subfuscus Karst., *M.*, rubiginosus Bres., *D.*, fumosus Fr., *D.*

*Tomentellina ferruginosa v. Hoehn. & Litsch., *D.*

Stereum spadiceum Fr., *W.*, sanguinolentum (A. & S.) Fr., *D.*, hirsutum (Willd.) Fr., *W.*, *C.*, *D.*, *M.*, *H.*

Hymenochaete rubiginosa (Dicks.) Lév., *M.*

Corticium fuciforme (Berk.) Wakef. on *Festuca ovina*, *H.*, arachnoideum Berk., *D.*, *byssinum (Karst.) Massee, *D.*, atrovirens Fr., *D.*, botryosum Bres., *D.*, flavescens (Bon.) Massee, *M.*, confine Bourd. & Galz., *D.*, *M.*, fastidiosum (Fr.) Bourd. & Galz., *H.*, porosum Berk. & Curt., *D.*

Peniophora Aegerita v. Hoehn. & Litsch., *W.*, subalutacea (Karst.) v. Hoehn. & Litsch., *D.*, sanguinea (Fr.) Bres., *D.*, velutina (DC.) Cooke, *C.*, *D.*, *M.*, setigera (Fr.) Bres., *C.*, *D.*, hydnoides Cooke & Massee, *D.*, cinerea (Fr.) Cooke, *M.*, quercina (Pers.) Cooke, *C.*, *D.*, *M.*, *L.*

Coniophora puteana Fr., *D.*

Cyphella capula (Holmsk.) Fr., *W.*

Clavaria cristata (Holmsk.) Fr., *M.*, cinerea (Bull.) Fr., *C.*, *D.*, *M.*, gigaspora Cotton, *M.*, amethystina (Batt.) Fr., *M.*, rugosa (Bull.) Fr., *C.*, *M.*, Kunzei Fr. (together with a dwarfed form which is C. Krombholzii Fr.), *M.*, corniculata (Schaeff.) Fr., *M.*, fusiformis (Sow.) Fr., *W.*, *M.*, luteoalba Rea, *M.*, inaequalis (Müll.) Fr., *W.*, *M.*, *H.*, vermicularis Fr., *M.*, pistillaris (Linn.) Fr., *H.*, tenuipes Berk. & Br., *M.*

Auricularia mesenterica (Dicks.) Fr., *C.*, *L.*, auricula-Judae (Linn.) Schroet., *D.*

Tremella mesenterica (Retz.) Fr., *C.*, *D.*, *H.*

Exidia nucleata (Schw.) Rea, *C.*

Tremellodon gelatinosum (Scop.) Pers., *C.*

Sebacina incrustans (Pers.) Tul., *M.*, *H.*

Eichleriella spinulosa (Berk. & Curt.) Burt, *C.*

Tulasnella (Gloeotulasnella) hyalina v. Hoehn. & Litsch., *C.*

Dacryomyces deliquescens (Bull.) Duby, *W.*, *D.*, chrysocomus (Bull.) Tul., *D.*

Femsjonia luteoalba Fr., *C.*, *D.*

Calocera viscosa (Pers.) Fr., *C.*, cornea (Batsch) Fr., *W.*

Gasteromycetes.

Phallus impudicus (Linn.) Pers., *C.*, *D.*, *M.*

Lycoperdon depressum Bon., *C.*, *M.*, *L.*, umbrinum Pers., *W.*, perlatum Pers. *W.*, pyriforme (Schaeff.) Pers., *W.*, *D.*, *H.*

Crucibulum vulgare Tul., *W.*, *D.*

Cyathus striatus (Huds.) Pers., *W.*, *C.*, *D.*, *H.*

Scleroderma aurantium Pers., *M.*, verrucosum (Vaill.) Pers., *C.*, *D.*, *H.*, *L.*

Sphaerobolus stellatus (Tode) Pers., *W.*

Uredineae.

Uromyces Fabae (Pers.) de Bary, *Hereford*, Valerianae (Schum.) Fuck., *H.*, Dactylidis Otth., *L.*

Puccinia Violae (Schum.) DC., *D.*, *H.*, Lychnidearum Link, Pruni-spinosae Pers., *L.*, *Hereford*, pulverulenta Grev., *W.*, *D.*, Circaeae Pers., *L.*, Aegopodii (Schum.) Mont., *L.*, Saniculae Grev., *D.*, punctata Link, *H.*, obtegens (Link) Tul., *W.*, Cirsii Lasch, *W.*, Taraxaci Plowr., *D.*, Veronicae Schroet. on *V. montana*, *M.*, Glechomatis DC., *W.*, *M.*, *L.*, Menthae Pers., *W.*, *H.*, annularis (Str.) Schlecht., *W.*, Iridis (DC.) Wallr., *D.*, obscura Schroet., *C.*, Caricis (Schum.) Rebent., *M.*, Lolii Niels., *D.*, *L.*, Poarum Niels., *W.* (aecidium).

Phragmidium subcorticium (Schrank) Wint., *H.*, violaceum (Schultz) Wint., *W.*, *L.*

Kuehneola albida Magnus, *H.*

Coleosporium Sonchi-arvensis (Pers.) Lév., *D.*, Tussilaginis (Pers.) Kleb., *W.*

Pucciniastrum Circaeae (Schum.) Schroet., *W.*, *C.*, *D.*, *H.*, *L.*, Epilobii (Pers.) Otth., *W.*

Melampsora Larici-populina Kleb., *D.*, *H.*

Melampsoridium betulinum (Pers.) Kleb., *W.*, *C.*, *D.*

USTILAGINEAE.

Ustilago Scabiosae (Sow.) Wint., *H.*

Sphacelotheca Hydropiperis (Schum.) de Bary, *W.*

Entyloma Ranunculi (Bon.) Schroet., *D.*

PYRENOMYCETES.

Ctenomyces serratus Eidam, *D.*

Sphaerotheca pannosa (Wallr.) Lév., *W.*, *D.*, *H.*, Castagnei Lev. on *Arctium*, *D.*, *H.*

Podosphaera Oxyacanthae (DC.) de Bary, *C.*, *H.*, leucotricha (Ell. & Ev.) Salm., *Hereford.*

Erysiphe Cichoracearum DC. on *Myosotis*, *H.*, Polygoni DC. on *Circaea*, *W.*, *C.*, on *Hypericum*, *D.*, *H.*

Uncinula Aceris (DC.) Sacc., *C.*, *D.*, *H.*

Phyllactinia corylea (Pers.) Karst., *H.*, *L.*

Nectria cinnabarina (Tode) Fr., *H.*, Peziza (Tode) Fr., *M.*

Hypomyces aurantius (Pers.) Tul., *M.*

Hypocrea gelatinosa (Tode) Fr., *D.*, citrina (Pers.) Fr., *D.*

Claviceps purpurea (Fr.) Tul. on *Brachypodium*, *W.*, on *Arrhenatherum* and *Dactylis*, *L.*, on *Avena*, *D.*, microcephala (Wallr.) Wint., *D.*

Cordyceps militaris (Linn.) Link, *D.*

Leptospora spermoides (Hoffm.) Fuck., *M.*, *L.*, ovina (Pers.) Fuck., *M.*

Rosellinia mammoidea Cooke, *D.*

Mycosphaerella maculiformis (Pers.) Schroet., *D.*

Venturia Rumicis (Desm.) Wint., *W.*

Leptosphaeria acuta (Moug. & Nestl.) Karst., *W.*

Melanconis stilbostoma (Fr.) Tul., *H.*

Cryptosphaeria eunomia (Fr.) Fuck., *H.*

Diatrypella quercina (Pers.) Nke., *W.*, *C.*, *D.*

Diatrype Stigma (Hoffm.) de Not., *W.*, *M.*, disciformis (Hoffm.) Fr., *M.*

Hypoxylon multiforme Fr., *D.*, fuscum (Pers.) Fr., *W.*, *H.*, argillaceum (Pers.) Berk., *D.*, coccineum Bull., *M.*

Daldinia concentrica (Bolt.) Ces. & de Not., *W.*, *C.*, *M.*

Xylaria Hypoxylon (Linn.) Grev., *C.*, *L.*, polymorpha (Linn.) Grev., *H.*

Phyllachora graminis (Pers.) Fuck., *W.*

Endodothella Junci (Fr.) Theiss. & Syd., *W.*

Dothidella Ulmi (Duv.) Wint., *L.*

HYSTERIALES.

Dichaena quercina Fr., *M.*

Rhopographus Pteridis (Sow.) Wint., *W.*, *D.*, *M.*

DISCOMYCETES.

Leptopodia ephippium (Lév.) Boud., *D.*

Peziza aurantia Pers., *W.*, *C.*, *D.*

Sarcoscypha coccinea (Jacq.) Fr., *M.*

Ciliaria scutellata (Linn.) Quél., *W.*, *D.*, *M.*, *H.*

Cheilymenia dalmeniensis (Cooke) Boud., *W.*, *D.*

Coprobia granulata (Bull.) Boud., *D.*

Exoascus alnitorquus (Tul.) Sadeb., *W.*

Trichoglossum hirsutum (Pers.) Boud., *M.*

Microglossum viride (Pers.) Gill., *M.*

Leotia lubrica (Scop.) Pers., *C.*

Calycella claroflava (Grev.) Boud., *D.*, *M.*

Coryne sarcoides (Jacq.) Tul., *W.*, *M.*

Bulgaria inquinans (Pers.) Fr., *W.*, *D.*, *M.*

Orbilia luteo-rubella (Nyl.) Karst., *W.*, xanthostigma Fr., *C.*, *M.*

Sclerotinia Curreyana (Berk.) Karst., *M.*

Chlorosplenium aeruginosum (Oeder.) de Not., *D.*

Helotium herbarum (Pers.) Fr., *W.*, *H.*, fructigenum (Bull.) Fuck., *H.*, scutula (Pers.) Karst., *W.*

Cyathicula coronata (Bull.) de Not., *W.*

Dasyscypha virginea (Batsch) Fuck., *W.*, *D.*, pulverulenta (Lib.) Sacc., *D.*

Arachnopeziza aurelia (Pers.) Fuck., *D.*, aurata Fuck., *D.*

Trichoscypha calycina (Schum.) Boud., *L.*

Hyaloscypha hyalina (Pers.) Boud., *D.*

Urceolella puberula (Lasch) Boud., *W.*

Mollisia cinerea (Batsch) Karst., *W.*, *D.*, *M.*, melaleuca (Fr.) Sacc., *D.*

Catinella olivacea (Batsch) Boud., *M.*

Pseudopeziza Trifolii (Biv.-Bern) Fuck., *D.*, Ranunculi (Wallr.) Fuck., *D.*

Stegia Ilicis Fr., *W.*

Rhytisma acerinum (Pers.) Fr., *C.*, *D.*

PHYCOMYCETES.

Syzygites megalocarpus Ehrb., *W.*, *D.*

Phytophthora infestans (Mont.) de Bary, *Hereford.*

Peronospora alta Fuck., on *Plantago media*, *D.*, *H.*

SPHAEROPSIDALES.

Phyllosticta hedericola Dur. & Mont., *H.*

Actinonema Rosae (Lib.) Fr., *D.*, *Hereford.*

Septoria Rubi West., *W.*, *D.*, castanicola Desm., *D.*

Gloeosporium nervisequum (Fuck.) Sacc., *L.*

Libertella faginea Desm., *M.*

Vermicularia trichella Fr., *H.*, Holci Syd., *L.*

HYPHOMYCETES.

Monilia aurea (Link) Gmel., *D.*, *M.*, fructigena Pers., *Hereford*, cinerea Bon., *Hereford.*

Oidium alphitoides Griff. & Maubl., *W.*, *C.*, *D.*, *H.*

Ovularia obliqua (Cooke) Oud., *W.*, *H.*

Rhinotrichum Thwaitesii Berk. & Br., *M.*

Trichoderma viride (Pers.) Fr., *W.*, *D.*

Botrytis cinerea Pers., *Hereford.*

Ramularia calcea (Desm.) Ces., *W.*, *C.*; *D.*, *M.*, *L.*, Epilobii Allesch., *D.*, Circaeae Allesch., *D.*, plantaginea Sacc. & Berl., *D.*, Primulae Thuem., *W.*, *D.*, *H.*, sambucina Sacc., *W.*, Urticae Ces., *W.*, Taraxaci Karst., *D.*, *H.*

Bispora monilioides Corda, *C.*, *H.*

Hormodendron cladosporioides (Fres.) Sacc., *H.*

Fusicladium dendriticum Fuck., *D.*

Heterosporium gracile Sacc., *D.*

Cercospora Mercurialis Pass., *C.*

Stilbella erythrocephala (Ditm.) Lind., *D.*, *H.*

Tilachlidium tomentosum (Schrad.) Lind., *W.*

Isaria farinosa Fr., *D.*

MYCETOZOA.

Ceratiomyxa fruticulosa (Müll.) Macbr., *DC.*, *M.*

Physarum nutans Pers., *W.*, *M.*, *L.*; subsp. leucophaeum Lister, *W.*; P. viride Pers., *M.*, *L.*; var. aurantium Lister, *D.*

Fuligo septica Gmel., *W.*, *L.*; var. candida R.E. Fries. M.; F. muscorum Alb. & Schw., *D.*

Craterium minutum (Leers) Fr., *DC.*, *W.*

Diderma floriforme Pers., *D.*

Didymium difforme (Pers.) Duby, *W.*, *M.*, *L.*; D. squamulosum (Alb. & Schw.) Fr., *DC.*; D. Clavus (Alb. & Schw.) Rabenh., *DC.*

Mucilago spongiosa (Leyss.) Morg., *M.*

Stemonitis fusca Roth, *W.*, *D.*, *M.*, *L.*; var. confluens Lister, *M.*; S. herbatica Peck, *D.*; S. ferruginea Ehrenb., *W.*, *D.*

Comatricha nigra (Pers.) Schroet., *D.*, *M.*; C. laxa Rost., *M.*; C. elegans Rost., *M.*; C. typhoides (Bull.) Rost., *W.*, *M.*, *L.*

Enerthenema papillatum (Pers.) Rost., *M.*

Cribraria argillacea Pers., *C.*, *M.*, *L.*; C. vulgaris Schrad., *M.*; var. aurantiaca Pers., *M.*

Dictydium cancellatum (Batsch) Macbr., *C.*, *M.*; var. fuscum Lister, *M.*

Tubifera ferruginosa Gmel., *C.*, *M.*

Reticularia Lycoperdon Bull., *D.*

Lycogala epidendrum (L.) Pers., *W.*; L. conicum Pers., *M.*

Trichia affinis de Bary, *M.*; T. persimilis Karst., *W.*, *D.*, *M.*; T. verrucosa Berk., *DC.*; T. scabra Rost., *W.*, *M.*; T. varia Pers., *M.*; T. Botrytis Pers., *W.*; T. decipiens Pers., *W.*, *D.*, *M.*, *L.*

Oligonema nitens (Lib.) Rost., *W.*

Hemitrichia clavata (Pers.) Rost., *W.*; H. Vesparium (Batsch) Macbr., *M.*

Arcyria cinerea Pers., *W.*, *D.*, *M.*; A. pomiformis (Leers) Rost., *M.*, *L.*

A. denudata (L.) Wettst., *W.*, *D.*, *M.*, *L.*; A. incarnata Pers., *W.*, *D.*; var. fulgens Lister, *M.*; A. nutans (Bull.) Grev., *W.*, *D.*, *M.*

LICHENS.

Caliciaceae.

Chaenotheca melanophaea Zwackh., *W.*, *D.*

Calicium hyperellum Ach., *M.*, *W.*, *D.*

Cyphelium inquinans Trev., *D.*, *M.*, *E.*

Collemaceae.

Collema pulposum Ach., *D.*

C. tenax Sm., *H.*

C. multifidum Schaer., *D.*

Leptogium cataclystum Koerb., *D.*

Peltigeraceae.

Peltigera canina Willd., *W.*, *M.*

Parmeliaceae.

Parmelia physodes Ach., *D.*, *W.*

P. caperata Ach., *M.*

P. saxatilis Ach., *W.*, *D.*, *M.*

P. saxatilis f. furfuracea Schaer., *M.*

P. sulcata Tayl., *W.*, *M.*

P. dubia Tayl., *W.*, *D.*

P. fuliginosa Nyl. var. laetevirens Nyl., *W.*, *D.*, *M.*

Usneaceae.

Evernia prunastri Ach., *W.*, *D.*, *M.*

Ramalina calicaris Fr., *W.*, *M.*

R. fastigiata Ach., *M.*

R. farinacea Ach., *M.*

Usnea florida Web., *W.*

U. florida var. hirta Ach., *W.*, *M.*

Physciaceae.

Xanthoria parietina Th. Fr., *W.*, *M.*

Placodium murorum DC., *E.*

P. citrinum Hepp, *W.*, *D.*

P. aurantiacum Anzi var. flavovirescens Hepp., *E.*

P. pyraceum Anzi, *D.*

P. rupestre Branth. & Rostr., *H.*, *F.*

Candelariella vitellina Müll.-Arg., *W.*, *D.*

Physcia ciliaris DC., *W.*

P. pulverulenta Nyl., *M.*

P. stellaris Nyl. var. cercidia Th.Fr., *M.*

P. hispida Tuckerm., *W.*, *F.*

P. erosa Leight., *M.*

P. caesia Nyl., *W.*, *M.*

Rinodina sophodes Th.Fr., *M.*

R. exigua S.F.Gray, *W.*, *M.*, *F.*

R. demissa Arn., *W.*, *D.*, *H.*

Lecanoraceae.

Lecanora muralis Schaer., *F.*

L. subfusca Nyl. var. allophana Ach., *W.*, *D.*

L. rugosa Nyl., *W.*

L. campestris D. de Lesd., *D.*, *F.*

L. atra Ach., *D.*, *M.*

L. Hageni Ach., *W.*, *F.*

L. galactina Ach., *H.*, *F.*

L. varia Ach., *W.*, *D.*, *M.*

L. symmicta Ach., *W.*, *D.*

L. symmictera Nyl., *M.*

L. parella Ach., *H.*, *S.*

Acarospora veronensis Massal., *D.*

Lecania albariella A.L.Sm., *M.*

Pertusariaceae.

Pertusaria faginea Leight., *W.*, *M.*

P. pertusa Dalla Torre & Sarnth., *W.*, *M.*

P. leioplaca Schaer., *D.*

P. Wulfenii DC., *M.*

Thelotremaceae.

Phlyctis agelaea Koerb., *W.*

Cladoniaceae.

Baeomyces rufus DC., *W.*

Cladonia sylvatica Hoffm., *D.*

C. pyxidata Hoffm., *D.*

C. fimbriata Fr., *W.*, *D.*

C. furcata Schrad., *W.*

C. macilenta Hoffm., *D.*

Lecideaceae.

Lecidea ostreata Schaer., *D.*, *M.*

L. quernea Ach., *M.*

L. coarctata Nyl., *W.*, *D.*

L. mutabilis Fée, *F.*

L. fuscorubens Nyl., *H.*
L. parasema Ach., *W.*
L. latypea Ach., *D.*
L. goniophila Schaer., *D.*
L. crustulata Koerb., *W.*
Biatorella pruinosa Mudd., *H.*, *F.*
B. pruinosa f. nuda A.L.Sm., *F.*
B. pruinosa var. albocincta A.L.Sm., *F.*
Biatorina Griffithii Massal., *M.*
Bilimbia caradocensis A.L.Sm., *M.*
B. sublubens nov. sp., *F.*
Buellia canescens de Not., *M.*
B. myriocarpa Mudd., *W.*
Leciographa parasitica Massal., *M.*
Rhizocarpon alboatrum Th.Fr., *W.*, *M.*
R. alboatrum var. epipolium A.L.Sm., *W.*
R. petraeum Massal., *H.*, *E.*
R. obscuratum Massal., *W.*

ARTHONIACEAE.

Arthonia radiata Ach. var. Swartziana Syd., *W.*

GRAPHIDIACEAE.

Opegrapha herpetica Ach., *M.*
O. atra Pers., *M.*
O. atra var. denigrata Schaer., *M.*
O. betulina Sm., *H.*
O. saxicola Ach., *D.*
O. vulgata Ach., *H.*
Graphis elegans Ach., *W.*

VERRUCARIACEAE.

Verrucaria aethiobola Wahlenb. var. acrotella A.L.Sm., *D.*
V. papillosa Ach., *H.*
V. viridula Ach., *F.*
V. nigrescens Pers., *W.*, *M.*
V. glaucina Ach., *F.*
V. muralis Ach., *H.*
V. integra Carroll, *F.*

PYRENULACEAE.

Arthopyrenia fallax Arn., *W.*, *D.*
A. submicans Arn., *W.*

NICHOLAS HEREFORD.

By the Right Reverend MARTIN LINTON SMITH, D.D., D.S.O.
Bishop of Hereford.

(Read 31st May, 1927.)

The remarkable career of this man does not seem to have been fully worked out; the excellent article in the "Dictionary of National Biography" is naturally more concerned with his public life than with his local connections; on the other hand, Cooke's continuation of Duncumb's "History of Herefordshire," while it contains more detail about the local connections, and a valuable collection of documents bearing on the public career, has not worked out the latter in detail; and neither has made full use of the material contained in the "Bishops' Registers," and in Canon Capes's invaluable "Cathedral Charters and Records." I hope to be able to weave the whole story into one, and by so doing to establish the high probability of the assumption with which I start that the Nicholas Hereford who was born in 1330 as third son to John Hereford of Sufton, seven years before his death, is the same man who disappears from view in 1417 when he resigns the Treasurership of Hereford Cathedral to retire into the Carthusian monastery at Coventry on November 2nd of that year, after a chequered career, as a married man, then in holy orders, as a prominent Lollard, then taking part in the prosecution of his former associates, as a sharp critic of monks and friars, yet ending his life in a Carthusian monastery, as the translator of a great portion of one version of the first English Bible, and a denouncer of the existing ecclesiastical system, yet passing many years as a dignitary of the Cathedral Church of Hereford.

Canon Capes speaks of this assumption as "more or less probable," though "there is not enough evidence to prove it." I hope in the course of this paper to be able to show a remarkable coincidence between the private life of Nicholas Hereford of Sufton, and the public career of Nicholas Hereford the Lollard, which will at least raise the probability of the assumption by several degrees.

Nicholas Hereford, then, was born in 1330: his great-uncle, another Nicholas, was Canon of Hereford, and on August 19th, 1284, was instituted to the living of Chettinton, or Chetton, in Shropshire, on the presentation of Hugh Burnel; his grandson, John, was Archdeacon of Ludlow, 1410—1417, and of Hereford, by exchange, 1417—1424; he resigned this post and a pension of

£20 per annum was awarded him on August 16th, 1424. So the family connection with the Cathedral ran through five generations. He married young; for, and here I quote Canon Capes, "as early as 1351 an indult was granted to 'Nicholas Hereford, clerk, and to his wife to choose their own confessor.' It was known that the owner of Sufton had been married, and when left a widower had gone to Oxford and taken holy orders. It is not impossible that the reformer married when in minor orders, receiving dispensation for that purpose." Be that as it may, he settled on "a small estate on the river Frome"[1] (*Cooke*, III., 70), where two sons were born to him—Roger, who died in 1427, and John, who was M.P. for Worcester in 1393, the father of the Archdeacon.

We now leave Nicholas Hereford of Sufton, and pass to Nicholas Hereford the Lollard and reformer. He appears as Bursar of Queen's College, Oxford, from September 30th, 1374, to September 29th, 1375, and about this time his connection with Hereford Cathedral begins; for in this year he was appointed Chancellor by papal provision. For the evidence of this we have to go forward twelve years; on June 15th, 1387, John Derlton, clerk, and Edward Hopton, rector of Bitterley, report the result of a commission of enquiry into the vacant Chancellorship; seven rectors and vicars of neighbouring churches state on oath that "our Lord, Pope Gregory XI., reserved all dignities in cathedral and collegiate churches, in the time of which reservation the said Chancellorship fell vacant by the death of Lord Thomas Hakeluit, the last Chancellor of the same, and Master Nicholas Hereford, by virtue of a certain grace made to him by the apostolic see [proceeded][2] to the dignity together with a prebend in the Cathedral Church of Hereford, in spite of the reservation of the aforesaid Lord Gregory, whence also he accepted the same dignity *de facto*, to which his grace did not extend, and occupied the same dignity, and held it unlawfully without canonical title."

The commission goes on to state that, as the vacancy occurred during a vacancy of the See, the appointment ought to have been made by the king. A further report on November 24th of the same year states that the Chancellorship has been vacant twelve years, which brings us back to 1375, whence we set out on this enquiry. Clearly, then, Nicholas was appointed Chancellor, and his appointment had been upset on a technicality, his "provision" being nullified by the subsequent papal reservation. Whether the Dean and Chapter of Hereford knew more than the Pope of an earlier day of Nicholas's Lollard leanings, and so deliberately kept him out of office, or whether, as has been unkindly suggested, the loss of his preferment turned Nicholas's mind into anti-clerical

[1] (?) Prior's Frome or Frome Henry (now Larport), in the immediate neighbourhood of Sufton.

[2] No verb in the original.

channels, we shall never know; the former alternative, however, is both more charitable and more probable; for it is scarcely likely that Nicholas's prominence in Lollard circles at a slightly later date would have been achieved in the comparatively short time allowed by the less charitable suggestion. But clearly the Dean and Chapter were determined not to have Nicholas among their number; for on February 20th, 1377, Edward III. issued a mandate to them to induct Nicholas to the Chancellorship; and yet a formal enquiry ten years later could report that the office had never been filled for twelve years.

We now return to Oxford, where, in 1381, Nicholas took his Doctor's degree in Theology. Already, however, he was notorious for his opinions; for on February 20th, 1381, the Priors of the Dominicans, Carmelites, and Accretins, and the Guardians of the Franciscan Friars living at Oxford sent a bitter complaint against him to John of Gaunt, saying that he charged them with impoverishing the people by their begging, with living by begging and not by work, and with being responsible, through the confessional, for stirring up the ill-feeling which was manifesting itself between class and class. The protest seems to have been fruitless, a not unnatural result when John of Gaunt's sympathy with the Lollard movement on political grounds is borne in mind.

The following year, 1382, was the "*annus mirabilis*" of his life. In the month of June appeared the first English translation of the Bible; the original MS. of this exists in the Bodleian Library (MS. 959); this breaks off at Baruch, iii, 20; and another contemporary MS. (Douce, 369) ending at the same point has the words "explicit translationem Nicholay de Herford." The exact meaning of this is doubtful; the original MS. is in five different hands, with different dialectical forms, three using Southern or Kentish forms, two using the Midland speech. The last of these five is the man who also wrote the completion of the second MS., and the note above referred to, so that we are dealing with contemporary and first hand evidence. The least likely theory is that which ascribes the work to Nicholas' dictation, and the dialectical variations to the scribes; more probable is the view that he was one of the five scribes; but most likely of all is the suggestion that he was generally responsible for the work, which was actually executed by various members of the Lollard circle at Oxford; and his flight later in the year stopped the project. The translation is slavishly literal, even to the keeping of the Latin order of the words, which sometimes renders it almost unintelligible. It is at least possible that one of the scribes was John Purvey, who produced in 1388 a much better version. But the work of translation must have been well in hand before the date of publication; the stirring events from May to August of this year can have left Nicholas little leisure for literary pursuits.

In spite of his outspoken support of the Lollards, he was invited by Robert Rigge, the Chancellor of the University, to preach "*praecipuum sermonem anni*" on Ascension Day, May 15th. Nicholas' sermon was what might be expected, and it is recorded that it was received with much applause by the proctor and others. The report of the proceedings was sent to William Courtenay, Archbishop of Canterbury (formerly of Hereford and London), by Peter Stokys, a Carmelite friar, who had been Nicholas' chief opponent for some time past. The Archbishop summoned a Council on May 21st, which drew up twenty-four "conclusions" on the Lollard heresies; and on May 30th he addressed a letter of reproof to the Chancellor: "We are much surprised," it runs, "and vexed that Nicholas of Hereford, being openly suspected, as we have openly declared to you elsewhere, to preach his sermons on heretical doctrines and on the said condemned conclusions, you have notwithstanding been so kind as to let him preach without any difficulty in your University." He went on to warn the Chancellor to desist and to publish this letter, upon receipt.

The Chancellor's answer was to denounce Peter Stokys as having infringed the liberties and privileges of the University, which he claimed to be free of Bishop or Archbishop, even in matters of heresy; he went on to invite Philip Repyngdon, another well-known Lollard, to preach on Corpus Christi Day, June 5th. Peter Stokys meanwhile had not been idle, and had got from the Archbishop the twenty-four conclusions which had been condemned at the Council on May 21st, with orders to publish them before Repyngdon's sermon; this he apparently succeeded in doing; but the Chancellor, who was determined that the sermon should not be interfered with, attended it with an armed escort of one hundred men, inducing the Mayor of the city to take like precautions. "After the sermon," runs the record, "the Chancellor entered the Church of St. Frideswide with twenty men armed, so that Stokys was afraid to go out. The Chancellor waited for Philip at the church door, and having laughed together they parted." "He laughs best who laughs last," however, for the Archbishop summoned a second meeting of the Council for June 12th, citing the Chancellor to appear before it; and before the proceedings were finished, Robert Rigge had asked for pardon on his knees, a request which was granted on the representations of William of Wykeham, Bishop of Winchester; and he returned to Oxford with a peremptory mandate to suspend John Wyclif, Nicholas Hereford, Philip Repyngdon, John Ashton, and Laurence Bedeman, a mandate which was published three days later. Next day, June 16th, Nicholas and Philip appealed to John of Gaunt for protection, an appeal which later evidence will show not to have been in vain.

A third meeting of the Council was summoned for June 18th, at which Nicholas, Philip, and another were cited to appear;

this they did, but Nicholas and Philip asked for time, and were remanded for two days. On June 19th these two put out in English a document still existing in the Bodleian Library (B. 83, fol. 70), which has been commonly taken as their recantation; and on this interpretation of its nature, the "Dictionary of National Biography" suggests in the light of subsequent happenings that it is either spurious, or that it really proceeds from another Lollard and is wrongly attributed to the two whose name it bears. But Dr. James Gairdner ("Lollardy and the Reformation," I., p. 25) puts forward for a like document another explanation. English would be the language of popular appeal, Latin that of exact disputation, and he goes on: "It was such a confession as might seem fairly orthodox to the unlearned, if they were to be the judges."

That Nicholas and Philip should make such a popular appeal is wholly in accord with what we know of them; and their readiness to make at least a partial recantation is shown by their reply to the twenty-four propositions on the following day; they admitted that nine of the positions condemned in them were heretical, that one was capable of a heretical interpretation, and that fourteen were erroneous or liable to misconstruction. The Council refused to accept this qualified recantation, and adjourned to June 27th, to receive final satisfaction. On that day the defendants appealed, but the Council was incomplete, and was prorogued to Tuesday, July 1st; on that occasion Nicholas and Philip failed to appear, and were condemned as contumacious. They appealed to Rome, posting the document upon the doors of St. Paul's and St. Mary-le-Bow, but the Archbishop ignored this and excommunicated them.

The popular feeling in the matter is given in a long Latin poem, attacking the friars for the part that they had played in the matter, from which four lines may be quoted:—

"Post haec simul ádeunt metropolitanum
Nicol Herford ásserunt haereticum prophanum
Et Philippum Repyngdon proclamant insanum
Profusis pecuniis liniantes manum."

The King issued letters patent to the Chancellor and Proctors of the University, ordering the banishment from the University of all who held the opinions of these men, and the search for and destruction of their books. On July 25th the Chancellor reported that Nicholas and Philip could not be found. But an entry in Bishop Gilbert's Registers lifts the curtain. On August 6th, the Archbishop issued a mandate through the Bishop of London to the Bishop of Hereford to cite the two men, who had already been excommunicated for default in appearing, and who were now Canons of St. Mary's Monastery, Leicester, a place "under the shadow of the Duke of Lancaster's castle, which adjoined that

house." Their appeal to John of Gaunt for protection had not been in vain. However, the action of the ecclesiastical authorities was too much for Philip, who cleared himself by a confession in Synod, and was received back into communion by an archiepiscopal letter of October 23rd; he afterwards became Abbot of Leicester, Chancellor of Oxford, Bishop of Lincoln, and finally a Cardinal[1] where we may leave him.

Nicholas was made of sterner stuff and set out for Rome to prosecute his appeal; but his conclusions were condemned by Pope Urban VI., who imprisoned him; he was released when "the Pope on his way to Naples was besieged in a certain Castle," a statement which probably indicates the siege of Nocera by Charles of Durazzo in June, 1385.

This date is confirmed by the fact that the next reference to him in England occurs on January 15th, 1386, on which date the Archbishop asks for his arrest as a dangerous heretic. He was arrested at Nottingham towards the end of the year, and imprisoned in the Castle[2]; but he escaped, and in 1387 was living in retirement with Sir John Montague, a Lollard partizan; there are also indications that he returned to his own neighbourhood, for on August 19th of that year, Henry Wakefield, Bishop of Worcester, inhibited him and three other Lollards from preaching in his diocese. And from March 30th, 1388, to December 16th, 1389, there occur frequent commissions issued by Richard II. for the burning of his writings.

We must now turn from Nicholas Hereford, the Lollard, to Nicholas Hereford of Sufton; he was, as we have said, the third son of John Hereford, who died in 1337; and was succeeded by his eldest son Henry, who died in 1361; the property passed to the second son, John, who died in 1387, leaving it to his son Thomas, who died without issue at the age of 25, in 1390, and was succeeded by his uncle, Nicholas; but the property did not apparently pass direct. There exists a deed dated in January, 1392, at Sufton, by which "John Weel, curate of Pyklyslye, John Burghull, Vicar of Lugwardine, John Bailey and Maurice Netherwood, chaplains, had granted and released to Nicholas Hereford, the Manor of Mordiford, called Sufton, with its appurtenances, except the lands and tenements which the said N.H. had enjoyed by the gift of John H., his father, jointly with his brother John, etc." Something had prevented the direct handing over of the estates to the heir. We learn also "from the Law Reports that on succeeding to Sufton Mr. Nicholas Hereford made ineffectual applications to be excused from the annual quit rent until the estate had ceased

[1] Repyngdon was made Cardinal by the recusant Pope Gregory XII., in 1408; but the appointment is never recognized in English official documents, nor in Pope Martin's acceptance of his resignation of the See of Lincoln in 1420.

[2] In Nottingham Castle; see *Wyclif*, II., 136.

to be liable to the payment of the dowry to the widows of his predecessors." (*Cooke*, III., p. 71). Further, a year later, 1392–3, the King issued a safe-conduct or special protection to "our beloved subject, Nicholas Hereford, Professor of Sacred Theology, who sets himself in his sermons against those doctrines of Anti-Christ," and goes on to set him "free from answering all complaints and griefs, *except on account of dowry*," an exception which clearly identifies the object of Lollard hatred with the man who had recently inherited Sufton. In this same year, 1393, on October 3rd, we find one Nicholas Hereford among the Masters in Theology, who were assessors at the trial of Walter Brut for heresy, and the only one of his class who has no ecclesiastical preferment; and in the documents connected with the said trial is an anonymous letter from a Lollard, which opens in the following bitter strain:—"Since no man putting his hand to the plough and looking back is fit for the kingdom of God, as is said by Christ, what wonder that Master Nicholas Hereford, who at first by the visitation perchance of the Holy Spirit, put his hand, that is his former diligence, to the plough, that is to the sowing of the word of God and of holy writ, both by preaching and by showing forth a pattern of good works, should by this time be wholly useless for the explaining of the knowledge of holy writ, which is understood by the kingdom of God. Certainly it is not wonderful, O Nicholaitan master, who like Nicholas, that most false deacon, hast deserted the unerring knowledge of holy writ, etc., etc." There is no mistaking the cause of that Lollard's hostility. And the reply to the above letter by Friar Thomas Palmer has the following subscription:—"Per magistrum Nicholaum Hereford quem spiritus sanctus ab erroribus revocavit."

Let us piece together the evidence. In 1393, friend and foe agree that Nicholas Hereford had been a Lollard and had recanted, though naturally their judgment upon that process differs; earlier in the same year the King gives the owner of Sufton special protection because his zeal against the Lollards was exposing him to danger; and the owner of Sufton only enters upon his inheritance in full right some time after he had inherited it. Was the hindrance his Lollard opinions? Was it not something more, a definite and legal bar, such as would be set up by excommunication? The evidence does not amount to demonstration, but it does give a high degree of probability to the assumption with which this paper started, that Nicholas Hereford of Sufton, and Nicholas Hereford the translator of the Bible and the protagonist of the Lollards at Oxford in the year 1382, are one and the same person. Go back eighteen years, and you find the Dean and Chapter of the day evading both papal provision and royal mandate for the induction of Nicholas Hereford to the office of Chancellor in the Cathedral; go back six years and you find the Bishop issuing a commission which declared the Chancellorship to have been vacant for twelv

years, just at the time when we have found other evidence for Nicholas's presence in his own neighbourhood. In 1393 he is the only man of his academic rank on the commission to try Walter Brut, who is not designated as holding some ecclesiastical preferment. But on June 21st, 1394, he is appointed by Bishop Trefnant to a Canonry in the Cathedral, vacant by the death of John Abraham, and three days later is collated to the canonical house. And again the theory which best explains all the facts is that in middle age, at any rate from the age of forty-five to that of sixty-three, Nicholas was " in the wilderness " for his opinions, as far as ecclesiastical perferment was concerned; that his unexpected inheritance of the family property brought him to make his peace with the Church; and that when he had given proof of the reality of his repentance by taking part in the trial of Walter Brut, the door of advancement was opened to him.

It may perhaps at this point be permitted to notice, though it does not strictly belong to the subject, the connection of another well-known Herefordshire family with the Lollard movement; on September 19th, 1395-6 (the dates are a little confused), King Richard writes to Bishop Trefnant enclosing a renunciation executed on August 29th by Sir John Croft, knight, of the diocese of Hereford, promising by an oath on the four Gospels, that among other things that he would neither read nor own " English books extracted from holy scripture according to the bare text, with evil intent, by certain persons commonly called Lollards." The Bishop then wrote to Croft, summoning him to take another oath in his presence; this apparently he declined to do; for on October 30th Bishop Trefnant wrote to the King, to say that Sir John Croft had expressed surprise at the demand. What followed the correspondence does not relate; but it closes with a letter from the Bishop to the King on March 5th of the following year, to say that Croft had finally submitted to the Bishop's demands.

The next record of Hereford's promotion is doubtful; both Havergal, in his *Fasti Herefordenses*, and the National Dictionary, state that Nicholas was Chancellor of the Cathedral in 1391, and again on February 16th, 1394. The assertion with regard to 1391 is in flat contradiction to the omission of any ecclesiastical preferment in the list of assessors at the trial of Walter Brut in 1393; the second date is that of a royal mandate issued for the induction of Nicholas Hereford to the chancellorship, which is referred to in the Patent Rolls; but there being no vacancy of the See, it is not obvious on what grounds the appointment was claimed by the Crown. However that may be, on Jan. 30th, 1397, Nicholas was appointed to the post of Treasurer by Bishop Trefnant. In 1401 (November 22nd) he once more obtained royal protection against the vengeance of his former associates; two days later he was granted for life " a pipe of wine yearly from the king's prise at Bristol." Not long before this he had been granted

annually six trees, called " rotheres . . . from the forest of Haiwode " for his fuel.

The thoroughness of his recantation is well attested; in 1407 one of Arundel's clerks informed Thorpe the Lollard, then on his trial before the Archbishop, that he had " heard Nicholas Hereford say that since he forsook and revoked all the learning and opinion of the Lollards, he hath had mickle greater favour and more delight to hold against them than ever he had to hold with them."

Two more entries in a later register concern him: Bishop Lacy records that on November 4th, 1417, William Bailly, clerk, was admitted to the canonry and prebend *de prato minori*, and on November 6th, William Cave, chaplain, to the Treasurership, each office being vacant " by the voluntary entry into religion of Master Nicholas Hereford, who took monk's vows in the Carthusian order on the second of this month, at the monastery in Coventry."

So the curtain falls! It is a very human story with which we have had to deal; its background is human; we are still familiar with the clash between the authority of institutional religion and the freedom of thought claimed by great educational centres, with the appeal from the accuracy and perhaps the sophistry of the trained scholar to the plain common sense of the man in the street, with the local authority evading by every means in its power the order to put into some post a man whom its closer local knowledge holds to be wholly unfit. And the central figure is very human too; we see the younger son, marrying happily and settling down on a small property near his father's estate; with a certain inclination to religion, the death of his wife in early middle age drives him to find comfort in the service of the Church; at Oxford, grown man as he is, he yields to the strongest intellectual force of the time, and soon finds himself in trouble with established ecclesiastical authority; a true Englishman, he is willing to go a long way in compromise to secure peace; equally true to his breed, when that compromise is rejected and complete submission demanded, he stiffens his back and faces banishment and imprisonment rather than yield. Then suddenly face to face, after years of thought, with the prospect of the extinction of his family's position if he remain obdurate, he yields and gives evidence of the sincerity of his change by taking part in action against his former associates; he settles down to the usual *cursus honorum* in the cathedral of his native diocese; and finally in extreme old age he creeps away to spend his last days of a troubled and eventful life in the quiet of a monastic house.

Not always a very heroic figure, he is attractive from that very mingling of strength and weakness which go to make man.

N.B.—I desire to thank Dr. Workman, author of the recent exhaustive " Life of Wyclif," for information supplied since this paper was first written, which has enabled me to correct certain details, and to amplify some statements therein.

M. L. H.

THE CHURCHES OF BRILLEY AND MICHAELCHURCH-ON-ARROW AND THEIR BALDACHINOS.

By GEORGE MARSHALL, F.S.A.

(Read 30th June, 1927.)

The churches of Brilley and Michaelchurch-on-Arrow were originally chapelries attached to the mother church of Kington, and, like that church, both are dedicated to the Blessed Virgin Mary. These livings appear to have been held together from early times, for in 1281 Geoffrey de Brahenham was instituted to the rectory of Michaelchurch with the chapel of Brunley (*i.e.*, Brilley) on the presentation of Roger Pychard of Stradewy.[1] In 1860, by an Order in Council, they were united, the patron being the Bishop of Worcester.[2]

BRILLEY.

Brilley Church consists of a nave, a chancel with no chancel arch, a north chapel, a tower at the west end of nave, and a south porch.

The tower is of stone and replaced a wooden structure burnt down, together with the five bells cast by the Rudhalls, in 1910. It now contains eight tubular bells.

The church has undergone two drastic restorations, one in 1864–5 and another in 1888.

All the windows in the nave date from the first restoration. At the same time the porch was taken down and reconstructed, but most of the old timbers were retained, and the barge boards are reproductions. The roof timbers are similar to the main principals of the nave and chancel. This porch is of exceptional width, being 12 feet 6 inches across. It dates from the early 15th century, and was no doubt originally erected at the same time as the church roofs.

At the same restoration the screen apparently was reproduced from the fragments of the original one, portions of which re-worked seem to have been retained. It is in the perpendicular style of the latter part of the 15th century. The Baldachino or canopy over the altar was also reconstructed, and a single light window inserted in the east wall in place of a three-light with plate tracery,

[1] *Duncumb's History of Herefordshire*, Huntington Hundred, 1897, p. 7.

[2] *Ibid*, p. 6.

if an ancient drawing[1] (*circa* 1810) in the Pilley Collection in the Public Library, Hereford, can be trusted.

At the 1888 restoration the walls of the chancel were rebuilt, and the present three-light east window took the place of the single light of the former restoration, this window being built into the north wall adjoining. The only old window in the body of the church is the two-light square headed one dating from the late 14th century in the south wall of the chancel. From the drawing referred to above in the Pilley Collection, it appears that the chancel was narrower and lower than the nave, but in the drawings of Messrs. Nicholson and Clarke the walls are shewn as in line with the nave walls as at present, but there is nothing to shew the elevation.[2]

The chapel on the north side has escaped the hands of the restorer. In the north and east walls respectively are two two-light cusp headed windows of late 13th century character, and a blocked door with an ogee head with moulding carried continuously round the head and down the jambs leads into the chancel. This doorway is now only visible on the chapel side. The windows and doorway of this chapel seem hardly of the same period, yet it would seem they must have been erected at the same time, possibly very early in the 14th century. It is traditionally said that this chapel was built for the use of the Lords of Huntington.[3]

The roofs of the chancel and nave are the same, and continuous. They have been considerably restored, but are in the main old. In the nave are three tie beam principals, two composed of heavy unmoulded timbers, and the centre one, a tie beam with collar and struts, has all the openings cusped. In the chancel immediately above the west face of the baldachino is a tie beam principal with collar and a very wide king post but only the opening at the top cusped. Overlapping the tie beam and lower part of the king post of this principal is a block of wood on which it would seem probable that the rood rested.

Between these principals the roof is of the seven-sided rafter type, but the braces are roughly curved and filled in solid at their backs, giving almost the effect of an arch-braced roof. The bay nearest the tower is new, probably renewed after the fire in 1910. The wall plates are moulded. This roof may be dated as late 14th or early 15th century.

The canopy or baldachino over the altar will be described in conjunction with the similar structure at Michaelchurch.

[1] See for reproduction of this drawing, *Folklore of Herefordshire*, by Mrs. Leather, p. 123.

[2] The above information has been gathered from the original drawings in the hands of Messrs. Nicholson and Clarke, Architects, Hereford, whose firm carried out the work, and to which Mr. Nicholson kindly gave me access.

[3] *Duncumb's History of Herefordshire*, Huntington Hundred, p. 7.

The bowl of the font is quite plain, straight sided and bucket-shaped, dating from the Norman or Early English period.

In the church is a monumental slab of cast iron, recently taken up from the east end of the church and placed inside. It is broken in two pieces across the middle, but not a recent fracture. The inscription reads: "Here lieth the body of Gvilbert Hare, who deceased the 13th day of Febrvary, Año. Dom̃. 1669. Here lieth also the body of Margaret Hare, davghter of Gvilbert Hare, who deceased the 22th of March, 1669." In the centre is a coat of arms, 2 *bars a chief indented*, with crest *a hare courant*. Guilbert was the son of Humphrey Hare of Brilley by Margaret, daughter of Sir Thomas Cornewall of Burford.[1] This curious iron slab was without doubt cast at Bringewood Forge in the north of the county, which was owned successively by the Walkers and Knights.[2] At Burrington, close by the site of the forge, are eight of these cast iron slabs to the Walkers (1658 and 1676), Knights (1705, 1715, and 1754), Hares (1674, 1678), and to Robert Steward (1619). Other cast iron monuments may be seen at Kimbolton (1614), two at Hopton Castle, several at Bridgnorth, and a very large one on the top of an altar tomb at Leintwardine, dating from the early 19th century.

In the vestry is a square oak table with turned legs, higher than an ordinary table, dating from about 1700, probably an example of post Reformation credence table.

In the churchyard are the remains of a stone cross, with step, plain socket stone and about four feet of the shaft, surmounted by a sundial apparently early 19th century.

On a vacant piece of ground where a lane joins the road, about 80 yards from the churchyard gate, stood a stone known as "The Funeral Stone," round which at a funeral the coffin was carried three times.[3] This stone was broken up in the middle of the 19th century. One account says it was upright and about six feet high, apparently a portion of a broken cross.[4] But the drawing in the Pilley Collection shows it as about 2 ft. 6 in. high. Judging from the illustration, it might well be part of the shaft of a cross, and probably a cross did stand at this spot till destroyed in Puritan times, round which the corpse was carried—and this custom was continued round the portion that remained. At Manaton, in Devon, I was recently told that a similar custom prevailed, but it was stopped by a Rector within memory, who removed the stone and buried it. Not long since it was unearthed, and may now be seen in the churchyard, but is no longer put to

[1] See for further particulars of the family, *The House of Cornewall*, by the Earl of Liverpool and Compton Reade, 1908, 4to., pp. 221, 223, 231.
[2] See *Transactions of the Woolhope Club*, 1869, pp. 54–59.
[3] *Folklore of Herefordshire*, by Mrs. Leather, p. 123.
[4] *Duncumb's History of Herefordshire*, Huntington Hundred, p. 8.

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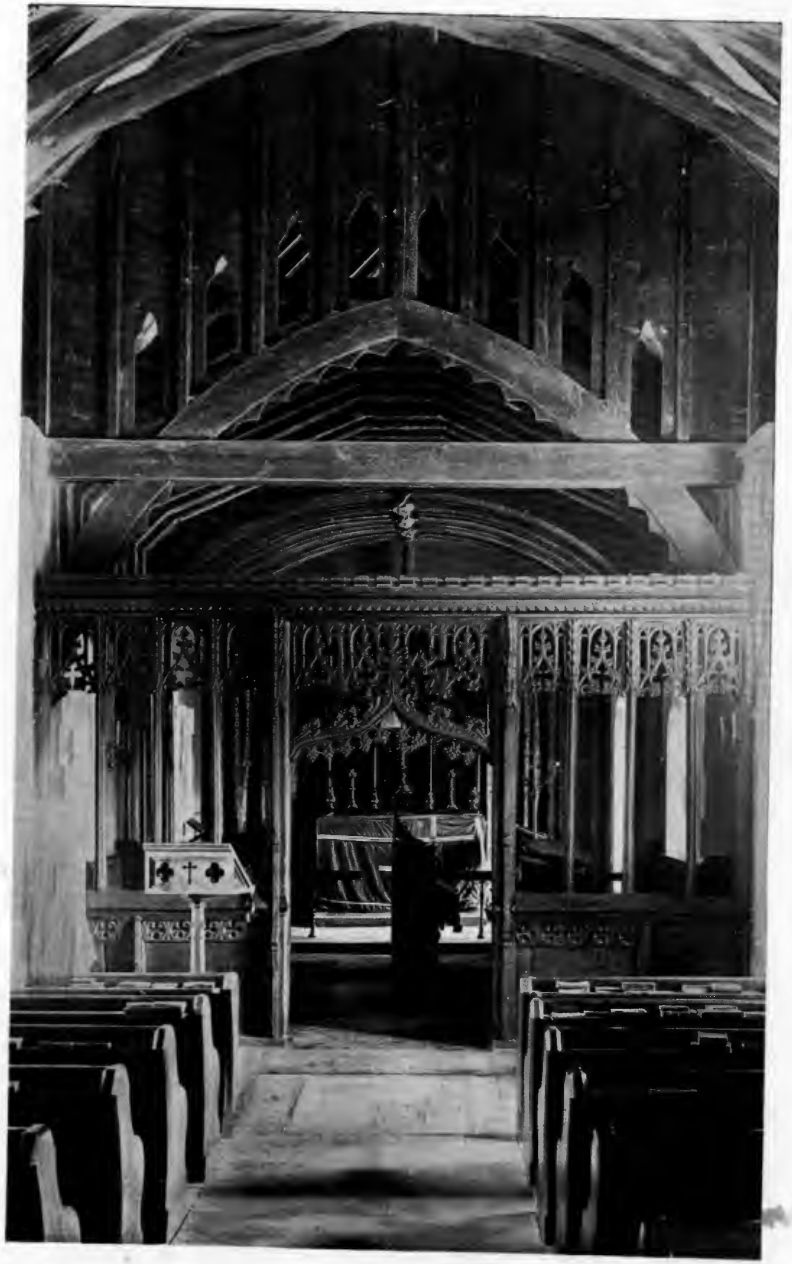

Photo by *A. Watkins, F.R.P.S.*

MICHAELCHURCH-ON-ARROW.
Screen, Roof, and Baldachino.

its former use. At Ross-on-Wye, Mr. Alfred Watkins records evidence of the existence of a cross near the churchyard there in the present street name "Copse Cross Street."[1] It would be interesting to know if a similar custom to that at Brilley prevailed at Ross, from which the cross got its name. "Copse" is approximately the way the countryman still pronounces "corpse."

It may be worth while to record here, for what it is worth, the tradition that the large square stone lying at the junction of the cross roads about half-way between the church and the river towards Rhydspence, is mysteriously moved from one side of the road to the other whenever a Duke of York is married.[2] The Rev. W. L. F. Dodd, until recently Vicar of the parish, told me a short while ago that when he first came here in 1923 the stone was on the other side of the road. It is now on the south-west corner, and I observed a few weeks ago on the south-east corner a mark in the turf where the stone would have exactly fitted. The present Duke of York was married in April, 1923. The stone is very large, and it would take a considerable number of men to move it. The top is flat and fairly square, as is also one side, and lines on the top give the appearance of a worn inscription in a square frame, but I think that these are only natural markings on the stone.

MICHAELCHURCH.

This church, unfortunately, has been much restored. It consists of chancel, nave, south porch, and western tower. All the windows in the nave and chancel have been renewed. There are indications in the east wall of the chancel of a small single-light window, but whether of Norman or later date it is impossible to determine. It may have been blocked when the baldachino was erected.

The tower is the most interesting feature of the building, being very massive, with small slits for windows and a saddle-back roof. The width is the same as the nave, and somewhat narrower from east to west. It cannot have been built solely for holding the bells, the size being far in excess of such requirements. No doubt it was designed for defence purposes to enable the parishioners to store their goods and chattels in safety during turbulent times on the Welsh border. It was probably built during or immediately after the wars of Glendower, in the early 15th century.

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[1] *Transactions of the Woolhope Club*, 1917, p. 252. Possibly "Corpus Christi" cross.

[2] This stone is 2′-2″ high, 3′-9″ long, and 2′-6″ wide. A man at the adjoining house stated that it had been at the cross-roads all his time and that of his parents, who however thought that it had been originally brought from an adjacent field. But that quite recently "some boys" had moved its position. A.W.

There is a very fine screen of massive construction (*vide* illustration) dividing the chancel and nave, there being no chancel arch. This and the bowl of font, which is octagonal and redressed, are probably also of early 15th century date.

The Baldachinos or Canopies.

It is a remarkable fact that the two adjoining churches of Brilley and Michaelchurch each possess independent coverings to the presbytery or sanctuary, practically unique, for such canopies over altars as are to be found at Clun, Ludlow and elsewhere, although erected in all likelihood for the same purpose, or partially for the same purpose, *i.e.*, to add dignity to the altar, and to protect it and the pyx, which would be suspended from the canopy, from dust from the roof, and more important still from the droppings of bats, can hardly be included in the same category as the two under review.

It may further be noted that the fortune of possessing two such interesting adjuncts to the altar is shared by the two countries of England and Wales, Brilley being situated in the former and Michaelchurch in the latter.

The close connection between the two parishes from early times may account for their possessing such similar structures, which may have been copied the one from the other, or have owed their origin to the same person.

In the early Latin church the altar had a canopy supported on four pillars, the openings between which were enclosed by curtains or veils. These enclosed canopies have been termed baldaquins or baldachinos, from a rich woven material made in Bagdad, in the same way that damask derived its name from a material from Damascus.

In the early British Church and in Norman times, and even later, the sanctuary in the small churches was divided from the nave by a narrow chancel arch, across which a veil was drawn at every mass, but later only during Lent. The ritual of the primitive church required a nave and sanctuary only, and a choir interposed between the two was an addition necessitated wherever there was a collegiate establishment. In conformity with this arrangement, or on account of the increased size of the chancels, the position of the Lenten veil was moved from the chancel arch eastwards, shutting off only the eastern part of the chancel with the altar.

The side curtains or riddells appurtenant to a pre-Reformation altar were no doubt the survivals of the side curtains of the baldachino.

A study of the remains of the canopies under consideration will reveal that, besides protecting the altar from dirt, they served the purpose of the baldachino and were arranged for accommodating

the riddells and the lenten veil, and further formed a screen to protect the sanctuary, thus giving to these churches a double screen, an example of which arrangement may still be seen at St. David's Cathedral.

The two structures are very similar. In both cases they extend right across the chancel from wall to wall, and below the main roof with which they do not interfere. In both cases the canopy roof is composed of a moulded ridge piece from which spring comparatively slender continuous curved ribs carried to moulded wall plates with no cross pieces to divide the ceiling into square panels, and backed by boards which have in both cases been unfortunately renewed. In neither case can any trace of colouring now be found.

The example at Brilley has unfortunately suffered severely at the hands of the restorer. The two main rafters against the east wall have a hollow moulding, and what appears to be a double rose in each, and the rafters are embattled. These rafters and the wall plates, which are also embattled and have three floriated bosses in the hollow moulding, are original. The ridge piece has the original moulding tacked on to a new backing, and some of the minor curved rafters are apparently the old ones cleaned up.

There are no mortice holes in the principal rafters against the wall or other evidence of uprights in the corners or elsewhere against the east wall, but a moulded beam is shewn on the sectional drawing of the chancel for the restoration in 1864–5, running across the east wall about level with the wall plates and just above the new single light window, but there is no indication of uprights of any kind. This beam was done away with presumably when the chancel walls were rebuilt in 1888, it is therefore impossible to say if there was any arrangement for framing the altar and forming a reredos, as at Michaelchurch. As before 1864 there was a three-light window, possibly nothing of the kind had ever existed.

The front framing of the canopy is entirely new, dating from the restoration of 1864–5. Two oak pillars against the north and south wall respectively are moulded in perpendicular style and carry a cusped arch ending with an ogee curve in the centre. The angles formed between the arch and roof principal are pierced with cusped tracery in the geometrical style. Whether this work is an attempted copy of the original arrangement the specifications for the restoration do not disclose, as unfortunately the details of the then existing work on which the new plans must have been based do not exist. Mr. Nicholson tells me that his father, who was responsible for this work, was very conservative in these restorations, and I am inclined to think the present design may be a more or less faithful copy of the original. There must have been some such arrangement, and it seems scarcely likely that this design would have been evolved *de novo* at that period. Had there been

nothing of the sort in existence at the time, it seems most likely that the remaining fragments of the canopy would have been cleared away, but fortunately the canopy was thought to be worthy of a better fate. Any indications of a screen having formed part of the structure were naturally omitted and lost in this restoration, but it is probable that such would have existed, as will be shewn to have been the case at Michaelchurch.

The chancel is 20 feet 3 inches across, and the length of the canopy over all from the east wall is 17 feet 3 inches.

There is little material by which to assign a date to this canopy, but judging by the moulding on the ridge piece and the wall plates and the main rafters against the east wall, it may be assigned to the 15th century, and if the modern front follows the original work, probably not later than the middle of this century.

The canopy at Michaelchurch is a more perfect example, practically all the timbers that remain being original. The ceiling, like the one at Brilley, is composed of a moulded ridge piece, from which spring light curved rafters backed by boards, but these latter are modern. This ridge piece has at intervals carved heads, the one nearest the east end is a bishop clean shaven with a mediumly low mitre, the next is the crowned head of a king with a beard, and the next a queen crowned with hair padded at the sides, and finally a boss which appears to have been partially cut off, and may have been an angel. The moulded wall plates have along their upper edge a row of what look like small badly shaped shields.

The chancel is 14 feet 3 inches across, and from the east wall to the outside of the canopy is 10 feet 1 inch.

Against the east wall, which now has no window, short moulded beams similar to the wall plate run from the south and north walls for about 1 foot 9 inches and are morticed into uprights about 4½ inches square. These uprights rise slightly above them and terminate in square carved finials and are connected together by an embattled beam with balls in the hollow moulding, and placed a little above the short side pieces, the whole forming a framework to the altar. From the altar step (originally lower) to the underside of the framework is 8 feet.

The front posts of the canopy against the north and south walls are morticed into the underside of the wall plates which run slightly beyond and over them. These posts reveal evidence of a screen having formerly been fixed between them. They are about 7 inches by 6 inches, and heavily moulded. On the face of each post opposite the other is at one foot off the present step a mortice hole to take a timber 4 inches deep, at 3 foot 10½ inches above this mortice is another to take a timber 9 inches in depth, and at 1 foot 4½ inches above this another square hole 2½ inches by 2 inches,

and from here to the underside of the wall plate is about 1 foot 2 inches.

The two lower mortice holes have in each case a mason's stop, and the mouldings are returned to be carried along the now removed cross timbers on their upper sides.

It is evident that these mortice holes were for the framework of a screen, and the height would have been sufficient if the floor were some seven inches or so lower than at present, which doubtless would have been the case. The piscina, which is now too low in the wall, would then have been at about the right level.

The 9-inch mortice holes evidently took the top rail of the screen, and the space below the 4-inch rail at the bottom would have been filled in with boards, the top of this rail being about 2 feet above the level of the pavement. How the space above was divided cannot now be determined, but apparently with uprights only, for had there been any tracery there would have been some sign of rebates in the uprights to receive the same. In the centre must have been an opening, possibly closed with doors.

The top holes in the posts were, I consider, not made to receive a timber beam, for one thing they are very small, and there are no peg holes, which certainly would have been the case had they been made to receive timber. An iron rod may have been carried right across at this level, or, what is more probable, iron hooks or eyes were fixed in the holes to receive a cord, in either case the purpose would be to carry the lenten veil. On the east face of the south post are two holes, the lowest about 2 feet 6 inches off the present ground level and 6 inches apart, the lower hole larger than the upper. Neither hole is bored right through the post, and I suggest that these were to receive wooden or iron pegs to tighten the cord of the lenten veil.

On the east face of the north post at 2 feet 3½ inches off the present floor level is a 4-inch mortice hole, and then 1 foot 1½ inches above this another mortice hole 2¼ inches deep. These holes are part of the original arrangement for the moulding is stopped at each of them. Their purpose may have been for the framing of an Easter sepulchre, which one would expect to find at this spot. There are no corresponding mortice holes in the south post, the moulding there being run straight down.

In the front of the canopy at the top against the roof timbers is a rude ogee carved arrangement which appears to be modern, but may be a restoration.

The posts against the wall at the back would probably have formed the starting point of the side curtains or riddells, but I have failed to find any place where rods were attached to carry them unless they are on the top of the beams. Some kind of a

reredos painted or otherwise, no doubt filled the space at the back of the altar. The whole arrangement must have had a pleasing effect and lent a solemnity to the altar not often to be met with.

From the mouldings and general character of the structure, I dated it as early 15th century, and a study of the heads on the ridge piece confirms this date. The bishop's head has nothing particularly characteristic to date it by, a hundred years one way or the other; the queen's head has the hair dressed in such a way that it might be any time in the first quarter of the 15th century, but the king's head has the peculiarity of having the beard brushed into two sharp points, a fashion prevalent in the reign of Henry IV. (1399—1413), and the effigy on his tomb in Westminster Abbey represents him with a beard dressed in this manner. There is, therefore, every reason to conclude that these two heads are meant for Henry IV. and his wife, Joan of Navarre, whom he married in 1402, and if this is so the bishop's head would be that of Thomas Trefnant (1399—1404), or his successor, Robert Mascall (1404—1417), and the date of the canopy may be placed at about the year 1410.

From what has been said, it will be seen that the canopy at Michaelchurch is the earlier of the two, and that the one at Brilley was erected somewhat later, on the same lines and influenced by the example in the neighbouring church, and I think I am correct in saying that there is no exact parallel to these two exceptionally interesting sanctuary enclosures.

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PAINSCASTLE, CASTLE EARTHWORKS.
A straight lane seen on hill behind aligned to edge of mound.

Photo by A. Watkins, F.R.P.S.

PAINSCASTLE.

By the Rev. W. E. T. MORGAN, B.A.

(Read Thursday, 30th June, 1927.)

I have been asked to give a short account of this Castle, on which we are assembled to-day. I do so, not that I have anything new to tell you, but simply to obey orders; and, secondly, because I presume that you all want to know something about the places which you visit. If you desire further and fuller information, I refer you to two very interesting and exhaustive Papers on the history of the Castle, one of which appeared in our "Transactions" of 1879, and was prepared and read after the Meeting which took place on the 29th of August of that year, by my old friend the late Mr. Edmund H. Cheese, of Hay. The other Paper which I allude to is by another old friend of mine, Mrs. Dawson, of Hartlington Hall, Yorkshire, and daughter of the late Ven. Archdeacon Bevan, who, for over fifty years, was Vicar of Hay. This appeared in the "Archæologia Cambrensis" of June, 1923. I may also allude to an account of a previous visit of our Club to this neighbourhood on May 30th, 1911, which was reported in our "Transactions" of that date. There were also a series of Papers published in the "Radnorshire Standard" on the Castles of Radnorshire, by Mrs. Dawson.

Now, it is most probable that there was a fortification of some sort on this spot from very early times. Briton, and then Roman, had their camp here, for the place once bore the name of "Caer yn Elfael." In proof of the occupation of the Caer by the Romans, it is said that in the last century a fine tessellated pavement was found here. It is situated at the lower end of the Bachawy Valley, and occupied a commanding position. To-day all traces of masonry have disappeared. That there were once considerable buildings here there is no doubt. Its construction is late mound and bailey, and the area comprised within the earthworks is about three acres. The mound is situated on the southern end of the enclosure, and is nearly square in shape. The moats are unusually large in size, and are about fifty feet deep. On the south-east side there is a small earthwork, joined to the mound by a small ridge. The outer ditch is of greater dimensions than the inner. The bailey is about fifty yards square. The Castle is said to have been supplied with water from springs at a place not far distant—"The Ireland Wells."

This is one of the border castles, for we are not far from Offa's Dyke. It is said that of the forty-nine castles named in Domesday

Book, one-sixth are situated on the borders of Herefordshire. It is after the Norman Conquest that we find any reliable accounts of this Castle. Although Williams, in his " History of Radnorshire," attributes the erection of this castle to Pain, whom he identifies with Paganus de Cadurcis, or Pain of Cahours, now Quercy, in the Province of Guienne, who, with his companion in arms Bernard de Newmarche, attacked and conquered this district, and built the castle in the year 1100, and is buried in Gloucester Cathedral, by the side of his friend and ally Bernard, it seems more probable that it was built by a later Pain Fitz John, whom Dugdale mentions as being of the Vesci family, Lord of Ewyas, and one of the chief Counsellors of Henry I. He died in the year 1136, and was succeeded by his son Roger, Earl of Hereford. It was from him that the Castle passed into the hands of his nephew, William de Breose. Pain Fitz John commenced to build the castle, and it was completed at different dates.[1] Like all these old castles they passed from time to time into different hands, and went through many vicissitudes.

In 1196 Prince Rhys ap Gruffyd defeated Roger de Mortimer and Hugh de Sey, and then laid siege to Painscastle and took it. William de Breose soon after approached Gruffydd, and humbly begged for peace, which was granted him, and the Castle restored. That is one account of the affair. Another, given in the " Red Book of Hargest," is that Roger de Mortimer attacked the Castle, and took it, and it was restored to William de Breose. It was at this time that the Castle received the name of " Castle Maud," in honour of his famous wife. William de Breose was owner also of Hay Castle. I shall have something to say about this remarkable lady later on.

With regard to this Prince Rhys, it is said that he took in succession the Castles of Cwmaran, Colwyn, and New Radnor, and burned them, and soon after Painscastle.

Here I must introduce the story of the beautiful daughter of the owner of The Screen, which is not far distant, on the banks of the Wye. It is told by Mr. Cheese in his Paper. She and her attendants had gone to spend a pleasant time on the banks of Llanbwchllyn Pool, when they were observed by de Breose as he was returning from a hawking expedition. Enamoured of her beauty, he forcibly carried her and her attendants away to his home at Painscastle. Her friends searched for her in vain, but suspicion fell on de Breose, and the Castle was watched. Presently one of the watchers saw in one of the windows of the castle a candle burning, and above it a locket, which was immediately recognised as belonging to the captured lady. A petition was immediately

[1] In the year 1231, King Henry III. made a prolonged stay in Radnorshire, and repaired the Castle, and garrisoned it with a considerable body of soldiers, and resided here.

sent to Prince Rhys acquainting him of the discovery, and praying him to rescue her. He soon brought up his forces, and, after a sanguinary battle, captured the castle and released his fair relative. It is said that the waters of the Bachawy, which flowed close by, were crimsoned with the blood of the slain.

I think I ought here to say something about the probability, shall I say certainty, that the novel " The Betrothed," by Sir Walter Scott, is founded on details which he had seen connected with this castle, which he calls " The Garde Dolourouse," a play on the name " Pain." You remember that in the opening pages of the book he speaks of a British Prince Gwenynwyn, or Gwenwynwen, Lord of Powys-Land, who was invited by the then owner of Garde Dolourouse to a banquet in the castle, and met there the beautiful daughter of Sir Raymond Berenger, the castellane. He became enamoured of her beauty and wealth (she was an only child), and determined, if possible, to make her his wife, although at the time he was the husband of another lady Later he sends a letter of proposal to Sir Raymond praying for the hand of his daughter, but received a prompt refusal. He then determines to attack the castle, and to seize by force what he could not gain by milder means. The Castle is attacked, Sir Raymond is slain, and the inmates are besieged by the attacking troops. Relief, however, is at hand, and a body of friendly troops arrive on the scene, and attack the unprepared Welshmen and completely routed them. I will not dwell further on the bloody scene. You must read the details for yourselves.

But to return to the story. This de Breose once invited a neighbouring squire, the Lord of Llangorse, Traherne Vychan, to a conference in Brecon, where he seized him and brutally murdered him. Gwenwynwen, Prince of Powys, a connection of Vychan's by marriage, determined to avenge this outrage, and, gathering together a considerable army, attacked Painscastle. Meanwhile, de Breose had summoned aid from England, and Geoffrey Fitzpeter, Earl of Essex, soon arrived to assist the garrison. A bloody battle followed, and the Prince of Powys was defeated. De Breose was afterwards banished from this country by King John, and his wife Maud and her son were starved to death in a dungeon at Windsor. This Maud is the celebrated Maud de Haia, or Moll Walbec, about whom so many wonderful stories are recorded. One only I will give, which I am sure you have all heard before. It is this. She is said to have built Hay Castle in a single night, and carried the stones from Glasbury in her apron. One accidentally fell into her shoe, so she picked it out and threw it over the Wye, where it alighted in Llowes Churchyard, and there it is to be seen to-day—now the well-known cross of St. Meilig.

The de Breose property was escheated by the Crown, but afterwards restored to Giles, Bishop of Hereford, a brother of

William de Breose, about 1213. Subsequently it devolved upon Maud, daughter of a later de Breose, and passed into the hands of the Mortimers of Wigmore; and then by marriage into the family of the House of York, and again to the Crown. When in possession of the Bishop of Hereford, as an act of restitution for the treachery of his brother, the estates in Lower Elfael, and the Castle of Pain, were given back to the family of Vaughan, where they remained until recent days.

One more word before I conclude. The Castle was probably nearly destroyed by Owen Glendower, as, after this time, we hear very little more about it. In 1401 we read that the Castle of Matilda, and the site, and the buildings of the Manor of Elfael are nothing worth. Camden tells us that Owen Glendower entered the Marches of Wales, destroying all with fire and sword.

If any of you wish to pursue the subject further, I recommend you to consult the authorities which I mentioned at the commencement of this Paper.

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PEMBRIDGE MARKET HOUSE.
View looking N.W., shewing base of Village Cross and "Mark Stone" on S.W. corner.

Photo by W. E. Harper, Ludlow.

PEMBRIDGE MARKET HOUSE.

By G. H. JACK, F.S.A.

(Read 4th August, 1927.)

This quaint and interesting building was erected in the 16th or possibly in the 15th century.

It consists of a stone tiled roof supported on eight oak pillars, roughly 12 inches square, which vary in height from 11 feet 5 inches to 8 feet 1½ inches, due to the unevenness of the site upon which it stands. These pillars are supported on unworked stone bases, excepting the base on the N.E. corner, which is of special interest as being the discarded base of the Village Cross, which probably stood on the site in the fourteenth century. Near the pillar on the S.W. corner is a rough unworked stone, clearly not a base. It is much worn and its use is puzzling. Our Member, Mr. Alfred Watkins, refers to this stone in his book "The Old Straight Track," page 97, in these words:—

> "The delightful old timber Market House at Pembridge still has its original Mark Stone (of the same squarish shape as others proved to be on a ley in the district) close to the oak pillars."

The pillars themselves are interesting, they support brackets which in turn carry the main timbers, the tops of the posts are carved as the illustration clearly shows. The angles are chamfered and stopped on to square bases, most of which are gone, and what remain are much worn. The pillars are notched to receive planks, which I understand were placed in position on market days in order to facilitate the display of produce.

Over the four centre pillars is a loft, which could only be reached by a ladder.

The roof is covered with stone tiles laid in graded courses, the ridge and hips being finished in cement, and the apex at each end ornamented by a rounded wooden finial.

At the beginning of this year the building was on the point of collapse. The pillar at the S.W. angle had given way and caused the whole building to lean heavily towards the west. This movement had dislocated most of the tenons, and the wooden pegs were ripped from their hold. In addition the bases of the pillars were rotten, and the battens, to which the stone tiles were fixed, had perished, so that but for the timely consideration of a local Committee consisting of the Vicar (the Rev. P. C. Barber) and Messrs. Benn (Secretary), Smith and Tinsley, and myself, with the aid of a few generous subscribers, this link with the past would

certainly have been lost. Happily, however, the building has been preserved at a total cost of £133 19s. 7d., and I am hopeful that it will very shortly be taken under the protection of H.M. Office of Works as a worthy Ancient Monument.[1]

In reporting this subject to the Club, it will be as well for me to place on record what work was done by the Committee under my personal supervision.

The roof was stripped, great care being taken to preserve all sound tiles with their moss-covered surface. All the usable tiles were relaid, with the moss intact, on new oak battens, secured by oak pegs. About 800 new stone tiles were required, and these were laid by a skilful Pembridge tiler. As I watched this man at his work, visions of the original workman crossed my mind, and I felt much satisfaction in the knowledge that our twentieth century villager was as clever as his ancestor and happily just as interested in his work, a state of things somewhat rare in this mechanical and self-seeking age.

The whole building was jacked up and braced with two new wrought iron tie rods, fixed longitudinally, and hidden from view. All the brackets on top of the posts were strongly tied by iron bolts, the ends of which are hidden by oaken pellets.

One new post was supplied, shaped to match the old, and fixed on a new base. Five other new bases were supplied resting on concrete foundations, an improvement, if I may say so, on the original constructor's work.

The post on the S.E. corner was carefully repaired with old oak.

Six new rafters were put in and all the old woodwork carefully examined and made secure, and a new eaves pole fixed all round.

Lead was put under the pillars and the finials flashed round with the same material.

No doubt some of our Members will make a close inspection of the work when next they happen to be in Pembridge, and I hope that the impression they get will stimulate a determination to do all they can to advocate the preservation of our county's wealth in ancient craftsmanship.

You are aware that recently an influential Society has been set up called the Society for the Preservation of Rural England, and, in some localities, Committees have been formed with the object of assisting this Society in the preservation of our matchless countryside. The Woolhope Club has always interested itself in such work in an unofficial way, and I feel sure all our Members are anxious that there should be as little spoliation as possible in

[1] The Market House has been scheduled by the Office of Works as an Ancient Monument since this Report was written.

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PEMBRIDGE MARKET HOUSE.
After restoration, from the South-East.

Photo by W. E. Harper, Ludlow.

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Photos by *A. Watkins, F.R.P.S.*

PEMBRIDGE MARKET HOUSE.

1.—Roof from below, showing " Lock-up " in Middle Bay, before restoration.
2.—S.W. corner, after restoration. Compare with p. 288, 1923 " Transactions."

this county. I trust, therefore, that in the event of any vandalism coming to the notice of our Members, they will interest themselves in an endeavour through the Club to stop or at least minimise it. It might be desirable to appoint a small Committee of the Club Members, specially charged with the duty of keeping a watchful eye on our county treasures.

The result achieved at Pembridge is a striking example of what can be done by a few persons interesting themselves in preservative work. We have them to thank for retaining an example of simple yet pleasing construction, which will serve to remind us of the truth that it is good honest work only which endures.

It is indeed strange that in these days of compulsory education, with all the advantages of the aid of the practical sciences, there are so many people who are quite satisfied so long as a thing has the outward appearance of value, achieved by the minimum expenditure of thought and labour. One often hears the remark " It will last my time," as though that were a commendable quality.

I conclude this short Paper with a quotation from Ruskin's " Seven Lamps of Architecture " :

> " Take proper care of your Monuments,
> Watch an old building with an anxious care,
> Count its stones as you would jewels of a crown ;
> Bind it together with iron where it loosens ;
> Stay it with timber where it declines ;
> Do not care about the unsightliness of the aid ;
> Better a crutch than a lost limb ;
> And do this tenderly and reverently and continually
> And many a generation will still be born
> And pass away beneath its shadow."

MUCH WENLOCK PRIORY AND BUILDWAS ABBEY

By the Rev. E. Hermitage Day, D.D., F.S.A.

(Read 4th August, 1927.)

Cluniac and Cistercian.

The two religious houses, abbey and priory, which are the main objectives of our Field Day, represent two attempts to remedy a certain weakness in the monasticism of the West.

St. Benedict determined once and for all the course of Western monasticism. Monasticism had taken rise in the East. At first its dominating principle was that of individualism, the hermit life preceded the common life. But the physical and spiritual perils of the hermit, the hardship of his life, compelled the hermits to gather first into loosely knit groups, then into families living a common life. The genius of St. Benedict, working upon personal experience of Egyptian monasticism, gave to the West a form of the monastic life eminently suited to the Western climate and temperament. He set aside altogether the extreme asceticism of the Egyptian deserts, those who followed his Rule were to be called to " nothing harsh, nothing burdensome." Though he spoke with admiration and respect of the hermit life, he legislated only for community life. And whereas before his time it was usual for monks to pass freely from one monastery to another, St. Benedict aimed at stability, he incorporated the monk by his profession in the community of his own monastery.

And the idea of the Benedictine monastery was that of the family, under the abbot as father, following the one mode of life generally indicated in the Benedictine Rule, a rule modified in details at the discretion of the abbot. The monastery was a unit, independent of others, though maintaining with them fraternal relations. There was no centralising of Benedictine government, no head of the whole Benedictine Order, no interference with the freedom of the house, though various modes of visitation tended to correct laxity. The ground of the Benedictine idea is that each Benedictine abbey should have its own autonomous monastic family.

That was a great part of the power of the Benedictine Order. Independence gave a marvellous elasticity. Houses in very various regions could apply themselves without hindrance to specialised work, to learning, to the arts, to missionary labours, to education. So we owe to the Benedictines an incalculable debt.

But the ideal of Benedictinism was in this respect imperfect, that it made no provision for the recovery of a particular house which had become lax. Discipline of an effective kind could not be applied from without. St. Benedict's Rule presupposed the maintenance of zeal, and zeal declines. It is difficult, for example, to find in the French religious houses of the eighteenth century, speaking generally, any profound appreciation of the fundamental principles of the monastic life.

The beginning of the ninth century was a period in which monastic zeal had so far declined that the restoration of discipline engaged the attention of synods, notably that of Aachen in 817. The ideas of St. Benedict of Aniane put forward at that synod influenced St. Berno when, almost a century later, he was set over the new abbey of Cluny. The spirit and organisation of the congregation of Cluny were a departure from the Benedictine tradition, though the Cluniac monks followed the Benedictine Rule, and were always recognised as members of the Benedictine family. " The ideal of Cluny was the existence of one great, central monastery, with dependencies even by the hundred spread over many lands, and forming a vast feudal hierarchy. The subordinate monasteries were dependent in the strictest sense. The superior of every house, however great, as for example the priory of Lewes, was the nominee of the abbot of Cluny ; the profession of every monk, even in remote England or Spain, was made in the name and with the sanction of the abbot of Cluny. . . . It is clear that the Cluny system of dependencies cut at the root of the family life. . . . By the very system the priors were but the shadows of the abbot of Cluny, and no house, not even the greatest monastery, had any inherent principle of life." (Gasquet.)

For the ancient idea of a number of independent families, bound together only in fraternal charity, there was substituted the idea of a monarchical government. In all the Cluniac congregation there was but one abbey, that of Cluny itself, all other houses were dependent priories. There may seem to be an exception, the Cluniac house of Bermondsey became an abbey. But that was after the confiscation of the alien priories, in which category all the Cluniac houses came, technically, though they were practically English foundations. By making Bermondsey an abbey, the Cluniac priories could be ranked as denizen, not as alien, and so escape dissolution.

The organisation of Cluny was contrary to the Benedictine idea, but it served the purpose of restoring discipline, so long as discipline was maintained at Cluny itself. When Cluny became lax, all its dependencies declined with it.

The failure of the Cluniac system suggested another reform, that of Citeaux. The Cistercian Order was federated, not monarchical. All depended, in a way, upon Citeaux abbey, but the

dependence was mediated in a network of visitation. Citeaux itself was visited, for the preservation of strictness, by its four eldest daughters. Each abbey was visited by the abbey which had founded it, while the abbots of all houses met in the general chapter of Citeaux. The system seemed to provide effectively against deterioration. The zeal of the first Cistercians, and the great repute of St. Bernard, made the Order at once immensely respected and popular in England, its houses in remote places far from towns did great service in cultivating and reclaiming lands, in provision for their neighbours, and in exhibiting the monastic life of worship and work.

To these two orders belong these two houses. The Cluniac house of Much Wenlock was among its greatest foundations in England, though Lewes was incomparably finer; Buildwas stands for the Cistercian group of the Benedictine family; though less closely attached to it than the Cluniac, the Cistercians were fundamentally Benedictine and a reform of the Benedictine Order. Cluniac and Benedictine were not always easily distinguished; there were migrations, so that it is not always possible to determine whether at a particular date a particular house was Benedictine or Cluniac; the Cistercian houses were closely knit among themselves and to Citeaux.

Much Wenlock.

The Cluniacs were not the first religious to raise a choir at Wenlock. So early as the seventh century St. Milburga had ruled a nunnery here, and upon the ruins of her house, laid waste by the Danes, the Earl Leofric had built another, a college for secular priests. This was in its turn destroyed, and a Cluniac Priory was founded by Roger of Montgomery in 1080, affiliated to the house of La Charité in Nivernois. When the Cluniacs came, and began digging their foundations, a boy broke into the forgotten vault where the bones of St. Milburga rested. An odour as of sweet balsam, says the legend, filled the place, the relics were taken up, miracles were wrought, and the whole countryside streamed to Wenlock on pilgrimage. It was a happy accident, whereby much profit came to the priory.

In surveying the buildings of the priory we must all follow Dr. Cranage, after whom there is but ill gleaning.

He thinks that traces of the first church of all, that of St. Milburga, may be detected on the site of the central tower of the third church, and that the principal feature discernable is of a wall with an internal apse. Of Leofric's church no certain vestige is left.

The Cluniac church, as enlargement finally left it, was 350 feet long. Its nave was of eight bays, aisled, and with a northern porch.

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Much Wenlock Chapter House.

Photo by Rev. E. Hermitage Day, D.D., F.S.A.

The transepts had each three eastern chapels, and a tower rose above the crossing. The choir was of seven bays, with aisles, and at the eastern end of the north aisle there was a projection northward, probably a chapel. All this work was of the first half of the thirteenth century; the last addition, a century later, was an eastern Lady chapel.

There remain a part of the west front, three western bays of the south aisle of the nave, a fragment of the north transept, and a large part of the south transept.

The remains of the south aisle of the nave are unique among monastic churches. The main arches are blind, they doubtless correspond exactly with the north arcade which faced them. Beneath them is an arcade of three much lower arches, a low vaulted roof covers the aisle. The purpose of this arrangement is to give room for a chamber over the aisle, to which access is gained from the south-west. The room is lighted from the south. It has been suggested that it was assigned to the guest-master, whose guests were lodged in the vicinity. That in itself would be an exceptional arrangement. Guest houses were usually apart from the main block of the conventual buildings, constituting blocks of their own, and were often additions designed as needs arose; this room is an integral part of a fairly early building, and its use must still be allowed to be undetermined. The triforium and clerestory of this part of the church are of a stately height, and like every part of this work of unusual accomplishment.

The north transept has in its west wall three large arched recesses, which constituted the east side of a vaulted chapel, standing on an undercroft, the chapel of the charnel-house.

The south transept, remaining almost to its original height, and having its southern gable intact, is of a beauty "excelled by few mediæval buildings." It abuts on the Norman chapter-house, and the design of that side conforms to the necessity leaving the older work intact. In the lower part of the west wall are three lancet arches, the remains of a lavatory of the usual monastic type, and its neighbourhood to the eastern processional doorway from the cloister suggests that it was for use before the night office.

In the outside of the west wall of the transept is a room of three bays, in a position usual for book-storage, as Tintern Abbey, with its earlier recesses and later library adjacent to it, exemplifies. Dr. Montague James has traced very few books which were originally at Wenlock.

The chapter-house has a doorway flanked by two openings, and the three arches show Norman work of great merit. In the south-east corner of the chapter-house there is the exceptional feature of another door, having a lintel carved with dragons.

Most of the east wall of the chapter-house is gone, it had probably three lights. The interlaced arcading, in three stages, is good, and the grouping of the shafts for the vaulting. It suggests comparison with the less developed arcading in the chapter-house of Bristol cathedral.

The roughness of the walling beneath the arcade is due to the fact that the wooden stalls, with panelling or canopies above them, were set against the stonework and concealed it.

Next to the chapter-house on the south-east is the Norman infirmary hall. Southward from the chapter-house, on the upper floor, was the dorter. The height of the chapter-house prevented the usual access to the south transept by a stair for the night office, and the eastern processional doorway from the cloister must have served this purpose.

The south range of the cloister shows the remains of the frater, which measured 100 feet by 30. The Benedictine custom favoured a frater parallel with the church, the Cistercian custom a frater at right angles to the church and to the south cloister range; though there are exceptions both before the prevalence of this mediæval custom, as in the Cistercian houses which had formerly been Savigniac, and after it, as at Cleeve, where a late frater is parallel with the cloister range, while the earlier was at right angles to it. Near the west end of this frater is a good doorway.

The lavatory is in the south-west corner of the cloister garth, an octagonal structure. Usually the monastic lavatory was a trough of stone in the wall of the cloister by the frater door, so that the monks could wash their hands immediately before entering, as at Worcester and Gloucester, and in the ruins of Cistercian houses. Here the far rarer plan was followed of having the lavatory detached. At Durham it was in the middle of the cloister garth, also an octagonal structure, of the year 1432, with many spouts, seven windows, and a dovecote in the upper stage. This is a simpler example, and an earlier, being of the latter part of the twelfth century. On the walls of the laver are two panels. One represents the call of the Apostles who were summoned from their fishing; the other shows two single figures, one reading, the other apparently listening.

The rest of the buildings, not usually accessible to visitors, I have not yet seen, and I must transcribe Dr. James' abridgment of Dr. Cranage.

" The second court lies to the east of the east end of the frater. . . . . Let it be briefly said that on the north side is the old infirmary hall, on the west was the projecting part of the dorter. The south range, roofless now, was probably part of the prior's lodging. The east range, of which Dr. Cranage says that few mediæval buildings can rival it in dignity and charm, has at its

north end the infirmary chapel, and rooms above it. In the angle is a double spiral staircase which gave access both to the lodging of the master of the infirmary and to chambers which were an extension of the prior's lodging.

" These sets of rooms fill the eastern range; a corridor runs along the west side of each floor. . . . The building belongs to the last quarter of the fifteenth century. At the southwest angle of this second court is the beginning of a fine thirteenth century hall, that of the prior."

The priory, being then worth four hundred pounds a year, was surrendered to the King on January 26th, 1539. The prior received a pension of £80, the twelve monks received in pension £71 10s. 4d. between them. Three bells were sold to Wolverhampton. The priory site was granted to a prebendary of York. The King had the idea of constituting the priory church as the cathedral of a new see. If he had done so, we might four centuries later have been spared much debate, in high places and among the humble. But there was never a time when it could not have been said of Henry that " the King's Highness hath need presently of a great mass of money," and the scheme so carefully devised with its prebendaries, minor canons, lay vicars, choristers, epistoler, gospeller and reader in divinity vanished like the shadow of a dream. No use was made of the great church, it suffered the fate of many another in becoming a quarry. A print of the eighteenth century in Lady Catherine Milnes-Gaskell's collection represents a waggon among the ruins laden with stone newly drawn from the convenient store. We can but be glad that what remains is now guarded with the reverent care due to its architectural merit, and that the kindness of the owner allows an exceptional freedom of access to it.

The house had played no great part in history. As others, it had produced good monks and bad; among the latter was one who renounced his religious profession, became a captain of banditti and was duly hanged. Among the former was one of these monks who had seen the surrender of the priory, and of him the memory is so fragrant and honourable that you will perhaps care to hear the record which one who knew and loved him well left of his friend.

This monk was at the last Sir William Corvehill, of the Service of our Blessed Lady St. Mary within the church of the Holy Trinity of Wenlock, being responsible for the daily Lady Mass in the parish church. By birth, education and monastic profession he was a Wenlock man. At the dissolution of the priory he had been thrust forth from the house that he loved so well, when Dr. Legh brilliantly finished his career with the spoliation of Chester, Shrewsbury and Wenlock. Dom William, now became Sir William, settled down under the shadow of the priory, content to end his

days at the parish church, since there was no more for him to do as a monk. He had his little pension, and as our Lady's mass-priest he lived rent free, and had eight marks a year. Six years longer he lived, after the dissolution, and was buried in the parish church. If we cannot find his grave, it is no fault of the careful chronicler, who tells us that it is "in the chancel of our Blessed Lady before the altar under the stone in the midst of the said altar, upon the left hand as ye tread and stand on the highest step of the three, before the said altar, whose feet stretch forth under the said altar to the wall in east of the altar, the body there lying within the earth in a tomb of lime and stone which he caused to be made for himself to that intent."

Sir William came of a family which had given three sons in the service of the sanctuary. One, Dom John, had been his brother in religion as well as in the flesh, being also a Cluniac of Wenlock. The other was a secular priest at Croydon. And if they were as accomplished as Dom William, Mother Church had much profit of them. For Sir William Corvehill had made his own tomb of stone and lime only after "the rearing and building of the new roof of the said chancel, which rearing, framing and new repairing of the altar and chancel was done through the counsel of the said Sir William Corvehill, who was excellently and singularly expert in divers of the seven liberal sciences, and especially in geometry, not greatly by speculation but by experience; and few or none of handicraft but that he had a very good insight in them, as the making of organs, or a clock and chimes, and in carving, in masonry, and weaving of silk, and in painting; and no instrument of music being but that he could mend it and many good gifts the man had, and a very patient man, and full honest in his conversation and living. All this country hath a loss of the death of Sir William Corvehill, for he was a good bell-founder, and a maker of the frame for bells."

Well, that is not a bad record for one of the idle, ignorant, indevout monks of whom—as some historians would have us believe—the land was so happily rid through the good offices of Henry and Cromwell, Layton and Legh. Perhaps we may judge somewhat of the condition of Wenlock priory at its dissolution when we reflect that such a man as Dom William Corvehill had shared its life.

Buildwas.

Buildwas was not in its inception a Cistercian house. Among the reforms of the Benedictine Order was one which centred in the abbey of Savigny, in the diocese of Coutances, a foundation of the earliest years of the twelfth century. Within thirty years of its foundation Savigny became the head of a congregation numbering thirty-three houses, and Henry I. established several houses of the congregation in England, among them the abbey

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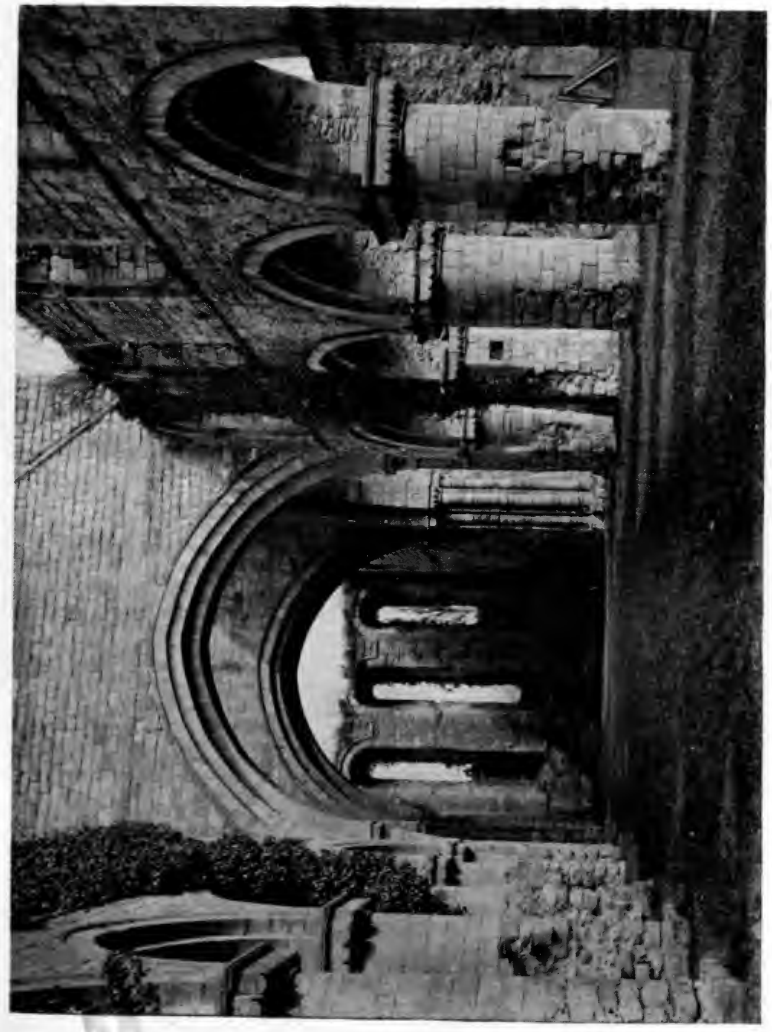

Buildwas Abbey,
Looking East.

Photo by Rev. E. Hermitage Day, D.D., F.S.A.

of Furness, which was to become so notable, and Buildwas. But Serlon, third successor of the founder of Savigny, found it difficult to maintain his jurisdiction over the English houses, and he determined to affiliate the whole congregation to Citeaux. This was done at the General Chapter of 1147, not without protest from several English Savigniac houses, which were compelled by Pope Eugene III. in the following year to submit, and be merged in the Cistercian Order.

Buildwas was founded in 1135 by Roger, Bishop of Coventry and Lichfield. The meaning of the name is uncertain, it is generally resolved as *beild*, a shelter, and *was* (wase, wæsce), a low-lying well-watered parcel of land. It may perhaps have relation rather to the OE *bult*, a round-topped hill.

The earliest buildings are of that late Romanesque passing into Gothic which is so characteristic of English Cistercian houses of the first flush of enthusiasm and energy. There remain the shell of the church, the east range of the cloister, and the abbot's house.

The church consists of a nave of seven bays, transepts with two chapels in each, and choir without aisles, the nave was aisled. The ritual choir extended as far as the pulpitum, placed between the two easternmost pillars of the nave, the stalls extending eastward from the pulpitum under the transept, crossing with its low tower. One bay westward of the pulpitum was the roodscreen, with the nave altar against it, westward again of that the choir of the lay-brothers, following the usual Cistercian arrangement. The nave aisles were divided by parcloses into chapels, furnished with such altars as the happy results of the recent excavations at Rievaulx abbey have revealed, some in almost perfect preservation. The nave had no west door, also following the Cistercian arrangement.

The nave arcade shows arches slightly pointed, with no triforium, but a clerestory of round-headed lights. You will recall the similar arcade of pointed arches, with round-headed windows above them, at Fountains. The east wall has a triplet of tall round-headed windows; originally in two tiers, they were at a later date made into one. There are three sedilia, of thirteenth century date, probably substituted for smaller and earlier sedilia.

The conventual buildings lie on the north side, as at Tintern, doubtless for reasons of drainage. From the north transept a room on a lower level is entered by steps—it is in the usual position of the sacristy. Next is the chapter-house of three bays, vaulted in nine compartments. It is lighted from the east by three windows; on the west it shows the usual arrangement of a door in the middle and an opening on either side of the door. Beyond it is another slype.

Over the chapter-house, extending along this range, was the dorter, with its night-stair, by which the monks descended to the church for Matins.

The western range, assigned to the cellarium and lay brothers' dorter, has entirely disappeared. On the north side are some scant traces of the frater, or refectory; and there is an entrance to a crypt under the north transept.

It is to be remarked that we have here a very interesting example of the first Cistercian plan and arrangement. With the expansion of a community and the growth of its possessions, a Cistercian house often developed far beyond its first plan. The church was rebuilt, wholly, or as at Rievaulx in great part; aisles were added to the eastern arm or an ambulatory added beyond the high altar, to give room for additional altars, as at Dore and Fountains; a great tower might be built, in defiance of the original prescription, as at Fountains and Furness. The first chapter-house might be deemed inadequate or mean, and a new chapter-house extended from it, the old then serving as its vestibule; while the original cloister became surrounded by subsidiary blocks of building, the infirmary—almost a second monastery in a large house—and the guest houses, and the *capella extra portas*. But here we have in the existing buildings a Cistercian church without addition or modification from its first plan, the norm may be seen here, and at Kirkstall in perfection. The chapter-house is of the normal plan, vaulted in three alleys.

The abbey was dedicated to St. Mary and St. Chad. It had as dependent houses Basingwerk and St. Mary's Dublin. Dr. Montague James says that the house had a very respectable library; he has traced a considerable number of books from it at Trinity College, Cambridge, Lambeth, and elsewhere. At the dissolution the house was granted to Edward Grey, Lord Powis. The buildings were bought by Lord Ellesmere in 1616, and have changed hands once or twice since. In 1643 Lord Capel, commander of the royal forces in Shropshire, used Buildwas as a blockhouse, as part of his defence of the waterway of the Severn.

There had been seven monks at the dissolution of Buildwas. To those who went out into the world from the cloister the King had promised "convenient charity disposed to them towards their living"; the seven Cistercians of Buildwas found that the royal bounty—from their own possessions—amounted to fifty-five shillings divided among them. They were more fortunate than their brethren in religion of some other houses, who received nothing at all but the promise.

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DINMORE PRECEPTORY CHAPEL AND HOUSE.
From the East.

Photo by *Rev. E. Hermitage Day, D.D., F.S.A.*

THE PRECEPTORY OF THE KNIGHTS HOSPITALLERS AT DINMORE, co. HEREFORD.

BY THE REV. E. HERMITAGE DAY, D.D., F.S.A.

(Read 25th August, 1927.)

Dinmore Manor is six and a half miles north of Hereford, westward of the main road from Hereford to Leominster. A few hundred yards before the road from Hereford begins the long ascent of Dinmore Hill a private road branches off to the left, and after following for a short distance the level valley strikes steeply upward through the woods until it reaches the southward gentle slope on which stand the ancient chapel of the Hospitallers, which has always kept the name of the Preceptory Chapel of St. John, and the Jacobean Manor House, which has been built in part upon the site of the domestic buildings of the Preceptory. Southward of the chapel the hill falls steeply to a little stream, beyond which is another range of wooded hills. Few houses of the Order in England can have had a fairer setting.

The word Dinmore signifies great hill. Dun has the general significance of hill fortress.

Canon Bannister, in his work on Herefordshire Place-Names, has collected varieties of spelling which, as he says, illustrate the difficulty experienced by English scribes in dealing with place-names of Celtic origin. They are :

1189.	Dunemore.	MS. Charter.
1243.	Dunemore.	Testa de Nevill sive Liber Feodorum.
1243.	Dunnesmore.	Calendar of Charter Rolls.
1291.	Dinnemor.	Taxatio Ecclesiastica Angliæ et Walliæ.
1302.	Donmore.	Placits de quo warranto.
1368.	Denemour.	Episcopal Register.
1550.	Dynemore.	Leland, Itinerary.
	Dinmore.	

The older antiquaries note at least the existence of the house, though not all of them seem to have turned aside from the main road to verify what they had gathered from documents or from hearsay. Leland says in his *Itinerarium* :—" The hill of Dinmore is very steep, high, well wooded, and a *specula* to see all the country about. There standeth a little by west of the very top of Dinmore hill, on the left hand as I rode, a commandery with a fair place that belonged to the Knights of St. John of Jerusalem in London." Tanner, in his *Notitia Monastica*, quotes Leland, and adds that Dinmore was given to the Knights by one Sir Thomas, a brother of the Order, in the time of Henry II. After the Dissolution this

house was granted in the second year of Edward VI. to Sir Thomas Palmer, and, upon his attainder, to Jane Russell, in the first year of Queen Mary. Camden, in his *Britannia*, again quotes Leland, and adds: "The figure of St. John is over the gate, and on a window of the ruins of this house was an inscription SANCTE BO RO, supposed an invocation of the patron saint, equivalent to *St. John our pledge* or *defence*. It is rather the motto of the arms of that Order." The record is interesting, though its interpretation by Camden is mistaken.

The early history of the house is meagre, but we know at least the Christian name of its founder, and within a year or two the date of its foundation.

A charter records the grant made by Richard I. to the Knights of the Order of St. John of Jerusalem towards erecting and endowing the Preceptory of Dinmore. Its text is as follows:—

> Ricardus, Dei gratia, Dux Normanie et Acquitanie, Comes Andegavie etc. archiepiscopis, episcopis etc., etc., salutem. Sciatis quod fratres Hospitalares Jerusalem et omnes res et possessiones eorum sunt in custodia et protectione nostra. Recipimus etiam in nostra custodia et protectione fratrem Thomam de dunemora et fratres suos et omnes res et terras et possessiones eorum et locorum eorum de Dunemora quen de assensu eorum concessimus predictis fratribus hospitalaribus Jerusalem, cum una carucata terre sicut eis mensurata fuit per legales milites patrie, tempore patris nostri, de Bosco nostro de Mawerthin sicut via assartata est inter boscum nostrum et illam elemosynam nostram usque ad terram monachorum Leominstri de Hopa et in latitudine a predicta via usque ad Colweye. Et ideo volumus et firmiter precipimus quod predicti fratres hospitalares Jerusalem et locum suum de Dunemora cum pred. caruc. terre et omnibus pertinentibus suis in bosco et plano, et predictum fratrem Thomam, loci illius fundatorem, et fratres suos et omnes res et terras et possessiones suas, custodiatis, protegatis, manuteneatis et defendatis, sicut nostras res dominicas, nullam eis facientes injuriam vel contumeliam aut gravamen, nec ab aliquo fieri permittatis, sed si quis in aliquo forisfecit, ut eis sine dilatione plenarie emendari faciatis. Et precipue de hominibus de Mawerthin pacem eis habere faciatis. Et prohibemus quod non ponantur in placitum de aliquo tenemento quod teneant in dominio suo, nisi coram nobis vel coram capitali justiciario nostro.
>
> Teste B. Cantuarensi.

There is some uncertainty as to the exact date of this charter. But it can be determined within narrow limits. Richard came to the throne in July, 1189. The archbishop who witnesses the document was Baldwin, who accompanied the King to the Holy Land, and who died on November 19th, 1190, in the camp before Acre. The charter was therefore executed between July, 1189, and the autumn of 1190, when the King and the archbishop sailed for Palestine. We have, then, the name of Brother Thomas as the founder; and the last decade of the twelfth century as the period during which the walls of the Preceptory and its chapel were rising. Part of the masonry of that date may still be seen in the middle of the north wall of the chapel, surrounded by later

work. At that time Brother Thomas seems to have been settled at the place with other brethren of the Order, upon lands which were his own gift, and to which the King added others.

But the actual constitution of the Preceptory must have been made a year or two earlier, for already it had become involved in a dispute with the Chapter of Hereford Cathedral. A charter preserved among the Hereford muniments records that about the year 1189 William, described as prior of Dinmore, with "the brother who was the founder of that place," that is, the Thomas who has just been mentioned, conceded and gave to the Chapter of Hereford all the tithe of the land between Wellington wood and Winsleye, for brewing beer, tithe about which there had been dispute. A subsequent charter of Grand Prior Garnier de Nablous, whose term of office was from 1185 to 1190, and who must therefore have caused the charter to be drawn up immediately after the local settlement of the dispute, confirms this concession made by William the Prior and Brother Thomas the founder of Dinmore. It defines more precisely the land whence the tithe was derived, speaking of it as the land called Westfield, belonging to the hermitage (*heremitorium*) of Dinmore, stretching from the graveyard of Dinmore to Futgare, and from Shepway to Coleway. This charter is witnessed by several brethren of the Order, including Alan, Prior of Holy Cross, Winchester, which foundation the Hospitallers administered from 1151 to about the end of the twelfth century.

In 1292 the Preceptor of Dinmore was required by writ of *quo warranto* to establish his claim for enjoyment of free warren; to retain fines imposed on his men and tenants amerced in the King's courts; and to hold view of frank-pledge and pleas of the Crown in the manors of Dinmore, Sutton St. Michael, Callow and Wormbridge. He pleaded that, except warrenry, he was released by royal grant, and was, on its inspection, discharged *sine die*. With regard to free warren in Dinmore, the royal grant was produced, with a similar result.

THE EPISCOPAL REGISTERS OF HEREFORD.

The mediæval registers of the Bishops of Hereford contain references to the Preceptory of Dinmore and to the Order of St. John of Jerusalem, which throw some light on its possessions and its relations with its neighbours.

The first does not specifically relate to the Preceptory of Dinmore, though it is possible that the person concerned may have been named for preferment to the Grand Prior. Thomas de Cantilupe, afterwards St. Thomas of Hereford, was consecrated to the see of Hereford on September 8th, 1275. But he had been elected at the end of May or the beginning of June, his election had been approved by the Pope and the King, and he had begun to deal with the administrative business of the diocese by July 10th,

1275, when the first entry in his register is made. It concerns the patronage of the Order. On that day the Bishop-elect committed the custody of the church of Brampton Brian to Robert de Lacy, then but an acolyte, on the presentation of Joseph de Cauncy, Prior of the Hospital of St. John of Jerusalem in England, until the following Michaelmas Day, and he gave a mandate to the Bishop's Official to induct him into the same, under the term of " custody." The Bishop-elect was in this matter bound by a recent decree of the Second Council of Lyons, held in May, 1274, which limited the *custodia* or *commenda* of a church to a period of six months. On the same day the Bishop-elect granted letters dimissory to Robert de Lacy, that he might be ordained sub-deacon by any bishop of the province of Canterbury. On December 22nd, 1275, Robert de Lacy, now duly ordained sub-deacon, was instituted by the Bishop to the church of Brampton Brian, and a mandate was issued for his induction. On December 27th, Robert de Lacy was given a licence of non-residence for one year, in order that he might study canon law or theology.

On July 14th, 1277, Robert de Lacy, his first period of licence being now long expired, was granted a second licence of non-residence for a year for the same purpose of study, at the instance of the King's Treasurer, who was Prior Joseph de Cauncy, de Lacy's patron. Time went on; Robert de Lacy continued his non-residence, possibly also his studies, but he did not present himself in due course for advancement in the sacred ministry. Discipline had at last to be exercised. A sequestration of the fruits of the benefice was issued, and Robert de Lacy's continued absence and non-appearance for ordination were punished by the loss of his stipend. On January 24th, 1280, the sequestration was removed, and we hear no more of de Lacy, who may be presumed to have settled down at Brampton Brian, since the Grand Prior had no opportunity of making another presentation to Brampton Brian until 1303, when there is a record of the institution of William de Rowelle.

At the end of the thirteenth century the last strongholds of the Cross in the Holy Land were rapidly falling to the infidel. Tripoli, after a siege, was taken by Sultan Qalaoun in 1289. Under date December 13th, 1289, Bishop Swinfield's register contains the Bull of Pope Nicholas IV., forbidding unlicensed agents from collecting alms for the relief of the Holy Land in the name of the Hospitallers and other religious orders. It had come to the knowledge of the Pope, the Bull sets forth, upon reputable testimony, that after the lamentable capture of Tripoli certain Templars, Hospitallers of St. John of Jerusalem and members of other orders were collecting alms in divers parts of the world, in the name of their orders, houses and hospitals, for the cause of the Cross in the Holy Land, and were converting the same to their use and to the

detriment of the Holy Land. The Pope therefore, being set where he was in order that he might correct errors and take away opportunities of sin, forbade all such quests to all and singular religious orders of Hospitallers, and to the masters and brethren of them, and revoked and annulled all licences of the Apostolic See which had been granted for that purpose; forbidding the collection of such alms to all save those who should, after this prohibition, have special licences for the purpose committed to them by the Apostolic See.

On January 25th, 1291, the Bishop of Hereford certified the officials and other clergy of his diocese that he had read a letter from the Archbishop of Canterbury pointing out that the Papal Bull, which seemed at first sight to deny all authority to collectors of alms, in no wise covered the accustomed offerings called *fraria*, which had been regularly collected for the Order of St. John by its accredited agents. The messengers of the aforesaid Hospital are therefore, the Archbishop decrees, to be kindly and courteously welcomed, and to be allowed to make their collections of voluntary offerings as heretofore, provided that they only extend their hands for those things which properly belong to their *fraria*. In accordance with the ruling of the Archbishop of Canterbury, the Bishop of Hereford therefore prescribed for his own diocese that the collectors should be kindly received and allowed all reasonable facilities, until further order should be taken in this matter.

The decision was of considerable importance. Among the sources of income of the Order that of the *fraria*, *confraria* or *collecta* was very valuable. It was from its nature fluctuating, because voluntary. But in 1338 the gross amount returned under this head from the English preceptories was no less a sum than £888 4s. 3d. The amount collected by Dinmore was fourscore marks and elevenpence, £53 7s. 9d. Against these sums must be set the cost of collection by the travelling clerks. In the case of Dinmore two clerks were employed, who were paid one mark each annually. In these days an institution would be singularly fortunate which managed to collect its funds at cost of only two and a half per cent. The districts assigned to each preceptory for the purpose of collecting the *fraria* were strictly defined.

The register of Bishop Adam de Orleton (1317—1327) contains hardly any references to the Order or its preceptories. But on November 14th, 1326, the Bishop commissioned Philip, rector of Rushbury, in Shropshire, to absolve the Lady Burga, widow of Richard de Harley, from the excommunication and interdict pronounced against those who had illicitly occupied and held lands formerly belonging to the Military Order of the Temple, since she had made satisfaction to Richard de Payeley, Preceptor of Dinmore. The incident recalls the long struggle of the Order of the Hospital of St. John for the possessions of the Templars

which had been transferred tc it in 1312. The King himself had treated the Templar estates, upon the dissolution of the Order, as if they were his own, despite the protest of the Pope; heirs of the original donors also had seized upon lands which their forefathers had given to the Templars, on the plea that with the dissolution of the Order the lands should in justice revert to them, The Lady Burga, or her late husband, was doubtless among those who had either been granted a Templar property by the King, or had entered upon lands given to the Temple by an ancestor.

On July 27th, 1333, Bishop Thomas de Charlton received a royal letter calling for a return to the Treasurer and Barons of the Exchequer of the churches, pensions and portions which the Prior of the Hospital of St. John of Jerusalem had to his own use in the diocese of Hereford, and what went thence to the Hospital itself; and of what used to belong to the Master and brethren of the Military Order of the Temple in England; and a return also of the actual annual value of these churches, pensions and portions.

The Bishop made return as follows :—

Ecclesia de Suttone Michaelis – –	v marc.
Ecclesia de Oxenhale – – –	viii. marc.
Capella de Rolstone – – –	xxs.
Ecclesia de Wombrugge – –	v. marc.
Capella de Clya sancte Margarete –	di marc.
Capella de Calewe – – –	xs.
Pensio in ecclesia de Brampton –	xxs.
Capella de Harewood – – –	nichil valet.
Ad Magistrum et Fratres Milicie Templi :	
Ecclesia de Cardynton – – –	xx marc.
Ecclesia de Garewy cum capella de Stantone	– x marc.

On November 11th, 1330, Stephen de Monte Leonis was instituted to the vicarage of Brampton Brian on the presentation of the Hospital of St. John of Jerusalem; and on August 4th, 1333, Nicholas de Oxon was instituted to the same benefice on the like presentation.

On December 9th, 1349, a licence of non-residence was granted by Bishop John de Trilleck to Richard de la Hulle, rector of Brampton Bryan, who was in attendance upon the Preceptor of Dinmore for a term. It was the year in which the great plague known as the Black Death had raged, its severity in Herefordshire being especially great between May and September. Cardinal Gasquet estimates that 200 of the beneficed clergy of the diocese of Hereford died in that year, a number approaching half of the total. Others, and perhaps among them the parish priest of Brampton Bryan, were scarcely able to support life, for as the petition of two patrons of two parishes who prayed the Bishop to unite the parishes sets forth, the number of people was reduced, there was a paucity of labourers and consequent sterility of the

lands and notorious poverty, so that the two priests could not be supported. The parish priest of Brampton Bryan may therefore have been glad to accept the offer of the Preceptor to reside at Dinmore for a time, serving the chapel, and making one of its household.

An instance of a growing abuse of the Middle Ages is found in the register of Bishop Trilleck, under date of July 14th, 1349. The Bishop issued a commission to the Archdeacon of Salop to provide a poor cleric, William, son of Richard de Maddeley, with some benefice, with or without cure of souls, in the gift of the Prior and Brethren of the Hospital of St. John of Jerusalem in England.

On February 12th, 1354, Bishop John de Trilleck and the Bishop of Llandaff received mandates from the Archbishop of Canterbury to pronounce sentence of the greater excommunication against those who had despoiled the manors and granges of the Prior and Brethren of the Hospital of St. John of Jerusalem at Kemeysland and Garewy. The property in question lay close to the boundary between the dioceses, and the mandates were issued to the two bishops to reach offenders on either side of the line.

Under date October 29th, 1346, there is entered in Trilleck's register a letter from the Archbishop of Canterbury asking the clergy and officials throughout the province to commend to their people the Prior and Order of St. John of Jerusalem, and to permit the agents of the Order to collect alms. For the collection of the *fraria* had again been threatened, for a new reason. The fact that the Prior of the French Tongue of the Order had taken arms against the English King must not, the Archbishop said, be a ground of annoyance or injury to the Prior of the English Tongue, or the Brethren, or the Hospital. For the French Prior's action was a personal fault, and ought not to be allowed to redound to the detriment of the English Prior. The matter seems to have been generally regarded as a grievance against the Order. The Archbishop sent also to the Bishop of Hereford a private letter, deprecating hostility to the Order on the pretext that the French Prior had fought against the King of England at Cressy. The Bishop of Hereford thereupon promulged for his diocese the directions of the Archbishop, and recommended the Order to the benevolence of the diocese.

This incident can only be fully understood in its relation to the primary purpose and rule of the Order. When Raymond du Puy, the first Grand Master, urged upon the Hospitallers that the pressure of the Saracens upon the Christians in the Holy Land justified them in resuming the armour they had laid aside, it was to be for one purpose only, the defence of the Faith and of those who held it. Those who under Raymond du Puy became the

first Knights of the Order vowed that they would draw their swords only in defence of the Christian Faith, and that in all wars between Christian powers they would be neutral. "Soldiers of Jesus Christ," says the Rule at its outset, "are designed only to fight for His glory, to maintain His worship and the Catholic Faith." The form of profession included an admonition from the Brother receiving a new knight into the Order that he took the mantle, which bore the cross upon it, in token that he might fight for the defence and preservation of the Cross, and that it was his duty to fight for Jesus Christ against the enemies of the Faith. The service of the suffering remained the first obligation upon the members of the Order, and it was neither forgotten nor neglected; the Order never became wholly military, as the Order of the Temple. But the rule that the Knights were to seek combat only with the infidel was not long observed. Even in the Holy Land, in face of the common enemy, the rivalry between the military Orders led to disaster. Bickerings led to disputes, quarrels and open combat. A set battle before Acre, in which almost the whole forces of the two Orders were engaged, left the Templars scarcely a single Knight to carry the news of their defeat. The loss of the Holy Land deprived the Knights of their great field of activity. It was not strange that men accustomed to a life of warfare should forget their first principle, and in default of an infidel enemy should join themselves to the armies of Christian princes who were at war with one another, as the Prior of the Tongue of France had done. In the time of Grand Master John Ferdinand d'Heredia (1376—1396), it became necessary to reassert the foundation principle by a new Statute, which ran: "We forbid all and every of our Brothers to engage in wars made by Christians upon one another, on pain of being deprived of the habit; and though the offender be afterwards restored by special grace, he shall be for ten years excluded from the administration of the commanderies, estates and benefices of the Order, none of which can be conferred upon him till after the expiration of the ten years. We likewise forbid the Priors, the Castellan of Emposta, and Commanders to allow any Brothers to serve in the armies of Christian princes, unless they have received express orders from the prince whose subjects they are; in consideration whereof they may grant them leave to go, but not to carry the arms or colours of the Order; yet if it be in defence of the Order, or if they attend the Grand Prior in such wars, they have leave to carry them."

On March 14th, 1347, there is entry of a writ to the Bishop of Hereford to make a return of the benefices appropriated to the Knights of St. John, and of their other revenues in the diocese of Hereford, both those which belong to the Hospital, and those which the Military Order of the Temple formerly held, but which had passed to the Hospitallers.

The return of the Bishop was as follows:—

Prior et Fratres Hospitalis sancti Johannis Jerusolimitani in Anglia tenent de spiritualibus in diocoesi Herefordensi subscripta, videlicet

Ecclesias

de Garewy in proprios usus que valet juxta veram taxam viii marcas.

de Newtone in proprios usus que valet juxta eandem taxam vi. marcas.

de Suttone sancti Michaelis in proprios usus que valet juxta eandem taxam - - v. marcas.

de Cardytone in proprios usus que valet juxta eandem taxam v. marcas.

de Clya sancte margarete, de Calewe et de Wormbrygge in proprios usus que non taxantur propter earum exilitatem quia vix, prout per informacionem legitimam receptimus, sufficiunt ad sustentacionem presbiterorum deserviencium in eisdem.

Habent eciam quamdam capellam in civitate Herefordensi, qua hospitale vulgariter appellatur, que eciam propter suam exilitatem non taxatur quia vix sufficit pro uno capellano divina celebrante in eadem et sustentacione degencium inibi infirmorum.

Percipiunt insuper iidem Prior et Fratres annuam pensionem ii solidorum in ecclesia de Wytcherche; item aliam annuam pensionem xx s. in ecclesia de Brampton Bryan; ac eciam aliam annuam pensionem ii s. de abbate et conventu de Wyggemore pro decimis de Toterhulle in parochia de Lydebury.

Premissa vero omnia dicti Prior et Fratres titulo diutine possessionis, sicut informacione legitima didicimus, optinuerunt et optinent in presenti.

Difficulties were inevitable when the jurisdiction of a bishop was interrupted by the existence in his diocese of *enclaves* in which his authority could not be exercised, manors and granges held by an Order which in the course of centuries had accumulated many privileges, and of which the Prior, with whom all negotiation had to be conducted, lived in London, when he was not on his journeys of visitation of the far-scattered preceptories. These difficulties are well illustrated by a correspondence which took place in 1521 between Bishop Charles Bothe of Hereford and Grand Prior Thomas Docwra, who had himself been for a time Preceptor of Dinmore.

The Bishop begins the correspondence with an exhibition of complaints, drawn up by his commissary-general, with a view to a friendly treaty. The complaints chiefly concerned those lands of the Hospitallers which lay near the Bishop's manor of Bosbury, which lands had formerly been Templar property.

The document recites first that the Bishop is rector of the parish church of Bosbury, by virtue of its appropriation to the episcopal dignity. Within the parish of Bosbury the Prior and Brethren of the Order of St. John had a grange called Upleadon, with arable and pasture lands. These lands, the Bishop asserted,

had long paid greater tithes to the Bishops of Hereford and lesser tithes to the vicar of Bosbury, quietly and peaceably, privileges notwithstanding. Also, the tenants and inhabitants of this manor or grange, with their households, had on Sundays and feast-days heard Mass and offices, and received the sacraments and sacramentals, as parishioners, from the vicar of the parish. The tenants of the Order, in " houses signed with the cross," are under the jurisdiction of the Prior and Brethren. These things notwithstanding, a certain Thomas Leyland, farmer under the Prior and Brethren of their manor of Upleadon, had withheld from the Bishop the greater tithes, to the value of four or five pounds, and from the vicar the lesser tithes. Also, he had built or restored an oratory within the manor, and without consecration or dedication of it had set a stranger priest there, of whose learning, morals, orders and other qualifications nothing was known. This pretended priest said Mass and divine service publicly in the oratory; he rang a bell or bells, as well for the farmer and his household as for others willing to hear divine service. This farmer had also set up a font, and he claimed rights of burial for his household and other tenants, and last Easter he had made the chaplain give the sacraments of penance and the Eucharist to them. He, a simple layman and twice married, had presumed to set up a sort of Probate Court. He had made his workpeople plough and do other servile work on the last dedication festival of the parish church, against the custom of Christians generally, and especially of the people of Bosbury; and in contempt of the parish church he and nis household had absented themselves from divine service on that day.

Nor was that the Bishop's sole cause of complaint. Garway, on the other side of the diocese, had refused to pay the accustomed visitation fees. The Bishop claimed to be allowed his ordinary jurisdiction over the people of the parish of Garway, and all holdings of Garway, Dinmore and Upleadon, except those actually living within the manors of Garway and Dinmore. For Master Hugh Grene, asserting privilege of the Prior and Brethren, and as commissary of the said Prior, had usurped ordinary and episcopal jurisdiction. The curates of the churches of Garway and Callow, and the master or warden of the Hospital of St. John in the suburbs of the city of Hereford, had celebrated clandestine marriages in the said churches and hospital; and the master of the Hospital and the curate of Garway had ministered the sacraments at Easter to the parishioners of other parishes, thereby incurring *ipso facto* the greater excommunication. The Bishop claimed that a curate should be appointed to Garway, and a proper and decent provision made for him. If the Prior replied that the benefice of Garway could not support the charge, the Bishop urged that the papal privileges by which the lands of the Prior were not liable to tithe should be abrogated, for privileges of this sort were hurtful to the Church.

These complaints concerned what were at best grave annoyances, at worst infringements of diocesan and parochial rights. The Prior's reply, it must be admitted, passes over many of the graver charges, and is in general weak. He is willing to compromise, and to pay tithe to the church of Bosbury, though he pleads privilege. He maintains that Leyland has not done amiss in the matter of the oratory, since he is not reputed to be a parishioner of Bosbury, and since the Prior's privilege grants that in all places of his religion sacraments and sacramentals may be ministered to the inhabitants there. In the matter of the visitation fees at Garway he is also willing to compromise; he offers an annual vi. s. and viii. d. on the feast of St. Gregory; but if that be not accepted the Prior threatens that " he must needs stand to his defence, which is to pay nothing at all."

There, with the conventional phrases of courtesy, the correspondence ends. So much of the negotiation as we have does not appear to have brought the parties very much nearer to the amicable treaty which the Bishop desired at the outset.

In the foregoing correspondence will have been noticed the phrase " tenants in houses signed with the cross," *tenentes in domibus cruce signatis*. The lands at Upleadon had formerly been Templar property, and Templar tenants were accustomed to mark their houses with the cross to indicate their right to the privileges of the Order. This led to a grave abuse, which Coke noticed.

> " As the cross was the sign of their profession, and their tenants enjoyed great privileges, they did erect crosses upon their houses to the end that those inhabiting them might be known to be the tenants of the Order, and thereby to be freed from many duties and service others were subject unto. And many tenants of other lords, perceiving the state and greatness of the Knights of the said Order, and withal seeing the great privileges their tenants enjoyed, did set up crosses upon their houses as their tenants used to do to prejudice their lords."

To put an end to this abuse the statute 13 Edward I., c. 33, was enacted (1285), prohibiting this being done, under penalty of forfeiture of the land to the lord superior or to the King.

In the *Taxatio* of Pope Nicholas IV. (1291-1294) the return for the Preceptory of Dinmore, spiritualities only, is £11. 13. 4.

In the *Valor Ecclesiasticus* of Henry VIII. (1535), the return for Dinmore is not recorded.

On October 27, 1536, Bishop Edward Foxe returned to the King the annual value of all benefices in his diocese. The following entries are relative to the Hospitallers.

Ecclesia sive capella de Calowe annexa prioratui sancti Johannis Jerusolamitani in Anglia xxvi s. viii d.

Capella vocata hospitale sancti Johannis Baptistae juxta muros Herefordie annexa prioratui predicto xxx s.

Ecclesia de Suttone sancti Michaelis annexa prioratui sancti Johannis Jer. iiii li.

Capella sive ecclesia de Harwood annexa prioratui sancti Johannis Jer. in Anglia xl s.

Ecclesia sive capella de Wormbrige annexa dicto prioratui sancti Johannis Jer. iii l.

Ecclesia sive capella de Bolstone annexa prioratui predicto xl s.

Capella de Clee sancte Margarete xlviii s. iiii d.

Vicaria de Cardyngtone vi li.

Four years after this return the Order of St. John of Jerusalem was dissolved within the realm of England and the land of Ireland.

THE SERVICE OF THE CHAPEL.

The Preceptory had normally one chaplain in residence. It was not usual for more than one to be attached to a house, except at Clerkenwell, and in preceptories where special works were undertaken. The status of the chaplain varied. In some cases he was himself a member of the Order, a *confrater*, in others he was a salaried chaplain.

There are two records of dispensations for absence granted to vicars of Brampton Bryan, a church appropriated to the Order, that they might be in attendance for a time on the Preceptor of Dinmore. Richard de la Hulle was granted leave in 1349 " for a term," and Sir John Mathew from January, 1361, to the following Michaelmas, " to be in attendance on the Preceptor of Dinmore." Whether these priests were for the time additional to the resident chaplain, or in place of one, does not appear. But we have already seen that the dispensation granted to de la Hulle in 1349 may be associated with the prevalence in that year of the Black Death ; and it will be remembered that in 1361, the year of Mathew's residence at Dinmore, there was a severe return of the Eastern plague to England, which may account for that dispensation also.

Of ordinations specifically to the service of the chapel at Dinmore there is only one record in the registers, and that a few years before the suppression of the Order. William Ree was ordained in Whitbourne Church by Bishop Richard Mayew, on June 10th, 1514, to the subdiaconate, to " Dinmore Hospital, by the grant of Sir Thomas Dockwray, Knight, Preceptor of the Order of St. John Baptist." He was advanced to the diaconate in the chapel of the Blessed Virgin Mary in the Cathedral on September 23rd, 1514, " to Dinmore Hospital, in the grant of Sir Thomas Dockwray, Knight, Turcopularius Preceptor at Rhodes," and to the priesthood in the parish church of Whitbourne on December 23rd, 1514, to " Dinmore Priory, granted by Sir Thomas Dockwray, Knight, Preceptor of the Order of St. John Baptist in England." Here, as elsewhere, there is confusion of terms—" Priory " and " Preceptory " are inexactly used.

The Hereford registers contain a good many entries of ordinations on the title of the Prior or of the Order. It does not appear

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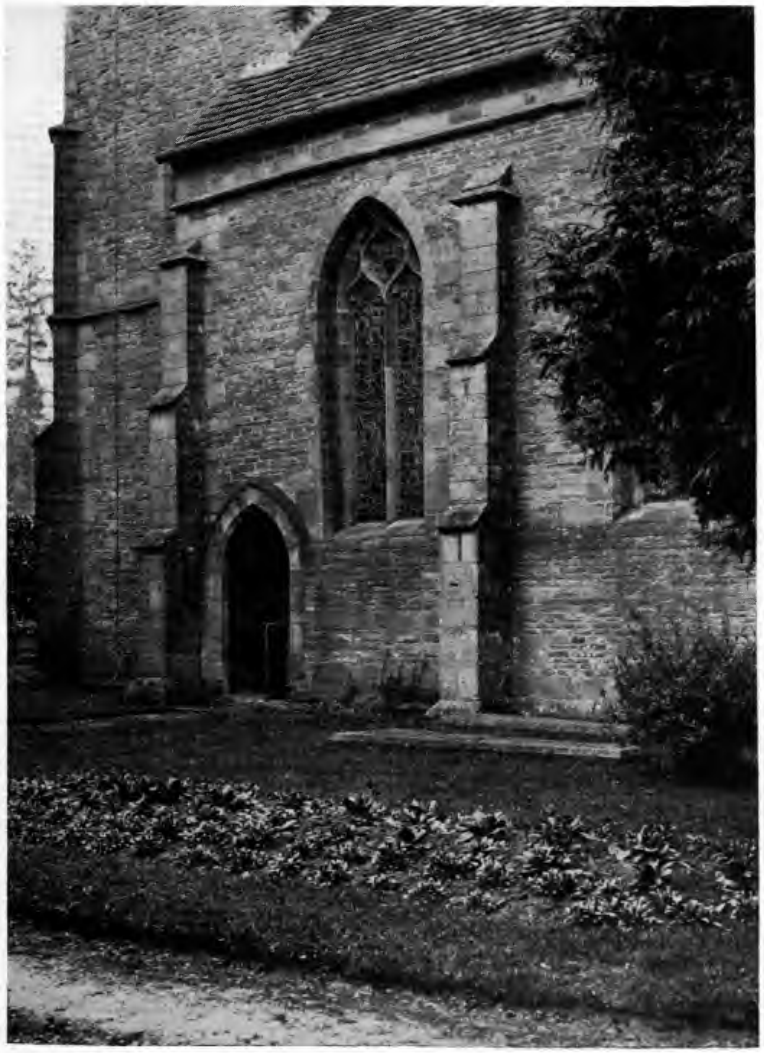

Photo by *Rev. E. Hermitage Day, D.D., F.S.A.*

DINMORE PRECEPTORY CHAPEL.
South Side, West End.

To face page 57.

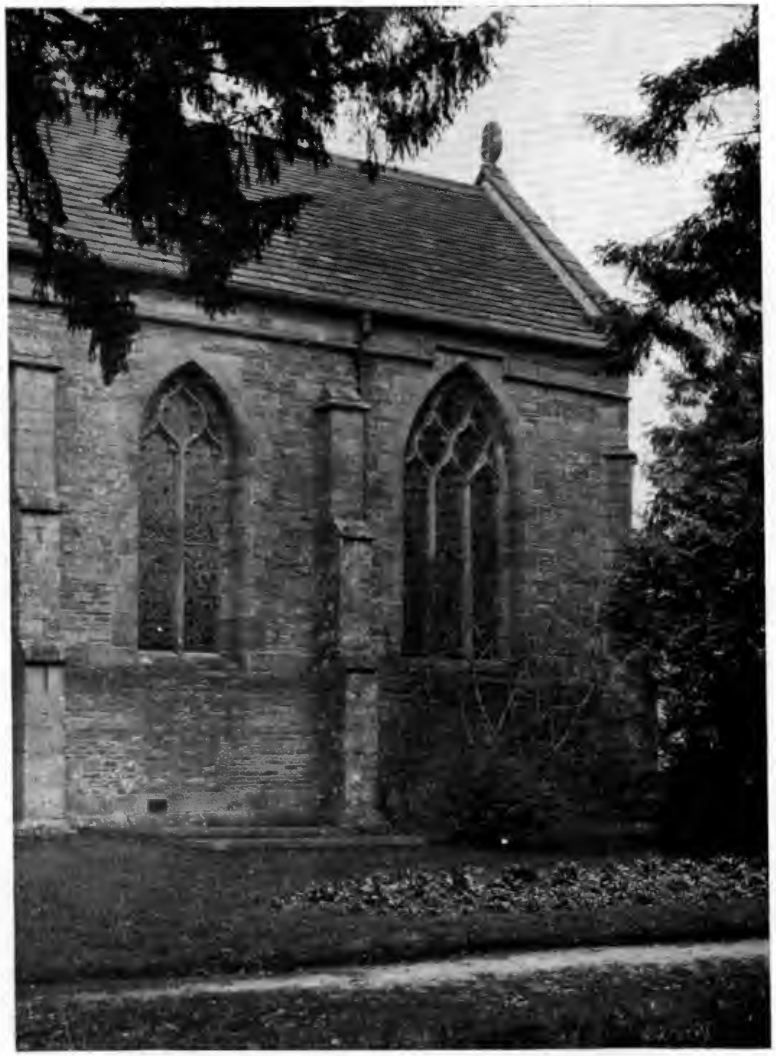

Photo by *Rev. E. Hermitage Day, D.D., F.S.A.*

DINMORE PRECEPTORY CHAPEL.
South Side, East End.

in all cases whether they were ordinations of priests who were members of the Order, whether conventual or obedientiary, or whether they were ordinations on the title of the Hospital, according to the custom which developed so widely in the Middle Ages.

There are also many records of presentations to benefices of which the Order held the advowsons, whether by early grant to it, or in succession to the possessions of the Templars. In such cases the Prior usually presented on behalf of the Order. But there are instances in which the Preceptor of Dinmore presented to benefices in the neighbourhood. Thus, in June, 1475, Sir John Bosewell, Knight, Preceptor of the Hospital of St. John of Jerusalem in England, of Dinmore, presented John Lloyd, chaplain, to the vicarage of Brampton Bryan. He swore *servare indempnes penes regem* the Bishop and his agents for his admission on the Preceptor's nomination. On May 1st, 1486, Sir Thomas Dockwray, Knight, Preceptor of Dinmore and Garway, presented Edmund Griffith to the vicarage of Cardington. On October 28th, 1479, Sir John Boswell, Knight, Preceptor of Dinmore and Quenington, presented John Pemburton, chaplain, to the vicarage of Cardington. It will be noticed that in some cases the clerk presented is described as chaplain, whether a chaplain of the Order or a priest serving the Preceptory chapel as a salaried chaplain is not clear. The majority of presentations to benefices would, naturally, be of secular priests, not definitely associated with the Order.

THE LIFE OF THE PRECEPTORY.

Something can be learned of the relations of a Preceptory with the world about it. Since it was largely concerned with property, those relations can be traced in deeds of conveyance, and in records of litigation. Since it was part of a great religious Order, it had its relations with ecclesiastical authority, very often relations of conflict, and episcopal registers throw light upon them, as has already been exemplified. But of the conventual and domestic life of a Preceptory very little can certainly be known. It was exempt from episcopal visitation, receiving instead the visitation of its own Prior, journeying every year from Clerkenwell, and the light thrown by the records of episcopal visitations on the regularity or otherwise of the conventual life in other Orders is wanting in the case of the Order of St. John.

One of the very few documents which help us to picture the conventual life is the Report of Prior Philip de Thame to Grand Master Elyan de Villanova, made in 1338. The date is convenient, it lies about midway between the establishment of the Order in England and its suppression. Since it gives in some detail the receipts and expenditure of each house, we learn from it where the estates of each were situate, their extent and quality, the churches in its neighbourhood which had been appropriated to

the Order, the number of members of the Order then resident and the number of their dependents, and it enables a comparative view to be taken of the importance of the Preceptories. The return from Dinmore is subjoined, reduced for convenience to modern terms :—

EXPENSES.

	£	s.	d.
Wheat and flour for bread	13	0	0
Materials for brewing	12	3	4
Flesh, fish and other things for the kitchen	17	6	8
Robes, mantles and other necessaries for the Preceptor and two Brothers...	5	4	0
Payments to corrodaries, as follows :—			
Gilbert Paveley	1	8	0
Laurence of York	2	0	0
Henry Clerk	0	18	0
John le Hert	0	13	4
William le Port	0	10	0
Fee to the seneschal of Dinmore, for holding courts and defending pleas	1	6	8
Fee to another seneschal at Multon, and in other parts of the March of Wales	1	6	8
Fee to one clerk writing in the courts throughout the bailiwick	0	6	6
Fee to one clerk collecting court payments at Ludlow and other places	0	13	4
Stipends of two clerks collecting the *fraria*	1	6	8
A robe for the Preceptor's squire	0	13	4
Wages and clothing for the store-keeper, chamberlain, cook, fisherman and one bailiff, to each 10s. yearly ...	2	10	0
Wages to boys in attendance on the Preceptor, to each half a mark yearly	0	13	4
Wages of two pages and one washerwoman, to each 3s. 3d. yearly	0	9	9
Stipend of one chaplain, yearly	1	0	0
Wages of one tiler	0	10	0
Wages of one mower	0	6	8
Wages of one swineherd	0	5	0
Wages of one gardener	0	5	0
Wages of a swineherd's boy	0	3	0
Stipend of a chaplain at Sutton	1	0	0
Stipend of the bailiff at Sutton	1	10	0
Stipend of the bailiff at Rolston	1	10	0
Stipend of the bailiff at Wormbridge	1	10	0
For wine, oil, wax candles and other necessaries for the chapel	0	6	8
Payments repaid to various persons	2	18	8
Expenses of the Archdeacon's visitation of the churches appropriated	1	0	0
Expenses of the Prior's visitation, for four days	4	0	0
For the repair of the buildings throughout the bailiwick ...	3	6	8

RECEIPTS.

	£	s.	d.
The well-built manor-house of Dinmore, with its garden, of the yearly value of	0	13	4
A dovecote, of the yearly value of	0	6	8
Three hundred acres of land of the yearly value of 8d. an acre ; one hundred acres of land of the yearly value of 6d. an acre ; and one hundred acres of land of the yearly value of 4d. an acre, value in all	14	3	4
The assessed rents in various places, namely, Lynhales, Callow, Ludlow, Roynton, Overwent, Monmouth and Multon	17	14	11
From the lands of the lordship at Multon, let to farm ...	1	2	0
From two carucates of land let to farm at Roryngton, for the duration of the life of Sir Nicholas, rector of Worthen, by a deed of the Chapter in the time of Brother Thomas Larcher, then Prior	3	6	8
From the church of Clee, with one carucate of land let to farm	1	13	4
From two carucates of poor land at Callow let to farm, and the church there	3	0	0
From the church at Oxenhall, with four bovates of land, let to farm there at will	10	0	0
From thirty acres of land, with a meadow adjoining, in Hereford	5	0	0
From the rent of the fulling-mill at Dinmore	2	10	0
From the water-mill there	1	16	8
From the rent of the mill at Multon	2	10	0
From payments from the churches at Porthkerry and Penmark	1	0	0
From the *fraria*	53	7	7

SUTTON, MEMBER OF DINMORE.

From two hundred acres of land there, of the yearly value of 8d. an acre ; and a hundred and fifty acres of land of the yearly value of 6d. an acre	10	8	4
From the assessed rents there	3	11	0
From pleas and perquisites of the courts there	1	0	0
From pasture land there	2	0	0
From the church at Sutton, yearly	10	0	0
From other small tithes there, yearly	1	14	1

ROWLSTONE, MEMBER OF DINMORE.

From the assessed rents there	3	0	10
From the pleas and perquisites of the courts there ...	0	13	4
From two hundred acres of land, of the yearly value of 6d. per acre	5	0	0

WORMBRIDGE, MEMBER OF DINMORE.

From the assessed rents there	7	18	7
From the perquisites of the courts there	2	0	0
From the hay and pasture	1	10	0
From one hundred acres of land of the yearly value of 6d. per acre ; and one hundred acres of land of the yearly value of 4d. an acre	4	3	4

It may be supposed that the Knights who came to the English Preceptories as the reward of long service in the East carried with them habits of devotion formed in the conventual life at Rhodes, there observed at times with great strictness, and that they were not unmindful either of the letter or the spirit of their vows. They were not bound to the recitation of the Office, as were members of non-military religious Orders. Yet it was the custom in the Middle Ages for even laymen to hear Matins and Vespers on Sundays as well as Mass, and it is natural to suppose that the Knights assisted at the Divine Office not infrequently, of devotion, though not of obligation. Mass was said daily in the Preceptory chapel, as it was in the chapels of castles and manor-houses possessed of chapels or oratories. As the centuries went on, and the first religious fervour of the Order gave place to a greater preoccupation with administrative affairs, the conventual life probably became less strict, even tepid. In societies so small as those of the Preceptories much would depend on the example of the Preceptor and the chaplain ; and in an age when the religious life of convents bound by far stricter rules varied so greatly in different ages and in different houses we may conclude that the religious life of Preceptories also varied between strictness and laxity. To the last there were Knights who kept before their eyes the primitive ideals ; among them Sir Adrian Fortescue, Knight of Devotion, beatified as one of the four Knights executed by Henry VIII., to whose personal piety his own extant writings bear eloquent witness.

Those who came to the English Preceptories exchanged the active life of Rhodes and the East for a very different employment. It was now their main business to see that the estates of the Order, pious donations for its general purposes, were so managed as to yield it an income. The life of the Preceptors and Brothers differed little from that of their knightly neighbours, except that they were precluded from marriage, that the administration of the estates was not for their personal advantage but for the profit of the Order, and that they were not free to wander hither and thither on quests of adventure.

The community at Dinmore was large enough to avoid the dullness which might otherwise have been bred of an isolated situation. Those who sat at the table of the Knights were the Preceptor, two Knights, the chaplain, and five corrodaries, men who in return for substantial donations were lodged and maintained by the Preceptory, and received from its funds annual pensions of varying amount. It was a method of insurance against old age and the vicissitudes of fortune which was common in the Middle Ages ; and it is reasonable to suppose that the social qualifications of the corrodaries were carefully considered before they were admitted to so close an intimacy with the Knights.

The Return shows how wide were the estates of Dinmore Preceptory. Lands embracing 1,840 acres are enumerated, with several other parcels of which the extent is not specified ; much of the land was good, and let at a fair rental. The expenses of the house and of administration were heavy, but when all had been paid there was remitted to the treasury at Clerkenwell for the general purposes of the Order a sum of more than £100, a contribution exceeded by only two or three English Preceptories.

In some houses the lands were subject to a good deal of change, they were bought, sold, given and exchanged. The two chief estates of Dinmore, those of the manor itself and those lands at Sutton which were part of its first endowment, remained with the foundation from its earliest days to the Dissolution, and Wormbridge had been in its possession for more than two centuries.

The Return of 1338 differs in small particulars from a return made to the Bishop of Hereford five years before, when a yearly payment of twenty shillings from the church of Brampton, of which the Order held the advowson, is included ; and also the chapel of Harewood, which at that time was worth nothing to the Order. These were old possessions of the Order ; the return to the Bishop includes also those which had lately been received from the suppressed Order of the Temple, namely, the church of Cardington, worth twenty marks a year, and the church of Garway, with the chapel of Stanton, worth ten marks. Newton, worth six marks, is added in a return to the Bishop made in 1347.

A chief obligation of the Preceptories, second only to that of remitting funds for the general purposes of the Order, was that of maintaining hospitality. The constant recurrence of charges to this account show that it was faithfully observed, as the Preceptories' travellers, rich or poor, might be sure of reception and entertainment according to their rank and station. The hospitality was sometimes abused. The Preceptory of Slebech in Pembrokeshire administered benefactions left for that purpose by the founder, and complained in 1338 that it had much difficulty in supplying the needs of the many Welshmen who daily flocked to it, and were great devourers, and expensive to the house. The Preceptory of Dinmore had a similar complaint to make ; many resorted to it because it was in the March of Wales, where, as Kemble says, there was a constantly moving and restless population.

This free exercise of hospitality explains not only the large expenditures on provisions which are mentioned in the accounts, but also the number of servants attached to the Preceptories, a number which would in some cases have been excessive if the needs of the Preceptor, one or two Knights, and the chaplain, had alone to be considered.

In 1338 the Return mentions payments to the following members of the staff of Dinmore :—

A squire.
A bailiff.
A woodman.
A cook.
A storekeeper.
A gardener.
A miller.
A swineherd.
A washerwoman.
A tiler.
Two pages.
Two boys in attendance on the Preceptor.
A scullion.

The hospitality of the Preceptories was a manifestation of the charity to which the Order was pledged. Another was the maintenance of local works of charity, a point on which research might perhaps add a good deal to our knowledge. We know that at Skirbeck the Preceptory maintained twenty poor people in the infirmary, and daily relieved forty more at the gate ; and that the Hospitallers of Maltby helped to maintain the lepers in the hospital at Canwick. Dinmore maintained a small hospital for men at Hereford, an ancient foundation which still continues its charitable work on the old site, having found after the Dissolution a new benefactor.

THE HOSPITAL IN HEREFORD.

Duncomb, in his " Collections towards the History and Antiquities of the County of Hereford," published in 1804, says : " Adjoining the house of Black Friars on the north was anciently a small building and chapel belonging to the Knights Hospitallers of St. John of Jerusalem." This has generally escaped the observation of historians, or, from its situation, been confounded with that already described. Leland briefly notices that " in Wydemere Street, or the suburb without the North Gate, there was an Hospital of St. John, sometime an house of Templars, now an almshouse with a chapel." It was probably built in the reign of Richard I., by whom it was given to the great Preceptory of the Order of St. John at Dinmore, in this county, to which it seems to have been considered as a cell. The entire jurisdiction of a small lordship formed part of its endowment ; this extended from the city walls on the South to the bridge over the Tan-brook (anciently the Smallpurse) on the North ; and within these limits they had freedom and exemption from the arrests of the mayor's bailiffs.

Leland was, of course, mistaken in supposing the property to have been Templar. It does not appear that the lordship was ever occupied by the Hospitallers as a Preceptory, or that it was among the lands which afforded much revenue. It is certain that for two centuries it was used for the purposes of a hospital for poor and infirm men, and it is not unreasonable to conjecture that it had been devoted to that purpose for the whole period

since its grant to the Order. A small part of the property was occupied by the buildings of the hospital ; the rest of the thirty acres, with an adjoining meadow, let to farm, produced in 1338 a hundred shillings. The Preceptory paid the chaplain and maintained the inmates of the Hospital. The income seems to have been barely sufficient for its maintenance. The register of Bishop Trilleck contains under date March 14th, 1347, the entry of a writ to the Bishop to make a return of the benefices appropriated to the Knights of St. John, and of their other revenues in the diocese of Hereford, both those which belonged to the Hospital and those which the Military Order of the Temple formerly held, but which were then in the hands of the Hospitallers. Among other returns the Bishop affirmed that the Knights had in the city of Hereford a certain chapel, commonly called a Hospital, which from its poverty could not be taxed, since it barely sufficed for the sustentation of one chaplain and of the poor and infirm men in it. Precisely similar returns, to the effect that the Hospital could not bear taxation, were made by subsequent bishops to the King's officers in 1405, 1414, 1418, 1419, 1445, and 1461.

References to the property are rare. In 1510 the Escheator reported that Edward Hamer had alienated without licence his one-third share in the estate of Barr's Court, a property which took its name from the ancient and wealthy family of de la Barre, which in the later Middle Ages had broad estates in the county of Hereford. These alienations becoming known in 1512 to the officers of the Exchequer, they took into the King's hands, with other lands and houses, six acres of meadow in Widemarsh Street, held of the Prior of St. John of Jerusalem. This may give the area, previously undefined, of the " certain meadow adjoining " the thirty acres of the lordship.

In 1521 letters were exchanged between Bishop Bothe of Hereford and Grand Prior Thomas Docwra, in which the Bishop alleged certain abuses against the Order. Among them he said that the Master or Warden of the Hospital of St. John in the suburbs of the city of Hereford had celebrated in the chapel of the said Hospital clandestine marriages, and had ministered the sacraments at Easter to those who were parishioners elsewhere. Grand Prior Docwra does not seem to have pleaded the privilege granted by the Bull of Pope Nicholas V. on June 7th, 1448, granting to Grand Prior Robert Bottell and the Knights of St. John the privilege that from the first vespers of Palm Sunday till the second vespers of Easter Day confessions might be made in their chapels, and absolution obtained for all sins except those especially reserved for the consideration of the Apostolic See. For the Bull is explicit in its mention of all churches and chapels of the priories and preceptories, and of other houses or places of the said Hospital as places to which this privilege extended ; and to all priests, regular or

secular, and chaplains deputed by the Prior or Preceptors as competent to exercise this privilege; and to all comers as permitted to avail themselves of it. But the privilege did not explicitly cover the giving of Communion; and could certainly not have been pleaded to cover the benediction of marriage.

It has been suggested that the Hospitallers ceased to occupy the Hospital at Hereford before the Dissolution of the Order in 1540. But Leland, on his visit, found it used as an almshouse, and he may have seen it before the English Tongue of the Order was despoiled of its possessions. The time-limits of Leland's tour are uncertain. He himself does not claim to have spent more than six years on his survey, from 1536 to 1542. But Sir Sidney Lee, in his article on Leland in the "Dictionary of National Biography," says that he seems to have been mainly occupied in his survey for two or three years longer, namely from 1534 to 1543.

Upon the suppression of the Order, its refoundation and final spoliation, the history of the Hospital in Hereford becomes uncertain. In the sixth year of Elizabeth it was granted to Robert Freke and John Walker. Soon afterwards the premises were purchased by the Coningsby family, then seated at Hampton Court, between Hereford and Leominster, and within three miles of Dinmore.

In the year 1614 Sir Thomas Coningsby, Knight, began the foundation of a new Hospital "for two of the most valuable characters in society (although generally the most neglected), the worn-out soldier, and the superannuated faithful servant." The suppressed Hospital of the Order of St. John furnished a site, the adjoining ruins of the house of Black Friars supplied the materials for the new work, which was built in the form of a quadrangle, and comprised twelve sets of rooms, a chapel, a hall, and suitable offices.

In pleasant contrast with others who had entered upon possession of Hospitaller lands elsewhere, Sir Thomas Coningsby regarded the traditions of the Order and of the place with reverence. For the nature of the previous occupation of the site, and its tenure by the Knights of St. John, is expressly noticed in the deed of foundation enrolled in Chancery by Sir Thomas Coningsby; and it is at least probable that the form of his charity, so far as it served the need of old soldiers, was suggested by the earlier use of the property. The preamble of the deed sets out that

> "the said Sir Thomas Coningsby, to the honour of God, the Father of every good and perfect gift, in thankfulness to Him for His defence and protection, as well in foreign travels as by sea and land, as also for his preservation against malice and evil practices at home; in submission to His chastisements upon the person of Sir Thomas, which have disabled his body in this world and ennobled his mind and thoughts to the expectation of a world to come; and with a Christian hope and humble supplication to Him for His blessing on his posterity, now depending upon the last of six sons which he had of his worthy and virtuous wife Philippa, the daughter of Sir William Fitzwilliams; and being seized in fee of houses, lands and parcels of the Commandery, which were the inheritance of those Knights of St. John of Jerusalem formerly employed in the sustentation of Christian valour and courage; the said Thomas ordained that all that quadrangle or square building of stone should be and remain a hospital for ever, under the name of Coningsby's Company of Old Servitors."

Under this arrangement the Company consists of a corporal, a chaplain and ten servitors.

There is also in Sir Thomas Coningsby's constitution for his hospital a reference to the Knights of St. John. One of the servitors who has been a soldier is called the Corporal of Coningsby's Company, and acts as chief or governor on the spot. But the owner in fee of Hampton Court, Sir Thomas Coningsby's home, is to be considered and styled the Commander of the Hospital, and the servitors are bound to address him by that title only, "in memory of those worthy governors who once presided over the military society in this place."

The possessions of the Order at Hereford have, then, found a fitting disposition. Coningsby's Company has for three centuries found its home in the building raised upon the site of the Hospital maintained by the Knights of St. John; and the founder's injunctions have been observed with little interference or modification, even through times in which ancient charities have been remodelled out of all recognition.

DINMORE PRECEPTORY AFTER THE DISSOLUTION OF THE ORDER.

In the second year of Edward VI. the site and capital messuage of Dinmore Commandery, being 127 acres in extent, with a watermill on the river Lugg and another watermill at Shottesbrook in the parish of Wellington, were granted to Sir Thomas Palmer, the youngest of the three sons of Sir Edward Palmer, and brother of Sir Henry Palmer of Wingham in Kent. Their mother was sister and co-heiress of Sir Richard Clement, of Ightham Mote, Kent.

Thomas Palmer was one of the many who in that troublous age did not long enjoy the spoil which came to them from the fall of the religious houses. He had been from an early age attached to the King's Court, and had been employed both in various businesses on behalf of the Crown, and also in those military affairs for which his personal courage designated him. In 1515 he had served at Tournay. In 1517 he was one of the feodaries of the honour of Richmond, and bailiff of the lordship of Barton-on-Humber. In 1519 he had become a gentleman-usher to the King, and in the following year he attended Henry to the Field of the Cloth of Gold.

His favour advanced as he became secure in the royal favour. In 1519 he was made overseer of petty customs, and of the subsidy of tonnage and poundage, and regulator of the Custom House wherries. Two years later he was made surveyor of the lordship of Henley-in-Arden, and had also an annuity of £20 a year. In 1523 he served with the expedition to Flanders, and received a grant of the manor of Pollicot in Buckinghamshire. In the next year he had a further grant of ground in the parish of St. Thomas Apostle in London.

In 1532 he was knighted at Calais, and was shortly afterwards advanced to the important office of knight-porter of Calais. But in the following year a career of rapid success was checked by the humiliation of being taken prisoner by the French in the neighbourhood of Guisnes, and he was held to ransom. It was but an incident; he was secure in the intimate friendship of the King, and he is soon found acting as Commissioner for Calais and its Marches in the collection of the tenths of spiritualities. In 1543 he was with Sir John Wallop's force against the French. His position and fortunes, secure under Henry VIII., were secure also under Edward VI. His reputation for courage led to his appointment to service on the Scottish Border, where he had a distinguished success at Haddington, and a heavy reverse at Berwick, in 1548. In 1550 he inspected the forts on the Border, with a view to their repair.

Sir Thomas Palmer had been of the party of Somerset, and was arrested with him in 1551. But he turned King's evidence, and one of the most damning counts in the indictment against Somerset was Palmer's evidence that Somerset had spoken of raising the North. Though Palmer had spoken of Somerset as "the founder of his beginning, and furtherer hitherto of all his causes," it was Palmer who brought Somerset to the scaffold upon Tower Hill. On the death of Somerset, Palmer became the intimate of Northumberland, and was sent by him to the North in high command, having obtained for himself a pardon which would clear him of all suspicion as a former adherent of Somerset.

Such was the man into whose hands the Preceptory of Dinmore fell, which but a few years before had been commanded by that honourable knight Sir Thomas Docwra, who passed from Dinmore to become Prior of Clerkenwell. Dinmore was to Sir Thomas but one among many like sources of revenue, for he had obtained grants of several dissolved religious houses, and was using his wealth in building a house for himself in the Strand, where his victim the Lord Protector Somerset had begun his own palace five years before his execution left it still unfinished. But for Palmer also a violent end was imminent. Northumberland had set Lady Jane Grey upon the throne, to be a shadowy ten-days' queen; and when the Duke was arrested, Sir Thomas Palmer

was arrested with him, as he had been arrested with Somerset. It was beyond even his power to effect a second escape. The scaffold was still wet with the blood of Northumberland when Palmer ascended it to meet his own death.

After the attainder and execution of Sir Thomas Palmer, the Dinmore property, forfeit to the Crown, was granted by Queen Mary to Jane Russell for life, with remainder to Edward Russell for his life. At his death the estate again reverted to the Crown, and was granted by Queen Elizabeth, for a consideration of £300, to John Wulridge, or Wolryche, of a younger branch of the Wolruches of Dudmaston in Shropshire.

The Patent Roll records the grant to John Wulridge and his heirs of the site and capital messuage of the manor or Preceptory of Dynmore with appurtenances, late parcel of the possessions of Thomas Palmer, Knight, attainted, and before of the Hospital of St. John of Jerusalem in England; and a hundred acres of land, seventeen acres of pasture, and twelve acres of meadow called Lez Demeane lands of the said late Preceptory, and a water mill with appurtenances on the river Lugg, and all the tithes of grain and hay in Adford's fields, and the moor called Adford's meadow with appurtenances; and a water mill super lez Shotbrook in Wellington, to hold of the King *in capite* by service of twentieth part of a knight's fee.

It is of interest to note that in formal documents Dinmore was continuously styled Preceptory and not Commandery, even after the Dissolution, and that the name by which the chapel has been known until the present day is the Preceptory Chapel.

John Wolryche was succeeded in the possession of Dinmore by his son Edmund, his grandson John, who was born in 1656 and died in 1703, and is buried at Dinmore, and his great-grandson John.

In 1739 the third John Wolryche removed to Kippernoll, a smaller house about a mile distant from Dinmore. Kippernoll had been brought to John Wolryche by his wife Helen, daughter and heiress of Humphrey Cornwall of Kippernoll, whom he had married in 1719. An interesting chalice remains at Dinmore, testifying to the continued use of the chapel. The bowl is bell-shaped, sloping outward considerably at the top, and tapering at the lower part. The stem has a knop rather high up, formed by a series of small mouldings; there are similar mouldings round the base. Round the bowl in script are the words "John and Helen Woolrich," and the date 1727. It bears the London hall-marks for 1727. On the removal of John Wolryche to Kippernoll, Dinmore was sold to Richard Fleming, of Sibdon Castle, Shropshire. Richard Fleming was succeeded by his second son Richard, who married Elizabeth, daughter of Dr. Stukeley, a founder and

the first secretary of the Society of Antiquaries. Their son Richard Stukeley Fleming succeeded, and at his death Dinmore passed to his sister Frances, wife of the Rev. J. F. Seymour St. John, Prebendary of Worcester, a grandson of the tenth Lord St. John of Bletsoe, from whom it descended by will to his grandson, the Rev. H. Fleming St. John. It is a coincidence that two great Preceptories of the Order of St. John, Melchbourne and Dinmore, houses closely associated with the last two Grand Priors, should have passed in the course of time to two branches of the family of St. John.

After the Dissolution, Dinmore, with the outlying lands of the manor formerly the possessions of the Order, remained extra-diocesan and for ecclesiastical purposes extra-parochial. Dr. Percival, Bishop of Hereford from 1895 to 1918, had occasion to recognise that it formed no part of his jurisdiction.

CERTAIN POSSESSIONS OF DINMORE PRECEPTORY AFTER THE DISSOLUTION.

The lands at Sutton granted by King Richard I. in its earliest days remained in the possession of the Preceptory until the Dissolution, after which they were granted by Henry VIII. to Hugo Appare, in consideration of the sum of £339 15s. 7d. The property included the manor of Sutton with its members, the rectory and church of Sutton St. Michael with all its rights and possessions and the advowson thereof. It included that part of the Lugg meadows called Wergins.

While the church of Sutton St. Michael was in the possession of the Hospitallers of Dinmore, the Preceptory had allowed a yearly stipend of £4 13s. 4d. to a chaplain to officiate on two Sundays at Sutton church, and on the third Sunday at Wisteston chapel. This chapel was within the parish of Marden. After the Dissolution the patronage and tithes were sold in the seventh year of Elizabeth to Blanche Parry of Bacton, co. Hereford, doubtless at an easy price, since Blanche Parry had been governess to the Princess Elizabeth, and remained her favourite. The chapel was acquired soon afterwards by the owners of Wisteston Court, and became in effect their private chapel, to which they appointed chaplains. It was entirely rebuilt in 1715 by John Price, some stained glass from the former chapel bears the dates 1573 and 1580, and therefore comes down from the time of Blanche Parry, whose artistic aptitude is recorded by other of her works. This glass was removed to the Court when the chapel was restored in 1860. Finally, the Dean and Chapter of Hereford acquired the right of presentation, and the chapel was pulled down in 1909, being decayed and long disused.

PRECEPTORS OF DINMORE.

Few names of Preceptors of Dinmore are recorded. But from the importance of the house in the later Middle Ages the few names that can be traced include those of several Knights who reached high office in the Order. The dates here given are those of mention in contemporary documents.

1189. William, the first head of the house, and described in an early Hereford charter as its Prior.

1326. Richard de Payeley.

1338. Roger de Mittlyngton.

—— Thomas de Burle. Appointed Prior of Ireland by bull of Grand Master Raymond Berenger, dated from Rhodes, February 15th, 1365.

1393. John Brut.

—— William Poole, Preceptor of Dinmore and Garway. Appointed Bailiff of Eagle by bull of Grand Master Anthony Fluvian, dated from Rhodes, July 19th, 1433. He resigned the office in 1438 and died in the same year.

—— William Dawnay. Appointed Turcopolier on the death of Hugh Midleton by bull of Grand Master Jean de Lastic, dated from Rhodes, June 18th, 1449. Died 1468.

1473. Fr. John Bosewell.

1475. Sir John Bosewell.

1479. Sir John Bosewell, Preceptor of Dinmore and Quenington.

—— John Weston. Preceptor of Newland and Dinmore. Lieutenant-Turcopolier. Appointed Turcopolier, on mutition of Robert Tong, by bull of Grand Master Jean Baptiste Orsini, dated from Rhodes, October 16th, 1471. Appointed Grand Prior of England by bull of Grand Master Pierre d'Aubusson, dated from Rhodes, July 24th, 1476. Died 1489.

—— Thomas Docwra. Appointed Prior of Ireland by bull of Grand Master Pierre d'Aubusson, dated from Rhodes, October 24th, 1494. Resigned the Priory of Ireland 1495, having been appointed Turcopolier in a brief dated from Rhodes, October 14th, 1495. Appointed Grand Prior of England by bull of Grand Master Pierre d'Aubusson, dated from Rhodes, August 6th, 1501. Died 1527.

APPENDICES.

I.

Articles of complaint of the Bishop of Hereford against the Prior of the Order of St. John, drawn up by the Commissary General with a view to a friendly treaty between them.

1521.

Infrascriptos articulos gravamina manifesta continentes per reverendum patrem, dominum priorem sancti Johannis et confratres suos, reverendo Carolo, Herefordensi episcopo, illata dat, facit et exhibet Willelmus Burghille, decretorum doctor, dicti patris commissarius generalis, per viam tractatus amicabilis inter dictos reverendos patres pro finali concordia super eisdem fienda.

In primis quod idem reverendus pater, Herefordensis episcopus, virtute unionis et appropriacionis dignitati episcopali predicte facte, est rector ecclesie parochialis de Bosebury.

Item quod idem prior et confratres sui habent quoddam manerium sive grangiam vocatam upledon cum certis terris arabilibus, pratis, pascuis et pasturis infra dictam parochiam de Bosebury ac fines et limites eiusdem situatis.

Item quod idem dominus prior et confratres sui, ac predecessor et predecessores sui omnes et singuli, seu saltem magistri grangie, manerii seu prepositure predicte, per se et suos dictum manerium, grangiam, seu preposituram inhabitantes et occupantes, omnes et singulas majores decimas, videlicet decimas garbarum et feni dicto reverendo patri, Herefordensi episcopo, de terris supradictis prevenientes per tempus prescriptibile, seu saltem per tot et tales actus ad tollendum quecumque privilegia si que sunt in contrarium indulta sufficientes, pacifice et quiete solverunt, sicque omnes minores decimas vicario dicte ecclesie moderno ac predecessoribus suis. Quod ad percepcionem earundem decimarum idem reverendus pater et vicarius ac eorum uterque pro parte sua sunt legitime intitulati in presenti.

Item quod omnes et singuli firmarii sive inhabitantes infra dictum manerium, etc., cum omni sua familia ibidem diebus dominicis et festis in ecclesia parochiali predicta ut parochiana divina audierunt, ac sacramenta et sacramentalia a vicario dicte ecclesie eciam ut parochiani receperunt.

Item quod idem dominus prior et confratres sui infra dictam parochiam diversos habent alios tenentes in domibus cruce signatis degentes, et tam in ipsis quam aliis infra dictum manerium inhabitantes tam de jure communi quam ex consuetudine laudabili et prescripta, seu saltem per tot et tales actus judiciales ad tollendum quecumque privilegia in contrarium indulta si que sufficientes, per se ac predecessores suos omnem ac omnimodam habuit et habet ac exercuit jurisdiccionem et in possessione seu quasi juris ejusdem existit salvis gravaminibus infrascriptis.

Item quod premissis non obstantibus quidam Thomas Leyland, firmarius dicti domini prioris et confratrum suorum in dicto manerio de Upledone, quo animo seu ausu ductus nescitur, sed propria ut

creditur temeritate, cum premissorum satis sit sciolus, decimas garbarum et feni de terris predictis hoc ultimo autumpno provenientes ad summam iiii^{or} vel quinque librarum ad minus se extendentes injuste subtraxit et percepit, et sic subtrahit in presenti, et decimas minores a dicto vicario sic subtraxit et subtrahit eciam injuste.

Item quod idem Thomas quoddam oratorium infra dictum manerium de novo edificavit seu saltem vetus et dirutum ad formam antiquam sue decentiorem restauravit, ac in ipso non consecrato nec dotato quendam instituit sacerdotem extraneum et penitus incognitum, de cuius sciencia, moribus, etate, ordinibus ac aliis qualitatibus et condicionibus requisitis dicto domino episcopo aut suis ministris et officiariis spiritualibus minime constat.

Item in dicto oratorio ipsum sacerdotem pretensum missas ac alia divina facit publice celebrare, ac ad ipsa divina publice pulsat campanam seu campanas tam pro ipso firmario et familia sua quam pro aliis ipsa divina audire volentibus.

Item quod dictus Thomas quoddam baptisterium in dicto oratorio de novo erexit, ac ibidem quandam sepulturam pro se, uxore sua, familia sua, ac aliis tenentibus supradictis constituit et proposuit decedenciumque corpora ibidem sepelivit, ac a dicto capellano sine licencia dicti reverendi patris seu vicarii prelibati tempre pasche ultime sacramenta penitencie vel eukaristie recepit, illaque ibidem uxori et familie sue sic ministrari fecit injuste.

Item quod idem Thomas, merus laicus et bigamus, in curia temporali ut senescallus dicti domini prioris et confratrum suorum in dicto manerio tenta executores seu bonorum administratores quorundam tenencium predictorum decedencium ad comparendum coram eo citari fecit et mandavit, et hujusmodi decedencium testamenta coram eo probata approbavit et insinuavit, ipsorumque decedencium bonorum administracionem commisit executoribus in hujusmodi testamentis nominatis.

Item quid idem Thomas Deum et ecclesiam suam parochialem predictam irreverenter tractando in festo dedicacionis eiusdem ultimo preterite, contra suum solitum (ac aliorum cristianorum et precipue parochianorum eiusdem) morem atque debitum, agricultores suos aratrum tenere aliaque servilia opera ut in die profesto exercere mandavit atque fecit, seque in contemptum dicte ecclesie parochialis a divinis in eadem die supradicto omnino absentavit uxoremque suam ac familiares suos sic ab eadem absentari fecit.

Item quod dictus reverendus pater Herefordensis episcopus et predecessores sui per tempus prescriptibile ac a tempore et tempus cuius contrarii sue inicii memoria hominum non existit seu saltem per tot et tales annos per se et suos ecclesiam parochialem de Garwey singulis trienniis jure ordinario in clero et populo ipsius parochie visitarunt quod privilegia in contrarium indulta, si que sunt, penitus tolluntur, ac iiii marcas legalis monete nomine procuracionum racione ipsius visitacionis perceperunt et habuerunt. Ac sic racione ultime visitacionis triennalis dicti reverendi patris in dicta ecclesia de Garwey actualiter exercite iiii^{or} marcas per dictum priorem et confratres suos ipsius ecclesie proprietarios assertos seu saltem magistrum commandarie seu prepositure de Garway adhuc insolutas et injuste subtractas percipere et habere debet.

Item quod idem reverendus pater, Herefordensis episcopus, petit non molestari de cetero quin libere possit per se et suos omnem et

omnimodam Jurisdiccionem suam ordinariam tam in clero quam in populo parochie de Garwey ac inhabitantibus de dynmour et aliis tenementis, maneriis, grangiis, commaundariis sive preposituries de Garwey, Dynmour, Upledone seu aliis infra diocesim Herefordensem existentibus et ab eis dependentibus exercere, salvis inhabitantibus infra situm ipsorum maneriorum de Garwey et Dynmour, si et quatenus racione privilegiorum apostolice sedis a jurisdiccione dicti reverendi patris fuerint exempti et immunes, prout hactenus dictus reverendus pater et predecessores, etc., huiusmodi Jurisdiccionem libere et quiete salvis suprascriptis et infrascriptis gravaminibus exercuerunt.

Item dicit idem reverendus pater quod ausu privilegiorum pretensorum dicti domini prioris et confratrum suorum jam impune in prejudicium jurisdiccionis ordinarie dicti reverendi patris attemptato quidam magister Hugo Grene, pro commissario dicti prioris se gerens, cum de tali ante eum in illa diocese non est auditum, in parochia saltem de Garwey, ac aliis locis et dominiis dicti domini prioris infra dictam diocesim existentibus jurisdiccionem ordinariam et episcopalem exercere usurpavit.

Item quod dictorum privilegiorum pretensorum audacia curati ecclesiarum de Garwey et Calo ac magister sive custos hospitalis sancti Johannis in suburbiis civitatis Herefordie situati diversa celebrarunt in ecclesiis et hospitali supradictis clandestina matrimonia, ac alienis parochianis idem magister et curatus de Garwey tempore Pasche sacramenta penitencie et Eucharistie scienter ministrare non verentur, maioris excommunicaccionis sentenciam ipso facto incurrendo.

Item dicit dictus reverendus pater quod tam ex disposicione juris antiqui quam novellarum constitucionum legancium eciam reverendissimi Thome, cardinalis Eboracensis archiepiscopi etc., vicarius perpetuus in ecclesia parochiali de Garwey institui debet cum convenient porcione in eadem.

Item licet idem dominus prior beneficium de Garwey adeo jam exile asserit existere quod ex decimis, oblacionibus et proventibus eiusdem preter decimas terrarum dominicalium ibidem, quas racione privilegiorum apostolice sedis, ut asserit, solvere non tenetur, onera ordinaria supportari non valeant, ac quod retroactis temporibus pinguius fuerat beneficium et sufficiens ad hujusmodi onera supportanda, in hos casu dicit idem reverendus pater hujusmodi privilegia si que sunt debere revocari atque cassari cum incipiunt ecclesie esse nocua.

Expense facte in isto negocio Londiniis per suprascriptum magistrum Willelmum Burghille, ut patent particulariter per billam inde domino exhibitam et per ipsum allocatum, v li.

II.

The reply of the Prior of St. John's to the articles of the Bishop of Hereford.

February 14th, 1521.

Litere Prioris Sancti Johannis quibus respondet ad gravamina prescripta.

My singuler and specyall good lorde, I recomend me to your goodlordship.

I have receaved your lettre written at Shrewsbury the last day of Januarye last past, wherby I perceave ye finde you agreved agenst

my servaunt, Thomas Leyland, which you thinke doth injuryes to your churche of Bosbury appropriate unto your dignite in withdrawing of tythes of corn and hay from your sayde churche, and also in setting up a font within the chapell at Templecourte, otherwise called Upledone, and also for diverse other injuryes don unto your lordship at Garwey. Whereupon your lordship sent doctor Burghill, your commyssarye, unto me at this tyme, with whom I and my counsail have spoken, and by Hym I understand your mynde at large.

My lorde, as to the first article in your lettre concernynge the predyall tythes withholden by the sayde Thomas Leyland, by cause your lordeship saythe that they have ben wont to be payde to the churche of Bosbury, when the sayde manor of Templecourte was in the hands of a fermor, I am content, notwithstanding my privilege, for your sake to forbere my right and to consent unto you in that behalve, trusting that your lordship at the reverence of the sede apostolike wolbe favorable in all other causes to my privileges from hensforward.

Item, wheras your lordship pretendeth that thinhabitants of the sayde manor ought to receave their sacramentis and sacramentales and to be buryed and to pay theyr mortuaryes to your churche of Bosebury as parychians to the same, my lorde, I have privilege to the contrarye, whiche hath ben all ways used, wherfor I trust your lordship wolbe content with the sayde use according to my pryvylege.

Morover, as to the paying of mortuaryes, thinhabitants within the manor forsayde never payde any mortuary, except they bequethe theyr bodyes to be buryed in the churche or churchyard of Bosebury, and so doing they myghte paye mortuaryes, after the custom ther.

Item, as touching the font sett up of late, as your lordship saythe, I cannot precysely saye whether ther was wont any font to be ther bifore or no, neverthelesse I thinke that Leyland hath not done amysse, fyrst because he is reputed for none of the parysshe of Boseburye, nor eny off thinhabitants, secundarylye because my privilege graunteth that in all placis of my religion may be mynystered sacramentis and sacramentales to thinhabitants ther.

Item, wher as your lordship pretendeth to have jurisdiction and correction of all maner of syn in my tenauntis of the sayde manor of Templecourt, and specially in probate of testamentis, my lorde, I think that it shall be proved to the contrary, but that my conservator or commyssarye hath had all suche jurisdiction in my tenauntis ther. Wherfor I trust that your lordship will not further attempte in that cause.

Item, as touching the procurations which your lordship demaundeth for the churche of Garwey, my lorde I assure it hath ben in traverse lytle lacking of an C yeris past, and syth that tyme, bothe in the dayes of my lord Mayew, your predecessor, and also in the tyme of my lorde of Canterbury now beyng, for his visitacyon, *sede vacante*, and at the contynuaunce the matter was put in arbitrament, and for good love and pece I was warded that my lorde, your predecessor, shulde have yerely in the fest of St. Gregory vi s. viii d., and the same your lordeship shall have if it so may please you. Trusting veryly that ye wilbe so content, or else I must nedely stand to my defense, which is to pay nothing at all. Howbeit I wolde be lothe that any wuche trouble shulde be betwene your lordship and me.

Item as touching diverse other articles purposed by your commyssare, doctor Burghulle, I trust you wolbe good lorde, and to let everythinge passes as your predecessors have done, and your lordship so doing shall bynde me to ough you my service to the best of my power, and at our nexte meeting I trust such amyable dyrection; shalbe taken bitwene your lordship and me, and ther shalbe no occasyon of further pley or process in the premisses.

And thus Jhesu preserve your good lordship.

London, the xiiiith day of February, 1520. Youre owne with my service, the prior of seynt John's, T. Docwra.

III.

The following notes on the Preceptory buildings are appended at the request of Dr. Day.

Little is known concerning the lay out of an Hospitallers house, and the remains at Dinmore throw little light on their plan. The buildings were probably more on the lines of a domestic establishment of the period rather than on that of a monastery, but at the same time must have included an infirmary and a guest house.

The buildings here must have been within an enclosure as was usual in religious establishments, for there was a gatehouse, called St. John's Gate, which, by tradition, stood across the old road to the Preceptory below the house. Outside this enclosure in the valley below the chapel were the fishponds, now drained dry. Of the domestic buildings within the enclosure there is a record of a circular stone pigeon house, which was pulled down about 1800, said to have stood somewhere to the north of the present front door of the mansion. An old picture of 1796 shows a building since demolished between the mansion and the chapel, which lies to the south. This probably was some part of the domestic establishment. In the base of the south wall of the present house are remains of a pre-reformation building, the only remnant of the Preceptory offices now above ground. In a drawing of about 1800 pointed arches are depicted in the east wall of the house, also no doubt early remains, but now obliterated.

On the vacant site between the north of the chapel and the south of the present house must have stood the main Preceptory buildings arranged apparently round a small courtyard or cloister, and extending to and incorporating part of the present house.

An examination of the north wall of the chapel shows that all westward of the eastern buttress, to be mentioned presently, is late 12th century walling, and about half way along this wall is a plain round-headed doorway leading into the chapel but now blocked, which was the original door from the Priory buildings, and just to the west of this doorway is a piece of walling now

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Photos (3) *by* *A. Watkins, F.R.P.S.*

DINMORE PRECEPTORY CHAPEL.

1.—GARWAY PRIORY SEAL. 2.—DINMORE PRIORY SEAL.
From Drawings (Bird Collection) in possession of the Bishop of Hereford.
3.—STOUP WITHIN N. DOORWAY. 4.—SUNDIAL NEAR S. DOOR.
Photo by Rev. E. Hermitage Day.

forming a buttress with a large round headed recess in it close to the doorway. About seven feet from the east end of the chapel is another similar piece of walling, now a buttress, the walling to the chapel west of it being of 14th century date. High up in the wall inside the chapel is a squint opening from between these buttresses and looking towards the altar. This opening no doubt dates from the rebuilding of the chapel in the 14th century for a grave slab with cross on it has been used in its construction. It is evident that there was an upper floor at this point in the building contained between these buttress walls, possibly the infirmary or the Prior's lodgings.

The north chapel wall extends some feet further west than the tower wall, which is built against it, and other indications here show that there were buildings at this point forming the west side of the courtyard. In the 14th century a new doorway was made further to the west to take the place of the 12th century one already mentioned as being blocked.

The chapel appears to have been entirely rebuilt in the latter half of the 14th century, judging by the details of the tracery of the windows, the buttresses and string course moulding, with the exception of the portion of the north wall, as already explained. The difference in walling can be plainly seen on the inside lying roughly between the space of the two buttresses. The earlier chapel was probably smaller, and did not extend so far eastwards and was without a tower. The date of this previous building was probably about 1180, for although the blocked north door has a rounded head the holy water stoop, reused close to the present 14th century north doorway, has the basin decorated with Early English foliage, and had a pillar support now missing, and at the time of its removal was fitted under an ogee headed recess.

The windows are all of the same pattern with ogee quatrefoils in the tracery, the east window and the one adjoining in the south wall being composed of three-lights, and the other two in this wall of two-lights. To the west of these is a plain chamfered doorway with hood mould over it. There is a buttress between each window and angle ones at the east end. The tower at the west end with small stone spire and parapet connects with the chapel through a lofty arch of two orders. The approach to the belfry stage is through the north wall on the outside, and the thickness of the walls here being limited, a slight projection has been added to enable the door to open on to the stone stairway, which gave not only access to the belfry but also to the upper floor of a building at this point, as is apparent by indications of a doorway in the wall. The door still retains its original ironwork fittings.

The roof of the same date as the chapel is a good specimen of a firred-beam roof with moulded wall plate, purlin, and ridge purlin with ridge braces. The outer roof was originally of low pitch, and no doubt covered with lead, with a parapet, the string and lower courses of which remain. Indications of the pitch of this roof may be seen on the outside of the east wall.

Some fragments of a 14th century screen have been preserved and used in the altar table. There is a piscina in the south wall with a 14th century canopied head, but the basin appears to belong to the 12th century. On the buttress to the east of the south door is a sundial (*vide* illustration) which has apparently been copied from an earlier one on the buttress to the west of the door, now nearly obliterated, dating possibly from the early 16th century. The porch to the north door is modern.

The chapel was restored in 1866, and the stained glass windows inserted from designs by the then owner, the Rev. J. F. St. John.

GEORGE MARSHALL.

BURGHOPE, HEREFORDSHIRE.

By GEORGE MARSHALL, F.S.A.

(Read 25th August, 1927.)

At Burghope there stood for a period of nearly two hundred years a mansion which was unfortunate in its successive owners, whose memory has been kept green by deeds of notoriety rather than fame.

With the early history of Burghope I am not now concerned, but it passed from the Longchamps in the 15th century to the Holgates, and from them to Eleanor Baskerville, of The Combe, near Presteigne, by whom it was sold to John Farley, of Upleadon in Bosbury, and then passed through his granddaughter to the Howarths, who eventually sold it in the 16th century to Richard Clark, of Wellington, whose descendants sold it about the year 1600 to George More, of Dronfield, co. Derby, with whom the incidents I propose to narrate begin.

On acquiring the property, George More proceeded to build himself a suitable residence to supersede what was probably the earlier house, namely that now used as the farmhouse on the property. This new house was of brick, with three gables on each face and typical of the period to which it belonged. Fortunately the local draughtsman, James Wathen, made a drawing of it, which was published in the "Gentleman's Magazine" for 1791, and this engraving gives a very fair idea of its appearance. The armorial bearings of More, (*sable*) a chevron between 3 fleurs-de-lis (*argent*) and a crescent for difference, were cut in stone over the main entrance.

In 1626 More paid £10 towards the expenses of the Coronation of Charles 1st, as a fine to escape Knighthood. His death took place 1634, when he left a widow, on whom he settled Burghope for life, and two children—a daughter Ann, who married George Kemble, of Pembridge Castle, and a son William. The widow was a staunch Royalist and suffered accordingly in the Civil War, her estates being sequestrated. She died in 1654, when her son William compounded and regained possession. William did not long survive his mother, dying in 1657, leaving Burghope to his son Michael. Michael, likewise, did not long survive, and made his will in these words: "I, Michael More, of Burghope, leave to John Price, Esquire, all my estate." This will caused a law suit, his sisters contesting its validity, but it was upheld by Justice Twisden, who decided that "it was as good a will as all the lawyers in Westminster Hall could make."

In defiance of this ruling the sisters proceeded to sell the property to John Goodere, a member of a Hereford family who had made a fortune in India. Goodere promptly ejected Price's tenant and put in charge a nominee of his own, a high-handed proceeding which indicates an overbearing character, such as appeared more brutally developed in his descendants. Thomas Price had now succeeded to the property on the death of his father, and, being M.P. for Hereford, he appealed to Parliament in 1670, and the Commons resolved that the seizure of the property amounted to a breach of privilege and ordered their Sergeant-at-Arms to take Goodere, his attorney, and other offenders into custody. The matter was apparently settled by the purchase money being made over to Price, as John Goodere remained in possession.

This was a forerunner of the discreditable behaviour of the Goodere family, which ultimately culminated in murder.

John Goodere served the office of High Sheriff of Herefordshire in 1678, and returned to Bombay in 1679 as Deputy Governor, and died there, in that office, in 1684.

He was succeeded by his eldest son Edward, who was born in India in 1657. In 1679, at the age of twenty-two, he was married at Bodenham to Eleanor, only child and heiress of Sir Edward Dineley, knight, of Charlton, in the parish of Cropthorne, co. Worcester, she being eighteen years of age. She died in or before 1714. Edward Goodere sat in Parliament for Evesham from 1708 to 1715, and for Herefordshire from 1722 to 1727. He was created a Baronet on the 5th of December, 1707, when he is said to have had an estate of £3,000 a year in Herefordshire and Worcestershire. He lived to be nearly ninety, and was buried at Wellington on the 26th of March, 1739.

His eldest son Edward had not married, and long pre-deceased his father, being killed in a duel while serving with his Regiment in Ireland; but two other sons survived, John and Samuel.

John was born about 1682 and succeeded to the baronetcy on the death of his father. He had entered the Merchant Service, but relinquished this profession about 1709, at the request of his grandfather, Sir Edward Dineley. About this time he married Mary, a daughter of Mr. Lawford, of Stapleton, co. Gloucester, a wealthy Bristol merchant, who gave his daughter a dowry of £20,000, and Sir Edward Dineley settled his Cropthorne estate upon them. At the same time the young man assumed his mother's name of Dineley, instead of that of Goodere.

This marriage proved a failure. John's manners are said to have been brutal and his temper violent, and his father averred he was fitter to be a boatswain than a baronet. He accused his wife of misconduct with a neighbour, Sir John Jason, but whether

she was merely more than indiscreet is doubtful, and bringing an action for damages assessed by him at £2,000, was awarded £500. He then indicted his wife for conspiracy to murder him, and she was fined and sentenced to be imprisoned in the King's Bench prison for twelve months. While she was in prison he petitioned for a divorce, but this was refused.

To return to John's younger brother Samuel, who was baptised at Deal, 1st December, 1688. He also had adopted the sea as a profession and entered the Navy in 1705, rising to the rank of Captain. He served as a Lieutenant through the wars of the Spanish Succession, but on the 24th December, 1719, was dismissed his ship for misconduct at St. Sebastian; but twenty years later we find him in command of H.M. ship "Ruby," a sloop of war.

Samuel's character was little better than that of his brother. By his friends he was said to have been "as gallant a young fellow as any in the Navy," and charmed all with his candour and good nature, but on the other hand he too had a violent and unscrupulous temper, which his calling and time did not serve to improve.

The two brothers had been on bad terms for many years, and the death of their father brought about a renewal of this ill-feeling. Sir Edward, in his will, left the Burghope estate to his elder son John, who was otherwise fully provided for, during his life time, with remainder to Samuel and his heirs, thus thinking to satisfy the claims of both brothers. This only added fuel to the fire, for John was annoyed that, after allowing his father £500 a year from his mother's estate, of which he became possessed on her death, the Burghope property only became his for life; and Samuel was equally disappointed that his father's decided preference for him in his latter years received so inadequate an expression in his will.

After John had given his father a cheap funeral, Samuel arrived at Burghope with six ruffians, and flourished in his brother's face a lease purporting to have been granted to him by Sir Edward before his death. This led to a violent scene, and Sir John rushing upstairs had to seek protection behind a blunderbuss. Sir John, however, remained in possession.

The new Baronet had an only son. This youth, spoilt by his mother and apprenticed by his father to a saddler, spent his life in dissipation, and died in miserable circumstances in 1740. His death left Samuel next in remainder to Sir John's Worcestershire property. But Sir John had the power of cutting off the entail, and towards the end of the year 1740 he announced his intention of doing this in favour of his nephew, John Foote, son of his sister Mrs. Foote, of Bristol, and elder brother of Samuel Foote, the comedian and dramatist.

This announcement so incensed Samuel that he determined to frustrate this intention and enter upon his brother's inheritance forthwith.

Sir John, now nearly sixty years of age, was in bad health with a weak heart and deaf, and at the end of 1740 was staying at Bath in the hope of some alleviation of his ailments. A solicitor at Bristol, a Mr. Smith, with whom Sir John did business, persuaded him to have an interview with his brother Samuel, who had professed a desire for a reconciliation. A meeting was accordingly arranged, and Sir John arrived on Tuesday, the 13th of January, 1741, at 9 o'clock in the morning at Mr. Smith's house, as agreed, but left immediately, saying he could not wait then but would be in Bristol again the following Sunday.

Samuel had posted himself in an alehouse opposite to be ready to cross the road when his brother arrived, and had with him six privateersmen and a sailor from his own ship, one Matthew Mahony, an Irishman. Before Samuel had time to join his brother, the latter mounted his horse and rode off, but Samuel, observing that he had pistols in front and a servant behind him, hastily despatched Mahony after him, saying " Look well at him, but don't touch him."

On the Sunday following, Sir John arrived at Mr. Smith's at 3 o'clock in the afternoon, and shortly after Captain Samuel entered the house. An amicable interview ensued, and the Captain referred to Burghope and how good the land was. Sir John left, saying " Brother, I wish you well." Almost immediately after his departure, Samuel hurried from the house. At the alehouse opposite, Mahony and three other hirelings awaited the Captain's appearance. After a hasty word, they went in pursuit of Sir John, who was seized and rushed to a boat at the waterside. The Captain, having in the meantime joined them, prevented any attempt at rescue by saying that they were taking a mad midshipman on board his ship.

Sir John, on the way to the ship, realised his brother's intentions, and said: " I believe you are going to murder me. You may as well throw me overboard and murder me here right away as carry me on board ship and murder me."

Once on board he was confined to the purser's cabin. It was now about 9 o'clock in the evening. By 2 o'clock in the morning, after much persuasion, promises of reward, and copious draughts of rum, Matthew Mahony and another sailor named Charles White agreed to do the deed, and the Captain provided a piece of rope to effect the strangulation. The Captain posted himself outside the door with a drawn sword while the deed was done. The two accomplices, having removed the money and watch of the dead Baronet, were hurriedly put ashore, and the Captain returned to his cabin. Suspicion that some tragedy had been enacted was rife

on board the man-of-war and on shore. Mr. Smith, the attorney, had heard how a gentleman had been hurried on board the " Ruby," and having his suspicions aroused, applied to the Mayor to send on board and have a search made before the ship set sail. They arrived, and found the Lieutenant had already arrested the Captain. Mahony and White were taken in Bristol the same evening.

All three prisoners were tried at the Assizes held at Bristol in the following March and condemned to be hanged in sight of the spot where the murder took place. Mahony was sentenced to be hanged in chains. Pending his execution Captain Goodere received the ministrations of the Rev. Benjamin Rogers, Vicar of Ocle Pychard and Peterchurch.

The sentence on all three culprits was carried out on April 20th, 1741, at 11 o'clock in the morning. The Captain was conveyed to the gallows in a mourning coach, and all three were said to have behaved at the place of execution in a very decent and penitent manner, and with a great deal of courage.

The next day Captain Samuel Goodere's body, after dissection, was conveyed to Wellington in a hearse drawn by six horses, and buried in the churchyard near his ancestors and his murdered brother.

The tragedy of the Goodere family was not yet played to an end. Samuel left two sons, twins, born in 1729, who were therefore at the time of the murder but twelve years old. The elder, Edward Dineley-Goodere, succeeded to the Baronetcy and died a lunatic, unmarried, in March, 1761, at the age of 32. He was succeeded by his brother, Sir John Dineley-Goodere, the last male heir, and who became well known for his eccentricities.

The family estates had been sold in 1743, and he was reduced to great poverty, but by the kind offices of Lord North he was appointed one of the " Poor Knights " of Windsor with a small pension and residence. He became obsessed with the idea that he was heir to an immense fortune, and appealed in advertisements to the ladies of the kingdom, young and old, to share this fortune with him and connubial bliss.

The following may be cited as an example of these appeals from a broadside in my possession :—

" To the Fair Ladies of Great Britain, old or young. Sir John Dineley, Baronet, having it in his power to offer to any lady who may be inclined to enter into the sacred and all soothing state of matrimony, not only the title of Lady, but a fortune of Three Hundred Thousand Pounds, besides the very great probability of succeeding to a Coronet, condescends thus publicly to tender his hand to such ladies as are qualified* to accept his marriage offer upon the terms stipulated in his Advertisement in the ' Morning Advertiser ' of the 12th of January last. Sir John is aware that some few prejudiced by etiquette may smile at his mode of address—let them laugh :—he has once experienced its comfortable effects and will not be persuaded from giving it a decided preference to the tedious

forms of fashionable routine. All the objections that can possibly be urged against this maxim,—'*that it is equally incumbent on the ladies as on the gentlemen boldly to advance in a candid and liberal manner in matrimonial negociations,*' are merely chimerical; the advantages in favour of it are great and many. By pursuing this principle the sickly Damsel who has long pined in secret may recover her health. The woe-begone Widow, whose weeds are almost an insupportable load, may be relieved from her burthen; and the sweet blooming Miss of Sixteen, to whom the trammels of a boarding school are quite intolerable, may be raised to Liberty and Love!!! Let me entreat you therefore, my Angelic Fair, ingenuously to unbosom your sentiments, nor trust to dangerous delay; for I am resolved to give her the Preference who is most explicit and most expeditious.

*" Lest the Terms of Qualification alluded to should not be generally known, Sir John conceives it expedient to declare, that previous to his entering on the Preliminaries of the Sacred Contract with any Lady, he must be assured of her being possessed of such of the following sums as is required according to her age and condition; viz.: Those under Twenty-one only Three Hundred pounds; Those from Twenty-one to Thirty, Five Hundred; and from Thirty to Forty, Six Hundred. All spinsters turned of that age, must be treated with according to circumstances; and probably few will be eligible with less than a Thousand. However, widows under forty-five will have such abatement as personal charms and accomplishments entitle them to expect.

" These several sums are mere trifles compared with what Sir John might reasonably demand on account of his high and noble descent, which may be seen in 'Nash's History of Worcestershire'; and claim to the vast family Estates known by a reference to John Watts, Esq., No. 34, Queen Anne Street, East, London."

This was published in 1799, and under the portrait is:

" The Courteous Baronet, or the Windsor Advertiser."
" How Happy will a Lady be,
To have a little Baronet, to dandle on her knee."

It was his custom, should any lady take the bait and answer his advertisement, to sally forth and keep the appointment dressed in all the fashion and finery of sixty years earlier, with velvet embroidered waistcoat, satin breeches and silk stockings and full-bottomed wig, and with the final touch of pattens upon his feet, as depicted in the above quoted advertisement.

After all his endeavours, he failed to confer the matrimonial bliss he pictured in such alluring terms upon any of the maidens and matrons to whom he so earnestly appealed, and died in May, 1808, at Windsor, a bachelor of 80 summers.

Thus ended the male line of the house of Goodere.[1] A vein of eccentricity developing into madness seems to have flowed in the blood of the family, and appeared through the female line in the eccentricities of Samuel Foote, the celebrated comedian.

[1] Captain Samuel Goodere married Jane Nichols on February 3rd, 1712, at Deal. She died in August, 1721, leaving a daughter, Eleanora, baptized December 6th, 1713. This daughter married on July 21st, 1737, at Deal, William Wyborn, of Hull House, Sholdan, Kent, descendants of which marriage are now living.

In 1743, as already mentioned, the Burghope Estate was sold, the purchaser being Mr. James Peachey, of Petworth, Sussex, afterwards Baron Selsey. He was M.P. for Leominster from 1747 to 1754, and presumably during those years spent some time at Burghope. At the General Election of 1754 he stood for Hereford, but failed to obtain a seat, and it is probable he saw little of Herefordshire after that date, for in that year Mr. Robert Dobbins, of Evesbatch, a barrister and Deputy Recorder of Hereford, occupied the house as a tenant. He had, however, to relinquish his tenancy, as his servants would not stay, as the house was said to be haunted, the story being that the ghost of the murdered baronet was on duty to prevent his brother the Captain from taking possession of the estate. In 1791 the house was used by the farmer for storing his produce and the garden was planted with hops.

Lord Selsey died in his 85th year, in 1808, curiously enough in the same year that the last of the Gooderes passed away. Burghope was sold to Messrs. Turbeville, who were natives of Herefordshire, and in the same year was partially demolished, being in a derelict condition.

Since then the property has changed hands several times.

In 1916 I was told by the owner who farmed the land that he had an old man in his employment who could remember two gate piers standing and also part of the walls of the house and some floor beams. All that now remains is one pier with good mouldings in grey sandstone and a ball on the top, and the stables. The foundations of the house can be traced, and a terrace wall in brick, with a long flat piece of ground below it, probably the bowling green. *Sic omnia transit.*

WERGIN'S STONE.

By ALFRED WATKINS, F.R.P.S.

(Read 25th August, 1927.)

The unique characteristic of this megalithic monument is, that erected obviously in prehistoric, that is pagan, times, it foreshadows the shape of the later Christian wayside and churchyard crosses, being as far as I know the only one in the kingdom to do so.

It must have been put up in the transitional period, between that of stones unworked (that is not shaped) and those fully faced and worked, as they were for instance in all Saxon-period masonry.

It is probably a little earlier than Stonehenge, for no surfaces of the stone are, as in that great monument, faced. The only working being the making of the mortice and tenon to fit the shaft into the base, and to hollow out the cavity on the base.

The upright stone shows that there was no intention of its being surmounted by anything such as a cross, and it is entirely unworked. The base is either unworked, or very roughly knocked into shape.

As the date of Stonehenge is put down, roughly, at 2000 B.C., Wergin's Stone is probably a little earlier, just before the Bronze Age.

It is probably not part of a group or circle, but, as I surmise, was either a mark-stone on a track, or the successor of one on the site.

The curious legends regarding its having been moved by the devil in a night, which were repeated in a Civil War tract, when there was such a hunger for news, that anything and everything was hashed up, must not be taken too literally, and my impression is that it is still in its original position. Such legends relating to the moving of stones by evil persons are frequent, and come down as folk-lore from a time when the stone was placed there, with serious and mysterious penalties on those who moved it. They serve a purpose, as evidence that the stone with such legends is extremely ancient.

I can give no clue to the origin of the name. Canon Bannister gives old forms Worgins and Wurgins, and the meadows in which it is situated are The Wergins. We have a Gains Hill and a Baregains in the County, which may have the same meaning as the last part of the word.

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Photo by *A. Watkins, F.R.P.S.*

WERGIN'S STONE.
Showing the Cavity in the Base.

I am fairly sure that it is a mark-point on trackways. Mr. R. O. Backhouse, of Sutton Court, tells me that he has noticed signs of an old road (when the dandelions are out) going from its direction towards Sutton Church. I find this confirmed by an alignment going through it, the edge of Sutton churchyard where the Cross stands, through Tankard Walls, Marston Stannett Chapel, Hampton Wafer, Hatfield Court, and Bockleton Church. Another good alignment goes through it, Veldoe, Withington and Yarkhill Churches, on several confirming road fragments, to the edge of the British Camp, on the Malverns.

I make the chief dimensions of the stone to be: Total height about 6ft.; shaft about 5ft.; 13 inches thick and 24 inches at its widest; the base, an irregular pentagon, about 45 inches across and 14 inches thick; the cavity rectangular, 3 inches wide, shallow at one end, and 5 inches deep at the other, diagonal to the front of the base.

The cavity must have been made for some purpose, whether for early ritual, for offerings in kind, or for later money payments, I will not attempt to surmise. Our old Member, the Rev. Joseph Barker, in his very full Paper on Wergin's Stone in the 1899 "Transactions," enters fully into the money payments made into a similar cavity in the base stone of an old cross on Knightlow Hill, in Warwickshire, and gives particulars and surmises which need not be here repeated.

The stone is quite devoid of any marks or inscription, and is unfortunately split across the base through the cavity, a thorn bush growing in the fracture, and threatening further damage. It would be a small matter, now, to put this right.

THE CHURCH OF THE KNIGHTS TEMPLARS AT GARWAY, HEREFORDSHIRE.

By GEORGE MARSHALL, F.S.A.

(Read 29th September, 1927.)

Before proceeding to make an attempt to unravel the architectural growth of the fabric in which we are assembled, it will be advisable to shortly recount a few historical facts in connection with the building and its surroundings.

Not long after the capture of Jerusalem by the Crusaders in 1099, a band of nine knights, styling themselves " Poor Soldiers of Christ," renouncing the pleasures of the world, embraced vows of perpetual chastity, obedience, and poverty after the manner of monks, and set themselves the task of defending the Holy Sepulchre and safe guarding the pilgrims that flocked thereto.

In 1118 Baldwin II. of Jerusalem gave them a place of abode in the sacred Mount Moriah, and henceforth they were known as the " Knights of the Temple of Solomon," and now more commonly designated " Knights Templars."

It was not, however, till 1134 that they arrived in England and built themselves a church at Holborn known as the Old Temple. They quickly acquired property all over the country, and on the site of their more important landed acquisitions established cells, known under the name of Preceptories, which were subordinate to the London House, the head of which House was known as the " Master of the Temple."

By the beginning of the 14th century the Templars all over Europe had become immensely wealthy, with the result that covetous eyes were cast upon their possessions. Their spoliation began in France, but in 1310 all the knights in England were arrested and charged with heresy and other crimes. Confessions, wrung from them by torture, were used in evidence against them, and after a series of degraded and disgraceful proceedings their property was declared confiscated and the Order abolished. This was in 1312. The property thus seized into the hands of the Crown was administered by bailiffs or custodians, or granted to nominees of the King.

Bulls had been issued by the Pope that the property of the Templars all over Europe was to be handed over to the rival Order, the Knights Hospitallers of St. John of Jerusalem, but it was necessary as far as this country was concerned for the Archbishop

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Photos by *A. Watkins, F.R.P.S.*

GARWAY.
FOUNDATIONS OF TEMPLARS' ROUND CHURCH.
1. Looking towards Chancel. 2. Looking towards Tower.

of Canterbury, as late as 1320, to publish a Bull of Pope John XXII. insisting on the previous Bulls being carried into effect. Even then the Papal order was not obeyed, and it was not until an Act of Parliament was passed in 1324 that the Hospitallers obtained possession of the bulk of the Templars' estates. The Temple Church in London was not handed over until 1340, and then only on payment of £100.

The Hospitallers, in their turn, suffered suppression with the monastic bodies about 1538, their property passing eventually into lay hands.

Let us now come to Garway. It must have been sometime in the reign of Henry II., possibly about 1165–80, that the church and lands in Garway were given to the Knights Templars.[1] This gift was confirmed, among many other possessions, to the Knights of the Temple of Solomon, on the 16th July, 1199, by King John, and it was stated to comprise all the land of Llangarewi with the castelry which was Hereman's[2] and their appurtenances.[3]

At the time of the general arrest of the Templars in 1310, two knights were seized by the Sheriff's officers at Garway, namely, Philip de Mewes, who had been initiated five years and was the last Preceptor at Garway, and William de Pokelington, who had been initiated three years. The Preceptor was put to the torture and made certain confessions ; he was eventually, on the 6th July, 1311, brought with others before the Bishops of London, Worcester, and Chichester, who told them that they were manifestly guilty of heresy as appeared by the Papal Bulls, and the depositions taken against the Order, and their own confessions. They replied that they were ready to abjure any error they had fallen into and all heresies of every kind, and beseeched pardon and grace. They were thereupon ordered publicly to repeat a form of confession and abjuration, and were solemnly absolved and reconciled to the church.[4]

Brother John de Stoke, chaplain of the Order, came to Garway about 1294, a year and fifteen days after his first reception, but had not been admitted to the General Chapter of the Order because he was lame. In 1310 he was Treasurer of the Temple in London. On the 1st July, 1311, he gave evidence against Brother James

[1] In Herefordshire The Templars, in addition to Garway, had a Preceptory at Upleadon, in Bosbury, and land at Harewood with a chapel dedicated to St. Denis (afterwards re-dedicated by the Hospitallers to St. John of Jerusalem), and a few other small possessions.

[2] Possibly this was the Harewood property, but if so a further grant was made in 1215 by King John of all his land of Harewood. (Writ to the Sheriff of Hereford. *Rot. Claus.*, 17 John, August 21. *Duncumb's History of Herefordshire*, Wormelow Hundred, Upper Division, part i., p. 149.)

[3] *Duncumb's History of Hereford*, Wormelow Hund., Lower Division, p. 41. *Rot. Chart.*, 1 John, pars. 51, m. 15.

[4] *The History of the Knights Templars*, by Charles Addison, 1842.

de Molay, who was Grand Master of England from 1293 to 1295, and who came to Garway during that time. Brother John de Stoke deposed that he was during the time of that visit to Garway called to the bedchamber of the Grand Master, and before two other Brethren of foreign extraction the Grand Master told him that he wished him to make proof of his obedience, and commanded him to be seated at the bottom of the bed on a small stool. The Grand Master then sent into the church for a crucifix, and two serving Brothers stationed themselves at either side of the door with drawn swords. Being told that he must deny Him whom the image represents, he said " Far be it from me to deny my Saviour," but the Grand Master ordered him to do so, or he would be put in a sack and be carried to a place which he would find by no means agreeable. Through fear of instant death, he then denied Christ with his tongue but not with his heart.[1]

James de Molay was afterwards taken to France, and on the 18th of March, 1313, was slowly burnt to death over a charcoal fire.[2]

The Preceptory of Garway and the other Templars' property in Herefordshire and elsewhere passed to the King, and on the 18th of December, 1311, Sir Richard Harley had livery of Garway Manor.[3] It apparently, however, reverted to the King, for the accounts of John de la Hay, the custodian of the manor of Garway, from the 29th September, 1312, to the 29th September, 1313, give some interesting particulars of the state of the property at that time. It may be gathered from the accounts that the buildings on the various properties were in a somewhat neglected state. A mill stone was bought for Garway mill. Repairs were effected to the wall of the hall at Harewood for 1s. 3d., and houses at Garway, Harewood, and St. Wulstan's (in Welsh Newton) were roofed with stone by piecework for 6s. 7d. The chancel of Garway Church was roofed with tiles by piecework for 9d. These were no doubt repairs, but substantial ones. The mill at Harewood was of no value, because it was broken down, and the dovecot at Garway was also worth nothing for the same reason, but that at St. Wulstan's was worth 3s. 0d.[4]

At what date the Garway property was handed over to the Hospitallers at Dinmore has not transpired, but possibly not till 1320, or even till 1324, as explained above.[5]

[1] *The History of the Knights Templars*, by Charles Addison, 1842.
[2] *Ibid.*
[3] Close Rolls.
[4] *Duncomb's History of Herefordshire*, Hund. of Wormelow, Lower Div., p. 45. Ministerial Accounts, 860/31.
The Bishop of Hereford absolved Lady Burga, widow of Sir Richard de Harley, from the excommunication against the holders of lands once belonging to the Templars, as he had given satisfaction to Richard de Payeley, Preceptor of Dinmore. There is no date, but it is probably in 1324. *Reg. Adam de Orleton*, p. 296.

When the Hospitallers took possession they seemingly started putting things in order, for the pigeon house was erected under the superintendence of Brother Richard de Biri, with the assistance of Gilbert the Mason, and he was evidently very proud of his achievement, for he has left us a record of it on a tympanum over the door that he built it in 1326.

No light is thrown on what occurred at Garway for nearly two hundred years, until in 1507 we find the lessees refusing to pay the Bishop's procurations,[1] and when the curtain is raised in 1512 a picture of ruin and neglect is unfolded before us.

On the 15th of July, 1508, a lease was granted of the land appertaining to the Preceptory to Richard Mynors and Thomas ap David ap Lea of Garway, and it is probable that the lands and appurtenances had been leased for a much longer previous period, and that the Preceptor at Dinmore had ceased to retain in his own hands the farm, and to keep an establishment of the Knights at Garway.

On the 1st July, 1512, a lease was granted to Richard Mynors and his son Roger Mynors for 21 years of the tenements, manor house, rectory, mill, etc.[2] The lessees were to find a chaplain for the services of the church and the cure of the parishioners. It was stated that the edifices, though well built, nevertheless are not kept in proper repair and are ruinous. The following buildings are enumerated :—One chancel with a chapel annexed,[3] presumably in good condition, as nothing is said under this head ; one columbarium well and sufficiently repaired ; a hall ruinous and almost fallen to the ground (*ruinosa et penes ad terram prostrata*) ; a parlour and a room annexed very ruinous (*valde ruinosa*) and similarly almost fallen to the ground ; a stable with a room called the Priest's chamber, very ruinous through neglect of repairs both to the timber work and the roof covering ; a barn near the pigeon house very ruinous ; a house called a " cowheus " (*domus vocata cowheus*), situated near the cemetery of the church, very ruinous and almost fallen to the ground ; and a water mill with a stone stank, namely the weir of the said mill, very ruinous both in respect of the timber work as well as the stone work.

From the above it is evident that the buildings were in 1512 in a hopelessly neglected condition and uninhabitable.

In 1535, at the valuation of churches made by order of Henry VIII., there were offerings made at Image of St. John[4] in Garway

[1] *Woolhope Transactions*, 1920, pp. 204, 205.
[2] *History of the Knights Templars*, by Charles Addison, 1842. *Bodleian Lib. Claudius E.W.*, fol. cvi.
[3] As no mention of a nave is made, it may be inferred that this was parochial and belonged to the parishioners.
[4] This would be St. John the Baptist, patron saint of the Order.

Church to the value of 9s. 4d. Probably the chapel was dedicated to St. John and the image was by the altar. At the Temple Church, London, there was an altar of St. John, for on the 20th December, 1307, an inventory was made of the goods in the Middle Temple, and in a coffer before the altar of St. John were vestments and ornaments for use at that altar.[1] The old dug-out chest now in the chapel here may well have been used for a like purpose and at the altar of St. John.

In 1536, on the dissolution of the Benedictine Priory at Monmouth, the prior sought sanctuary at Garway, and there seems to be a tradition that he occupied the tower. It is said to be known locally as the prison.

Let us now turn to consider the structure and architectural features of the present church.

The recent discovery of the foundations of a circular church on this site fulfils in part the prophecy made by the late Sir William St. John Hope when he said that " he felt little doubt that if proper investigation was made on these sites (*i.e.*, of the Templars' and Hospitallers' churches), one after another would be found to include a round church."[2] This discovery by Mr. Jack, on the initiation of Mr. Chambers, is the first fulfilment of that prophecy.

A few remarks on round churches, existing or known to have existed in this country, will be advisable before dealing with the one before us.

In 1048 there was completed in Jerusalem a circular building on the supposed site of the sepulchre of our Lord. After the first Crusade in 1099, several churches were built in this country with circular naves and chancels generally with apsidal ends, after the manner of St. Sepulchre at Jerusalem. These churches may be divided into three groups: 1. Those which have nothing to do with monastic establishments; 2. Those built by the Hospitallers; and 3, Those built by the Templars.

In the first group are Northampton, probably the earliest and built before 1116; Cambridge, about 1130; and the chapel at Ludlow, about 1120, all now existing, and the foundations of a church at Thurrock, in Essex.

In the second group are the Hospitaller church at Clerkenwell, the foundations of which have been found, and the complete church of Little Maplestead in Essex, founded about 1185, but rebuilt in the 14th century.

In the third group are the Templar churches, commencing with the Old Temple at Holborn, and superseded by the New

[1] *Exch.* (*Lord Treasurer's Remembrance*) *Enrolled Accounts Misc.*, No. 24, Roll No. 3, M. 3.

[2] *Archæological Journal*, vol. lxix (1912), p. 442.

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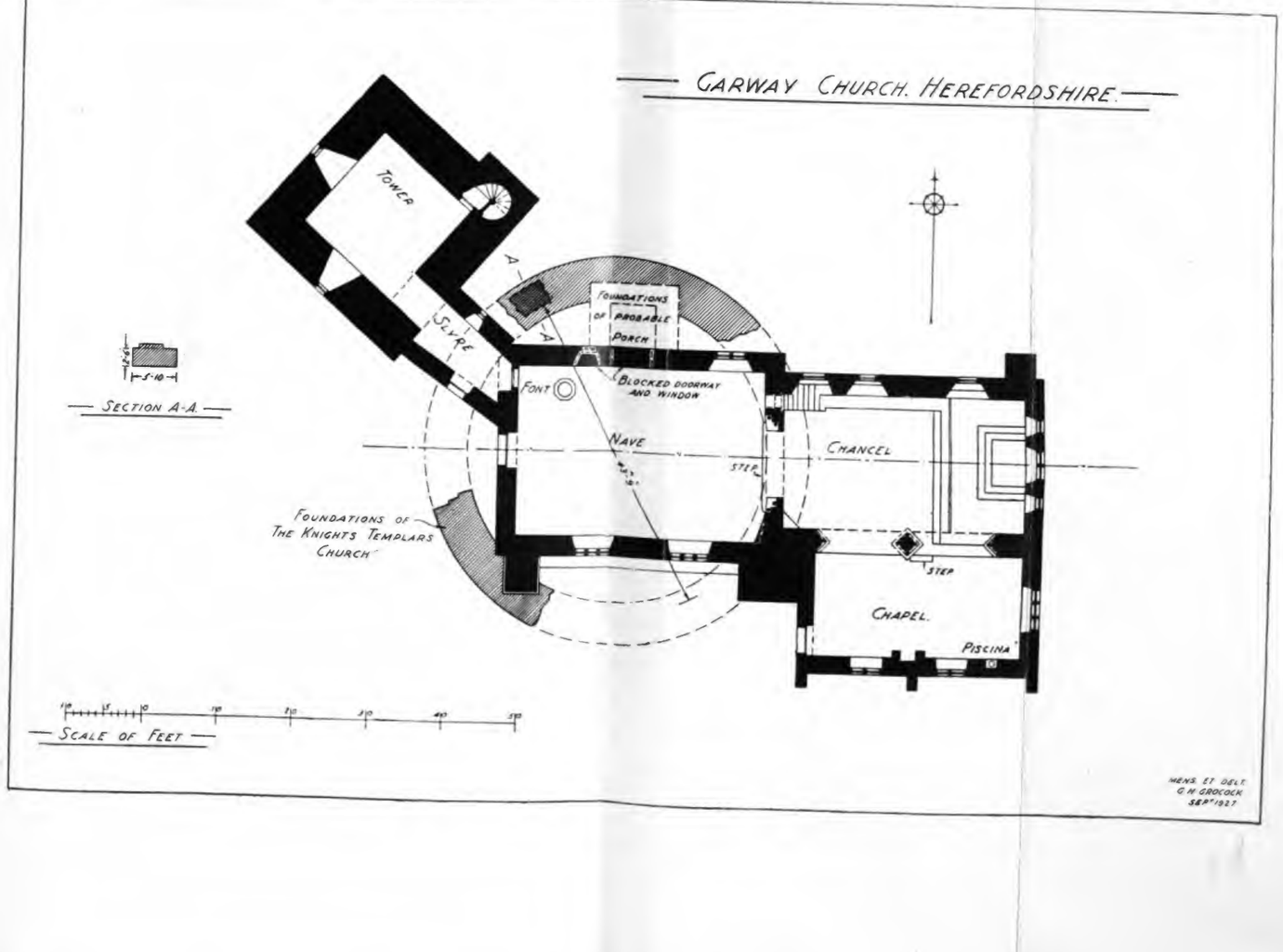


Temple, which was completed in 1185, and still existing; Temple Bruer in Lincolnshire, portions of which remain; Dover, the foundations of which have been partially excavated; and Aislaby in Lincolnshire; to these must now be added Garway in Herefordshire, and another circular chapel has a few days ago been found under the chapel of St. Giles in Hereford, on its demolition, which cannot at present be placed in any category.

There is also the record of a round chapel at the palace of Henry II. at Woodstock in Oxfordshire.

There are, therefore, now thirteen known sites on which round churches, or their remains exist, or are known to have existed, and a record of another on an unknown site at Woodstock in Oxfordshire.

Mr. Jack has already given you full particulars of what his excavations have revealed, and the clues which led up to the discovery. The question now arises: is it possible to unravel the history of the building? Many problems immediately present themselves for solution. For instance:—1. Was there a church on this site before the Templars took possession of it, and does any portion of it now exist? 2. Did the Templars start building a church *de novo*, and does any of the present building date back to that time? 3. Can the date of the Templars' first building be approximately fixed, and what is the date of the chapel? 4. What is the purpose of the block of masonry at the south-west angle of the chancel? 5. Was the round nave, the footings of which are laid bare, ever built, and, if so, why was it demolished and when? 6. When was the present nave erected? 7. When was the tower erected and why built in such a peculiar position? Is it all of one period? When was the slype connecting it with the present nave built? Was it connected with the round nave in a similar way? 8. Can any explanation be offered of the carved stones, crosses, and incised figures inside and outside the church?

I must confess that I have failed to find a satisfactory answer to all these questions, but I will as briefly as possible put my conclusions before you, in the hope that according to their merits they will be rejected, or corroborated and added to by others who have greater knowledge in these matters than I can lay claim to.

I will now endeavour to answer the questions I have propounded in the order in which I have placed them.

1. *Was there a church on this site before the Templars took possession of it, and does any portion of it now exist?*

There was certainly a church at Garway before the time of the Templars, for in the *Liber Landavensis*,[1] compiled about 1132, mention is made in an account of the territory of Erging of

[1] *Liber Landavensis*, Ed. by W. J. Rees (1840), pp. 230, 263, 503, 547.

" Lannmihacgel supra Mingui," and an earlier reference recites the boundary of Lannguoronoi, which is evidently Garway, about the year 961. As the dedication of St. Michael is the same, probably the former church was on the same site. There was a chapel close to the road about half-a-mile from the church, dedicated to St. Mary Magdalene, and known as Maudlins Chapel, but I have been so far unable to identify the site, unless it is where the base of a cross now stands. Its foundations could be seen in 1856.[1] There is no reason to suppose that any of the present building is earlier than the time of the Templars.

2. *Did the Templars start building a church* de novo, *and does any of the present building date back to that time?*

The Templars, on taking possession of their newly acquired property at Garway, appear to have commenced the erection of a church on the then normal Templar plan of a round nave and a chancel, in this case with a square end for there is no evidence to show that there was ever an apse. All that now remains of that building is the chancel arch and walling round it, the north wall of the chancel, part of the block of masonry on the south side, to be referred to presently, and portions of the south chancel wall, and the foundations of the " round," which are now exposed to view.

The north wall of the chancel is thicker than any of the other walls of the church, the tower excepted, and is about three feet through. About half-way up on the outside are the remains of a string course of a common Norman hexagonal section. The original windows, which would have been above this string, were removed about 1210 and replaced by two long single-light Early English windows cutting through the string course. Some twenty-five years afterwards, or more, a larger window, single light with trefoil head, reaching nearly to the ground, was inserted in the wall at its west end. It may have acted as a low side window, and the lower part have been shuttered. The lower half is now walled up.

3. *Can the date of the Templars' first building be approximately fixed, and what is the date of the chapel?*

The chancel arch was evidently constructed at the same time as and formed part of the wall of the round nave, for the base and side jamb stones on the west face still show the set out of the curve of the " round." This arch, as is seen by the detail, is late Norman, The bases of the capitals have the outer round moulding very considerably flattened, which was very prevalent about 1170—1190. and was the forerunner of the water holding base. The dental work of the inner soffit of the arch is peculiar, but a similar example of about the same date, or a little later, may be seen at Winchfield

[1] *Duncumb's History of Herefordshire, ibid.*, p. 35. *Ex.* Thomas Wakeman's Notes.

in Hampshire.[1] Francis Bond says that this type was very common in Zamora in Spain. At Estella, on the pilgrim route to Compostella, is a similar arch, transitional Romanesque-Gothic. The same feature is to be found at Châtres and other places in Charénte.

The fine arcade of two bays leading into the chapel is of considerable interest.[2] As they are of exceptionally large proportions for their position, I was at first inclined to think that the piers and arches had been re-used and had formerly been part of the arcade of the " round," but a careful examination shows that the half columns have been built as such, the bell capitals being carved out of a single stone only a portion of the way round. These piers have evidently been copied from the piers of the round arcade at the Templar Church in London. They have four engaged columns, and the square base supporting these columns, like those at the Temple, is set diagonally—an awkward arrangement. At the Temple there was a reason for this in that the attached columns carried a vaulting shaft on either side. Here there was no object in such an arrangement, which adds proof that these were derived from those at the Temple. Now the Temple church was dedicated in 1185, but these columns are of a somewhat later date, but taking into consideration the character of their bases, which are similar to those in the chancel arch, the heavy roll moulding and chamfers on the pointed arches, and the plain bell-shaped capitals, they cannot be later than the first quarter of the thirteenth century, probably about 1210 or earlier. When this addition was made to the church, the two wide Early-English windows in the north wall of the chancel were no doubt inserted, taking the place of smaller Norman ones, so as to improve the lighting of the chancel, which would have been impaired by the loss of the windows on the south side.

The date of the chancel and round nave as originally built must be about 1170, and the chapel about 1210 or earlier.

The walls of the chapel have been rebuilt since that time, and from the details this must have been done in the fifteenth century about the time that the nave was reconstructed, and was probably rendered necessary for the same reason, as will be suggested later. The east window is of exactly the same pattern as the west window in the nave, the drip moulding over it, terminating in the heads of a bishop and a monk, has a hollow on the underside

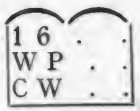
[1] *English Church Architecture*, by Francis Bond, pp. 430, *illustration*, 717.

[2] There was a chapel in the same position at Temple Bruer in Lincolnshire, which Sir William St. John Hope thought dated from the 14th century, but by Buck's view of the arcade, and the very steep pitch of the first roof, looks as if it might be 13th century. It had, besides the approach from the chancel, two arches leading into it from the " round." There is no evidence that there was any such arrangement at Garway, and the " round " here seems too small to admit of it.

typical of this period. The buttresses are also perpendicular in character, being of a greater depth than width. There was probably a similar window in the west wall of the chapel, as indications inside point to a larger window than the present one having been formerly here. The present late two-light square-headed window in this west wall and the two similar ones in the south wall are apparently 17th or 18th century, and were inserted when the upper part of these walls were rebuilt with narrow flat-bedded stones. The lower part of the south wall has more recently been underpinned. What is visible of the roof timbers is also of fifteenth century date and evidently belongs to the rebuilding at that time.

The present doorway in the west wall is apparently a sixteenth or seventeenth century insertion, or rather reconstruction, for it looks as if the two jambs with the stops at the base were those of an earlier doorway which has been widened, the south jamb has been left undisturbed and the north jamb moved further in that direction, the jamb stones being cut down to allow of this. The head of course would be a renewal, but even this may have been taken from some of the priory buildings, and if so the alteration to the doorway may be of more recent date, and have been done when the present square-headed windows were inserted.

The whole of the east wall of the chapel and chancel has been rebuilt at one time. Now, close to the ground built into the wall of the chancel is a stone with an inscription partially obliterated, thus :—



evidently a date and the initials of the churchwardens, and this probably gives the clue to the date of the rebuilding. By the lettering, the date must be late in the 17th century, probably about 1690. The churchwardens commemorated in a similar way the building of the wall of the churchyard in 1720. The windows were apparently replaced more or less as they found them. In the chancel is a very crude small two-light Gothic window, apparently of 14th century date, between two single-light small round-headed Norman windows, the heads of which have been redressed or are entirely new. The original arrangment here was probably the two Norman windows with possibly a third above them.

There are some 13th century quarries of glass in the east windows of the chancel and chapel.

This new east wall is 2 feet 6 inches thick, as against 3 feet of the north wall of the chancel, which is the original Norman wall. The earlier wall of the chapel was also thicker, as may be seen at the south-east angle inside where a portion has been left bonding

into the south wall, and this piece of wall outside has a slight batter at the base like the south wall of the nave.[1]

4. *What was the purpose of the block of masonry at the south-west angle of the chancel ?*

Part of this block was built undoubtedly for a vice, which, if an entrance could be effected, might still be found within.

The Rev. M. G. Watkins, describing the church in 1900, writes : " A heavy stone staircase on the left of the chancel leads to the rood loft. Another on the right is blocked up by monuments."[2] Not a very accurate description, but from it we may possibly infer that in one of the later restorations the staircase on the south side had been observed.[3]

The large block of masonry in the angle formed by the chapel and the nave, built with massive stones to act as a buttress to prevent

[1] The apex of the east wall of the chancel has been built since the chancel was ceiled, for this was unwhitewashed, whereas that over the chancel arch had the whitewash upon it when the ceiling was removed at the recent restoration. Whether this apex was rebuilt subsequent to the building of the wall, or whether the chancel was ceiled when the whole east wall was built, seems impossible now to determine, but no indication of rebuilding now appears on the exterior.

At the restoration of the chancel and chapel undertaken since this Paper was written, the chapel roof proved to be a tie beam roof of four bays with five principals, with struts supporting the single purlins and meeting in the centre of the tie beam. Practically nothing was left of this roof except the tie beams and the wall plate on the south side. The tie beams are moulded as may at present be seen, and the lesser rafters had a similar moulding. These rafters were rebated at the back for the reception of oak boards, but none of these latter had survived. The tie beams after splicing have been retained and filled between with a flat ceiling of oak boards in squares, but this was not the original arrangement.

The existence of the fine roof over the chancel was quite unsuspected until the ceiling was removed. It was found to be perfect, except for the loss of three wind braces. It is composed of six bays, tie beams alternating with arch braced principals, those at the ends against the walls being of the former type. There are two purlins on either side, strutted with cusped wind braces. Except for modern insertions at either end there was no ridge piece, the rafters being butted against each other. This roof probably dates from the latter half of the fourteenth century.

The roof over the nave is also ancient, being of the single-framed arch braced type, with tie beams to prevent the roof from spreading. The rafters are, as far as I could see, rebated for boards. This roof no doubt dates from the fifteenth century, and is of the age as the nave. At present it remains ceiled.

[2] *Hereford Diocesan Messenger*, 1900, vol. iii., p. 27.

[3] At the restoration of the chancel and chapel, since the above was written, nothing could be seen of this stairway from the top, and probing through the wall in the corner of the chancel failed to disclose any hollow or indication of it. No doubt the stairs are there, but probably were filled up to help support the chancel arch at the time the present nave was built, otherwise they might have been used to approach the rood loft. A slight examination of the nave wall failed to show any signs of a doorway, or hollow, but fear of disturbing the plaster prevented a thorough investigation.

any further subsidence of the chancel arch, is comparatively modern, for if it were of the date of the nave and chapel wall it would have partially blocked the earlier and larger window in the west wall of the chapel. There was undoubtedly a protrusion here before, but less in depth and width, which would have joined up the round wall of the nave and the chapel wall, and been necessary to accommodate the staircase. At Temple Bruer, in the same position, was a similar block of masonry with steps down to a crypt, and evidence was found of a newel staircase upwards.[1] It is highly improbable that any crypt exists here, for had there been one, the diagonal wall in the chancel would have been carried below the ground, and moreover had the foundations gone sufficiently low to permit of a crypt it is unlikely that they would have given way, as will be pointed out presently.

Where the entrance to this stairway was it is difficult to say. It must either have been approached through the east wall of the nave, or the west wall of the chapel, or perhaps more likely from outside the building between the junction of the chapel and the "round." It is evident that the doorway to it did not lead from the chancel.

The vice would have led to the triforium storey of the nave, and from there access would be gained to the belfry stage, which would have surmounted the "round."

Above the block of masonry outside is what appears to have been an opening between the chapel and the nave walls, but it is now built up. What, however, looks like a jamb on the west side of this opening is probably the corner angle of the nave wall, and the space between this and the chapel has been filled in, perhaps when the masonry block was erected, or at some later period, to save a set back in the nave roof at this point.

5. *Was the round nave ever built, and if so why was it demolished and when?*

There is no reason to suppose the round nave was not erected, though the remains are exceedingly scanty, consisting only of the chancel arch and a small section of the wall to a considerable height to the south of it, and the foundations recently disclosed. In the various pieces of travertine built into the walls of the church, we may have remains of the vaulting. The wide "set off" in the inside of the round foundations probably indicates that there was an arcading round the lower part of this wall with stone seats, as at the Temple, and Ludlow.

The reason for the demolition of this round nave may most likely be found in the present condition of the chancel arch. It will be observed that the base of the north side of the chancel arch is higher by some 5½ inches than the south side, and this has

[1] *Archæologia*, 1908, vol. lxi., p. 188.

led some people to believe that the arch has been reconstructed, or at least that the north side of it has. A measurement will show the height of the columns on both sides to be the same, namely, 5 feet 2½ inches, and it will be seen that the south jamb is out of upright, leaning towards the south. It is very evident that the whole south side has sunk, causing the distortion of the arch as now seen. The original slope of the land here is from north to south, partially made up in later times, and no doubt the builders failed to take their foundation on the south side to a sufficient depth to get a sound footing, with the resultant subsidence. The same side of the "round" would probably be effected in the same way. In a building of this nature, vaulted as it most likely was over the aisle formed by a circular arcade, such a subsidence would bring about a serious condition of the structure, and one that without rebuilding would be very difficult to repair and render again in a safe condition. For this reason it was probably demolished, and was not rebuilt in the old form on account of the great expense it would have entailed.

6. *When was the present nave erected?*

What evidence there is seems to point to this having been done in the 15th century, about the same time that the chapel was reconstructed and re-roofed, possibly about the middle of that century. The pointed west doorway has a hood mold of the perpendicular period over it of a similar section to that over the east window of the chapel, and the window over this doorway is a replica of the chapel window. The drip mould over the nave window has been removed when repairs were made after a subsidence of the southern portion of the west wall, and a crack, owing to this serious movement, developed from the gable of the building to the apex of the doorway, above which it can still be seen. This movement was checked by building a very large buttress against the south end of the south wall and cutting out the crack for nearly the width of the window and rebuilding it from the crown of the window upwards. This may have taken place late in the 18th century or early in the 19th century. At the same time, with the idea of solidifying the structure, an unsightly jamb made of a single stone was inserted on the south side of the window. In other respects this wall is the original one.

The north wall of the nave also dates from the same time, and has in it a doorway with a pointed head, presumably of the same period, but now blocked, and just to the west of it a plain pointed single-light window, also blocked, which may have been one re-used from the round nave.

The stone foundations of a porch to the north door, probably dating from the 18th century, as it was not bonded into the wall, and the marks of the roof overlap the single-light window, were

discovered by Mr. Jack during his excavations. In the wall to the east of this entrance is a made-up two-light window of the churchwarden type, the modern parts of which are fast crumbling to decay. There was evidently an earlier two-light window here, apparently of the 14th century, the sill or part of the sill of which has been re-used and the upper portion of the cusped opening above the lights. This latter piece of the window is of red sandstone and is quite sound.

The south wall has a batter along the base, with a stone seat of more recent date built over it, and the courses of the wall above the seat appear to have been rebuilt at no distant date. This wall has in it two large windows of three lights each, the lights being all of the same height, with simple trefoil cuspings to each light, cut in good hard sandstone. These windows appear to have had rectangular dripstones, which in modern times have been removed and relieving arches built over them, and the upper part of the wall rebuilt. They retain their original iron stanchions, which are rusted right through where they fit into the sills.

To the north of the chancel arch is the doorway which led to the rood loft by a stairway roughly constructed from the chancel. By the position of the chamfering on either jamb, this approach must have been made after the round nave was removed and the segment of the wall at this point cut away. Judging by similar approaches to rood lofts in this neighbourhood and on the Welsh border, it may be inferred that this loft would have been erected about 1500. Unfortunately, nothing remains of the screen on which a definite opinion as to its date might be based.

7. *When was the tower erected, and why built in such a peculiar position? Is it all of one period? When was the slype connecting it with the present nave built? Was it connected with the round nave in a similar way?*

A glance at the tower might convey the impression that it was transitional Norman, due to the round-headed windows in the belfry stage and pointed windows elsewhere, and as such it has usually been described. There is also a string course at the level of the first floor of late transitional section. It is, however, undoubtedly Early English of about the year 1200. The windows are rather large for a tower of this kind, with pointed heads and rebated on the exterior face possibly for wooden lattices, and it may be inferred from this and other indications that it was used as a living place. The windows to the newel stairs, which is accommodated in a square projection at the east end of the north-east wall, are all little lancet openings. About eight feet at the top of the tower have been rebuilt, perhaps slightly increasing the original height of the tower, and the difference in the masonry may be seen on the exterior. The thickness of the new walling is about two feet, and that of the old tower immediately below it

is about 3 feet 9 inches. Inside the south-west wall a little above the first floor windows are two splays for window openings about two feet of which remain, and in each of the other walls is one similar splay. No sign of these can be seen on the outside of the tower. It is evident that the upper part of the tower was taken down and a thinner wall built, and in each face of this were inserted two round-headed windows the tops of which are not mediæval. This work most likely dates from some time late in the seventeenth century or early in the eighteenth, and I would suggest it was executed when a new peal of five bells was hung in 1710. One of these bells was recast in 1904.[1]

Evidently the tower was built with the intention of being connected with a porch or narthex attached to the west doorway of the round nave. The tower stood only five feet from the round nave wall, and was placed diagonally in its present position to avoid interfering with the approach to the west doorway of the nave. There is no sign of any other opening for egress and ingress to the tower except the present one at the south end of the east wall on the ground level, and this opening has every appearance of being, and is without doubt in the same condition as when originally built. The approach is a pointed arched passage of undressed stone at right angles through the wall with a simple square impost chamfered on the underside, which impost runs right through and is returned on the inside and outside faces. It is therefore quite evident that it was never intended to have had a door, *erga*, it was to be connected up direct to the round nave, or to an enclosed porch or an annexe to one. Apparently no provision was made for a connecting wall of stone, as there are no signs of such a wall having been bonded into the tower. If there were such a wall it must have been standing when the tower was erected, but more probably the structure into which the tower led was of timber and was in being when the tower was built, for from a point about eight feet from the ground to the string course

[1] Since the above was written, Mr. W. E. H. Clarke has drawn my attention to the timbers round the belfry stage as having once formed part of an upper storey to the tower similar to those still to be seen at the neighbouring churches of Orcop and Skenfrith. It is evident from these timbers that there was an intermediate stage in the tower's history to that outlined above.

The inner timber framework of this superimposed belfry stage is fairly intact with many of the upright pieces of the part once exposed remaining, and showing by the grooves in them that there were two louvre boards between each upright.

The timbers, where they were exposed, are considerably weathered, and are very decayed on the south-west side. The outer timber framing with its covering of boards was evidently removed when the present wall was built. Probably this timber framed storey of the tower was erected early in the 16th century, and it may be surmised that it finished at a higher elevation than the original belfry stage.

The partial removal of this timber structure no doubt took place at the time of building the present stone upper storey as suggested above.

above on this angle of the tower is a stopped chamfer, evidently to give a finish against some erection abutting against the tower.

At a later period a portion of the imposts on either side have been roughly cut away on the inner side of the tower to accommodate a door, but there are no signs of any fittings at the present time.

This brings us to the doorway leading from the present nave into the slype. The head of this doorway has a depressed pointed arch and a continuous chamfer round it, ending in somewhat elongated pyramidal stops. The inner head is horizontal with curved shoulders, rudely executed. The date of this doorway must be late 15th, or 16th century, and has the appearance of having been inserted after the wall was built. The slype, the walls of which are butted against the nave wall, no doubt is of the same date as the doorway, and has a little square-headed window in the north wall. The doorway in the south wall is comparatively modern, and the roof seems to have been raised when it was inserted. This opening was probably made in the 18th century for the bell ringers to reach the tower without entering the church. On the south wall inside, fairly high up, is a bracket of stone either unfinished or meant to have been fitted into an angle; probably it was inserted here to carry a light.

To the north of the slype at about eye level is a hole about seven inches square straight through the tower wall. This was evidently made intentionally. Can it have been to see some point in the church, when the "round" was in existence, from which a signal could be given for the ringing of the Sanctus bell? Or was it a hole in connection with scaffolding during the building? The latter suggestion seems improbable, owing to its position, and the fact that it goes right through this very thick wall. The tower would have been mainly built from the interior, and what scaffolding could have been required at this extremely low point is difficult to imagine.

8. *Can any explanation be offered of the carved stones, crosses, and incised figures inside and outside the church?*[1]

First as regards the carved stones, and by these I mean the Agnus Dei over the west window of the chapel; the Dextera Dei over the north doorway of the nave; and the bird over the west window and doorway of the nave. It will be observed that there is one stone over each entrance into the church. The Dextera Dei represents the Father; the Agnus Dei the Son, and is also an emblem of the Knights Hospitallers; and the bird, an eagle flying towards the sun, representing the Holy Spirit.[2] I see no

[1] See illustrations in the *Woolhope Transactions*, 1920, pp. 206, 207.

[2] This bird might possibly be a phœnix, an emblem of the resurrection, and refers to the Hospitallers rising from the ashes of Templars, but it seems more probable that the intention was to place over each entrance to the church an emblem representing respectively the Father, the Son, and the Holy Spirit.

reason why these stones should not be of 15th century date, and coeval with the walls in which they are inserted. In rebuilding the walls during repairs, the Agnus Dei and Eagle have been somewhat displaced.

With regard to the large crosses on the chancel and chapel walls, and the one on the jamb of the north doorway (this may belong to a different category), can they be consecration crosses? They may not be in their original position, as these walls have been rebuilt or partially so, and they are certainly not placed now where crosses for consecration would be found.

It must be remembered that until comparatively recently the church was whitewashed, if not plastered, over, and that the stones on which the crosses occur are square and smooth, as if selected for the purpose. If the church were under a coat of whitewash, let alone plaster, when the crosses were cut, it would have been difficult to select the stones, if not impossible, so it may be inferred that they date from the time of the building of the walls, or were replaced at a rebuilding, otherwise they must be of quite recent origin. The serpent in the slype is still heavily coated with whitewash, which certainly has not been put on recently.

The carved stones and crosses have distinct references to the Hospitallers, which limits their date in a backward direction.

The incised figures inside and outside the chapel apparently have a common origin. If the doorway of the chapel be accepted as 16th century, this immediately puts a limit to the antiquity of these emblems. The carvings on the piscina in the chapel have every appearance of not being earlier than the 17th century.

The different marks require studying in conjunction with those on the pigeon house, when it may be found that Brother Richard de Biri, or Gilbert the Mason, had something to do with them.

Garway, after the Reformation and all through the 17th century, and later, was a hotbed of Papacy, so can the recusants resident here have been responsible for some of the signs?

It must be confessed that no satisfactory solution yet presents itself, but the riddle of these various signs is probably not insoluble.

In conclusion, let me say that the connection of the Templars and the Hospitallers with this church, and the problems the building itself presents, are of the greatest historical and architectural interest. I therefore hope that the remarks, which I have ventured tentatively to place before you, may help to unravel some of the problems that confront us, and that they may inspire someone in the near future to compile an authoritative account of this ancient church and its historical associations.

ST. GILES' CHAPEL, HEREFORD.

(Read 15th December, 1927.)

I.
DISCOVERY OF A ROUND CHURCH.

By Alfred Watkins, F.R.P.S.

The demolition of St. Giles' Chapel this year revealed the fact that it stood on the site of a round chapel of Norman date and small in size, together with other new facts which it is desirable to record. Other points in its history came out on close investigation, and before relating the finds I will outline its known history, for which I am largely indebted to Mr. Langton Brown.

One curious fact is that from the earliest times there seems to have been here a hospital for the infirm, for in the back of the present almshouses adjoining I find in the original wall two small openings or arches of unmistakable Norman style, and indeed it will be seen that there are references to a hospital here all down its history.

Leland says (incorrectly) that " once were here Friars Grisey and then Templars. King Richard (II.) gave this Chappell to the Towne, and then it was made a Hospital." The date of 1290, quoted on a tablet on the hospital, as also in a similar statement in the *Collectanea Anglo-Minor*, is probably guesswork, like the off-repeated statement that it must have been a burial place of the Jews.

The date of the architecture of the round church, and of the earliest bits of the almshouse, make it highly probable that they were both built by the Knights Templar, whose round churches were copies of that of the Holy Sepulchre at Jerusalem, and who had a very important Preceptory at Garway, where the foundations of their round church have been discovered this year by Mr. Jack.

The Dominicans, or Black Friars, came to Hereford in 1246, and it was probably here, " a site in the Portfields," at the abandoned chapel of the Templars, that they first attempted to settle, not without strong and violent opposition by the city clergy, until Bishop Cantilupe ordered them to leave this site for a better one given to them at Widemarsh.

Then comes the first documentary record of the place. Bishop Adam de Orleton, on November 29th, 1321, commissioned Master

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Old St. Giles Chapel, 1682.
As in 1900.

Photos by A. Watkins, F.R.P.S.

Glazed Ventilating Finial.
Dug up in demolishing the chapel.

R. de Vernoun to settle " our beloved daughter, Alice daughter of Roger de Atforton, who wishes by leading the life of an anchoress to serve the Most High at the Church of St. Giles in a suburb of Hereford." The custom of women devoting themselves to such a life of seclusion was common at that time. Mr. Langton Brown thinks this indicates that " it was just when all idea of the Dominicans returning to St. Giles had been given up, that this lady begged the forlorn little chapel of St. Giles, and folk let her have it to settle a long standing quarrel. When she died or left, it was derelict, and lapsing to the King as Lord of the City he gave it to the Corporation as an almshouse, with a constitution modelled on the Templars, for it was to be under a custos and chaplain, which titles still remain."

In 1395 Bishop Trefnant ordained " John de Hop of St. Giles' Priory, Hereford."

In 1474 Bishop Myllyng granted 40 days' indulgence to contributors to the hospital of St. Giles in Hereford, and in the same year another indulgence for the repair of this chapel and for the support of the sick and aged poor living there.

In the time of Bishop Booth, a begging licence was granted to " john Flynt, Proctor of St. Giles Almshouse, in the suburbs of Hereford."

Mr. Langton Brown does not think that there is any good evidence of the Hospitallers holding St. Giles. It was certainly built before the time of either their church at Dinmore or their chapel in Widemarsh Street, which are both post-Norman in date.

In 1392 Richard II. granted the place to the Mayor and Corporation, and refers to " The Custos and Mendicants of St. Giles."

The round chapel survived to at least the time of Speed, for in his map dated 1610 the chapel is clearly depicted as a round building, with domed roof and a chancel attached. Mr. Jack called attention to this fact, which disposes of the idea of an intermediate 14th century chapel on the site, suggested by stones with 14th century mouldings being found when demolishing the last chapel. Another map, Taylor's very fine one of the city, dated 1757, shows clearly the building which abutted on the north side of the chapel, the foundations of which were found when pulling down the chapel of 1682. This was probably the chaplain's house referred to in the Hereford Corporation documents, which also contain notes of chaplains being removed for neglect of duty.

In 1682, a new chapel was built on the site of the then decayed old round one, and the fact recorded in the Latin inscription over the door (now removed to the 1927 chapel), translated by Mr. Brown thus :—" That the Name of God Best and Greatest may be celebrated, Richard Cox, of the College of Vicars Choral, Hereford,

Custos, restored from the ground and debris a Temple of Prayer in the Year of Salvation, 1682."

The doorway of this building was of stones from an earlier structure, with mouldings apparently of 14th century date, and the whole is rebuilt in the smaller new chapel. The style of the windows was nondescript and not worth preservation. The fittings of oak, with pulpit and altar rails of " sheep-pen " pattern, benches, seats round the walls, and panelled dado, all of typical Charles II. period, were used again, but the founder's pew of plain oak could not be found room for, and was cut up for a vestibule. A fragment of armorial glass, and two wall tablets, one recording the burial of Josias Clerke, Custos of the place, in 1785, and his wife in 1780 were also preserved, their bodies being reverently cared for. One other body was seen in the excavation, this outside the chapel. The bell, dated 1682, was cracked, and is now in the museum, a new one taking its place in the belfry of the new building.

In pulling down the chapel for street improvement this year, numbers of stones from earlier structures were found. Some, like the doorway, appeared to have 14th century mouldings, but they were chiefly crude Norman in character, no carving, but some bases of small capitals; in one case a double base corresponding to the double capital of Norman date and subject " feed my lambs," which is built into the adjacent Williams' Hospital. It will be remembered that in the end of St. Giles' Almshouse is built a fine but decayed Norman tympanum (illustrated in " Transactions " for 1918), and that it was always uncertain from what building this and other Norman stones built into the two almshouses came, for in the half century before 1682 St. Owen's Church had been demolished, as also had the Castle. I saw, loose in the chapel, a carved head wearing a crown, and this, which might possibly be a memorial of Richard II., who gave the site to the city, is now built in the south wall within the new chapel.

Underneath the 1682 chapel were discovered the foundations of a round church, the curve of the stones (dressed to the curve) indicating an internal diameter of 27 feet. The walls were about 3ft. 6in. thick, and 5ft. 8in. at the footings. A small portion of the wall above the floor line showed it to be plastered, but apparently the wall was plain with no sign of arcading or pilasters. The stones were tooled with Norman axe work to take the plaster. Part of the wall of a small chancel was found, showing it to be 15 feet wide, and 17 feet 6 inches long, square ended, the walls 3 feet 9 inches thick. The burial vault had cut a gap in the rounded wall, and another was made for a sewer before its identification, but its course was unmistakable. It was impossible to save these foundations without

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Photos by *A. Watkins, F.R.P.S.*

FOUNDATIONS OF ROUND CHAPEL, ST. GILES, HEREFORD.

1.—From above to S.E., showing projecting Chancel.

2.—From within. The Sector X to XI is preserved in new Road Wall. XI is the same spot in both photographs.

sacrificing the road corner improvement, but it was found possible to leave a small arc of it *in situ*, protected by the boundary wall being built on it, thus preserving a record of its exact position and size.

The chief find besides the above was an earthenware ventilating finial for the roof, quite uninjured, with a separate ridge tile with socket to take it. This is preserved in the museum, and the British Museum authorities report it to be of considerable interest as an early example of building ventilation of which they have seen no other. Before the encrusting clay was washed off, it was mistaken for a hanging bronze lamp, its pear shape having that appearance on being turned the wrong way up. The orientation of the chancel was about 10 degrees South of true East, while the orientation of the 1682 chapel was 5 degrees North of East. The new chapel (whose entrance had to face the road) had to be oriented approximately North and South, like that of St. James's Church.

A cobbled track, of closely placed kidney-stones, was uncovered two feet underground a little to the N.E. of the chancel. It did not seem to go to the chapel, but N.W. to the hospital gardens, and was probably a mediæval approach to them. If earlier it would lead to the Portfield. It is usually overlooked that there were two Portfields (common fields) for ancient Hereford, one between the Eign and Widemarsh Gates, the other between Byster's Gate and St. Owen's, both well outside the walls.

It is strange that the legend of a round building being on this site persisted as folk-memory to our own day; one of the hospital inmates repeated it to me beforehand.

The demolished chapel stood so greatly projecting towards the centre of the crossing of roads, that the corner could not be made safe for modern traffic without its removal, and this was the reason for its destruction.

It is curious that the same fact decided its site, the earliest building having been on the site of an ancient mark-stone planted at the exact crossing of tracks. I illustrate this fact by a sketch-map in "The Old Straight Track" and in my later "Manual" on the subject, where it is shown that St. Giles exactly aligns with All Saints' and St. Owen's Churches, and the mounded-up Crosens House, said by the late Richard Johnson to be "on the site of a Saxon burial ground." This straight track also lies on parts of Portland and St. Owen's Streets and Eign Road.

II.

NAME OF ST. GILES.

By the Rev. Canon A. T. Bannister, M.A., F.S.A.

Having been asked to add a few remarks to Mr. Watkins's admirable Paper, I must explain that what I have to say is not

so much in regard to the Chapel as to the name of St. Giles. I am glad to do so for two reasons, firstly because the history of St. Giles was more or less an exact parallel to the growth and development of the legend of St. Ethelbert, and secondly because it is rather interesting that the only authoritative account of St. Gilès is in a French book which I have before me. This book, which is written in admirable French, was the work of a lady who is a cousin of Mr. W. E. H. Clarke. She was English by birth, but went to Paris to obtain the degree of Doctor of the University of Paris, and had married a Frenchman and now resided in Paris. She was a first class historian and antiquary as the book proved. Before her marriage she was Dr. Ethel Jones, and is a Fellow of Somerville College, Oxford, and a Docteur de l'Université de Paris.

In her book she showed that in the ninth century—about 850—there was near the mouth of the Rhone a monastery dedicated to St. Peter, which got into a dispute with its Bishop and claimed independence of him, as being subject direct to the Pope only. The dispute lasted for nearly 100 years. Most of this time was spent upon the forgery of charters on both sides, and there were even false bulls galore from the Pope. One of the most important of the forgeries was an account of the foundation of the monastery by its founder, St. Giles, who was stated to have founded the monastery in the year 670. In 684, says the account, he journeyed to Rome to place it in the guardianship of the Holy See. The tale was long and full of wonders, and described how he met and healed St. Cesaire of Arles, who in fact died in 542, and King Charles of France, who died in 714. His supposed miracles were forged for the purpose of defence against the Bishop of Nimes. St. Giles soon became popular, and the monastery adopted his name. His cult reached England soon after the Norman conquest, and lives of St. Giles, based upon the original forgery, became plentiful. There are at least half-a-dozen of these lives still in existence, and one was translated by Caxton. When the cult reached England he became the patron saint of the poor and the sick, which he never was in France. This was due to the accident that a church was built in his honour in 1090 at Cripplegate, and so St. Giles of Cripplegate became a well-known proverb, and the saint thus became associated with the idea of the lame and the halt. This historical place had, however, been called Cripplegate more than 100 years before then. The word " cripple " was a corruption of the Saxon word " crupel," meaning a hollow doorway, *i.e.*, in a city wall.

In 1290 there was issued a long English poem on St. Giles, said to be written by Robert of Gloucester, who came from Gloucester Abbey. I would like to suggest that the date Mr. Watkins gave, 1290, was connected with this book, in which, for the first time, arose the additional story of how St. Giles went into retreat in a thicket in the South of France, and saw a hind hunted by the

hounds. The hunters saw the hind enter the thicket and shot after it, wounding St. Giles in the leg, which made him somewhat of a cripple for the rest of his life. Hence he became the patron saint of the lame, and there were many pictures of him with a hind.

In the 13th century Gilles de Corbeil, a distinguished French doctor, wrote several medical treatises, which were soon attributed to St. Giles, who therefore became a great healer. About the year 1400 John Lydgate, a monk of Bury, wrote a long life of St. Giles in English verse, beginning with the lines :—

" O, gracious Giles, of poore folk cheef patroun,
Medicyne to sik in ther distresse,
To all needy sheeld and proteccion."

Then :—

" And when he was entred Crepylgate,
They that were lame be grace they gon upryght."

There was an interesting record of the 13th century, which stated that there was founded a hospital of St. Giles in the suburbs of Hereford for five men, and they are still five. A distinction, however, had to be made between the hospital for five men, which was really founded in 1290 and the church which, at times, seemed to belong to them and at other times did not.

REPORTS OF SECTIONAL EDITORS, 1927.

ORNITHOLOGY, ETC.

By the Rev. Prebendary S. CORNISH WATKINS, M.A.

The most interesting note that has reached me this year is an account of the nesting of the white wagtail (*Motacilla Alba*) at Pencraig Court, near Ross. Sir Harry Wilson first noticed the cock bird on his lawn on April 10th, and the nest was built in a hole in the garden wall, behind a fruit tree, and contained eggs on June 9th. These were hatched, the cock and the hen bird taking turns to sit on the nest, and five young were successfully reared.

The white wagtail may probably have occurred in the county before and been confused with the familiar pied wagtail, which it closely resembles, but, in this case, Sir Harry Wilson had excellent opportunities of verifying the species beyond a doubt, and has thus added a new name to the list of Herefordshire birds.

Two instances of nightingales nesting in the county have been reported, one at Grantsfield, near Leominster, by Miss Hutchinson, and the other at Ashperton, by Mr. E. J. Bettington. In the first case, unfortunately, the nest was found by school-children, who brought an egg to be identified. The enormity of their deed was duly impressed upon them, but it is to be feared that reproof came too late.

From notices in the press, there seems to have been a considerable migration of crossbills into England, during the late summer and early autumn, and I am able to record the appearance of a small flock of six or eight birds, in immature plumage, at Staunton-on-Arrow. I first saw them on July 29th and then again on August 28th. On this latter occasion they were feeding on galls that had formed on the twigs of a small spruce tree in my garden. They were very tame and allowed me to stand within a few yards of them, without showing any alarm, so it was easy to ascertain what they were eating.

A correspondent of "The Field" has noted that crossbills eat the American Blight on apple-trees with great avidity. If this be the case, they should be very welcome visitors in Herefordshire.

I noticed, this year, a belated swallow at Staunton-on-Arrow, on November 2nd. House martins not infrequently linger on into November, but this is the latest date that I have for a swallow in a record extending over 25 years.

A large male pole-cat was trapped on the Game Farm, Staunton-on-Arrow, on October 4th. At my suggestion, Mr. Plews sent the body to the Hereford Museum, but, I understand, it has not been preserved.

In entomology, only one note has reached me. Mr. W. Blake, of Ross, reports the capture at Holme Lacy of the scarce Green Silver-lines (*Hylophila Bicoloraria*). Miss Hutchinson, of Grantsfield, our best, almost our only, local authority on matters entomological, says that the moth has occurred before, on Dinmore and near Hay, but it is probably sufficiently rare to deserve a record.

GEOLOGY.

By the Rev. H. E. GRINDLEY, M.A., F.G.S.

Members interested in the Malvern district will find much valuable information, obtained during the construction of the new tunnel at Colwall, in Appendix III. of the "Summary of Progress of the Geological Survey for 1925," pp. 162–173. Mr. T. Robertson, Ph.D., has very carefully worked out the faulting of the district with sketch map and section. The report largely confirms the observations made by Symonds during the construction of the original tunnel.

ARCHÆOLOGY.

By ALFRED WATKINS, F.R.P.S.

GROOVES ON THE QUEEN STONE.

In my account of the Queen Stone, I regarded it as impossible that the deep vertical grooves were due to natural causes, but did not think it necessary to give reasons.

Since then, in "Antiquity" for June, 1927, the editor, in referring to the Devil's Finger, Mucklestone, Staffordshire, which has similar grooves, says:—"The vertical grooves in the upright here figured resemble those in the upright near Symonds Yat (see 'Long Barrows and Stone Circles of the Cotswolds,' pp. 206–7). These are probably caused by rain channeling strata of unequal hardness. Similar grooves are to be seen on the Devil's Arrows near Boroughbridge, Yorkshire, where the height preclude an artificial origin."

It seems, therefore needful to give the reasons for a different conclusion.

(1) The Queen Stone is of that hard compact stone called millstone grit, occurring in large blocks in the adjacent hill, so hard and free from apparent stratification as to be used for mill stones, and little liable to uneven wear.

(2) The grooves occur on all four sides of the Queen Stone, Devil's Arrows, and Robin Hood's Stone, Allerton, near Liverpool. Stratification could only account for grooves on two sides.

(3) The grooves are deep and cleanly cut—5 to 7 inches deep, for a width of 2 to 2½ inches. Water action would cause a less decisive section. They are also straight, whereas water corrosion is apt to form undulating channels.

(4) They all come to a finish at one level, and this finish at the Queen Stone is much like what a stone mason would call a cleanly cut stop, not tapering off. It might be argued that grooves due to rain would naturally come to an end where the earth absorbed the rain. But I found evidence that the soil at the Queen Stone had risen several feet and that the ends of the grooves had therefore always been much above the surface.

(5) In the far-fetched supposition that the stone might once have stood in water, accounting for the grooves ceasing at water level, and that they were caused by drippings, this entails drips on all four sides exactly playing for hundreds of years on these exact lines and nowhere else. Common sense rebels against this combination of improbable facts.

All the four stones have grooves ceasing above ground level.

(6) The stones named are undoubtedly megalithic, that is erected by early man. There are probably lying about Britain quite five times as many natural stones of about the same size not placed by man, as of megalithic stones, and no single instance of similar grooves can be cited on these.

(7) The argument that the grooves on the Devil's Arrow cannot be artificial on account of the great height (22 feet) of the stone, is a little bewildering, for it is obvious that the grooves, if artificial, would be cut when the stone was prone on the ground before erection. In the case of the Queen Stone, there were signs that, as at Stonehenge, the hole for the stone was first dug, the stone tipped upright into it, and packed at its foot with stones.

Taking all the evidence, I see conclusive proof that in all four stones named, the upright grooves were cut by man for some unknown purpose, which can only be guessed at.

PEMBRIDGE MARKET HOUSE.

This delightful building has been in danger of collapse for several years. There were difficulties as to the ownership of the market tolls and other points. But the Alton Court Brewery Co.,

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ALMSHOUSE EFFIGY, LEOMINSTER.

A. Watkins, F.R.P.S.

EARLY CROSS-HEAD, BLAKEMERE.

Photos by

who had bought the inn and rights, and whom I approached, most generously offered to relinquish any rights they might possess to the Parish Council, and also to give to its upkeep. There was a long delay in a scheme for its renovation, but after Mr. Jack undertook its superintendence, it was soon carried out, and is now completed, a very cordially contributed public subscription providing the cost. Nothing is altered, only the post at the S.W. corner had to be replaced by a fresh one, fashioned out of an old beam.

FINDS.

A well-worked knife flint flake, found at Acton Beauchamp, has been given to the museum by Alderman J. E. Cooke. An iron cannon ball has been found at Kingsland, near the field of Mortimer's Cross.

ROMAN STATION AT WESTHIDE.

Mr. Jack reports that Mr. William Jenkins, of Westhide, has unearthed clear proof of a Roman building, containing heated rooms, the site being three-quarters of a mile due east, as the crow flies, of Withington Church. The evidence is—

(1) Roman foundation *in situ*.
(2) Fragments of box flue-tile.
(3) Roof tiles.
(4) Nails.
(5) Roman mortar and fragments of pottery.

SAXON (?) CROSS NEAR BLAKEMERE.

Mr. Townsend, of Preston-on-Wye, found a few years ago, 2 feet below the surface, in a marshy field a little north of Holywell, called "The Flitts," the broken top of an early Cross, the two arms broken off, but leaving the central ornament, an endless four-looped cord pattern, intact. It seems most likely to me to be of Saxon date, but the shaft is moulded not rectangular. It was a mural (probably interior) Cross, the back being rough and unworked.

ALMSHOUSE MAN AT LEOMINSTER.

In 1735 Hannah Clarke built for three poor widows, and left an endowment at her death, Almshouses in the Bargates at Leominster, rebuilt in 1874.

In the gable end is a wooden naked figure of a man in cocked hat, with a wisp of scarf for other clothing, and underneath the legend :

"He who gives away all
Before he is Dead,
Let 'em take this Hatchet
And Knock him on ye head."

The hatchet was held in his hand within my memory, but has now fallen.

All kinds of improbable tales are told to explain this. Of poor Hannah coming to poverty and finding haven in the almshouse. This negatived by her leaving its endowment in her will.

Sir Lawrence Gomme, in " Folk Lore as an Historical Science," gives the clue to the meaning, which, strange to say, is prehistoric.

Aubrey, the old historian, has preserved an old English "Country Storie" of " the holy mawle" which (they fancy) " hung behind the church dore, which when the father was seventie, the sonne might fetch to knock his father on the head, as being effoete and of no further use."

Wright gives from John of Bromyard's "*Summa Predicantium*" (in the Hereford Library), this English version of the verse :

" Wit this betel the smieth
And alle the worle thit wite
That thevt the ungunde alle thing,
And goht him selve a beggyng."

Gomme quotes other instances of knocking old people on the head when of no further use, as in cities of Silesia and Saxony, where at the city gate still hangs a mallet with the inscription, of which this is a free translation, and note how near it is to the Leominster verses :—

" Who to his children gives his bread,
And hereby himself suffers need,
With this mallet strike him dead."

So here in Leominster is handed down a tradition from prehistoric and savage times. In heraldry a savage is represented by a naked man, and the 18th century workman who carved the figure must have had some glimmering of its meaning.

Hereford Museum.

Members may not all be in touch with recent re-arrangement and improvement here. For the first time the various finds at Kenchester, so closely connected with this Club, are adequately displayed and labelled with (as are other exhibits) photographs of the spots where found. Not only are all the Kenchester Roman coins shown separately labelled (in the cases purchased from the grants by the Club), but the hoards at Bishopswood and Llangarren as well. Pavements and mill stones and altars are adequately displayed, the two large pavements, moved at heavy expense 15 years ago by the Library Committee, being now on the wall of the staircase, the cost defrayed by a special subscription. A large collection of prehistoric flint flakes, also bronze and stone implements, are well labelled, the Ballard collection of the former providing a nucleus.

Examples from the excavations at King Arthur's Hall, Llanigon, Queen Stone, The Herefordshire Beacon, etc., are there, the last having been hidden for half a century in the cellars. In later archæology, fragments of early crude pottery from many places, especially Whitney and Deerfold, link with the abundant Roman ware. The Pilley collection of Herefordshire Tokens and of coins minted at Hereford can be seen for the first time. Commencement is made for collections of local, and especially agricultural, implements, and those connected with the grinding of wheat into flour down the ages is assuming importance. For these last three, contributions are wanted.

All this uplifting of a moribund museum to one which is now a well-visited educational force is chiefly due to the energy of the present curator, Mr. F. C. Morgan.

If other branches than archæology are not yet displayed, it is due to a former curator emptying the cases of all their contents with a view to a re-organization, which he did not stay to carry out. To adequately display these once more is the intention of the present curator.

In the natural history department, the birds received the first re-organisation.

OBITUARY MEMOIR.

A. G. K. HAYTER, M.A., F.S.A.

BORN 1863. DIED OCTOBER 15TH, 1927.

A. G. K. Hayter was born in 1863 and educated at Highgate School. He was a Classical Scholar of Queen's College, Cambridge, and took Honours in the Classical Tripos, followed by Diplomas in German and French.

For many years he carried on his profession as a Schoolmaster until 1910, when he found himself in a position to devote himself to archæology. He did great work in Egypt under Sir Flinders Petrie at Hawârah and Memphis, and later with the Egypt Exploration Society at Tell el-'Amarnah.

In 1922 he was appointed to lecture in Egyptology for the Board of Extra-Mural Studies of Cambridge University. But this was not all. He was an enthusiastic and learned student of Roman Britain, and it was in this connection that he became known so well in Herefordshire through his close friendship and association with our member, Mr. G. H. Jack. In all the work at Kenchester, Ariconium and Capler, these two were inseparable, and it can safely be said that Mr. Hayter's work has greatly extended our knowledge of the early chapters of Herefordshire History.

He was a great scholar and a most charming character and true friend. He was elected an Honorary Member of our Club on April 22nd, 1926.

He leaves a widow, son and daughter. Both son and daughter are enthusiastic archæologists. Mr. G. C. F. Hayter, B.A., worked at Kenchester during the digging of 1924-5, and Miss Angela Hayter, B.A., is already an expert in the preservation and restoration of Roman objects.

G. H. J.

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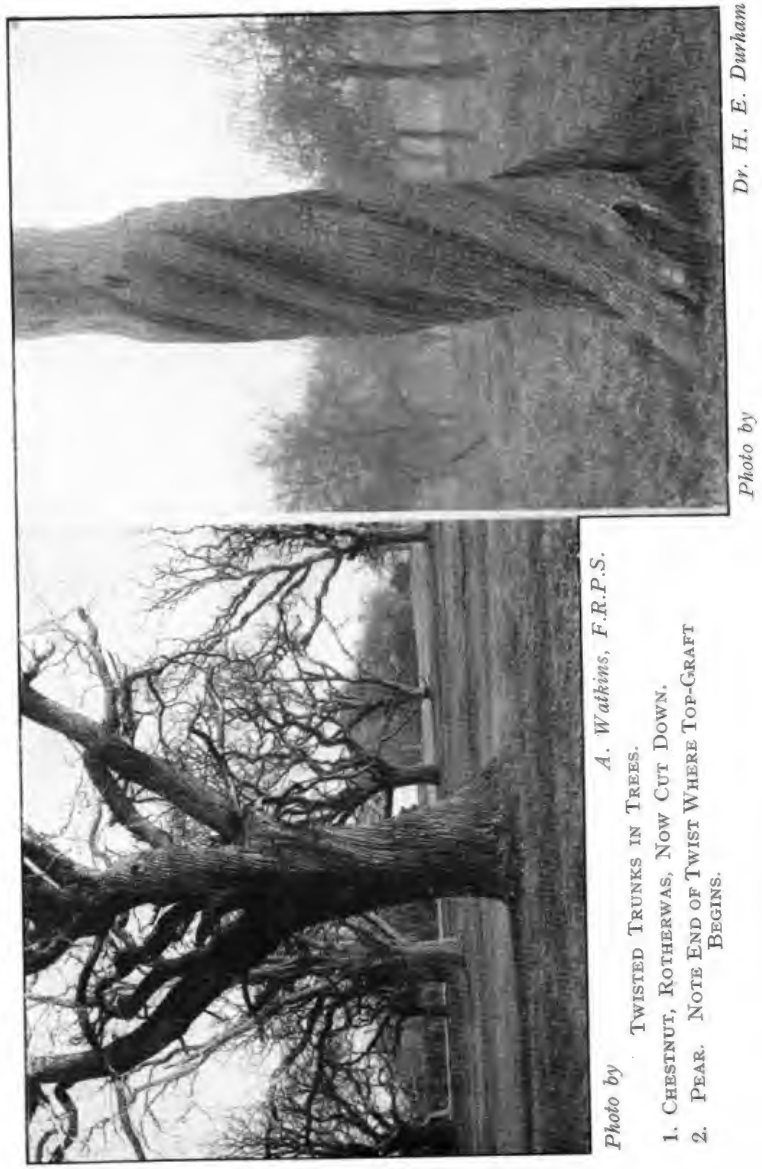


Photo by *Dr. H. E. Durham.*

Photo by *A. Watkins, F.R.P.S.*

TWISTED TRUNKS IN TREES.

1. CHESTNUT, ROTHERWAS, NOW CUT DOWN.
2. PEAR. NOTE END OF TWIST WHERE TOP-GRAFT BEGINS.

Woolhope Naturalists' Field Club.

PAPERS, 1928.

TWISTED TRUNKS.

BY HERBERT E. DURHAM, SC.D., M.B.

(Read 31st May, 1928.)

Here and there, now and again, as one goes about the country, one sees, not infrequently, trees of which the trunks exhibit a twisted appearance. Hitherto no satisfactory explanation of this twisting has been given; it can hardly be supposed, nor has it been observed, that the whole top of a tree has been revolving, so that a branch whose origin once pointed South has come to face the East, West or North, and undoubtedly we may at once discount any such revolution of the trees as the cause. Moreover one can meet with trees within a short distance of one another, one of which exhibits a right hand twist and the other a left hand twist; if the sun's apparent movement were the cause one of such two trees should be situated on the further side of the equator.[1]

Trees vary much, according to kind and to variety, in displaying a twisted character; the nature of the bark, that is the mode in which fissures or grooves result from its partial cracking in response to internal growth, makes the presence or absence of a twist more or less obvious; at the same time it is to be remembered that the wood as well as the bark shares in the twist (illustrated by showing photograph of almond stump partly decorticated and showing fissures of the bared wood corresponding to the twist of the remaining bark). It is particularly in such sorts that have deep and lengthwise fissures in their bark that the appearance of twist is best seen; whilst those with smoother types of bark are not good exhibitors. The Pear is a good example with a coarsely grooved bark, the Almond with more finely grooved bark, in both of which a twist, if present, may be easily seen; the Apple has a smoother type of bark, yet a twisting may sometimes be recognisable. The Elm, Oak, Walnut and Chestnut (the latter seems to have an unearned reputation for twist, as lately I have looked over very many without finding one twisted) are almost invariably free from twist, though the two latter may occasionally present an example.[2]

[1] Writers some two or three centuries ago used often to advise that in replanting a tree the original north side should be kept northward.

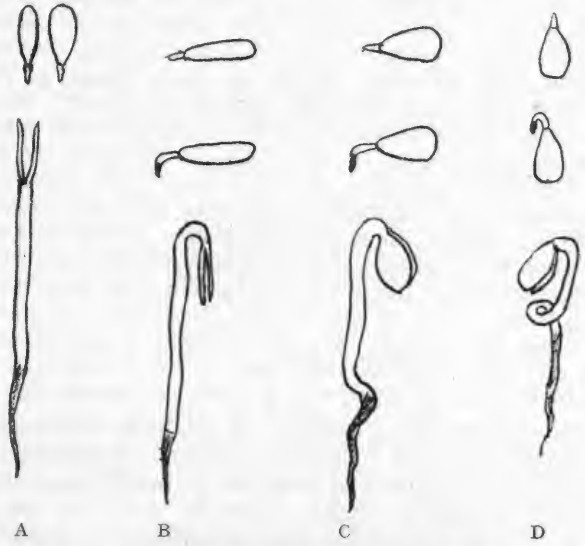
[2] An actual twist of two stems together with subsequent fusion was to be seen in a very old Wistaria at Uzerche; its evident nature was shown by a younger specimen on the other side of the doorway, in which two stems had been allowed or caused to twist; these no doubt in time will fuse like their antique neighbour.

Given an evenly and symmetrically balanced top of branches, the trunk of a tree generally tends to retain a fairly circular shape in its transverse section, through an evenly distributed pressure of the woody growth within, reacting upon the restraint of the bark without; but it may happen that some larger and eventually perhaps huge limb or limbs may develop on one side or other, and the portion of trunk substance nourishing them also has exceptional development. In such case, the trunk when cut across exhibits one or more rounded projections and has lost its pristine circular outline; then if a twist is also present, the appearance of twist is enhanced (*vide* Illustration of pear tree); for we not only have the course of the bark fissures, but also the rounded projections to catch our eye. Thus even such smooth stemmed kinds as the Horse Chestnut may reveal a twist, as is the case in a tree in sight as I write; particularly good examples may be seen in the case of the Algarroba or Locust Bean in southern countries; the olive may also be mentioned, but here most weird malformations from repeated lopping may be seen. The Algarroba is apt to send up suckers or supplementary trunks, and these do not show the twist of the parent tree, which they will eventually replace, so far as I have observed. There is then a difference between the parent directly produced from seed and the sucker or offset. A similar relation is to be found in trees which have been grafted.

A no inconsiderable proportion of our fruit trees has been grafted, and it will be seen that where a twist occurs below the graftmark, at that point it ceases altogether in a large majority of cases; though it must be admitted that sometimes a certain amount of twist can be traced in the stem of the scion part; this is practically always far less pronounced, when it occurs, than in the stock part. Out of many hundreds of pear trees that have been observed, I have only once seen a tree in which the upper or scion part was apparently twisted and the lower or stock part not; however, on careful examination it seemed that the bark character of the stock did not exhibit the twist so well as that of the upper part, so that the appearance was really deceptive. Again, practice has varied, and still varies in the position at which a graft is set upon a stock; thus it may be close to the ground, especially where "budding" has been done, or it may be at a foot or two from the ground, or again much higher, as at 5 or 6 feet. In the low grafted trees the main trunk, being formed of scion never exhibits a twist, or at most only a slight semblance thereof; in the higher grafted ones the twist, if any, is practically limited to the stock. It is clear then that we have to look to the stock to find some reason for the twist. And the explanation, which I have to offer, is that *the development of a twist depends upon the position of the seed or pip in the ground from which the tree stock grew.*

Nurserymen advocate the use of good straight growing seedlings for the good propagation of apple and pear trees, and some thirty

years ago, M. Hauguel defined his practice for the production of straight, stout, sturdy seedlings ("baliveaux," as the French call them); his method was to ensure the position of the pip when it was put in the earth. Of the nature of things, it was impossible to place each pip separately in an appointed position, when dealing with perhaps many thousands, and his method consisted in preparing a plot of ground by removal of an inch or two of soil and then smoothing and flattening the surface; upon this smooth firm surface the seeds were scattered. Now an apple or pear pip is generally somewhat flattened so that when placed on a level smooth surface it will tend to assume a definite position, its flat sides below and above respectively. On the other hand, if a rough drill is drawn and the pips sprinkled therein, some will point upwards, some downwards, and so on in every conceivable position; again, when covering them with soil, they may be again still further turned about, which is not likely to occur with Hauguel's routine of covering them carefully with the soil that was removed at the first stage of preparing the seed bed.



SERIES OF SEEDLINGS OF APPLE.

A. The seeds pointed downwards and straight growth resulting
B. Seeds lying flat, the stem bends at the seed leaves, which are hooked down, a straight stem results.
C. Seeds on edge, the seed leaves lie in the same plane as the stem bend, and some bend or kink occurs about the root junction; the seedling is not straight.
D. Seeds pointed upwards; here a complete loop has developed at junction of root and shoot; it is anticipated that a completely twisted stem would result.

The Illustration shows sketches of a number of seedlings raised from apple pips planted in sand and placed in different positions. Let a word be interposed on the sprouting of the seeds. At first a little projection comes out from the pointed end of the seed, soon its tip becomes brown coloured; this brown tip will form the root and in response to the action of gravity it turns downwards in whatever direction it may have pointed originally; the white and thicker part is the commencement of the stem, or hypocotyledonary axis in botanical terms, and this turns upwards oppositely to the root germ. If, as in A in the figure, the seed was placed point downwards, the stemlet and rootlet are all in line and a straight seedling results. The same result, however, is produced if the seed was lying on its flat side, as over B, the rootlet turns downwards and the stemlet bends, so that the two seed leaves lie in a plane at right angles to the bend. If, however, the seed lay with its flat sides vertical, as the seedling rises the two seed leaves will be seen in the same plane as the hook of the bend of the stem, at the same time a kink, turn or bend is seen about the junction of the rootlet. Lastly, as the extreme case D we have the seed pointing upwards, hence the rootlet has to hook round in exactly reverse sense to its starting direction. Now if the obstruction and friction of the soil so direct things, as the stem germ strives upward, a complete looping may occur; this is the extreme case with intermediate grades to those already mentioned. This looping means that the fibres at the extremity of the loop become oppositely placed in root and shoot. The condition may be demonstrated by taking two pieces of cord and laying them in a loop or "bight" in nautical language, so that each remains in its relation to the other; now straighten out the bight by pulling the ends apart and a full twist will be found to have developed, and such is the course of the fibres of the seedling as growth and straightening take place. All intermediate stages between the straight and the complete twist may be met with, the slighter degrees of torsion, however, are the more common.

When digging up a number of seedlings for examination I came across one with a full loop (specimen exhibited), and no doubt had it been allowed to grow on, it would have shown an extreme case of twisted trunk.

It is easy to understand that straightway channels for the sap conduce to better and more rapid flow and hence more rapid growth of the parts depending on them for their nourishment, and we are able to collate the practical method of Hauguel to the results here displayed; and incidentally to explain the mystery of the Twisted Trunk: viz., by the position of the germinating seed and the restraint offered by the embedding soil.

THE FEDW STONE CIRCLE, IN THE PARISH OF GLASCWM, RADNORSHIRE.

By George Marshall, F.S.A.

(Read 31st May, 1928.)

This circle, known as the Fedw Circle, at one time perhaps the finest stone circle in Wales, is situated on a plot of land called, according to Williams in his *History of Radnorshire* (1905 edition, p. 318), "Rhôs y merch." It is composed of a number of undressed water worn trap boulders, but the size of these stones is insignificant, for they stand on an average but 18 inches above the level of the soil.

The first recorded account of this megalithic monument is to be found in Edward Lhuyd's *Parochialia* (vol. iii., p. 159), accompanied by an unoriented plan, showing 32 stones on a rough circular outline, and one outside it and four inside it. A plan in *Archæologia Cambrensis*, 1860, shows 27 stones on a true circle, and 3 on the outside and 5 on the inside, making 35 stones in all, but the text says there are 37 stones, which latter number is the same as on Lhuyd's plan. Lieutenant-Colonel W. Ll. Morgan, R.E., in an account printed in the *Inventory of Ancient Monuments in the County of Radnor* (1913, p. 50), gives the measurements of 23 stones, and he says:—"About 30 years ago" (*i.e.*, about 1880), "many stones were removed from the circumference of the circle and some also which stood outside (on account of their being obstacles to the plough), which were placed in groups in their present positions, and others were broken up." It is said four stones were removed from a distance outside the circle.

The diameter of the circle is given as 79 feet in *Archæologia Cambrensis*, and as 80 feet by Colonel Morgan.

The circle stands on the highest part of a small raised piece of peaty land with the ground slightly falling away in all directions, and encircled by hills at all points of the compass. The situation may be likened to a large bowl, the sides of which represent the hills, with a domed shaped bottom on which stands the stone circle.

The question naturally arises for what purpose was such a circle made, and at what date, and by whom?

Circles of this kind are found in the greatest number in Cornwall and Devon; Cumberland, Northumberland and Westmoreland; Derbyshire; Strathclyde; Aberdeenshire, and Brittany. In Wales the greatest number is to be found in the north-west of the

Principality and Pembrokeshire. In Radnorshire five such circles survive, including the one before us, and to the south in Breconshire four examples still exist.

The Radnorshire Circles are as follow :—

" Banc-du " (Black Chair), in Llanbadarn Fyndd,	diameter	88 feet.
" Six Stones," in Bryngwyn,	,,	87 ,,
" Fedw Circle," in Glascwm,	,,	79 ,,
On Gelli Hill, in Bettws Diserth,	,,	68 ,,
" Druids' Circle," in Nantmel,	,,	36 ,,

Wherever these Circles are most in evidence, it will be found that they are situated where the Brythonic invasion was most intense ; and where this race held out longest there they are most numerous, and best preserved. Now the Brythons, a Celtic race, armed with iron weapons, are supposed to have come to these islands about the 5th century B.C., displacing or amalgamating with the earlier Goidelic race of Celts who had been in occupation of the land centuries before. It is to these Brythons that the erection of these stone circles is probably to be ascribed. In Ireland the stone circles are only to be found where the Brythons settled, and are entirely absent where the Goidelic race was not displaced.

Such evidence clearly points to some at least of these circles not being of an earlier date than about 450 B.C., and probably in Wales considerably later, possibly not much before the arrival of the Romans.

Now as regards their use. It might reasonably be supposed that they were sepulchral. Excavations, however, in examples in Aberdeenshire, Cornwall, and elsewhere, have failed to disclose any conspicuous burial, though frequently a pit has been found in the centre of a circle, sometimes steened, and containing burnt earth and occasionally fragments of bones and pottery. Where human bones have been discovered they could well be accounted for by a consecration rite, or as intrusive burials at a late period. No metal objects have been found within the precincts of the circles, such as might have been expected had they been places of sepulture of chieftains or important individuals. On the other hand many sepulchral mounds are found not far from the circles, as at Stonehenge.[1]

It is equally certain that they were not places of habitation, for no signs or remains of settlement have been found within them, and in nearly every case they do not seem to have been surrounded

[1] The whole of the evidence with regard to Stonehenge points to its having been erected in late Neolithic times. It is probable that stone circles will eventually be classified as belonging to different periods and different races, and that their use extended over a very considerable period of time, from the Neolithic Age to the Roman invasion or even much later.

by anything in the nature of a defensive ditch. Even at Stonehenge, where such a ditch exists, it has recently been proved that at the time the great Sarcen stones were erected the ditch was nearly filled up, and was not cleaned out again, as would certainly have been done had it served any useful purpose. At a circle in Cornwall, where this feature also existed, the excavator came to the conclusion that the fosse had been constructed for drainage purposes.[1]

Now it is well known that from the earliest times both religious and civil proceedings have been conducted in circular enclosures of one form or another, or later upon circular mounds in the open air. This custom has been continued to the present day in the Isle of Man, where new laws are still announced from the Tynwald Hill. In Orkney, as late as 1602, the circles there were used as moots ; the Bishop of Aberdeen, in 1349, held a Court at Fiddes Hill Circle ; in Brittany, the circles are known to have been used as moots long after the introduction of Christianity ; and numerous other such instances could be recited. It would seem therefore reasonable to suppose from such late instances of the use of the stone circle that they were survivals of the original purpose of the circles as places of assembly, though what the actual purpose of assembly was when they were first constructed we cannot at present definitely say.

It was by the Brythonic race that Druidism was established in Great Britain. This Druidism was a priestly cult that seized into its power the civil authority much in the same way as the priests did in Egypt, and religious and civil matters were largely controlled by the Archdruid and his priests. The performance of the religious rites and the civil administration of the district would naturally be conducted at some central spot, where the particular tribe or community dwelt, and it may be asked what place, the use of which is otherwise unexplained, could be more suitable than this on which we now stand, in full view of the surrounding hills upon which survive to this day some of the entrenched camps where these primitive men had their habitation ?

One important rite may be mentioned as almost certainly taking place within circles of this nature, and that is the rekindling of the sacred fire on May Day morning (1st May). All fires were ordered to be extinguished on that day, when at a spot *in view of all the people* fresh fire was kindled.

This rite might well account for the pits with burnt earth, already mentioned as being found in the centre of so many of the circles. In Ireland is a circle on a hill called Beltane Hill. The fires were known as Beltane fires. Now Beltane was the Irish (probably Brythonic) name for May, and this instance would

[1] *Archæologia*, Vol. LXI., p. 23.

seem to establish the ceremony as being carried out in a sacred circle. The same rite may have been performed on May Hill in Gloucestershire and other spots with similar names. With the advent of Christianity the Easter fire was substituted for this heathen ceremony.

In conclusion, I should like to acknowledge my indebtedness for the substance of these remarks to the *Inventory of the Ancient Monuments in the County of Radnor* (1913), and to Mr. Hadrian Allcroft's work, " The Circle and the Cross " (*Archæological Journal*, Vol. XXVIII., XXIX. and XXX.).

SOME NOTES ON WESTON-UNDER-PENYARD.

By The Reverend Edgar R. Holland, M.A.

(Read 28th June, 1928.)

I have been asked to furnish some notes on Weston-under-Penyard on the occasion of a visit from the Woolhope Club. I think, before I have finished, some of the Members may add " and Queries," in which I should quite agree with them, as anything I say is intended as a query, for I am beginning my notes in the now far distant past.

Diana Venatrix.

I am going to argue from the known in discussing the derivation of the Forest of Dean, of which Weston-under-Penyard formed a part. It was famous for its beasts of venery—and it was famous even till the days of Nelson for its oaks. Tradition says that the Forest furnished much timber for Nelson's fleets.

Taking these facts into consideration, and the name of the Forest " of Dean," I suggest that the whole of the Forest was sacred to Diana the Goddess, who presides over hunting. I have endeavoured with the means at my disposal to investigate the derivation of Diana, and find that the root Di signifies Brightness. This gives me a line of thought. Lucus, a grove, is derived from Lux—light ; no doubt from the ancient desire to relieve by a name signifying the opposite, the darkness and gloom of the wood. I think in classical circles the figure is called a " euphemism " ; but " Lucina," one of the alternative titles of Diana, is also derived from Lux, apparently because, as Lucina, she presides over the mothers when children first see the light. I think, therefore, that it is at any rate reasonable that if Lucus, a wood, is connected with Lux, light—a quite different word " Dean," a wood, may derive from the brightness in the word Diana. If we grant this, how likely then that the great forest, famous for its beasts of the chase, should be sacred to Diana the huntress goddess, and that there should be a real connection between Dean and Diana. Other straws seem to point in the same direction : Aricia in Latium was the central shrine of Diana—Ariconium very reasonably derives from the same root. Bovillae, Ardea, and Laurentum are to be found in the neighbourhood of Aricia—the latter was sacred to Apollo, the brother of Diana, and is suggestive of the dedication of our Church. The Roman festival of Diana was celebrated about the same day of the month as the day set apart to commemorate St. Lawrence in the Calendar of the Church. In medieval times the growing cult of the Virgin seems to place our Lord's

mother in a position in the Christian system somewhat analogous to that accorded to Diana in Pagan worship. They are both styled "Queen of Heaven," and so in the transition from the cult of Diana in South Herefordshire to Christianity it is natural that the district should be, as in fact it was (witness Ross Parish Church), dedicated to the Blessed Virgin Mary. So I suggest quite seriously that the word "Dean" is reminiscent of Diana Venatrix, with which I pass on.

A Page out of a Roman Bradshaw.

I believe that the course of the road from Ariconium to Blestium (Monmouth) is debated on as to which side of the Wye it went. I suggest that the road went through Bill Mill and Walford, crossing the Wye at Goodrich—and further suggest two stations on the way as surviving in modern place names.

The first, Bill Mill, can be traced back as far as the 15th century. In the Deed of Transfer in Mr. T. Wintle's possession it is styled Bill Mill's Mill, which is suggestive. The old name for Parkfield was Bill Mill Lodge. There is a tradition of Roman remains at Parkfield. I suggest that the original of Bill Mill is Villa Milliaris —the Villa at the Mile Stone; V and B are quite interchangeable letters, and the second Mill in the Deed is the mill itself.

The second is Dixton (St. Ty-Diwg), apparently so named from an Early Church dedication, but there is reason to suppose that certain Church dedications have been influenced by local circumstances, and I suggest that behind the Celtic saint lies hidden the 10th Milestone, in Latin *Decem* (Welsh, *Deg*), on the road from Ariconium to Blestium. Near the roadway at Dixton was discovered some years ago a Roman tumulus containing pottery and coins.

Weston in Saxon Times, and a Lost Lake.

I understand that some people consider there are signs of Saxon work in Penyard Castle. Bollitree is identified in the *History of Herefordshire* (by John Duncumb) with "Wiboldintune," which I understand, on expert authority, is derived from Wizbaldinga-tun. If this identification is correct, it becomes a nice question how, being so far from the Wye, the Bishops of Hereford were possessed of the fishing rights of "Wiboldintun"? The way is opened for an interesting theory by Mr. St. Clair Baddeley. One of the bailiwicks of the Forest of Dean was called Le Lec, stretching from the Lea to Alton near Ross, and including Weston-under-Penyard. The site of the lake which gave its name to the bailiwick has not been identified; and on a visit to Weston some years ago Mr. Baddeley expressed the opinion that the lost lake might be the low-lying ground lying to the right of the Gloucester Road between Weston and Ryeford, including part of the Wigg

meadows—a name apparently meaning marsh land (*viz.* Anglo Saxon)—and the land round Frogmore. Such a lake would account for the fishing rights of the Bishops at Bollitree.

The Church.

I should like to call attention to the rude sculptures in the porch—the date of which is uncertain; also to the three figures of animals over the columns supporting the arches between the nave and the north aisle. These are very suggestive of the locality of the Church in the ancient Forest of Dean, famous for its venery. In ancient mythology, three animals, *viz.*, the horse, the dog, and the boar were sacred to Diana—and two of the figures seem to resemble slightly a horse and a dog; the third in the centre might be a wolf, which was common enough in the Forest of Dean—or it might even be an attempt at a boar. Of the significance of the dedication to St. Lawrence, I shall speak presently.

On an old paper, no longer existing, in the Register Chest was a memorandum, that in Weston Church there was heretofore a chantry called Cantoria Beatae Mariae, whereunto were given certain rents. The Rev. C. Swynnerton believed this chantry would be at the east end of the north aisle, now no longer existing.

Unfortunately several mural and other monuments of the Church have been either displaced or covered up. Amongst them the tombstone over the grave of Joseph Harvey in the north aisle, erected by his widow in 1728 to him and their daughter Anna.

The second volume of the Registers, commencing in 1671, opens with a recipe "To cure the bite of a mad dog," and the following notes:—

> "An Act, 1671, *Anno Vicesimo tertio Caroli II*, for the uniting of the Vicaridge and Parsonage of Rosse in the County of Hereford, and for the divideing the Chappells of Weston under Penyard and Brampton Abbotts from the Parish of Rosse and makeing them Parochiali."
>
> Induction of Rev. Joseph Harvey.—"In the month of August, 1684, the lease mentioned in the Act of Parliament expired, and on the 30th day of the said month Joseph Harvey, then chaplain to his Right Reverend Father in God Dr. Herbert Croft, Bishop of Hereford and Patron of the three Churches, was inducted into the Church of Weston under Penyard."
>
> The Rectory.—"In the year 1691 the said Joseph Harvey, first Rectour of the said Church, having obtained of the Right Honourable Antony Earle of Kent a grant of the stone of the demolished Castle of Penyard, at his own proper cost and charge built the Parsonage House, and in the year 1694 the Barne; died April 14th, 1720, but resigned the living some years before, tho he continued to live here."
>
> Thomas Bisse, D.D.—"Thomas Bisse, Doctor of Divinity, the next Rector, *adorned the house* and added to it the Brew-House, and the Cow-Building adjoining, as also the great Stable. He was buried 25 April, 1731."[1]

[1] A large and handsome stone with an oval centre is placed over the door of the great Stable, engraved T.B., 1727.

Robert Breton.—"Robert Breton, his successor, added the building joining on to the great parlour and that adjoining to the kitchen. The first 1735, and the last 1740. And in the year 1749 the said Robert Breton added the gallery, joining on to the Study or new Building next to the garden and great Parlour."

An additional note may be interesting of the two former of these Rectors:—*Joseph Harvey* resigned his preferments in 1716 from unwillingness to take the oath of allegiance to the House of Brunswick; and *Thomas Bisse* was an enthusiastic supporter of the Three Choirs Festival from 1720 at the latest—was he one of the founders?

Duncumb, in his *History of Herefordshire*, states that an octagonal spire, injured by lightning, was removed in 1750. The existence of a spire is borne out by an interesting road map dated 1675, in which Weston Church is depicted with a spire. This map is now in the possession of Miss Williams, Duns House, and by her kindness is exhibited in the Church to-day. It is a curiously engraved original Road Survey, or Chart, issued 1675, by the Surveyor to Charles II., with the King's arms at the top, for the encouragement of traffic after the Civil War, showing on broad vertical ribands each mile of entire road from Gloucester to Montgomery passing through each place, with church, buildings, hills, etc., shown.

During the incumbency of Prebendary Hawkshaw (1857—1912), the church was restored under the direction of Mr. Street in 1867, with the exception of the tower. The tower was restored in 1927, the work being admirably carried out by Mr. James Robbins, Weston-under-Penyard, under the superintendence of Mr. W. E. H. Clarke, the architect, of Hereford.

The church is dedicated to Saint Lawrence, and I am going to suggest that our forefathers were sometimes guided by local conditions in the selection of the Saint to which they dedicated the church—this is merely an extension of the theory that churches were dedicated to the particular Saint in the Calendar, whose day happened to coincide with either the consecration or the laying of the foundation stone of the edifice. I will give, as briefly as possible, the particular instances which have come under my own observation. And I will begin with St. Lawrence, Weston-under-Penyard.

St. Lawrence was a Roman saint and martyr of the 3rd century, and suffered for the Faith upon a grid-iron. His church looks out upon the site of an ancient Romano-British town, the chief industry of which was the smelting of iron. It is noteworthy that the only other two churches dedicated to Saint Lawrence in the county are Stretton Grandison and Bishopstone, both places known as ancient Roman settlements. I will mention other churches as briefly as possible, with suggested origins.

Bridstow—dedicated to St. Bridget; so named from the bridge over the Wye—of course an earlier one than the present bridge.

Dorstone.—St. Faith or Foi, from the great bastion behind it—the Vagar or Fawr Mynd (the Great Hill).

Foy.—St. Tyfai, also from same root, Fow—Foy, deriving from Fow-ey, the larger peninsula. (*Cf.* Back-ney, close by.)

Micheldene.—St. Michael and All Angels, from Muchel or Mychel—meaning Great. (*Cf.* Little Dean, in the neighbourhood.)

Sellack.—St. Teseliachus, from Salix—a withy. Withies still abound on the Wye at Sellack and Hoar-Withy.

Old Radnor.—St. Stephen's, the Norman church, was founded just about the time of Stephen's reign (probably during or after), and Old Radnor was a Norman stronghold.

Dixton.—St. Diwg, from Decem, or Deg—the 10th milestone on the road from Ariconium to Blestium. (*Cf.* French Dix.)

Goodrich.—St. Giles, Latin Egidius.

Clunbury, Salop.—Dedicated to St. Swithin—an ancient church, and supposed to date from Saxon times. Suen was the Saxon landowner at Clunbury when Domesday Book was compiled.

I have no doubt that other instances may be forthcoming where it would appear that local considerations have affected Church dedications.

Churches were dedicated to St. John the Baptist because his day, June 24th, coincided with the Pagan Midsummer Feast. Examples of such dedications are: The Lea, Upton Bishop, Huntley, and Aston Ingham, all close to May Hill.

Lower Weston.

The most interesting house in the parish is Lower Weston, an Elizabethan mansion now owned by the Rev. F. H. Aldrich Blake, which was the seat in the 16th, 17th and 18th centuries of the Nourse family. There is an interesting mural monument to Walter Nourse on the south-west wall of the church, dated 1601. Four descendants of the Nourse family, now resident in the United States of America, subscribed the sum of £80 towards the restoration of the tower.

Dead-Woman.

A Legend of the Chase.

A year or two ago I found in a modern road map of Herefordshire a place called Deadwoman, apparently on the Chase. I made some enquiries, but all I could find out then was the fact

that the Vine Tree Inn, at Tudorville, Ross, used to be called Deadwoman, and I also gathered that some one had spoken of a Deadwoman Avenue in the neighbourhood. For a long time I was interested in the name, and found out that Eastnor possesses a Deadman's Thorn, with the legend that a man had hung himself from it. The phrase Deadman is quite a common one, and there is generally a tragedy concerned. I gradually formed a theory that it is a name of great antiquity, the last syllable (man or woman) standing for the Celtic "maen" (stone), and I discovered a passage in Isaac Taylor in which he says: "Teutonic nations, for instance inhabiting a country with ancient Celtic names, have unconsciously (or, as I believe, sometimes *consciously*), endeavoured to twist those names into a form in which they would be susceptible of explanations from Teutonic sources. Among other instances, Isaac Taylor gives "Old Man," a hill in the Lake district, as the corruption of "Alt Maen"—high rock, and "Deadman," a Cornish headland, as an Anglicization of the Celtic "Dod Maen."[1] I discovered a modern Welsh word Dead, meaning "separation" or "parting," and I provisionally worked on the theory that all these "maens," preceded by "Dead," mean boundary stones. I found that the Deadman Thorn at Eastnor was on a boundary, and the Rector of Eastnor, to whom I wrote, told me long afterwards that he had found a place called Deddicombe in Somersetshire, on the boundary either between two parishes or two counties.

Quite recently I came across a man—woodman—who informed me of the legend of the Chase, as he had heard it years ago. There were two alternative versions, both involving the death of a woman: (*a*) she was torn to pieces by hounds in the wood; (*b*) she was murdered while fetching water from the well, which used to be called Deadwoman's Well. Now, unfortunately, the name has been lost, and the well is known as the Chase Well. My theory then is that Deadwoman belongs to a large family of names signifying a stone of some kind—possibly "boundary" stone, from Celtic "Dead." In this respect we might compare Dead-Maen with Hoar-Stone, which also probably means a boundary stone.

I should like to close these lines with a regret that a so probably ancient and interesting place name should be lost, and, as the intention of this Paper is to revive a corpse, is it too much to suggest that the original name of the well be restored, with the permission of the owner, for the guidance of future generations.

[1] See *Transactions*, 1920, p. 199, where Mr. J. G. Wood gives "Deadman" as being a corruption of "Dodman."

PENYARD CASTLE, IN THE PARISH OF WESTON-UNDER-PENYARD, HEREFORDSHIRE.

By George Marshall, F.S.A.

(Read 28th June, 1928.)

The site on which the Castle of Penyard stands was probably acquired by the family of Talbot in the 13th century, if not at an earlier date, for a grant was made by Henry II. in 1156[1] to one Richard Talbot of the manor of Eccleswall in the adjoining parish of Linton, and he may have had Penyard[2] at the same time. Eccleswall was held by the service of one knight's fee and Penyard by the service of a ¼ part of a knight's fee.

On acquiring Eccleswall, Richard Talbot no doubt built himself the fortified dwelling there, known afterwards as Eccleswall Castle. In the *Book of Fees*, known better under the title of the *Testa de Neville*, it is recorded that in the year 1212 Gilbert Talbot held of King John at Linton by the service of one knight, the knight's fee that his father, Richard Talbot, held by the gift of King Henry II.[3]

This Gilbert appears to have had a successor, Gilbert Talbot, probably his son, who was active on the side of the King in the insurrection of Llewelyn.

On the death of this second Gilbert Talbot in 1274,[4] he left by his wife, Gwendoline, daughter and finally heiress of Rhys ap Griffith, Prince of South Wales, a son, Richard Talbot, then aged 24 years and more, who succeeded him.

In 1279 this Richard had a dispute with the Abbot of Flaxley, as to whether he and his ancestors had right of common of pasture in the woods of the Abbot in the metes of the Forest of Dene.[5] How the dispute was settled does not transpire. In the Baron's letter to the Pope (1301), he signed as "Richardus Talebot, Dominus de Ecklewell," from which we gather that he ranked as one of the Barons of his time.[6] He died in 1306, and was succeeded by his son, Gilbert Talbot, then aged 29 years.

[1] *The Ancestor*, Vol. I, p. 228.
[2] Penyard, originally within the bounds of the Forest of Dean, appears to have become a Park in 1227–8, or later, but before 1300—*cf. The Woolhope Transactions*, 1901, pp. 207–210.
[3] *Book of Fees*, 1920, p. 100.
[4] *Glouc. Inq. P.M.* Record Society.
[5] *Glouc. Inq.*
[6] *Cokayne's Peerage*, Vol. VII, p. 359.

This Sir Gilbert Talbot joined the insurrection of the Earl of Lancaster against the Despencers in 1321, and was heavily fined. In 1330 and subsequently he was summoned to Parliament as a Baron. His death occurred on the 24th February, 1346,[1] when he was succeeded by his son, Richard Talbot, who was then 40 years old.[2]

Richard had been summoned to Parliament as a Baron in his father's lifetime, in 1331, probably in right of his wife, Elizabeth, who was the younger daughter and co-heiress of John Comyn of Badenach, by Joan, sister of Aymer de Valence, the last Earl of Pembroke. This lady inherited from her uncle, Aymer de Valence, who died in 1324, Goodrich Castle, and was then 22 years of age.[2] Her marriage to Richard Talbot took place probably in 1325, or soon afterwards. Almost immediately on acquiring the Goodrich and other property, she was seized and kept a prisoner by Hugh le Despencer, Earl of Winchester, and Hugh le Despencer, junior, his son, and other parties, at Kenynton in Surrey, and was afterwards removed to Woking, and finally to Parfrith. She was compelled by duress of prison, threats of death, and divers compulsions unwillingly and against her will to grant the manor of Painswick in Gloucester to Hugh le Despencer the elder, and her manor and castle of Goodrich to Hugh the younger, and was kept prisoner till the 20th April, 1325.[3] It would seem probable this high handed action may have been taken by the Despencers on their finding that she was about to marry Richard Talbot, as no doubt he had supported his father Gilbert in the insurrection against the Despencers. It was not till 1336 that restitution was made to Richard Talbot and Elizabeth his wife by Royal Letters Patent[4] of her rightful property.

It is during the lifetime of Gilbert Talbot and his son Richard that we get the first reference to Penyard Castle, for in the Public Record Office is the fragment of a document respecting repairs of the Castle in 1337.[5]

Judging by the remains existing to-day, it was probably this Gilbert Talbot who largely rebuilt the Castle. In the cottage formed out of the ruins is a fourteenth century two-light window with ogee headed lights, and in the garden is part of a mullion of a window, dug up there about 1800, with three ball flower ornaments upon it, evidently dating from about 1310–1320. There may have been a small fortified post here at an earlier date, guarding the narrow defile from Monmouth to Gloucester, which Gilbert remodelled as a fortified residence in the centre of the woods of

[1] *Exch.*, 20 *Edw. III*; and *Glouc. Inq. P.M.*
[2] *Glouc. Inq. P.M.*
[3] Inq. taken at Guildford, 1328. *Glouc. Inq.* Record Society.
[4] *Rot. Pat.* 10 *Edw. III.*
[5] 11 Edw. III. *Robinson's Castles of Herefordshire*, p. 116, *note.*

Penyard, where game was abundant, and occupied it in preference to his Castle at Eccleswall; or possibly his son Richard may have settled here on his marriage, despairing of the restitution of his wife's property at Goodrich. On the recovery of this property, or after the death of Gilbert in 1346, Penyard ceased to be the chief place of residence of the Talbot family.

Sir Richard did not long survive his father, dying on the 23rd of October, 1356, possessed of Eccleswall in Linton, worth £10, held by service of one knight's fee, and of the Park of Penyard held of the King in chief by knight's service. He was succeeded by his son Gilbert, then 24 years of age.[1] It would appear that Sir Richard Talbot's widow, Elizabeth, married a second husband, John de Bromwich, probably about 1358, for in that year she granted to him her property at Whaddon for life.[2] She died on the 20th November, 1372, aged about 70 years, when Gilbert was stated to be her son and heir, aged 30 years and more, but as a matter of fact he must have been at least 40 years old, as he is said to be 24 in the *Inq. P.M.* of his father in 1356. Elizabeth was possessed at her death of a certain park called Penyard with the appurtenances by the endowment of Gilbert Talbot, son and heir of Richard and the said Elizabeth, in which park was one tower worth (*value not specified*) a year.[3] From this it may be gathered, as would have been expected, that Gilbert inherited Penyard from his father, and apparently regranted it to his mother, probably for her lifetime, as a dower house. Gilbert at her death on the 24th April, 1387, is stated in his Inquisition Post Mortem, to have been seized in demesne as of fee of the manor of Penyard, after the death of Richard Talbot, his father, and holden of the King in chief by the service of a fourth part of one knight's fee, and that Sir Richard Talbot was his son and heir, aged 26 years.[4]

This Sir Richard Talbot died on the 7th of September, 1396, seized of the manor of Penyard, value 25*s.*,[5] and was succeeded by his son, Sir Gilbert Talbot, who died in 1419, leaving an only daughter and heiress, Ankaret, aged 2 years. She died in 1421, at the early age of 4 years, and was succeeded by her uncle, John Talbot, brother of Sir Gilbert Talbot, which John was created Earl of Shrewsbury in 1442.

At this time we again get a passing glimpse of Penyard Castle, for John, Earl of Shrewsbury, gave it to his sixth son, Sir Lewis Talbot, as a place of residence. In the Earl's will,[6] dated the 1st

[1] *Glouc. and Hereford Inqs. P.M.*
[2] *Glouc. Inq.*
[3] *Heref. Inq. P.M. Duncumb's Herefordshire*, Hundred of Wormelow, Upper Division. Part I, p. 22.
[4] *Heref. Inq. Duncumb's Herefordshire. Ibid*, p. 22.
[5] *Heref. Inq. P.M.*
[6] Pro. at Lambeth, 18 Jan., 1453–54. Printed in the *Transactions of the Shropshire Archæological Society*, 3rd Series, Vol. IV., 1904, pp. 372–378.

September, 1452, he willed that his fourth son,[1] John Talbot, Viscount Lisle, " shall have the Castell and Lordship of Pynyarde and the maner of Credenhill with the app'tenance in the Shire of Hereford, and the maner of Straungeford within the Lordeship of Irchenfilde," etc., and if he died without issue, " that the sade Castell and Maners fully remayne ynto my sone Sir Lowis[2] and to the heyres of his body lawfully begotten," and if he died without issue, " the seide Castell and Man's to holy remaygn unto my son Umfrey,[3] his brother," and failing him the property was to pass to his right heirs for evermore.

John Talbot, Viscount Lisle, being slain at the Battle of Chatillon on the 17th July, 1453, together with his father, the Castle of Penyard passed to Viscount Lisle's only son Thomas, and he died without issue on the 14th March, 1470, being slain at Nibley in Gloucestershire, in a skirmish with the Berkeley family.

To which legatee it then passed is doubtful, but Lewis Talbot died unmarried at a date unknown, and Humfrey Talbot died without issue in 1492. Therefore about this time the Penyard property must have reverted to George, 4th Earl of Shrewsbury (1473—1538), great-grandson of the testator, John the 1st Earl, and passed henceforth with the Goodrich estates.[4]

No doubt Sir Lewis effected improvements which may perhaps be seen in some of the later details to be observed in the present ruins. The fine embattled octagon chimney may date from this period.

It will not be necessary to enter into particulars of the descent of the property beyond this time, as they are well known. Suffice to say that on the death of the 7th Earl of Shrewsbury, on the 8th of May, 1616, his Herefordshire estates passed to the second of his three daughters and coheiresses, Elizabeth, Countess of Kent, and remained in that family till 1792, when Penyard Castle was sold to William Partridge of Bishopswood, and it has since passed through several hands.

The Castle emerges from oblivion in a painful record to be found in the parish registers of Weston-under-Penyard, where we find that :—

> " In the month of August, 1684, the lease mentioned in the Act of Parliament expired,[5] and on the 30th Joseph Harvey was inducted by Dr. Herbert Croft, Bishop and patron, into the church of Weston-under-Penyard. In the year 1691 the said

[1] First son by his second wife.
[2] The sixth son.
[3] The fifth son.
[4] *Robinson's Castles*, p. 117; *Duncumb*, Cooke's Continuations, p. 218.
[5] This refers to the Act of 1671 for the severance of Weston from the Rectory of Ross.

> Joseph Harvey, first Rector of the said Church, having obtained of the Right Honourable Earle of Kent, a grant of the stone of the demolished Castle of Penyard, at his own proper cost and charge built the Parsonage House, and in the year 1694 the Barne."

There is consolation in knowing that these stones still continue to comfortably house the Rector of Weston, and we must be grateful that they were not put to the baser use of mending the roads.[1]

About 1800, T. Bonnor relates that :—

> " W. Partridge, Esq., of Goodrich . . . . present proprietor of Penyard, beginning to dig, has come to a kind of vestibule, or spacious passage, with octagon Pilasters, which have caps and bases in the Saxon style, from which spring semi-circular groined arches, with handsome mouldings in sharp preservation. The Duke of Kent was Lord of this Castle as late as Queen Anne's reign, although there could have been only small remains of it standing at that period. Thomas Bonnor, an ancestor of the Bonnors of Billmill (an adjacent estate) was the last governor of it."[2]

Unfortunately no date is given for this Governorship, but evidently it must have been long previous to the time of Queen Anne.

At or about the same time, in making the cottage garden many human bones were discovered interred beneath a mass of small tiles forced obliquely into the ground.[3]

There was also found in the Castle a fine stone figure of a " Talbot,"[4] about three feet high, represented in a sitting position, and the writer of *The Beauties of England and Wales* says that it " now sustains a sundial in the garden of a gentleman at Ross." It would be interesting to know if this figure is in existence and, if so, its present whereabouts.

The next reference to the Castle is of a similar nature to that quoted from the Weston Registers, for in 1821 the Rev. T. D. Fosbroke, speaking of the Castle, says :—

> " The remains, a few walls, have been recently pulled down by the present proprietor, John Partridge, Esq., for materials of a seat, which he is proposing to build at Weston."[5]

[1] Mr. Alfred Watkins tells me that the stones of a cottage at Kingstone hamlet, in Weston parish, are said to have been brought from the demolished Castle of Penyard, and on them are a variety of mason-marks, one a swastica with curved ends, and another a standing cross.
[2] Bonnor's *Perspective Itinerary*, No. III., pp. 14, 15, *note*.
[3] *Beauties of England and Wales*, 1805, Herefordshire, p. 516.
[4] The " Talbot " is spoken of in the will of John, 1st Earl of Shrewsbury, as " the dogge." The family used it as a badge, canting on their name.
[5] *Ariconensia*, by Rev. T. D. Fosbroke, Ross, 1821, p. 89.

Since then what was left of the ruins seems to have remained undisturbed.

The Castle occupied a site overlooking the Forest of Dean, with the ground falling steeply away on the south and east side, and flat or falling slightly towards the Castle on the other sides. It would appear that the main entrance was in the north wall, with a square tower to the east of it, and a round tower some way to the west of it. The site of these is still visible with remains of walling. The cottage with the octagon stone chimney on the west outside wall, and the two-light 14th century window in the north wall must have been part of the chief apartments of the lord, but it is now impossible to make out the arrangement of the domestic offices without the aid of the spade. A little judicious excavation would no doubt reveal the original plan. A continuation of the south wall of the cottage westwards has a fireplace on the south face. and the remains of a vaulted chamber seemingly of two aisles, the springing of the vault still in place, and perhaps three bays or more to each aisle. In the garden is the lower portion of one of the centre pillars *in situ*. On this pillar is the mullion with the ballflower ornament mentioned above. It is interesting to know that this stone was in the same position as long ago as 1863, for it is mentioned in the *Handbook to Ross and Archenfield*, printed in that year. The vaulted chamber is probably the one mentioned by Bonnor as found by William Partridge shortly before 1800.

The wood and park of Penyard, in which the Castle is situated, is over 640 acres in extent, including a farm of about 75 acres. The wood no doubt is part of the primeval forest, an outlier of the Forest of Dean, and the 75 acres may not improbably represent the assart made on the building of the castle.

From the time of the Romans, iron ore has been brought to these woods to be smelted by the charcoal obtained from the timber. In 1226 an order had to be made by Henry III. to prevent the total destruction of the forest, but perhaps this was more in the interests of the game, than of the timber and underwood.[1]

At the beginning of the 17th century, Penyard Park was leased by Henry, Earl of Kent, and Elizabeth his wife to Sir John Kyrle of Much Marcle, and he had to restrain him from felling trees, of which there were said to be 20,000, and which were reserved in the lease, but notwithstanding this Sir John " felled and converted into coal for making iron above 1,800 trees and still continues."[2] It is evident from this that the smelting of iron had recommenced, with similar injurious results to the forest.

[1] *Close Rolls*, 10 *Hen. III.*

[2] *State Papers*, 26th Oct., 1631. *Robinson's Castles of Herefordshire*, p. 117, *note*.

About 1703 a dispute was taking place, covering a period of ten years or more, between the agent of the Right Honourable Henry, Earl of Kent,[1] who placed before the Earl the facts of the case, and John Nourse, Esq., of Lower Weston, and John Nourse, his late deceased father (who died in 1697), Justices of the Peace, the son acting as clerk to his father.

John Nourse, senior, and John Nourse, junior, were evidently very high handed and cantankerous individuals. They are accused of defrauding the Earl of a felon's goods in respect of a smith's shop erected on waste lands in the Earl's manor of Eccleswall; of cutting poles and timber out of his late Lordship's Park called " Penyard Parke," which Nourse's land in many places adjoined, these poles being obtained by having great power and influence over his late Lordship's woodwards and park-keeper; of sheltering and standing by any person who committed trespass in the Lord's Park, and under threats and otherwise the agents could not discharge their duty, the said Nourses being " very austere and revengefull persons "; the said Nourses' servants hunted and poached upon most Lord's Days with guns and dogs in the Park, and in the manor of Eccleswall; John Nourse, junior, took a gun by force from one of the Earle's tenants and shot his dog; they compelled his Lordship's tenants to snare partridges in the night; they brought pressure on the tenants to vote for Colonel Cornewall as Knight of the shire,[2] instead of for Henry Gorges, as the late lord was pleased to require; and many other complaints of a like nature told with a great wealth of detail.[3]

What action his Lordship took is not recorded, perhaps he replied by appointing a more masterful and virulent agent.

A word as to " Penyard Pence." These counters or tokens have recently been the subject of a Paper read before the British Numismatic Society by Mr. V. B. Crowther-Benyon, M.B.E., F.S.A. Weighing all the evidence, he comes to the conclusion that it is highly improbable that any of these were of silver, as stated by Thomas Bonnor, and that the theory of their being used for currency among the workpeople of the iron forges was a false deduction to support a theory inherently untenable unless weightier evidence could be brought to support it. I venture to suggest, if Bonnor's drawing be accurate, that Robinson's statement in his *Castles of Herefordshire*, that they date from the 16th century may be correct. The cross between twelve pellets appears on the coinage of England from the time of Henry III. to Henry VIII., but it was not till the reigns of Henry VII. and Henry VIII. that

[1] Succeeded his father Anthony (Grey), Earl of Kent, who died on the 12th December, 1702.

[2] They were both elected as Members of Parliament on August 3rd, 1698.

[3] Extracts from MS. *penes* G.M.

the cross with expanded flat ends developed into a cross moline, as shown in Bonnor's drawing, which would at any rate indicate a date about this time for the specimen he had before him. The cross and the pellets are an adaptation of the ordinary silver penny of the time without the encircling inscription.

There seems to be nothing inherently improbable in their being used either as counters in making up accounts, the usual method in the Middle Ages, or as tokens representing certain work done, such as for pigs of iron, to be redeemed at a later time. The number alleged to have been found would rather point to the latter use, but in either case they would not have been of silver.

It would be of great interest if any specimens could now be brought to light, when an opinion could be formed from the actual token itself.

Bonnor does not say anything about the reverse being the same as the obverse, but probably this was so, as he only shows one side. His specimen cannot well be a clipped silver penny, as he shows the ends of the cross, which would otherwise have vanished in the clipping.

It is possible that silver pennies may have passed as " Penyard Pence " if found in the neighbourhood. Unfortunately none of the writers mentioning them give any authority for their statements, but it is evident from Gwillim's remarks that these tokens had acquired the name of " Penyard Pence " in the 17th century, for we cannot suppose that he invented the name.

I have been led to put these notes together in a more extended form than originally intended, on finding that no coherent account of the Castle and its owners had been recorded before. Although this Paper contains nothing but scattered references threaded into a continuous narrative, it may serve as a foundation for anyone undertaking to write a full historical account of the Castle and Park of Penyard.

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Photos by *A. Watkins, F.R.P.S.*

1. Linton Church and Ridge.
Alined to May Hill. Flint Factory Field marked X.X.

2. Mr. Cooper Neal's Museum, Linton. (*See page* 141.)

THE STONE AGE AT LINTON.

By S. Cooper Neal.

(Read 28th June, 1928.)

There is indisputable evidence that the parish of Linton is situated upon the site of an extensive Stone Age settlement or town.

If I interpret it aright, the very name of Linton proclaims its antiquity—for it was originally called the " Line Town." We still have the Line House, the Line Field and the Lindner's Wood. The " Line " of course being the prehistoric trackway which once passed over the site of the present village on its way from Caplar Camp to May Hill. (*Vide* illustration of Linton.)

It is naturally difficult to trace the original trackway. Whether the present road along the top of this ridge called Linton Hill is the ancient trackway, or whether it ran along the level below the ridge, I am unable to say, but I am inclined to think that it was on the lower level on the north side. At any rate there are still the remains of a road passing between the Churchyard wall and the Old Priest's House towards the Line Field and Line House. Possibly there were two of them.

In addition to its name, a very careful surface examination of the surrounding fields when ploughed and some of the gardens, both upon the top of the ridge and on the slopes on both sides of it, has revealed the fact that Linton was a prehistoric settlement or town of the Stone Age. Also that certain primitive industries were carried on here in the dim ages of the past.

There was undoubtedly—I have proof of this—a flint knapping industry carried on in the field that you visited this afternoon. This field is part of the site of what is sometimes called a " Flint Factory," or open-air workshop where flint implements were made. It is very unusual to find a flint factory where the raw material did not exist, and as you know there is no flint naturally in any part of this county, so that primitive man must have procured it elsewhere, possibly from Wiltshire.

It is believed that flint in the Stone Age was an article of barter and was carried by prehistoric man from districts where it was plentiful along his trackways to Linton and other places and exchanged for something else. The men here would probably in turn also barter their finished implements with others, and so commerce began. This possibly accounts for the comparatively small number of finished implements found among the waste flints on the site.

It is a fortunate thing that flint is practically indestructible and that therefore every flint implement made by our far-off ancestors still exists, revealing to us something of their mode of living and the kind of tools and implements which they used before the use of metal was discovered. These men, however coarse their mode of living, however wild and rude their appearance, were our far-off ancestors. Their lives were far from easy or comfortable, in fact life consisted of one long struggle for existence, but it was, and still is, this struggling against hardships and adversity that makes a man really a man. I cannot help having a feeling of sympathy with them.

As indisputable evidence that there is an ancient flint knapping site here, I may say that I have collected more than 2,000 flints, including finished implements, a hundred or so cores and about 1,000 flakes, chippings and splinters of flint. The cores or nuclei are the larger pieces that remained after the required flakes had been chipped off for the making of implements. The small bits and chippings are the waste. Some of the cores and flakes show signs of having been used for different purposes.

The implements, many of which have been retouched, include arrow heads, small spear heads, scrapers of different types, including several small ones called thumb scrapers, borers, knives, etc.

The scrapers were used for scraping off the hairs and fat from animals' skins when being prepared for use as garments.

I think I am correct in saying that such a series of flints has never been found anywhere else in Herefordshire.

An unusual and interesting point about this flint factory is a number of very small implements called Pigmy or Micro flints. It has been shown that these were made in Azilian times, or the intervening period between the Paleolithic or old Stone Age and the Neolithic or new Stone Age. At first they were assigned to the Neolithic period and called Tardenoisian, so named from a French site. They are found on the continent, in Egypt, North Africa and India. Numerous theories as to their uses have been put forward, and they have been variously regarded as arrow points or barbs, tattooing instruments, fish snags, and borers for skins and shells. The relationships of the Azilian period are with the Cave period, of which it appears to have been a final degenerate phase. These Pigmy flints are interesting and worthy of examination. The Azilian period is believed to have commenced approximately at 6000 B.C. It must have required great skill and patience on the part of the flint knapper, as he is called, to fashion these small implements.

The majority of the implements found here belong to the Neolithic Age, but some are most probably of the later Paleolithic, and so very ancient, for the late Paleolithic period is estimated to have begun approximately at 8000 B.C.

Another extensive industry carried on here was the making of implements of stone other than flint, especially sandstone; the number of these turned up by the plough is remarkable. I think I might say without exaggeration that one could collect a cart-load of them—hammers, hatchets, polishers, whetstones, grinders, pounding stones of various types, corn mullers and others. I find both these and flints in every field and in every garden without exception, including my own. One particular field seems to have been almost entirely used for the making of polishers or burnishers, which were used for polishing bone, horn, flints, bone needles, etc., and probably sand and water were also used in the process. I have here a fine polished bone fighting club, polished with the aid of one of these sandstone polishers. I found it in the Camp.

These stone implements are made of the local sandstone—called by geologists the "Old Red" or "Devonian." There are several outcrops of this in Linton, and it is often laminated, that is, formed in thin layers, so it could be easily obtained in suitably sized pieces without any quarrying. Furthermore, it is of a very hard, tough and fine texture, in fact quite suitable for the purpose. It is so hard that I maintain that, if buried in the ground and so protected from atmospheric agencies, it would last a million years. They are very rudely shaped, but this is natural considering that the only way in which man could fashion them was by breaking off a piece of the required size and then shaping it by a slow and tedious pecking process with another stone. Also in those early days man had not much idea of shape or form. Some are probably unfinished, while others have been broken by the plough, by use, and some possibly made by less skilled men.

Now it is well known that during the Stone Age man did use sedimentary rocks, such as sandstone, limestone and even slate for the making of implements, especially in such districts as this, where flint was an imported luxury.

Sir John Evans, in his valuable work ***Ancient Stone Implements of Great Britain***, makes some twenty references to the discovery of implements of sandstone, and other writers also mention them, so that the argument that sandstone could not last through the centuries is of no value.

Another argument that they were shaped by accident is also disproved by the fact that there are certain types of implements and hundreds of examples of each of these types—far too many to be accidental. It is perfectly obvious in the case of many of them that they are the work of man. Further evidence is the fact that they are always found in conjunction with flint implements.

I claim that this discovery is of great importance to English archæologists. Flint implements are found in most districts of England, but to find implements of sandstone and limestone in

such large quantities and on the spot where they were made is, I think, unique in this country.

In a book on *Ancient Corn Milling*, I find mention of pounding stones or hammers of three forms—" Pear shaped," " Tongue shaped," and " Fan shaped." All these I have found at Linton made of sandstone. Now these " Pear shaped " stones seem to have a close relationship with a much used implement of Paleolithic times called the coup-de-poing, or hand axe, which was often not unlike a flattened pear, but it is sometimes described as " tongue " shaped.

I mentioned that slate was also used for implements, and I have found several of these in the flint factory, the best examples being a small barbed spearhead and a polisher. There were also implements of ivory cut from tusks of the wild boar, flakes of quartz, three teeth of the wolf, fragments of prehistoric pottery, implements of bone, including a polished bone fighting club, a small bone polisher similar to one in the Museum at Norwich, many animal bones, which have been cut, marine shells, etc. I also found a cut amber bead, which I think is prehistoric, though it may possibly be Roman.

One interesting item, and I think a very unusual one in this country, is a number of bone handles for stone implements. These are roughly broken across at one end and roughly squared at the end, so as to be grasped by the hand, as were those found on the continent.

I also found a number of what are called " Pot Boilers." These are rounded stones which, when boiling water was required, were placed in the fire until very hot and then by the aid of two wet sticks were taken out of the fire and dropped into the water.

If a little excavating could be done in the Camp—and I hope to be able to do this later—there is small doubt that the ancient floors and some remains of the pit dwellings or hut circles would be found, also other relics which would be of great interest and value to those who would read the secrets of the dim ages of the past.

There is much evidence that the site on which Linton stands was occupied for very long periods by prehistoric man and, situated as it is upon high ground commanding an extensive view of the surrounding country and with a running stream on both sides of the ridge, this site is just the sort of spot primitive man would choose to settle in.

Coming to later times, there are many relics of the smelting and extensive working of iron probably of the prehistoric Iron Age and certainly of Roman and mediæval times. The ground is strewn with pieces of partly smelted iron and slag. Mediæval cottage pottery was manufactured near here. I believe

also that glass was made here—I have found traces of this. Again, there is the site of a steel works where a house still stands called the " Steelworks," the garden of which is full of the waste, and the soil is perfectly black. This I believe was the property of one of the old Dukes of Norfolk.

There is also very much that is of interest to the geologist in the adjacent quarries, and the Caves on the top of the Lea Bailey, but I have not time to go into details of this. A century ago Grandfather clocks were made in this house—there is one of them in a house a few yards from here. Later agricultural implements were made in these premises—quite a number of men being employed. This accounts for the number of outbuildings, some of which have been taken down.

If I may for one moment leave the point somewhat, I should like to say that personally I think there should be a small museum in all such villages as this, as under existing circumstances so many interesting and valuable things that would shed a light on the past are lost sight of and destroyed. This would not only help to educate the people, give them greater interest in life and make them think more, but would also be of much value to those who are to come after us.

It is both surprising and pleasing to me to find that the villagers are so interested in my own amateur museum. They are often helpful, as they bring interesting things which would otherwise have been destroyed. Or perhaps, if this is not possible, I would suggest that the County Museum authorities should appoint some intelligent inhabitant, especially of villages where there is so much of interest, to collect articles of antiquarian interest and forward them to the nearest museum. I think in this way many things might be saved that are now destroyed, leaving no trace of their existence, such as obsolete agricultural and domestic utensils, etc. We all know that hidden away in barns and outbuildings many of these things lie forgotten and are going to decay. I propose showing you all the finds I have mentioned in my museum. (*Vide* illustration of the Museum.)

SOME NOTES ON PREHISTORIC DISCOVERIES AT LINTON.

By P. Biddulph Symonds.

(Read 28th June, 1928.)

The discoveries made by Mr. Cooper Neal are of very considerable interest, and further investigation is most desirable. The period covered by the finds already made on this site is a long one, ranging as it does from early Neolithic (a few of the flints are possibly even late Palæolithic or transitional) right down to Roman times. We have the little pigmy flints, which indicate early to middle Neolithic, with arrow heads of late Neolithic and Bronze age. The great number of flints, consisting of finished and partly finished implements and waste chippings, shows that the population must have been comparatively large and the period of occupation long continued.

I should like to remark that certain types of flint implements persisted with very slight modification for a period of at least 12,000 years, and many knives, scrapers and borers could tell us of themselves but little as to the date of their manufacture, but others are very characteristic of their times. The old idea that all rough tools were Palæoliths and all polished tools Neoliths is quite exploded.

For the benefit of those of our Members who are not quite clear as to the races of men which produced these varying implements, perhaps I may be allowed to point out that the earliest type of modern man was a nomadic hunter, with no knowledge of agriculture or pottery. He dwelt in or near caves and under cliffs, and his was the so-called Palæolithic age. This is the period represented in our district by the King Arthur's Cave discoveries.

About 5,000 B.C. a new race began to spread from the south-east, bringing a knowledge of husbandry, domestic animals, pottery, and a more settled or communal life. This was the Neolithic period, which attained its maximum development from about 2,500 to 1,800 B.C. This was the period of the flint factories of Grimes Graves, Norfolk, and of Cissbury, Sussex, and it is quite possible that this may prove to be about the date of the principal industry here. So far, Mr. Neal has found no large flint implements, which is explained by the difficulty of transport. Instead of flint for their larger implements, they used the sandstone found on the spot.[1]

[1] See page xxxviii for discussion on these finds.

This site is distant only some 2,000 yards from that of Ariconium, and it would appear at least probable that the earlier manufacture of flint and stone tools took place here, and that the settlement was removed to Ariconium as a more convenient spot when the use of iron superseded that of stone and bronze. This is of course at present only a conjecture, but sufficient material has now been found here to establish the fact that this was the actual site of a factory of flint and stone implements. It is well to bear in mind that all the finds made at Linton have been surface finds, and it is as yet impossible to say what may lie underneath. It may be regarded as practically certain that the remains of dwellings or hut circles exist, and their location would be of the greatest interest and value; but it is only the spade which can reveal them to us. I should like to add that while I am not certain that all Mr. Neal's stone tools are genuine implements, I think that when we have seen them arranged in series, as we have done to-day, we must agree that at least a large proportion of them are rough tools used in the everyday life of the past, and are not merely accidental forms. Found by themselves they would mean little, but associated as they are with so many beautiful flints they may mean much.

One other fact I should like to remark upon. It may be coincidence, but it is at least curious that the three sites which I have mentioned as being the abodes of ancient man, *viz.*, King Arthur's Cave, Ariconium, and Linton, all lie upon, or close to one of Mr. Alfred Watkins' ancient trackways.

A "COTTAGE" POTTERY NEAR KEMPLEY.

By Alfred Watkins, F.R.P.S.

(Read 28th June, 1928.)

The discovery of the scrap-heap of a third Herefordshire pottery of ancient date is due to Mr. Cooper Neal, who heard locally of the fragments being carted away to mend roads, brought some of them to his museum, and then guided me to the site. He deputed me to give this account of it, as I was the recorder of the two previously discovered potteries, at Whitney-on-Wye and at Deerfold.

This one is in Herefordshire, on the edge of Upton Bishop parish, a quarter-mile due east of Daubies Farm. We reached it by walking through the Queen Wood from Woodcock's Farm, Kempley Green, where the owner lives.

It is close against the edge of the wood, where a small stream begins, in a meadow called Holmes, and there were enclosures of cottages and farm buildings, now demolished, below on this little brook. The kiln by local repute was thought to be within the wood, but I could trace no foundations. The grass-covered heap of shards is being carted away.

The fragments show wide-mouth jars, steens and jugs, to be the chief wares made, but there is also a small bell-mouthed "tyg," or cup, holding less than a third of a pint, such as was found at Whitney, one fragment having a handle, but with no evidence yet whether it had three handles, as at Whitney. It is of the dark type of clay, thin, and well glazed, in and out, with black manganese glaze.

We saw no red clay dishes as at Whitney, nor the shallow upright-side food vessels, as at Deerfold. The same two glazes are used as at Whitney and Deerfold, black manganese and green lead. The chief clay used is either the dark kind of muddy brown type, as at the other two potteries, or a lighter terra-cotta. There is little evidence of the bright red brick clay being used, as at the other two potteries. I show a piece of the stone "bat" supporting the pot in the kiln, with green glaze run down over it. No narrow necks of jars were seen, but plenty of various handles.

There are no instances of thumb-decoration or scolloped pattern or slip-decoration, as at Whitney; but a decoration of parallel ribs close together encircling the vessel, not found at either of the two other potteries, is frequent. The dark glaze has often an uneven sandy surface.

It should be noted that this pottery, like the other two, for fuel reasons, is in, or on, the edge of a large wood, such as decided the site of Herefordshire iron furnaces.

I had been puzzled to name, and discover the source of, the brown clay at the other potteries. An acquaintance with a better knowledge of mineralogy than I possess, told me that it was probably a boulder clay of glacial origin, and is known as "till." This was confirmed by reference to this word in the Oxford Dictionary, which defines it as "Stiff clay, more or less impervious to water, in unstratified deposits, forming an ungenial subsoil. Originally a term of agriculture in Scotland." The word is also given in technical works as a geological term for boulder clay, although not mentioned in several technical text-books on clays. I must here mention that leading to the old pottery in Deerfold is a lane called "Clay-pits Lane."

I am now obliged to bring into this record a reference to sighted tracks, because their systematic formation was the sole cause of my discovering what I now have to relate, the source of the clay.

Like the two other potteries, I found this one was on an old sighted track, or at the crossing of two. The most evident one is sighted on Churchdown Hill, near Cheltenham, comes through Hartpury House, Newent Church, Yatton ancient Church (of Norman date), also through Woodredding's Farm, Tump Farm, Holme Lacy, and other corroborations.

Then my eye caught on the map an adjacent straight track through the Queen Wood and the pottery site, pointing to Linton; it there bounds the north-west side of the churchyard, and to Eccleswall Castle. At the other end, this alignment is sighted on Bradlow Hill, above Ledbury. It passes through a road junction and hamlet four miles from the pottery, marked as Tillputsend. This name, combined with the probability of there having been a clay-pits lane to the pottery, as at Deerfold, and with my observation that "end" in place-names usually signifies the end of some practical purpose of a track, sent me to the said hamlet to investigate, having first got information of ponds from the 6-inch map, and pits between this and the scrap heap. The cottager there said "some folks call it Tillpitsend," thus confirming my surmise, and a path from Drews Farm brought me to at least two pits from which clay had been dug.

These pits are on the edge of a bank dropping down to a curiously hollowed sloping valley meadow, with a deep pond (also containing boulder clay) in the centre. The whole had to me the aspect of glacial action. We had to dig below a layer of marl soil to get at the clay or till in the pit, and below that was harder marl and small stones. The brown clay is gluey, tenacious,

and water-holding, and when brought home and fired proved to be of the same hue as the lighter shades of the shards in the scrap heap; but evidently a darker clay had also been used, and all the pits were not yet disclosed.

A path from the pits leads to Tillers Green, the nearest cottages, a hamlet where there evidently lived the men who dug at the till-pits, and there are the remains of brick-ponds. An old inhabitant told me that he just remembered bricks being made there.

Later in the day I found also on the alignment, near Windcross, a pit marked "Old Quarry" on the 6-inch map, where there was no stone, nor gravel, and it must have been a clay pit, although cultivation had now ploughed all clay in.

There is a Tiltups End near Nailsworth, surely a slight transposition to make sense of a queer name, for to tilt-up-on-end is a familiar gesture. Tillputsend, Tillers Green, and working till-pits all together—how can we escape the terrible crime of guessing at word derivations? The labour of digging into the heavy clinging stuff—the till—made one appreciate the work which "tillers of the soil" undergo. And then in a letter from Major F. C. Tyler, of Devon (to whom as Hon. Secretary of the Straight Track Club I had communicated these finds), came this suggestion: "It seems to be connected with my own family name. This derived (so it is said), Norman *Tillieres*, *Tillers*, *Tyghelere*, and various other forms. (Lat. *Tegula*; A.S. *Tigele*=a tile.) Tillers Green must be the same as Tylers Green, which occurs in more than one place." And in Bosworth's Anglo Saxon Dictionary, I find *Tigel* defined as "A tile, brick, anything made of clay, a pot, vessel. To this day porringers are called tigs by working potters." So it is very clear that the tillers of Tillers Green made tiles from the till they dug, and the potters made from it those cups called tygs, to be found broken up in the scrap heap I have tried to describe.[1]

[1] Illustrations for this Paper are postponed until the issue of the *Transactions* for 1929, as additional examples of the pottery were dug out in that year.

CLIFFORD CASTLE.

By the Rev. Canon A. T. Bannister, M.A., F.S.A.

(Read 26th July, 1928.)

Clifford is one of the Castles of the Conquest, so many of which are situated on the Welsh border. Of the counties on the border, the richest, and by nature the least protected, is our County of Hereford. As we should expect, then, Herefordshire is pre-eminently the county of castles—only Northumberland, and for a similar reason, having a like pre-eminence. In the whole of England, *Domesday* mentions, in all, fifty castles, and two *domus defensabiles*. Of these, no less than twelve castles—or nearly a quarter of the whole number—are on the Welsh border, seven in Herefordshire itself, as well as both the *domus defensabiles*. Of these *Domesday* castles, Clifford is the most westward.

After the Conquest, even before he had secured the submission of the Midlands and the North, King William placed in command of the Welsh border his nearest personal friend and ablest lieutenant, William Fitz-Osbern, specially urging him "to be diligent in the work of castle-building." And soon a line of castles stretched from Ludlow to Chepstow, each castelry, with its surrounding lands, being organised on the quasi-military system out of which grew, in course of time, the exceptional *status* of "the March" and its lords.

High on the rock which commands the important point where the Wye enters our county from Wales ("on waste land" there, says *Domesday*), Fitz-Osbern built the castle of Clifford, and in it established his second son, Ralph de Todeni. So important was the post, and so urgent the need of holding it in strength, that great tenants-in-chief—men like Dru Fitz-Ponz, and even Roger de Laci himself—did not disdain to become under-tenants, that their men might be always there, ready to help in the defence of the border. It is specially noted in *Domesday* that this castelry of Clifford is "part of the kingdom of England" (*de regno Anglie*), and does not belong to any hundred, nor pay the customary dues to the shire.

We are accustomed fondly to believe that every sort of liberty is born of purely *English* ideas; whereas, in the cities of the most thoroughly Normanized counties of England, viz., those on the Welsh border, citizen rights and municipal freedom were not wrung from reluctant lords, but were offered by the lords as bribes to attract settlers from Normandy. Thus at Hereford, and here at Clifford, Fitz-Osbern established a code of laws and customs

which, for some centuries, was taken as a model by other English towns. These rules were based on the privileges which had been customary in his Norman lordship of Breteuil; and they were extended only to those of French birth who settled in these border towns as burgesses. At Clifford, in 1086, there were sixteen of these burgesses, living under "the customs of Hereford and of Breteuil." They had under them twelve English "bordars" (semi-free labourers), five Welshmen, four herdsmen, and six serfs. On the river was a mill.

Early in the twelfth century, some distance beyond the houses of the burgesses, which clustered under the castle-rock, there arose a Cluniac Priory, whose revenues were always over-burdened by a multitude of Welshmen who flocked in daily to be fed—*quibus hospitalitas*, says the Prior, *nequit absque periculis gravibus denegari*. (*Reg. T. Charlton*, p. 9.)

Ralph de Todeni's daughter, Margaret, married Walter Fitz-Ponz, who took the surname of Clifford. One of their daughters was Rosamund Clifford, the celebrated mistress of King Henry II. Their grandson, Walter de Clifford the third, married the daughter of Llewelyn, Prince of Wales; and their son, Roger, was the ancestor of the north-country Cliffords, Earls of Cumberland, of whom were "Black Clifford of Brougham," and his son, the "shepherd lord," sung of by Wordsworth in one of his finest poems.

By the end of the thirteenth century, Clifford Castle ceases to be of any serious interest, though early in the fifteenth century it was garrisoned against Owen Glyndwr—which did not prevent him, in 1408, from ravaging the surrounding lands right up to the very walls of the fortress itself.

As was usual with the castles of the Conquest, the earliest castle of Clifford was merely a mound with a timber palisade, the base-court or bailey being also palisaded. It was probably in the early years of the twelfth century that the wooden palisading was replaced by the walls of stone, of which you may see some fragmentary ruins still standing.

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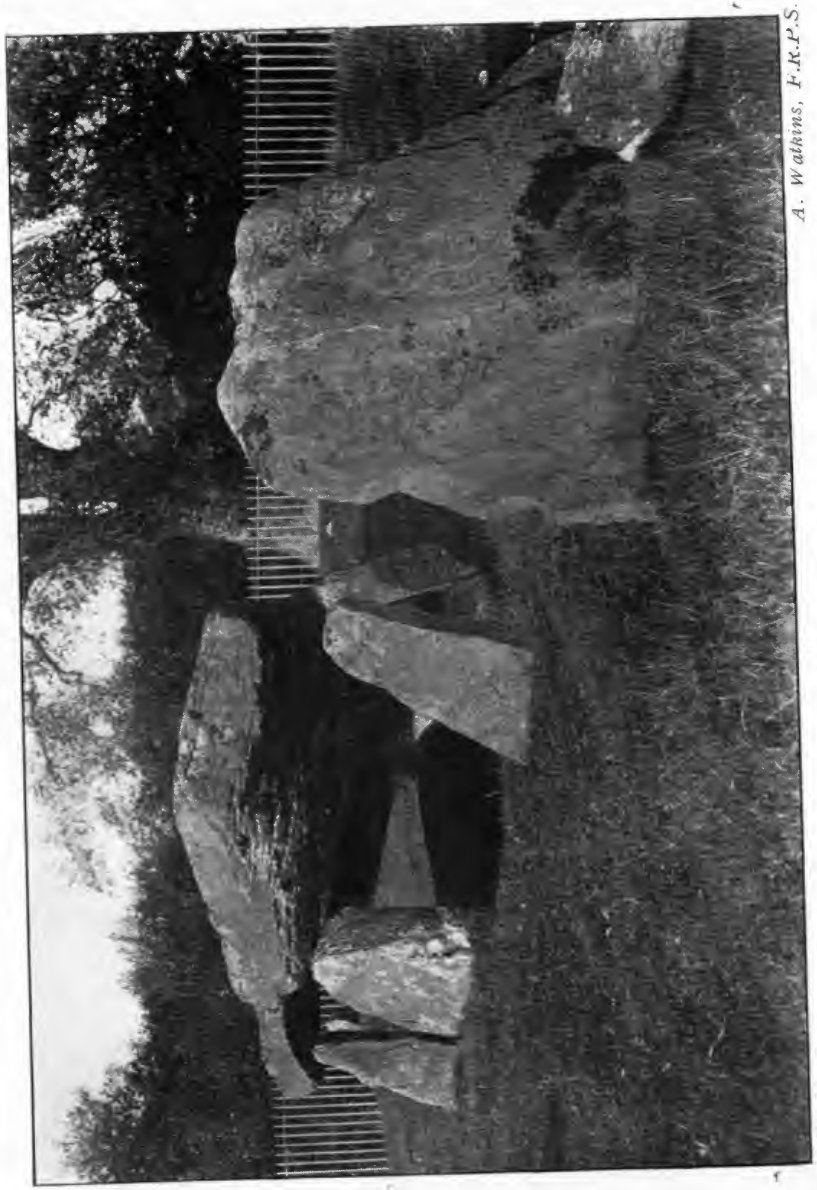

A. Watkins, F.R.P.S.

ARTHUR'S STONE.

Photo by

ARTHUR'S STONE.

By Alfred Watkins, F.R.P.S.

(Read 26th July, 1928.)

This is the only example in Herefordshire of that type of prehistoric monument which was formerly called a cromlech, but is now termed a dolmen, so as to use the same term as the French authorities.

They are akin to, but not quite the same, as the chambered tomb in a long barrow.

Dolmens are scarce in England (several occurring in Cornwall), more scarce in Scotland, and plentiful in Wales, more than forty being in Carnarvon and Anglesea, and there are many in Western France and Ireland.

They are supposed to have been originally wholly or partially covered with a mound of earth or stones, although usually now bare or free-standing.

The remains of the earth mound at Arthur's Stone is, as you see, very evident, especially on the eastern side, there being a mass of earth much above the level of the surrounding ground. It must be kept in mind that the method of hoisting the huge cap-stone to the top of its supporters was almost certainly by a tall mound of earth, up which the stone was slid, either on wet clay or on rollers.

I do not attempt to define the original purpose of these monuments. It is certain from excavation that many, perhaps all, of them were used as burial chambers. But several highly skilled observers, as Sir Norman Lockyer the astronomer, and Admiral Boyle Somerville, have found by careful observations on a number of dolmens, that in their main axis they frequently align to sunrise on the longest or shortest day, or the equinox, or the half-quarter days between, these days being still celebrated by customs coming without break from pre-historical practices; and that the entrance usually faces in one such direction.

Lockyer surmises that they were observation caves of the cult of skilled sun-observers, who supplied early man with his calendar for seasonal cultivation. He points out, quite soundly, that their use (after-use, as he claims) for burial does not disprove this, for if so it can be equally proved that all our early churches were erected for burial only, not for worship, as all contain burials.

All these observers find occasionally that the alignments down the axis go to a distant hill-top, or standing stone, or barrow

on a height, thus linking up with the topographical alignments I have demonstrated as the " old straight track."

I must say at once that I have not found in this particular dolmen a seasonal alignment of its stone structure. Its axis, as shown by the rough plan made on the spot by Mr. W. H. McKaig, we made to be 24° west of true north, and this cannot point to sunrise at any season or to sunset. Here I must note the two curious notches cut in the western edge of the large flat stone, which stands 12 feet away from the cap-stone, and at right angles to the axis. I see similar notches in illustrations of other ancient stones, and without defining their exact purpose, I surmise their use to be for sighting observation. They are the only evidence I see of " working " on any of the stones here, and cup-markings are absent.

The plan shows what appears to be a corridor at the northern end, of stones on edge, bent round towards the west. Such an entrance, called by Lockyer a " creepway," is fairly well known in chambered tombs.

As one side of the mound has not been excavated, it is possible that features not in the plan are there.

The cap-stone, broken in half some centuries ago, with a piece of its underside spawled off and fallen below, is 18½ feet long and 12 feet wide.

Seventeen yards from the monument, lying prone in the ditch, is a tall long-stone, probably a direction pointer. This is at an azimuth (or angle from true north) of 305°, and according to a table for the latitude of Hereford, which Admiral Boyle Somerville kindly drew up and sent me, this is the correct angle for Mid-summer Day sunset, with an horizon at an altitude of 3½°, which is approximately the fact here. This alignment goes precisely to Castleton hill-point, whose tree-clump overlooking the Wye is a prominent sighting point.

Earlier observers speak of a ring of stones some eight feet from the monument, but they are not apparent now.

Now for a few topographical facts regarding the position of Arthur's Stone. Although on a ridge, it is so placed as to be seen better from south and east than from north and west, not being quite on the highest point when crossing the ridge.

Members walking from the west (Merbage) will have noted that its mound aligns with the centre of the Green Way, the foot-path curving round it and coming back in alignment beyond, where indeed the earlier narrow track can be seen in the southern ditch of the wide way. This alignment for one-sixth of a mile coincides with the present Green Way, and continued across country (azimuth 109°), passes to the west through Newton Tump, 1¾ miles away. In the other direction, it goes through several well-

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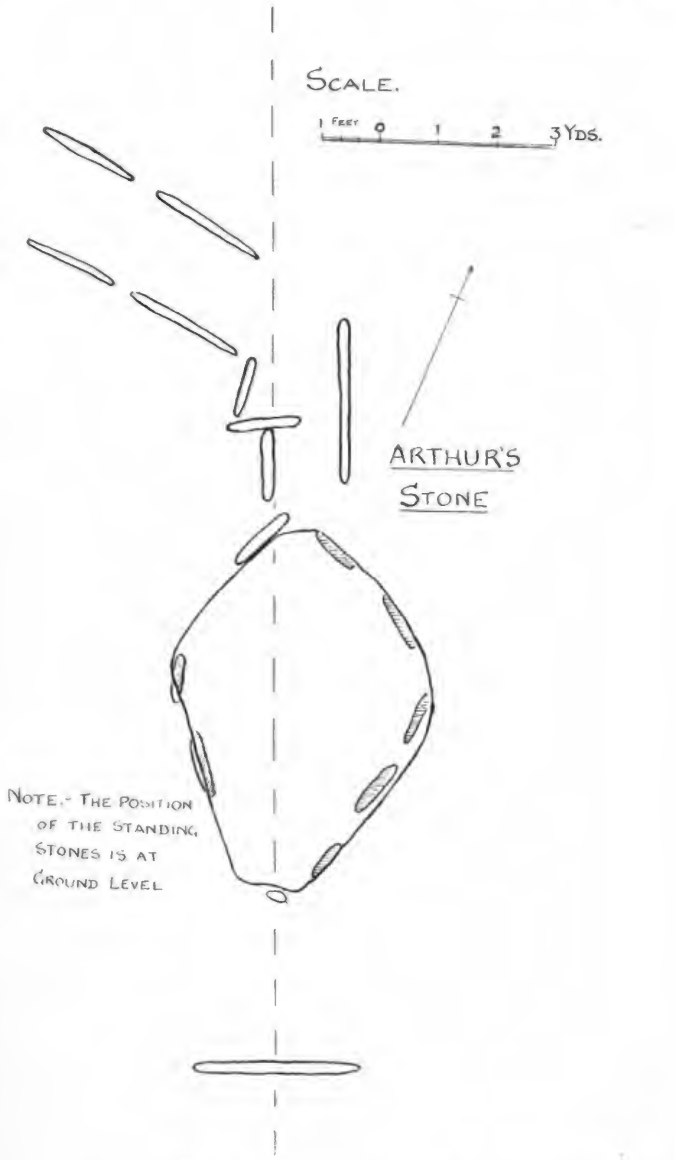

PLAN OF ARTHUR'S STONE.

W. H. McKaig, Del.

known homesteads, the cottage near Clehonger bearing the ancient place-name Goldenpost, and to the centre of that circular and pre-historic mounded-up wood in Haywood Forest called Merryhill or Beechwood. To this strange site of Merryhill, there also comes the alignment down the mile-long Monnington Walk through Monnington Church, and a third alignment which lies on the length of Offa Street in Hereford, and passes through St. Peter's Church and the Cathedral Tower.

Another present-day path can be seen coming up exactly aligned on Arthur's Stone Mound from Dorston, its line being from Bal Mawr on the Black Mountains, through the Cross in Dorston Churchyard, and terminating at that well-known knoll above Bredwardine, called The Knapp. Its Azimuth is $15\frac{1}{2}°$.

A third alignment through Arthur's Stone is at an azimuth of $49\frac{1}{2}°$, and this, according to the table by Admiral Somerville, is the Midsummer Day sunrise angle for an elevation of the horizon of $\frac{1}{2}°$, which is about the angle the sun would make rising over the ridge here. This alignment starts from the Cefn Hill (1,593 ft. point), and comes through a mountain cot called the Gold Post, through a field on the Dorston—Hay road called Standing Stone Field, the stone itself (recently illustrated in the *Transactions*), having been moved to make a gate-post at the field entrance. Then through the Golden Well in the Bell Alders (a spot probably giving name to the Golden Valley), Arthur's Stone and Bredwardine Castle site.

A fourth alignment (azimuth 30°) comes through the tumulus near the church at Hay, the south edge of Mouse Castle Earthwork, the 998 ft. Ordnance point of Little Mountain, Arthur's Stone, Garnons, the moat of Bishopstone Court, and the top of Credenhill Camp.

Thus it can be noted that although Arthur's Stone has apparently no seasonal alignments in the structure of its chamber, it, as a mound, aligns topographically for the Summer Solstice or Midsummer Day, not only to sunrise as just given, but to sunset over a pointer stone.

There are similar dolmens, called Arthur's Quoit, two in Carnarvon and one in Gower.

I have seen somewhere reference to, but not details of, excavations at this monument, which has been turned over to Government charge, and of stone mauls or hammers being found, but can find no reference to this in our *Transactions*, nor information about the whereabouts of the finds. The ground has been much disturbed and made difficult for future investigation, and it is unfortunate if no record of past digging is to be found.

I doubt whether the disfiguring, unclimbable iron fencing now round the monument is really necessary: it certainly is a great obstacle to examination.

BREDWARDINE CHURCH, HEREFORDSHIRE.

By GEORGE MARSHALL, F.S.A.

(Read 26th July, 1928.)

Bredwardine is not mentioned in the Domesday Survey, and probably did not come into existence until later when, under the Castellary of Clifford, steps were taken to fortify positions in the neighbourhood to guard the fords across the Wye, as here and at Castleton a little higher up the river, at Clifford itself and Hay. The name, Bredwardine,[1] no doubt came into being on the fortifying of the site, now known as Bredwardine Castle.[2]

From the fact that the place does not occur in the Domesday Survey it may be inferred that there was no Saxon Church upon this spot, and that the earliest parts of the present building represent a Norman Church founded *de novo*, although it is just possible that some small chapel may have temporarily served the occupants of the newly constructed fortification, before such an important building as the present one was embarked upon. The Church must have been built, judging by the architectural features, in the first half of the 12th century, perhaps about 1125.

At this time there was considerable activity in Church building in the neighbourhood, for the Churches at Peterchurch, Moccas, Letton, and Willersley retain architectural details similar to one another, which point to their construction about the same time.

At Peterchurch and Moccas the plan and structure of the Norman Church remain practically unaltered. In the former case the lay out comprises a nave, central tower, choir, and apsidal sanctuary, in the latter of a nave, choir and apsidal sanctuary. At Bredwardine, as I shall show later, there is evidence that the plan was the same as at Peterchurch, but on a smaller scale.

The plan of these churches was roughly set out in squares, the interior measurements in the case of Peterchurch being approximately for the nave two squares of 30 feet by 30 feet, making the nave 60 feet long by 30 feet broad, the tower square was also 30 feet by 30 feet, and the choir on a square of the same dimensions but including the apse. At Moccas the nave is composed of a square

[1] For the derivation of the word see the *Woolhope Transactions*, 1905, pp. 171–182, and Canon Bannister's *Place-names of Herefordshire*, pp. 25, 26, 227, 228. It may be remarked that places where the name "Wardine," "Worthin," "Wergin," "Worth," etc., occur, are generally situated by a river, and the word seems to indicate a site with guarded water meadows.

[2] Since the above was written, I have come to the conclusion that the unidentified manor, *Brocheurdie in valle de Stradelie*, held by Alvred de Merleberge, containing 5 hides, and which was waste, but at the time of the survey was worth £3, is Bredwardine. The latter part of the word being a rare appellation, would render this identification almost certain. The first part of the word may be *brekka*, a hill, or *braec*, a strip of uncultivated land.

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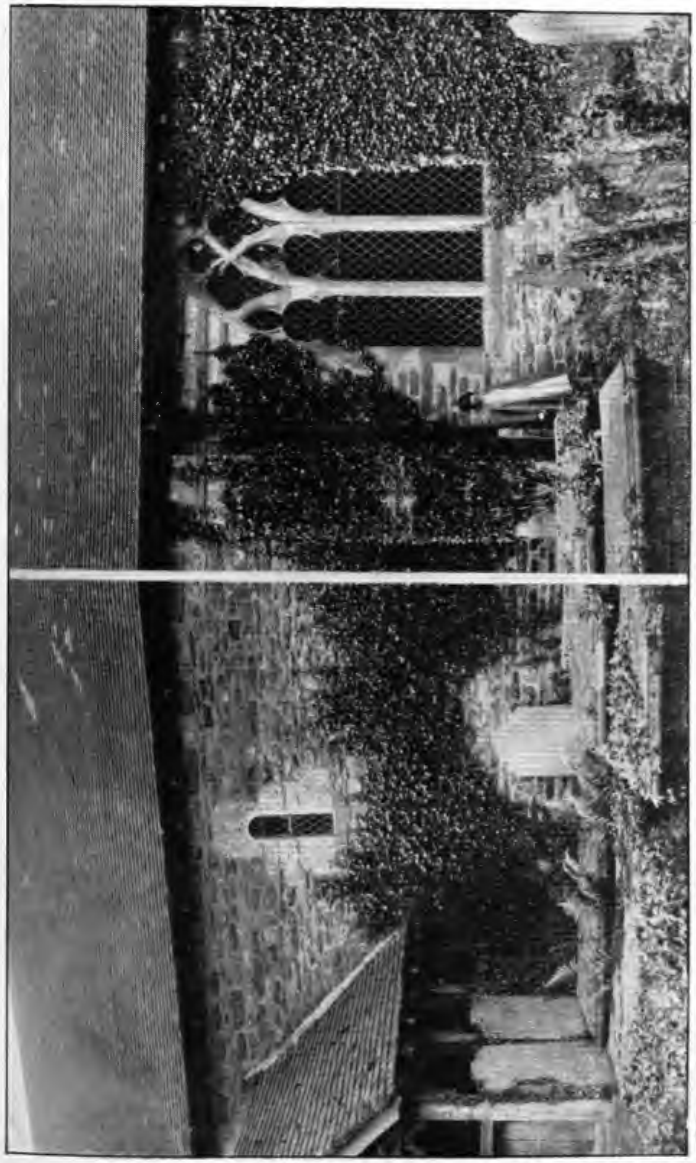

Geo. Marshall, F.S.A.

BREDWARDINE.
WINDOWS IN SOUTH WALL OF CHURCH.

Photos by

and a half, being in all about 36 feet by 24 feet, with the choir about 20 feet by 20 feet, and the apse on a square of about 14 feet. At Kilpeck, with a plan exactly similar to Moccas, the nave is a square and a half, approximately 30 feet by 20 feet, with choir 17 feet by 17 feet, and the apse on a square of 14 feet. At Bredwardine the nave is composed of two squares, roughly 18 feet 6 inches by 18 feet 6 inches, making a nave 37 feet long by 18 feet 6 inches wide, the tower on a square of the same dimensions, and probably the choir on a square of about 16 feet, with an apse in addition beyond. If there were a choir and apse of the dimensions suggested this would account for the present abnormally long chancel.

This chancel, built about 1300 or a little earlier, is faultily set out, the south wall being inclined to the north to the extent of about two feet, and the north wall in the same direction but not to the same extent. Such an error is very frequent, and in this case may have arisen by setting out the face line of the buttress on the south, which has a projection of two feet, in line with the south nave and tower walls, instead of two feet further north, as it should have been. The south and east walls were probably commenced before the earlier chancel was removed and outside the old walls which were probably set in from the tower wall.[1] The north wall seems to have been built on the site of the earlier one.

Now in regard to the construction of the walls of the present chancel, it will be observed that the ground falls away considerably at the east end, and that the angles of the walls are heavily buttressed, with two buttresses at the south east angle, and one only against the east wall at the north east corner. The east wall is composed in the lower six feet of rough walling stone and then for a considerable height of squared travertine blocks of coursed masonry, such blocks as one might expect to come from the Norman chancel, so probably these are reused stone, the lower part of the wall being of new stone and built before the demolition of the apse was commenced. The buttresses are also partly composed of blocks of travertine.

The north and south walls are of rough walling stone, but are battered at the base, which is not the case with the east wall, nor is a stretch of about six feet of the north wall battered where the north buttress should be found. This buttress may have been removed and the wall rebuilt at this point at some subsequent restoration. It is evident from the massiveness of the buttresses and the batter at the base of the walls that no risks were going to

[1] When a new chancel was erected it will very often be found that it is wider than the earlier one, the new walls having been commenced outside the old ones. There were probably two reasons for this procedure, the one that the services of the Church would be disturbed for a shorter period during the rebuilding, and the other, attention to which I have not seen drawn before, that labour would be saved, for the stones as removed from the old walls would be transferred and re-used in the new ones with the minimum of handling.

be run in respect of their stability, from which it may be inferred that the rebuilding of the chancel a comparatively short time after its erection was necessitated by some defect in the earlier structure. This may have been brought about by the apse being vaulted, and by the foundations not being deep enough on the sloping ground to withstand the thrust of the vault.

The present tower was built[1] in 1790, and the position, against the north side of the central Norman tower, was no doubt chosen in preference to the west end of the nave because at that point the ground falls rapidly away from the building. The southern wall of the tower protrudes into the body of the present nave for a space of 3 feet 9 inches, which was possibly the limit of the jamb of the Norman nave and tower arch. This south wall[2] may incorporate the original north wall of the Norman tower. At the east end of this wall is a large block of masonry encroaching a further foot on the present nave and in length from east to west 8 feet 5 inches. This block may have contained the stair to the rood loft, or have been the original stairs to the Norman tower and used later to approach a rood loft. The face of this block outside, as may be seen, has been rebuilt in recent times. In Ireland's *Picturesque Views of the River Wye*, published in 1797, is a drawing showing a distant view of the Church, made in 1794, in which is depicted a narrow gabled structure, with a long sloping roof and a small east window against and apparently extending beyond the east wall of the tower. It is difficult to suggest what this adjunct may have been.

Whether the arches of the central Norman tower leading to the nave and choir respectively were removed at this time is unknown, but it may well have been owing to their unsafe condition that the building of a new tower was taken in hand. The south wall of the Norman tower has been rebuilt at some period after the insertion of the large 13th century window, and it is much thinner than the other walling, and six inches in advance of them on the southern face. It may have been done at the same time as the building of the new tower. At either end of this new wall are two wide buttresses, built to support the tower arches, whose abutments would have been weakened by the large opening made by the insertion of the 13th century window in the wall between them. These buttresses are not likely to have been placed here to mask the junctions at the time of the reconstruction of this wall, neither do they look to be ones of such a date as 1790, but are of the shape that might be expected in the 13th century, though they have no mouldings by which to date them. The window has evidently been taken down

[1] The late Rev. Sir George H. Cornewall, Bart., says in the *Transactions of the Woolhope Club*, 1891, p. 232, that the tower was rebuilt, but gives no authority.

[2] This wall is about 4 feet thick, the others about 3 feet only.

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Photos by A. Watkins, F.R.P.S.

BREDWARDINE FONT. OLD RADNOR FONT. (*See page* LVIII.)

and re-erected, for all the stones on the outside face are numbered in Roman numerals. Many of the numbers are either filled with whitewash, or mortar rubbed over them at the rebuilding.

The details of the Church may now be reviewed. In the nave, the walls of which are entirely Norman and very lofty, are in the south and north walls respectively two small Norman windows of travertine, where they have not been renewed with different stone. In the west wall, immediately above a string course on the outside which runs level with the wall plate, is a wide single light Norman window, renewed, but no doubt as originally designed. There are indications in the masonry of this west wall of a central opening which may have been a west doorway, but whether this opening belonged to Norman times is uncertain.

There is a fine south Norman doorway with a carved lintel and a very bold roll moulding round the plain tympanum. There are small columns on either side, with carved capitals. The north doorway with plain jambs and a lintel only is of greater interest. The lintels of both doorways are carved on the undersides, but the lintel of the north doorway has two figures carved on the face, that on the left side, facing it, a cockatrice, and the one on the right our Lord seated with the right hand raised in the act of blessing, and apparently holding a book in the left hand. This represents Christ overcoming the devil, the cockatrice being a symbol of evil.[1]

The three-light window in the south wall of the present nave has already been mentioned. In the chancel high up on the east wall is a three-light window with trefoil cusped heads, and a single light ogee trefoil headed window in the east end of the north wall. This is new, or has been renewed. Opposite to it the south wall is a two-light, old, and to the west of it a priest's doorway with a sharply pointed head, with straight sides, but no doubt of the same date as the chancel.

The font is Norman, very large, of plum pudding stone, and similar to the fonts at Madley and Kilpeck.[2]

At the west end of the Church is a large yew tree. In 1866 it measured 14 feet 7 inches, but no height from the ground is given, as it said yew trees must be measured at the most convenient place to avoid growing twigs.[3] This tree is now 15 feet 6 inches in girth at 5 feet from the ground, and 15 feet 4 inches at 2 feet 6 inches. The circumference has therefore increased about 11 inches in 62 years, or a little over half an inch of diameter in ten years. If the average growth, allowing for a greater increase when young, were one inch of diameter in ten years, this tree must be over 600 years old, and so is probably coeval with the building of the Church.

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[1] See my paper in the *Woolhope Transactions* on *Norman Tympana in Herefordshire*, 1918, p. 57, with illustrations.

[2] For measurements of the Bredwardine and Kilpeck fonts see the *Woolhope Transactions*, 1891, p. 225.

[3] The *Transactions of the Woolhope Club*, 1866, p. 247.

GHOSTS OF MUCH DEWCHURCH.

By Hubert Reade.

(Contributed 26th July, 1928.)

I do not know whether Much Dewchurch, a district in which English has only replaced Welsh within the last 300 years, is peculiarly rich in legends of spooks and ghosts, but it may well be that they should be very frequently met with in a neighbourhood, which, as I hope to show, was the seat of one of the sanctuaries of those gloomy fanatics, the ancient Silures.

Now the Silures, who had inhabited South Wales and the Welsh Marches for at least one thousand years before the Romans landed in Britain, though a Welsh speaking people, were not of Celtic origin. As the Roman historian Tacitus tells us they were exactly like the Iberi in Spain, and the Iberi, who are the ancestors of the modern Basques, were originally immigrants from Libya, the desert west of the Egyptian Nile, in which the Egyptians placed Amenti, the home of the dead. The expression "to go west" has a very ancient origin.

These Libyans, like their descendants, the Basques, the fellow countrymen of St. Ignatius Loyola, the founder of the Jesuits, were brave and fanatically religious soldiers, who professed a religion which was not unlike that of the Babylonians and Canaanites of the old Testament. Most of their rites were connected with human sacrifice, and when Abraham was preparing to offer up his son Isaac on the "High Place," Mount Moriah, he was only observing the practices, which, as modern discoveries have shown, were in common use amongst his fellow countrymen in Ur of the Chaldees. To these customs and to the worship of the Supreme deities in High Places the Silures had remained faithful after their settlement in Britain.

No doubt most of the readers of this Paper will be familiar with Orcop Hill, that eminence crowned with the two tree clumps of Butters' Court and Coles' Tump, which can be seen far and wide throughout South Herefordshire.

Orcop Hill is one of the highest points in the chain of hills which forms a horse-shoe separating the basins of the Gamber and Garron from those of the Rhee, the Worm, and the Monnow, and extends from the Wye at Ballingham to the Monnow at Kentchurch. At Wormelow the chain is interrupted by a gap which lies on the watershed between the Worm and the Gamber and is traversed by the roads which lead from Hereford to Ross and Monmouth and by Skenfrith to Abergavenny.

For centuries this road formed the easiest passage from the Midlands and North into South Wales, and was of special importance in the days when the principal seat of the iron industry in England was in the neighbourhood of the Forest of Dean. At Wormelow it is crossed by a greenway and field track coming from Much Birch, which passing through Bryngwyn Wood runs south-westwards over Orcop and Garway Hills to the ford over the Monnow at Great Corras Farm. This trackway almost certainly forms part of the ancient British road from the Midlands to the Bristol Channel, which crosses the Severn at the Rhydd below Worcester, traverses the Malverns a little north of the British town on Midsummer Hill, and after crossing the Wye, possibly near Fowey, eventually reaches the Usk at Charlestown, facing Caerleon, where the ancient British stronghold of Belinstock rises above the sandy beach which formed the earliest port, and was at a very early date frequented by traders from the Mediterranean.

At Butters' Court this road was crossed by a side-track leading from Hereford by Scudamore Wood towards Monmouth, past the Mynde, from which another track ran by Kilpeck towards Abergavenny. As the Heralds' visitation of Herefordshire of 1569 speaks of the Mynde as Tregroes, the "House at the Crossways," these roads seem to have continued in use until comparatively modern times.

Wormelow and Butters' Court were therefore both important points in the road system of the district south of the Wye, and I may remind you of the sanctity which attached in Roman days to Cross-roads, as shown in our own neighbourhood by the Altar to the God of the Cross-ways now in Tretire Church, a sanctity which in Christian times caused them to be looked upon as places accursed and fitted for the burial of suicides.

Thus Orcop Hill, easily accessible as it was from the chief seats of the Silures, was, no doubt, chosen at a very early date as a "High Place" in which they celebrated their most solemn festivals. Some of our readers may have seen on the Skyrrid or Holy Mountain, which rises to the east of Abergavenny, the old Llan or enclosure which surrounds the ruins of that Chapel of St. Michael, built upon the spot where in King Arthur's day the Archangel appeared to St. Dyffrig, Archbishop of Caerleon, above the rocks which were rent at the moment of the Crucifixion. This Llan was undoubtedly a sacred place of the Silures, like the Bethel or House of God, which became the chief sanctuary of Israel after the Revolt of the Ten Tribes.

That Orcop Hill was the site of a similar High Place is shown, I venture to think, by the names Butters' Court and Coles' Tump [*cf. Postscript*]. The former name is usually said to be a corruption of the Welsh Bettws y Coed, and to this day the English clerks in the omnibus office at Bangor deal out tickets

to "Butters Court," when travellers ask to be booked to tha artists' paradise, Bettws y Coed, in Carnarvonshire.

Bettws occurs several times as a place name in Monmouthshire, but I do not know of another instance in which it occurs in Herefordshire.

In Welsh, at least since the eighth century, Bettws usually means a Chapel of Ease, to which a Chapelry was attached, but though there are five such Chapelries recorded in Much Dewchurch parish, there is no trace of a chapel at this spot. On the other hand several dictionaries explain Bettws as meaning "A secluded or remote spot," and with great diffidence I would venture to suggest that Butters' Court, in pre-Christian times, was one of those open spaces in a forest to which the Silures, like the Gauls and other Celts, used to resort to celebrate the festivals which they held at the most important seasons of the agricultural year. On such occasions human victims were hanged, burnt, or drowned in honour of their gods Esus, Taranis and Belinus.

These sacrifices always took place in a sacred grove, usually well watered, which adjoined their meeting place, and, as in West Africa to-day, these groves were taboo, and could be entered only by the priests. Everyone who cut down one of the trees, or even cut off a bough, died within a short time. It is well known in Nigeria that Europeans who have entered such places have never been seen again.

Instances of the same belief occur in the Old Testament. Thus Gideon, before attacking the Midianites, destroyed an altar to Baal, the God of the Morning Sun, and cut down a grove near it which was sacred to his consort Ashtaroth. On this his kinsmen the Abiezrites at once called on Gideon's father, Joash, to hand over the culprit to them to be put to death. But Joash refused, saying "Let Baal plead against him because he hath cast down his altar."[1]

The description given by the Roman poet Lucan[2] of a sacred grove near Marseilles, in the South of France, shows why the early Christian Missionaries looked upon them as Satan's special seats.

Every tree, he says, was purified and besprinkled with human blood. Shapeless images of unknown gods, hacked out of rough trunks, loomed through the gloom of woods, which birds and beasts and breezes shunned alike, though the leaves rustled for ever in the still air, whilst grisly offerings smoked on the piled-up altars. Cæsar, however, the great Roman general, who was besieging the city, needed wood for his siege machines, and ordered the trees to be felled. For once the Legionaries refused to obey

[1] Judges vi., 25–32.
[2] Lucan, Pharsalia, *Lib.* 3. Lines 399–419.

their commander in terror, lest their own axes should turn against them, and it was not until Cæsar had cut down an oak with his own hand that they set to their task, whilst the besieged looked on from the ramparts of Marseilles, expecting at every stroke to see the sacrilegious invaders struck down by the angry gods.

Centuries ago, before the Somalis of Jubaland, now a province of Italian Somaliland in East Africa, became Mohammedans, such sanctuaries existed amongst their heathen predecessors, whom native tradition speaks of as a race of giants. Captain Heywood,[1] who in 1924 explored their country, visited a sacred lake or Werra, where the natives said that human sacrifices had been celebrated. "It was certainly an eerie place with a dense fringe of thorn trees round it. From these trees hung long greyish lichen, cold and clammy to the touch, and great spiders' webs, whose tenants measured at least an inch across and were marked with red and green blotches, stretched from tree to tree. A curious uncanny haze, strongly contrasting with the bright sunshine outside, hung over the greenish waters of the lake and the deep shadows of the trees around it." Such was a woodland sanctuary in East Africa, the memories of which had been handed down through many generations.

If, as I have tried to show, Butters' Court was a sanctuary of the Silures, it must necessarily have had such a grove near it, and those memories may well serve to explain the grim legends which have attached for centuries to Poor Man's Wood, or, as it is called by some old people, Fairy Ring.

Poor Man's Wood lies between Butters' Court and Mynde Park, and extends down the north side of Orcop Hill, as far as the Mynde Park wall. The springs from which the house is supplied lie within it.

The timber in Poor Man's Wood is exceptionally fine, but it has been believed almost universally in the neighbourhood for generations that, if the wood is felled, the owner of the Mynde or his heir will die within the year.

According to some, the curse only operates if a certain stump is interfered with; others hold that if the wych elms and wych hazels are left untouched all will be well, and it is curious that the destinies of the owners of the Mynde are also linked with those of a wych elm which stands on a low mound surrounded by a ditch near the Bungalow in Mynde Park, and is said to mark the place where a witch was burnt.

Instances, which seem to confirm these stories are said to have occurred about sixty years ago.

[1] Captain Heywood "In Untrodden Tracks to the Larion Swamp," London, 1925. I have mislaid the reference, but am sure of the author.

Some think that this curse is the penalty incurred by the owners of the Mynde for alienating the wood from the poor of the parish, to whom it had been bequeathed, and that the ban was laid upon them by the Catholic priests before the Reformation. No record, however, exists to show that there was ever such a charity in either Much Dewchurch or Orcop, and, in any case, this explanation would not account for the alternative name Fairy Ring.

It seems to me more probable that the solution is a different one. " Poor Man " is a well known euphemism in Old English for the Devil, just as Wiseman is in the name of " Wiseman's Wood " on Dartmoor, and thus Poor Man's Wood would really mean " The Devil's Wood." Again, in Ireland, if not in Wales, it is supposed to be peculiarly unlucky to interfere with a fairy ring. Fairies and elves have, indeed, in many instances taken the place of the wood spirits of the old Mythologies, who, at least in Northern lands, were often the enemies of mankind. Thus in the north of the Irish Free State there is a quarry surrounded by a fairy ring, and it is the tradition that anyone who works it will lose his best horse. Two men tried to do so, and next morning each of them lost the pick of their stud.

If, then, Poor Man's Wood marks the site of a sacred grove of the Silures, the first missionaries, who worked in South Herefordshire, must have seen in it above all other spots the haunt of Satan. It is true that the Romans had done their utmost to put down human sacrifice, but as we have seen is the case in Jubaland, traditions about the wood would linger in the district for centuries. We may take it for certain that South Herefordshire became Christian long before Roman rule ceased in Britain about A.D. 446, and that the Saxons never occupied this part of the county until after their conversion to Christianity. Thus the name may well have come down from very early times.

The tradition connecting the curse with a single stump or tree is also of very ancient origin. It is undoubtedly akin to the belief in sacred trees which is held everywhere in the East where Trees of Life are found not only amongst the Assyrians but in the Garden of Eden, and is also common in Celtic legend. Thus at Carmarthen the fate of the town is said to depend on the preservation of a tree in one of the walks, and at Vienna, the " Ironclad Stump," a relic of the ancient forest which formerly surrounded the city, is so called because every apprentice, before he sets out on his travels as a journeyman, drives a nail into the wood which is the embodiment of his native city, which was founded by the Celtic tribe of Boii.

Other traditions connected with trees also cling to the Mynde. If a bough falls from a certain tree near the house, it is said to

portend the immediate death of the owner; whilst, if some apple-trees in the garden bloom twice in the season, there will be a death amongst the household.

These traditions are not uncommon in connection with old Welsh families, and readers of Harrison Ainsworth's " Ovingdean Grange " may remember that the same omen attaches to the old Sussex home of the Sergisons, Cuckfield Place.

To the wych elm on the Witches' Tump in the Mynde Park, I have already alluded.

It is said that a former squire of the Mynde walks in the small " wilderness " near the house, as Capability Brown and other eighteenth century gardeners and novelists would have styled the grove of that date at the north end of the garden, and that a coach drawn by six headless horses driven by a headless coachman has been seen to arrive from the former seat of the great Brydges family, Dewsall Court, by a road now covered by the lake, and station itself in the front hall, which for a time was used as the courtyard of an inn before the place was bought by Mr. Symons about 1740. It may be that this story embodies memories of the state which the Brydges kept up at Dewsall before they sold it in 1730, and goes to show how long such memories can endure in a countryside.

Most of the ghosts of Much Dewchurch seem to have attached themselves to the Mynde, but a fair proportion of them appear to have elected to quarter themselves on other houses in the parish, and these I must now describe.

Bryngwyn, of which the history as a house goes back to 1376, when Roger Bodenham, of Bodenham and Walterstone, erected a " moated grange " on an island in the moat near the present home farm, has its share of legends of spooks.

In 1546, Roger Bodenham, of Rotherwas, Bryngwyn and Much Dewchurch, married Jane, daughter of Thomas Whittington, of Sollers Hope, great-great-grandson of Robert Whittington, who was M.P. for Gloucestershire in five Parliaments, and brother of Richard Whittington, the famous Dick of cat memory and thrice Lord Mayor of London, as the Bells of Bow had foretold.

With Jane Whittington, who probably lived at Bryngwyn, and no doubt often sat under the yew tree which stands near the site of the old house, Sollers Hope and all the other possessions of the Whittingtons, including their armorial bearings and traditions, passed to the Bodenhams.

As the years went on, the fortunes of the Bodenhams changed, and in 1787 they sold Bryngwyn to James Phillipps, citizen of Hereford, who pulled down the house on the island and used the materials to build that now known as Old Bryngwyn at the foot of Bryngwyn Hill.

In 1866 Bryngwyn was bought by the late Sir James Rankin, who built a gas works and a house for the gas man on the island in the Moat Park, where the first house had stood.

An old lady, still alive, who lived in the gas house, told me that when she was living there a large grey cat used to stroll into the house, and walk round her purring. When it entered, the bottles fell from the shelves, and the rakes and firehooks from their racks, whilst the tongs and shovel clattered loudly. The arrival used to disappear as mysteriously as it had arrived, and they were never able to find out where it lived. Was the feline visitant the wraith of Dick Whittington's world-famous friend?

The old lady, herself, had, however, never seen some ghosts which once, tradition says, haunted the neighbourhood of the moat and were long remembered by those connected with Bryngwyn. I cannot say that I have seen anyone who had actually met them, but it is worth while to recall the circumstances which gave rise to the story and of which an account appeared in the "Hereford Times" in January, 1925.

In 1680 the owners of the Mynde and Bryngwyn were respectively Robert Pye, a J.P. for the county of Hereford, and John Bodenham, a descendant of the Rotherwas family. Pye was a zealous Protestant, although a firm Royalist, whilst Bodenham was an equally zealous Catholic.

At that time religious disputes were running very high in Herefordshire. The revelations as to the so-called plot against the Protestant religion in England, which had been made by Titus Oates in 1678, had excited Protestant feeling into frenzy; in August, 1679, Father Kemble, a harmless Catholic priest, had been executed at Hereford for saying Mass; a strong demand was being made to exclude James, Duke of York, the next heir to Charles II., from the throne because he was a Catholic, and in the immediate neighbourhood of Bryngwyn lived James Brydges, Lord Chandos, of Dewsall Court, who was one of the principal leaders of the Protestants and Whigs in the county.

A proclamation was issued in the autumn of 1680 summoning all Catholics to take the Oaths of Abjuration and Allegiance before the Justices of the Peace in Quarter Sessions at Hereford.

John Bodenham refused to attend, and a warrant, which Robert Pye, as a Justice of the Peace, was determined to enforce, was issued to compel his attendance.

Bodenham, who was equally determined to disobey the summons, shut himself up with his servants in his house and fired upon the constables, who, accompanied by Pye's servants, had come to arrest him.

At the January Quarter Sessions of 1680–1, fresh warrants were issued against the delinquent, which Pye determined to serve

on him himself. What followed is recorded in a Fly Sheet, published in London in April, 1681, which is now in the British Museum Library.[1]

On January 18th, Pye, whilst walking on the road from the Mynde to Wormelow, saw Bodenham trimming a hedge in front of Bryngwyn. He came up to him and, pulling the summons out of his pocket, requested Bodenham to follow him peaceably to Hereford. His request was refused with an oath. Bodenham rushed at Pye, who was standing under a walnut tree which is still to be seen close to the bridge across the moat, and beat him about the head so violently with a billhook that he died within a few days, and was buried in the nave of St. David's Church at Much Dewchurch under a black marble slab, which bears his arms impaled, with those of his two wives. His estate went to a cousin, but eventually came to his daughter, Meliora, wife of Henry Gorges, M.P. for Leominster, and by her it was sold to Mr. Richard Symons, an eminent ironfounder from the Forest of Dean, about 1736. Bodenham was tried for the murder at the March Assizes at Hereford, before Baron Atkins and Mr. Justice Levins, but appears to have been discharged on pleading his Benefit of Clergy, as, according to Duncumb's *History of Herefordshire*, he was paying his fines as a Popish Recusant in 1685. The record of his trial is in the State Paper Office in London.

The story of this affray has never been forgotten in the neighbourhood, and when, as I have said, I published the Fly Leaf in the "Hereford Times" in January, 1925, I received a letter from the granddaughter of a former owner of Bryngwyn, who said that her mother had heard it ninety years ago.

It is said that at certain seasons the shadowy forms of Pye and Bodenham may be seen struggling by moonlight under the historic walnut tree, and, for this reason, I have included them in the "Guild Roll" of the Much Dewchurch ghosts.

Ever since the times of the early Roman Empire walnut trees have been associated with the practitioners of the Black Arts, and that famous Bannut Tree, "the *Noce* di Benavento," the "Walnut Tree of Benavento," a town not far from Naples, often figures in the records of Italian witchcraft.

The other ghost stories connected with Much Dewchurch are more commonplace.

Cocksbrook Wood, which lies just below Butters' Court, is said to be haunted by a large black hound, who occasionally is accompanied by a man on horseback in armour and carrying a spear, who may be seen galloping up from Harewood Park, which,

[1] There is a typed copy in the Public Library, Broad Street, Hereford.

after being the home of a Saxon Thane, was a preceptory of the Knights Templars and their successors, the Knights of St. John. As a circle of firs, said to mark the site of an ancient tilting ground, is shown in the park, and as horses are heard careering through its avenues at midnight, it is possible that these stories embody some memories of the ancient owners. Between Cocksbrook Wood and the Gamber stream stands the farm of Miles Higgins, the name of which is said to be taken from a certain Milese Higgins, who figures as a plaintiff in a case connected with horse stealing in the rolls of the Manor Court of Kilpeck in 1459. It was in the 17th century the seat of a small landowner, and through its passages a man in old-fashioned dress may be seen wandering at midnight; or a maid servant, who is said to have been wronged by her master, rushes screaming from the door to drown herself in Cocksbrook Pool.

On the road by Iron Pear Tree corner from Much Dewchurch to Kilpeck stands or rather stood an ancient yew tree, under which an old woman in the garb of 1820 might be seen standing wailing and wringing her hands.

The fact is still remembered that about that time an old gipsy woman died in her van on the little green at the corner where the roads to Kilpeck and Kivernoll diverge and that, as was then their custom, her kinsmen burnt the van on this green. Since the yew tree was cut down, the old lady has vanished from the scene.

In the wainhouse which stands at the opposite end of Kivernoll Lane on the road to Tram Inn a man occasionally appears looking about for something he has lost. As there are no less than three stone coffin lids of thirteenth century date in the flight of steps leading up from Tram Inn road to the garden of the villa on the opposite side of the way, as the Inspector of the Ancient Monuments Commission, who surveyed the parish in 1927, has shown, it is possible that the visitant is looking for his lost last home. No trace of a graveyard, however, exists in the neighbourhood.

Such are some of the supernatural appearances which are said to be connected with Much Dewchurch, and the reader may have noticed how often they may be explained, at least in part, by real happenings in the past.

This must be the excuse for my paper, for it was through such tales as these that much of what we call history, for instance, the story of Alfred and the cakes, has come down to us from the day when the pen was all but unknown, and when the sole historians were the wandering minstrels who, like the Welsh Bards, sung the praises of the chieftains who entertained them in their halls, or the mothers whom Dante shows us sitting spinning in the ingle-

nook and beguiling the long winter nights by chatting with their handmaids and their wide-eyed children of the old glories of the Trojans and Fiesole and Rome.[1] Much of our annals is but folk lore put into writing.

POSTSCRIPT.

Since this Paper was in print, I have learnt that Coles' Tump may take its name, our Hon. Secretary believes, from a British word meaning "Light."

As both Butters' Court Tump and Coles' Tump are grassy summits they stand out clear in the light of the rising and setting Sun, and are seen all over South Herefordshire. Such places might well be taken to be a sanctuary of the Sun God.

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[1] Dante, D. C. Paradiso, Cante xv. Stanza 42.

SIR WALTER PYE'S MONUMENT IN ST. DAVID'S CHURCH, MUCH DEWCHURCH.

By Hubert Reade.

(Read 28th August, 1928.)

Some of those present may have read in the *Times* of Monday, August 6th, 1928, an article by Mrs. Esdaile, entitled "Shakespeare's Monument, A Family of Sculptors."

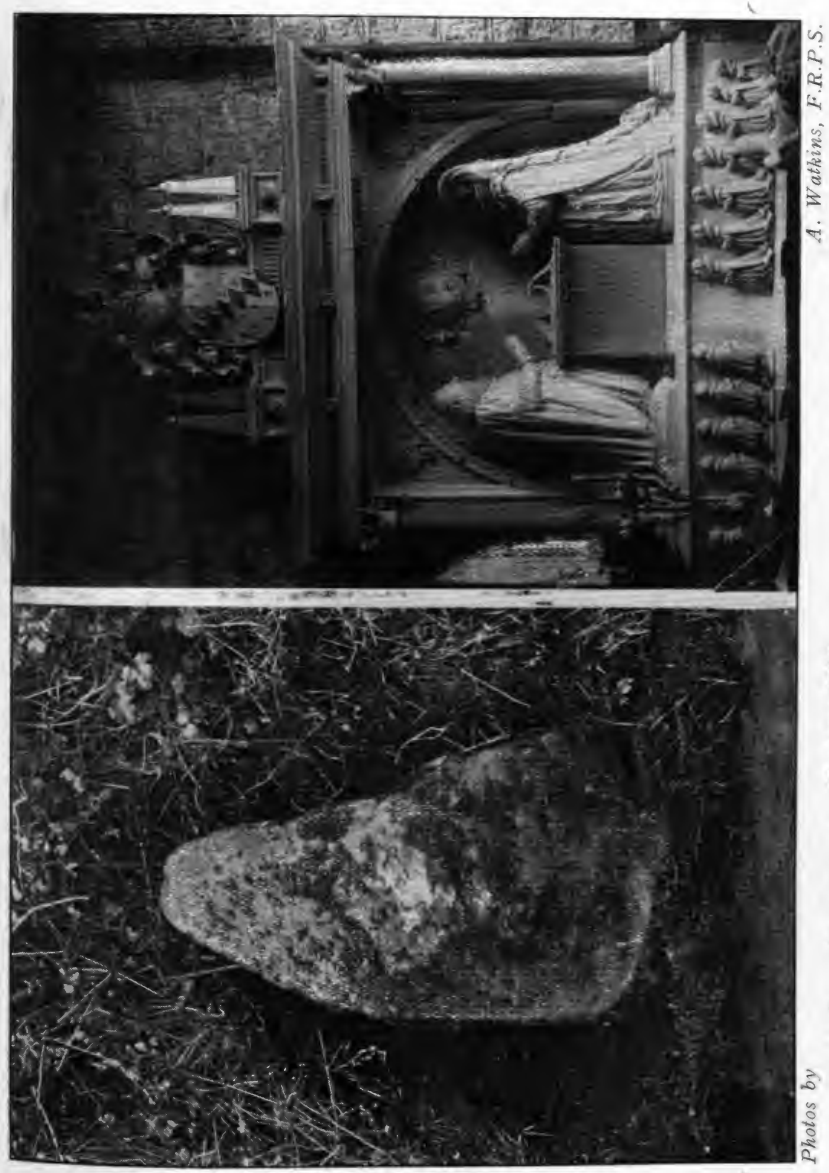
In this article, the writer gives an account of a family who, during the period from 1570 to 1642, exercised a most important influence on the development of monumental sculpture in England, and who have only become known to us, almost by accident, during the last twenty-five years.

This family was that of the Janssens, or Johnsons, and one of its members was that Gerard Janssen who, as we learn from the famous Warwickshire antiquary, Sir William Dugdale, was the sculptor of Shakespeare's monument at Stratford-on-Avon.

The founder of the Janssen family was a certain Dutch sculptor, Gerard Janssen, who in the year 1567 emigrated from Holland to England, possibly to escape from Alva's persecution of the Protestants, and settled at Southwark. Here he married an English wife, Mary, by whom he had a numerous family, of whom four—Nicholas, Bernard, John, and Gerard—followed their father's calling. Bernard is known to have worked with the great sculptor-architect, Nicholas Stone, on Audley End and on the old Northumberland House at Charing Cross, which was demolished in 1873. Gerard, as I have said, was the author of Shakespeare's Bust, while John is best known by a very important monument at Stow Langtoft, in Suffolk. These works, in themselves, cannot, perhaps, be considered of first-class importance in the history of art, but the monuments which have been left to us by the eldest brother, Nicholas, stand in a very different category yet for nearly three centuries had remained completely unknown.

In the year 1903, Lady Victoria Manners published the documents relating to the monuments of the 3rd, 4th and 5th Earls of Rutland at Bottesford, in Leicestershire, and, thereby, revealed to the world the existence of a school of sculptors, who designed and carried out during the late sixteenth and early seventeenth centuries many of those splendid monuments which are the glory of our English Churches, and which completely eclipse the cumbrous work of their successors in the eighteenth century.

To face page 166.



A. Watkins, F.R.P.S.

Pye Monument, Much Dewchurch.

Photos by

Picts Cross Mark-Stone. (*See page* 180.)

Amongst these monuments, that erected in their Parish Church of St. David's, Much Dewchurch, to Sir Walter Pye, Knt., of the Mynde, Herefordshire, Attorney of the Court of Wards in the reigns of James I. and Charles I., and his wife, Joanna Rudhall, a descendant of the Rudhalls of Rudhall Court, whose elaborate memorials may be seen in Ross Parish Church, takes, I think, a high place.

As Mrs. Esdaile points out, the works executed by the two Nicholas Janssens are for the most part in alabaster, enriched with paint and gilding ; some are in painted sandstone. Their main characteristics, as established by the Bottesford tombs, are : "The use of inlays and panels of contrasted marble or of paint to imitate them ; of marble pillars and pilasters to support a moulded, carved, or inlaid cornice on which rests a decorative shield of arms—an astonishing skill in the production of fine and accurate portraits based either on paintings or (where the monument was erected in its subject's lifetime) on studies from the life ; a delicate taste in decoration, often taking the form of panels carved with emblems in low relief." The types of portraits used are four in number, namely :—" 1. The recumbent effigy ; 2. The kneeling figure, the commonest of all ; 3. The portrait bust ; 4. The seated figure in some characteristic attitude." The last of these was employed by Gerard Janssen for Shakespeare's monument, the second, as I believe, by his brother Nicholas for that of Sir Walter and Lady Pye.

The portrait of Sir Walter by Cornelis Janssens, now at Moccas Court, which was exhibited at the Hereford Art Gallery some years back, and which belonged to his daughter, Mrs. Vaughan, who subsequently married a Cornewall, is extremely like the statue on his tomb. Certain details, however, such as the sharpness of the profile and the shape of his " peaked " nose, seem to suggest that Pye may have given sittings to the sculptor. Whether Lady Pye's likeness was also taken from the life, I do not know, but I can hardly think that any artist could have evolved such a visage out of his own imagination. The armorial bearings and the crest which surmount the monument and the figures of the children on the pediment are works of no mean merit. You will notice the inlaid helmet on the wall above the tomb. There are similar ones of the same date over the monuments of the Pym family at Enmore, in Somersetshire.

Sir Walter Pye had almost certainly seen Nicholas Janssen's work at Bottesford. The son of Walter Pye and grandson of Roger, he began life as the heir of a family of Welsh origin, descended from the Lords of Kilpeck, who had acquired the Mynde by marriage with the Andrewes about 1450. Coming early to London, he had studied at the Inns of Court and had been the confident of that famous and artistic favourite of James I., George

Villiers, Duke of Buckingham, through whose favour he became Attorney of the Court of Wards, eventually accumulating a fortune of at least £25,000, which in pre-war values was equal to about £112,500. Buckingham's wife was Lady Catherine Manners, daughter of Francis, 6th Earl of Rutland, who died in 1632, and, like his predecessors, was buried at Bottesford. Pye was constantly employed by Buckingham on his private business, and Buckingham, who was the son of Sir George Villiers of Brooksby, near Leicester, was constantly engaged in buying land in North Leicestershire. Pye, therefore, must have had many opportunities of seeing monuments of the Rutland Earls at Bottesford.

Buckingham was a man who took the greatest interest in Art, and we have good reason to think that Pye shared in his patron's tastes. Even at the outset of his career Villiers was one of those who joined in inviting the Flemish painter, Miereveldt, to England; he had a favourite painter, Bartholomew Gerbier, with whose aid he carried on negotiations through the painter, Rubens, to conclude peace with Spain, and was also painted by Van Dyck as early as 1625. This picture was in the collection of the late Mr. Davis of Hereford. In the collection of Rubens' Letters, the *Codex Diplomaticus Rubensianus*, published at Antwerp between 1909 and 1914, several members of the Pye family are mentioned, though not, I think, Sir Walter himself.

Consequently we need not be surprised that Sir Walter may have employed Nicholas Janssen the younger to erect this monument to himself and his wife, at a time when Janssen was the most famous monumental sculptor in England.

The Parish Registers of Much Dewchurch show Lady Pye died in 1625, whilst Nicholas Janssen the elder had died before 1623, so that it is clear that the Pye monument must be his son's work.

If you look to the right of Sir Walter Pye's monument you will see in a recess almost hidden by the pulpit that of his father and grandfather, of whom I have already spoken.

It consists of an altar tomb of sandstone with their two recumbent figures, evidently portraits, which are vigorously, if rudely, sculptured. The framework round the inscription beneath them is surmounted by a cherub's head, which very closely resembles one at the head of a Plague Bill of 1625, engraved in a work entitled *The Plague in Shakespeare's London*, by R. B. Wilson, now in Hereford Public Library, so that this monument must probably have been erected by Walter Pye in the days of his comparative poverty, not long after his father's death in 1611.

The contrast between the two monuments may well recall that which Mrs. Esdaile points out between the cheap sandstone

monument which Shakespeare's executors employed Gerard Janssen to erect to his memory at Stratford and the splendid work of Gerard's brothers at Stowlangtoft and Bottesford.

Work in sandstone must necessarily be stiff, but yet one cannot but wonder that a country sculptor in Herefordshire should have been able to execute such figures as those of Roger and Walter Pye. The dress of the former, who died in 1569, is that of the time of Edward VI. and Mary, as shown in the engravings in Foxe's *Martyrs*, whilst his long forked beard was worn by such men as William Paulet, Lord Treasurer of England and 1st Marquis of Winchester, whose portrait is in Mrs. Hopton's collection at Canon Frome. Walter Pye's effigy well portrays the rough and ready squires, who trailed their pikes under Leicester with the Herefordshire levies against the Spanish pikemen in the Netherlands Wars, or sat in the Assize Court at Leominster when Father Cadwallader was being condemned for his faith. Rude as these effigies are when compared with the monument beside them, I wonder if we could find many sculptors in our country districts who could execute them to-day. I may add that, according to local tradition, the tablet on the monument over his grave, now hidden by the pulpit, records that Roger Pye was the father of sixty-four children.

POSTSCRIPT.—According to the *Dictionary of National Biography* Cornelis Janssens, who was one of the most fashionable portrait painters in England during the years 1618—1628, was probably the Cornelis son of Cornelis Jansz. Janssens "van Ceulen," who was baptized at the Dutch Church, Austin Friars, London, in 1594. Although, like Gerard Janssen, his father had settled in London, there seems to have been no relationship between these two families. The painter's ancestors came from Cologne (Ceulen), where many Netherlanders, as was the case with Rubens' family, had long been settled, whilst, according to the *Dictionary of National Biography*, Gerard Janssens' works show that he had been either the pupil of or greatly influenced by a celebrated monumental sculptor at Amsterdam, which in 1567 was still a strongly Catholic city.

As Cornelis Janssens was the fashionable Court painter about 1625, and was well known to Buckingham, Pye must certainly have been acquainted with him, more particularly as one of his early patrons was Philadelphia, Lady Wharton, daughter of Robert Carey, Earl of Monmouth, who was a younger son of Queen Elizabeth's cousin, Lord Hunsdon, who resided at Arkstone Court, near Kingstone, Herefordshire.

It cannot be doubted that Cornelis Janssens must have been acquainted with his namesakes the sculptors, as they must, like himself, have been members of the Dutch Protestant congregation at Austin Friars, whilst the Dutch community in London were very closely united at the time of his birth, both for economic and political reasons, as they were not always very popular with their English neighbours.

NOTES ON THE DERIVATION OF "BETTWS" AND "YSPYTTY" AND THE ORIGIN OF PARISHES.

By the Rev. W. E. T. Morgan, B.A.

(Read 13th December, 1928.)

When I undertook to write a paper on the derivation of the two interesting words "Bettws" and "Yspytty," I never thought that I should meet with so many difficulties in the way.

Bettws.

With regard to Bettws, I had for years accepted the derivation as given by the late Archdeacon Beavan in his *History of the Diocese of St. David's*, p. 38, where he traces the word from *Capella baptismalis*. The more correct form of the Latin *baptis* would be *bethys*, and this form *bethus* is actually found in the *Taxatio* of Pope Nicholas. It is further to be remembered that the Welsh word for baptism is Bedydd. But a friend of mine, who is an excellent Welsh scholar, will not accept this deduction, and so I am compelled to look elsewhere for a solution.

Being in Aberystwyth the other day for a short visit, I determined to go up to the National Library to consult such authorities as I thought might throw some further light on the subject. First I consulted the Welsh Dictionary by the late Rev. Silvan Evans, which, by the way, I regret has only gone as far as the letter E, and has been left unfinished. However, it contained the word which I wanted, and this is what he says: "This name is given to upwards of 20 Churches in Wales, of which two-thirds are in South Wales. They are for the most part— if not all—subordinate churches, and, consequently, of comparatively late foundation. Sometimes the word is followed by the name of the founder, or the patron saint, sometimes by the name of the district in which the church is situated, and sometimes by the qualifying epithet, as Bettws-y-Coed. Flintshire and Pembrokeshire are the only counties in which the name does not occur. Sometimes it is found in an ordinary place name in different parts of the country, apparently without any reference to a church. They may, however, have originally belonged to some Bettws, or religious house. The origin and meaning remain uncertain."

Thus he seems to me to be somewhat doubtful of the explanation suggested by some that the word is derived from bede-house.

It is noteworthy that the word does not appear in any early literature—being nowhere mentioned in the *Liber Landavensis*, which was compiled about 1132, but it appears in the *Taxatio* of Pope Nicholas, 1288–92, and therefore we must conclude that it came into use between the early part of the 12th century and the latter part of the 13th. Other proposed derivations are from the Latin *beatus*, and from *abattis*, *abbas*.

There is a well known Welsh phrase, "Yn y byd a'r bettws"—in the world and the bettws, or the secular world and the Church.

Another meaning of the word is a sheltered place, a dale, as in the sentence, "O fryn i fettws"—from hill to dale. In N.E. Wales it means a strip or slope, a bank covered with brushwood, hazel, or birch, as in the sentence, "Mae y tir yn un bettws"—the ground is one copse.

In Owen Pugh's Dictionary there is this note: "Bettws: A.S. Bede-house—abattis. Bede-house—a house to sell beads among Roman Catholics. Abattis—a place of shelter."

In Spurrell's Welsh Dictionary, edited by J. Bodvan Anwyl, there is this note: "Betws, a secluded or sheltered spot: a subordinate church, or religious house, a chapel, an oratory. It forms the names of several churches in the Principality: old spelling Bettws."

In the New English Dictionary by Murray, under Bede-house, we find this note: "North dialect beadus, Welsh bettws, originally a house of prayer, hence an almshouse, the inmates of which were to pray for the soul of the founder. Bead-house occurs in Scotland in place names, as the name of a mediæval hospice."

There is an interesting paragraph in a *Life of Robert Roberts*, edited by J. H. Davies, late Principal of Aberystwyth University, where, on p. 380, Roberts throws some light on this subject. Discussing the origin of this word with the then Bishop of St. Asaph, Vowler Short—it must have been about the year 1857—he says: "In West Denbighshire we call a declivity where birch and other brushwood grows, a bettws, or place of birch (the Welsh name of birch is bedw). There are many such on the farm where I was born near Llanrwst." He then proceeds: "The Bishop agreed with me, and Wynne Edwards and his bede-house theory was put out of court." This Wynne Edwards was Vicar of Rhuddlan and Vicar Choral of St. Asaph. The suffix "ws" is common. It is a collective and diminutive termination, as in Craig-trebanws, in the Swansea Valley, which means a collection of small bans or peaks.

I have seen it mentioned somewhere that the late Sir John Rhys, the great Celtic scholar, gave it as his opinion that Bettws was derived from Bede-house.

In a letter which I recently received from the Rev. Chancellor J. Fisher, of St. Asaph, a very safe guide in these matters, he says:—"I think you will find that scholars who have given special

attention to the study of place names are now pretty well agreed that Bettws is simply the English bead-house." So there we must leave it.

According to Crockford's *Clerical Directory* there are 16 Bettwses in Wales, 10 in South Wales and 6 in North Wales: or rather 5, as Bettws-y-crwyn is really in Shropshire. In South Wales there are three in Cardiganshire, two in Monmouthshire and Radnorshire, and one each in Breconshire, Glamorganshire and Carmarthenshire. To these may be added Trelech a'r Bettws and Bettws Ystum Gwili, Llandefaelog (old), both in Carmarthenshire. Perhaps I may add that one of these Bettwses—Bettws Clyro, a chapelry in the parish of Clyro—adjoins Herefordshire, being bounded on the east by the parishes of Whitney and Brilley.

Yspytty.

This is another place name frequently found in Wales, which deserves mention. The origin is evidently monastic, and is derived from the Latin word *hospitium*, and takes the different forms—Yspytty, Spyddyd, as in Llanspyddyd, a parish near Brecon; Spital, a parish in Pembrokeshire; and Spite, as in Tafarn Spite, also in Pembrokeshire. There is an Yspytty Ivan, a parish in Denbighshire; Yspytty Ystrad Meuric, a chapelry in the parish of Yspytty Ystwyth, in Cardiganshire; and Yspytty Cynfyn, also in Cardiganshire.

What is its meaning, and how did it derive its name? As I said, it comes from *hospitium*, a hospital, a hostel, an hotel, or tavern, in the sense of a place of shelter, of rest, and entertainment. But when were they founded, and by whom?

Originally they were all connected with some monastery. Hospitality was one of the duties of these monastic buildings, and of their subordinate buildings, these *hospitia*, distributed broadcast over the country. Among the chief originators of these institutions were the Cistercians, which was the prevailing Order in South Wales. They were the great farmers; and they also provided directions for travellers and pilgrims along the difficult and inhospitable districts which existed in those early days. They also built bridges—the Devil's Bridge is said to be the work of the monks of Strata Florida, a Cistercian Abbey. By these bridges travellers were able to cross the unfordable streams of the country.

One of the original uses of the tithes was to maintain the poor, and to provide hospitality for all wayfarers, as well as for the maintenance of the clergy. In these *hospitia* pilgrims and travellers met for refreshment and rest, as well as for social intercourse, and in them news was easily circulated. They have been very aptly described as both inn, and club, and newspaper.

The parish of Yspytty Ivan, in Denbighshire, takes its name from a preceptory belonging to the Knights of St. John of Jerusalem, founded by Ivan ap Rhys, and afforded sanctuary to travellers and others during the conflicts between the English and the Welsh in those days.

Yspytty Ystrad Meuric, in the parish of Yspytty Ystwyth, in Cardiganshire, was a cell belonging to the Abbey of Strata Florida. Very little is known of Yspytty Cynfyn, which is included in the parish of Llanbadarn-fawr, near Aberystwyth.

Llanspyddyd, a parish near Brecon, contained an ancient *hospitium*, formerly belonging to the Priory of Malvern.

Spital, a parish in Pembrokeshire, once had a chapel which was granted to the Commandery of the Knights of St. John at Slebech. Little is known of Tafarn Spite in Pembrokeshire. There is no trace of an *hospitium* here, as far as I am aware.

It is interesting to note that the churches of Yspytty Cynfin, Yspytty Ivan, and Yspytty Ystwyth, are all dedicated to St. John the Baptist. Ystradmeuric, too, is dedicated to the same saint. And St. John the Baptist is the Patron Saint of the Knights Hospittalers.

In conclusion, let me quote a very interesting note on this subject which is to be found in *Cliff's Book of South Wales*, p. 322, by a Mr. John Hughes, of Lluest-gwilym, Aberystwyth: "This bridge (the Devil's Bridge) is generally supposed to have been erected by the monks of Strata Florida, but I am more inclined to think that if it was built by monks at all, it was built by the Knights Hospitallers"; and his reason for this opinion is as follows:—"The chief, or at any rate one of the prominent objects of the Order, as its name implies, was hospitality—to establish places of rest and entertainment for the accommodation of pilgrims and travellers. Their patron Saint was St. John the Baptist. It is a recorded and well authenticated fact that at one time the whole of the parish of Yspytty Ystrad Meyrick was their property. We find there a chapel dedicated to St. John, also another at Yspytty Ystwyth, a few miles distant from it. These two are on the south side of the bridge; on its other side at a distance of about two miles lies Yspytty Cynfin, with another chapel dedicated to St. John. Here we find three of these *hospitia* within a short distance of each other, and at each a chapel, dedicated to St. John, the Patron Saint of the Knights Hospitallers." The note further states that the patron saint of Strata Florida was St. Mary, and this corresponds with the statement of Professor Rees in his Essay on the Welsh Saints.

The Origin of Parishes.

How did parishes originate in England? They did not grow in a day. As the Christian religion grew in area, here a little,

and there a little, so would those who accepted it require assembling rooms, places to meet and worship in. There would be groups of these communities springing up all over the land.

The late Lord Selbourne says :—

"The parochial system, like other things in England, grew up gradually."

He dismisses the old theory that parishes were formed, as is often asserted, by Archbishops Theodore and Honorius in the 7th century. Some were founded earlier than others, and each arose as soon as Christianity had won a foothold in any particular district.

A. H. Thompson, in his book, *The Historical Growth of the English Parish Church*, says, speaking of Saxon times :—

"As Christianity grew, so churches would be naturally multiplied and endowed. Certain landowners, as they became Christians, would desire to build a church on their estates, and endow it for the use of their dependants. . . . . We shall not be far wrong if we look upon the private estate of Saxon times as identical with the early parish. Owners of large estates built churches upon their property, and undoubtedly the growth of church building on private lands led to that organisation of the ecclesiastical system in England which was the great work of Theodore's Episcopate."

Let me here mention the well known instance of the formation and endowment of the Parish of Hay in the reign of Henry I. in 1130. Without much doubt it was carved out of the parish of Llanigon. These are the words of the deed of endowment of the parish and church of St. Mary :—

"Gerard (the first Norman Bishop of St. David's) by the Grace of God Bishop of St. David's to all the faithful of the Holy Church of God, greeting and benediction. Let all, both those who are now living and those who shall hereafter live, know that when we consecrated the Church of the Blessed Virgin Mary of Haya, William Revel did, by permission of Bernard Newmarch (this is the conqueror of Breconshire), who was present at the consecration, give and grant as a free gift and endowment of the church itself, fifteen acres of land and two tenements, and all the land attached to these tenements, in the high forest land as far as the boundaries of Ewias, and in the coppice and in the low grounds. He gave also to the same church all the tithes of all his estates of Haye in all things, as well as that of the lands of Ivor and Meleniac, and of all things that are held of the lordship of Haye, and that no question may arise in the future respecting the matter he definitely gave tithe as follows : of corn, and hay, and poultry, and cattle, and sheep, and pigs, and wool, and cheese, and underwood, and the benevolences of Welshmen, and tolls for right of passage, and fees for plants. Whoever shall substract or diminish aught from these, let him be cut off from the communion of God, and His Saints, until he come to a better mind. Fare ye well."

Now the parish churches were called Ecclesia—Welsh, Eglwys. In course of time, however, it would become necessary for the requirements of the inhabitants that additional facilities for worship should be provided in the outlying hamlets of some of these large and unwieldy parishes, and so other churches were built,

which were called Capellas, little churches, Chapels of Ease—Welsh, Capel. The original term Capella was used in France to signify the building in which the cope of St. Martin was kept in the palace of the Merovingian kings, and, later, to any small church.

The late Archdeacon Beavan, in his *History of the Diocese of St. David's*, suggests that this is the origin of the word bettws, explaining the process of formation as follows : Originally these Capellæ had no privilege of baptism, marriage, or burial. Indeed, many of them had no churchyards and no fonts. But in process of time some of them acquired the right of baptism, when they became *Capellæ baptismales*, or, its equivalent in Welsh, Capel bettws. Later the prefix Capel was dropped, and they became simply bettws. In process of time many of these Bettwses disappeared, while many of the *Capellæ baptismales* survived, while others were formed into separate parishes. One of these is a chapelry in the parish of Clyro, near Hay. It has no burial ground It is simply a benefice, not in charge, annexed to the Vicarage of Clyro, of no certified value, and consolidated with the benefice of Clyro, under the same institution and induction.

REPORTS OF SECTIONAL EDITORS, 1928.

ORNITHOLOGY, ETC.

BY THE REV. PREBENDARY S. CORNISH WATKINS, M.A.

The most interesting record of the year was sent me just too late for insertion in last year's report. Mr. W. Blake acquired a fine specimen of the Black-throated Diver (*Colymbus Arcticus*), which was shot on the Wye near Ross on December 17th, 1927.

This bird has only once before been recorded from Herefordshire, one having been caught alive at Kinnersley in the winter of 1891.

Mr. A. Gosling reports that, while shooting near Fownhope in October, 1927, he saw a Nut-cracker (*Nucifraga Caryocatastes*), and thinks he cannot be mistaken in his identification. Most commendably he refrained from shooting the bird, but it does not appear to have been observed again. The only previous record for the county is of one that was shot at Credenhill in November, 1900, and is now in Cardiff Museum.

The Black Redstart appeared again in the Cathedral Close on November 19th, and was duly noted by the Rev. W. B. Glennie.

This last summer has been, in the South of England, a great season for the Clouded Yellow Butterfly (*Colias Edusa*), an insect that does not often penetrate so far inland as Herefordshire. I have records of one seen at Kington in 1900 and another at Aymestrey in 1913, but it may be considered a rarity in the county. This year Col. Symonds-Tayler notes the capture of one at Hereford, but no others appear to have been observed, or, at any rate, recorded.

BOTANY.

BY THE REV. W. O. WAIT, M.A., B.C.L.

There is little in this section to report, but what there is, is of interest.

Miss E. Armitage records for District 13: *Circœa Lutetiana* at Bredwardine Castle, also *Verbena officinalis* by the roadside at Bredwardine, neither of these plants being mentioned for District 13 in the "Herefordshire Flora"; *Chenopodicum polyspermum*, also by the roadside at Bredwardine, hitherto only recorded for this district at Moccas.

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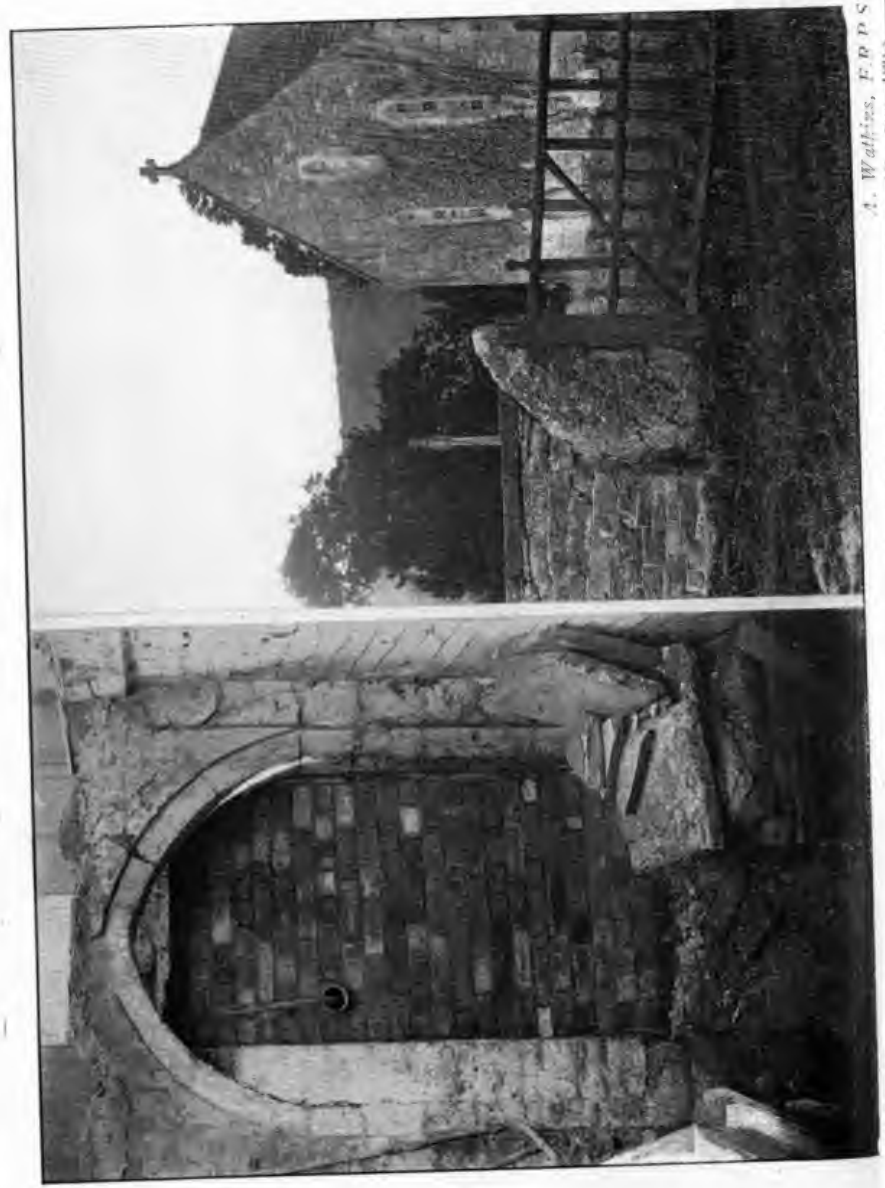

Photo by A. Watkins, F.R.P.S.

Miss Armitage also mentions that among some exceptionally fine trees at Bredwardine Castle are some very tall specimens of *Acer Campestre*, *Quercus robur*, and *Querous Sessiliflora*.

For District 11, *Circœa Lutetiana* is simply noted as found by Mr. Purchas, with no mention of locality, but it freely occurs in Titley, being a troublesome weed in gardens; and, strangely enough, a plant of *Chenopodium polyspermum* appeared in the Vicarage garden in Titley this year.

On one of the excursions of the Club this summer into Radnorshire, some unusual plants were noticed. In the churchyard at Llanfihangel-nant-Melan occurs a quantity of *Myrrhis odorata*, a very doubtful native of Herefordshire, and it must probably have been introduced into this churchyard. Also on the site of a small camp (Castell Tomen) occurs a small quantity of *Viola lutea*, a rare plant for our county. This plant also appears above Water-break-its-neck. Scattered specimens of *Genista Anglica* were found the same day near the Feddw stone circle beyond the Forest Inn.

ARCHÆOLOGY.

By Alfred Watkins, F.R.P.S.

St. Giles Chapel.

It was not found possible to preserve the whole of the foundation of the Round Church recently discovered (reported in last year's Report), as they projected far into the road improvement, but, at my suggestion, the City Surveyor and Roads Committee so brought out the line of the new boundary wall as to come on the top of an arc of the old foundation, thirteen feet in length. This preserves and displays the site, shape and size of the Round Church. A brass plate has been fixed above this arc in the wall, as follows :—

THE STONES BELOW ARE PART OF THE WALLS OF THE TWELFTH CENTURY ROUND CHAPEL OF SAINT GILES, FOUND IN 1927 WHEN DEMOLISHING THE CHAPEL OF 1682.

Underground Hereford.

When demolishing a house on the north side of High Street, for street improvement, a plain pointed-arch doorway, seven feet high, apparently of 14th century date, was discovered. Its footing was 7 feet below present pavement level, and it stood back 4 ft. 6 in. behind the shop front. Width of door 4 ft. 4 in., thickness 1 ft. 4 in., with a rebate for door inside. This confirms previous observations of mediæval doors in old Hereford (at Daw's Road and High Town), six to seven feet below present level. (*Vide* illustration.)

Scratch Dial at Weston-under-Penyard.

Since the Club's visit, I have noted a good scratch dial on the stones of the south doorway. It has four indicating lines and the circle, but is wrong way up, having been moved in the restoration of the church.

Altar Stone, Llanthony Priory.

This stone, recorded in the 1924 *Transactions*, has now been given by the owner of the property to the Church of St. Julian Newport, Mon.

Clifford Castle.

Since the visit of the Club, Dr. Trumper has made some interesting discoveries on further excavation, which Mr. Marshall and I went over to see. On the inner and eastern side of the inner bailey, on the top of the mound, the foundation of what was apparently an annex building was uncovered. Instead of the wall resting on solid stone, it seemed to be supported on corbels, leaving below something like a flue or a drain, not filled with earth when found. This was straight for some yards, and parallel with it, about 2 ft. 6 in. towards the court centre, was the foundation of a wall of rounded river stones, totally unlike the other walling, laid with mortar, and apparently of older date. It is a surmise that this might be the remains of a Saxon fortress. But only further excavation of this and the strange drain or flue can decide their meaning.

Cup-Marked Stone, Llanerch Farm, Radnor Forest.

Mr. Walter Pritchard discovered this, since the Club's visit to Radnor, in the course of investigations in the company of Mr. W. H. McKaig into sunrise and other alignments from the Fedw Stone Circle.

It is the first prehistoric cup-marked stone found in Radnorshire—we have none in Herefordshire, and Dr. Wheeler, in his *Prehistoric and Roman Wales*, says that only four examples had then been recorded in the whole of Wales.

It is a mile E.N.E. from the Fedw Circle, and 1½ miles west of the Forest Inn, close against Llanarch Farm homestead, on its west, at a point where several farm cart-roads meet. There are a number of similar boulders about the homestead (not cup-marked), and several in the approach lane, probably all brought by glacial action. The stone has been broken in two, probably by a blasting charge, there being instances of this in the district.

The cup-hollows, obviously artificial, are from 1¼ to 2 inches diameter. I took a rubbing, and found no less than eight instances

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Stone with Cup-Marks, Llanerch Farm, Radnor Forest.

Photo by A. Watkins, F.R.P.S.

of alignment of four cups, the alignment being along one edge of the hollows, which vary in size. (*Vide* illustration.)

This fact of alignment of cup-hollows into groups I have seen in a number of illustrations of examples, usually by their edges.

Dr. Graves, Bishop of Limerick, long ago noted such alignment of cup-hollows, and surmised that they might be rough indicating maps of paths or mounds in the district, which he also found to lie in threes in a straight line.

My photograph shows at least two lines of four crossing at one hollow.

The stone is on an azimuth of 65° (E. of true N.) from the Fedw Circle, and the alignment goes through a slight earthwork or mound near the top of The Van, a 1,525 ft. height less than half a mile away, going on through Radnor Tump (mound of New Radnor Castle), 4½ miles from the circle, a mound in Evancoyd grounds, and a tumulus north of Lingen. The stone is about three feet high, and if it were not for a belt of trees would be in full sight from the circle. I marked a true bearing on my rubbing, but probably the stone when broken was altered in its bearings.

EATON BISHOP GLASS.

The fine early 14th century windows described in the *Transactions* for 1922 have lately fallen into bad repair, and were in danger of disaster from an eastern gale. Canon Bannister made an energetic appeal, which resulted in the full amount of money necessary for restoration by experts being subscribed, and the repaired windows will be in place again in a few weeks.

MARK STONES.

I have found several in the district during the year, as follows :—

Saltmarsh Castle.—A little south of this, outside the edge of the park, at the junction of the two cart roads. A long-stone 4 feet high, 2 feet wide, bevelled-top pointing along a cart track, which indicates an alignment N.W. through Edvin Loach Church, moat at Martin's Castle, Tenbury Church, and through a spot marked Tittershill to the highest point of the Longmynds (1,696 feet) on Pole Bank.

Wellington (*Bridge Inn*).—Mr. Jack pointed out this stone to me as obviously marking the old ford which preceded the present main road bridge, itself a very early one. My photograph shows how it aligns with the original road.

Wellington (*Derndale side*).—On the Parish and District Council boundary, where it crosses the road from the village to Bush Bank, stands this ancient pointed stone, resembling the shape of the Canon Pyon Butt, to which the road aligns at this point.

Bodcott, Moccas.—Mr. Grace told me of this, a fine large boulder lying in the farm road against the barn of the homestead.

Blakemere.—The churchyard gate is hung on an upright weather-worn menhir without a trace of tooling; an obvious long-stone. (*Vide* illustration.)

Titley (*old turnpike towards station*).—A hollow track points straight to an old ford, now superseded by a bridge culvert, and also points at an artificial mound on the other side of the Kington road. Tumbled over into the brook at the crossing is the large stone which once marked the ford.

Picts Cross.—The most important discovery on my list was made at this spot since the Club passed it when visiting Caradoc, for it explains the meaning of a perplexing place-name. In Taylor's map of 1754 the place is named *Prick's* Cross, in Stockdale's map, 1805, *Pricker* Cross, and in Price's 1818 map, *Pigs* Cross, by which name it is still known locally.

Now in the Welsh dictionary, "pig" signifies "a point," "a pike," and the place is in the ancient Welsh settlement of Irchenfield. I comment on this in my Paper of 1917 on "Crosses," and while rightly assuming that the name means "pointed," I wrongly inferred that the word Cross indicates that a structural cross once stood there. I now know that the fundamental meaning of the word in place-names is "cross-roads."

Passing the place in September last, I noticed, level with the earthen bank in the S.W. corner of the cross-roads, and much covered with moss and creeper trails, a large stone, 3 feet 6 inches high. Outlining this with a spade, which also showed it to have its footing deep in the ground, it proved to be, as shown in my photograph, a decidedly *pointed* upright long-stone, quite unworked. (*Vide* illustration.)

The name is thus decided by a pointed mark-stone at the cross-roads. One alignment through these cross-roads and stone lies on the road through Grove Common, and in the other direction through Sellack Church, the mound at the end of Caplar Camp and Woolhope Church. Another alignment is detailed on page 30 of my *Early British Trackways*.

Old Radnor.—At Stockwell Farm, on the road from Walton, a square mark-stone stands at the gate. It is opposite the ancient well in the field across the road to which comes (as a short cut to the valley) the ancient steep lane, Willings Lane, the first part of the word indicating "well." "Stock" here means "tree," as in our present name for young trees. A line of Scotch firs marks the old lane, and one still stands near the well.

Disappearing Mark Stones.

The traditional reluctance to remove a way-mark is now weakened. At Madley (Red Lion Inn) the stone illustrated in

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Photo by *A. Watkins, F.R.P.S*

LYNCHETS OR CULTIVATION-TERRACES AT CASTLE BROOK.

my first book has gone this year, and its place is now taken by a petrol pump on a concrete base. Stones not quite so large and convincing have disappeared at Woodyatt's Cross (Comet Inn), and at the Golden Cross, Sutton (corner next the inn). Also a large unworked boulder in front of the village well (now filled up) at Eaton Bishop is moved across the road. At Presteign (Hereford Street), and Weobley (near Red Lion), convincing ancient stones have been sacrificed in the last few years to footpath improvements.

LYNCHETS AT CASTLE BROOK.

Some Members, I think noticed these when the Club this year started to walk to Penyard Castle down a deep and ancient lane (which I have since found to be on a track through four churches and other good points).

The Rev. E. R. Holland has since taken me to the spot to see these, the only marked examples of cultivation-terraces I have seen in Herefordshire, although the two place-names of Lynch Court in North Herefordshire seem to indicate them. They consist of seven terraces in an orchard, at the first rising of the Chase Hill from the brook close to the farm, and are very distinctive. I do not claim to assign any age to these. Mr. Massingham's statements: "Terracing is profuse in the district of the Herefordshire Beacon," and "Herefordshire and Shropshire with their Terraces," are as absurdly incorrect as his other reference in the same booklet (***Pre-Roman Britain***) to "the chalk Cotswolds."

DEAN BORUE'S MONUMENT.

This is in a wall recess of the Lady Chapel, Hereford, and its flat wall panel bears traces of a painted figure subject, too faint to distinguish.

The Bishop has recently acquired two volumes of prints and original sketches of local antiquities, collected about 100 years ago by Mr. Bird, and Canon Bannister has found in these a fine sketch (or print) of the tomb, inscribed "Monument of Dean Berewe at Hereford Cathedral, A.D. 1462." This, fortunately, shows the full detail of the painting, the subject (probably religious) not yet identified. Its accuracy I found confirmed by comparison with the remaining traces.

Obituary Memoirs.

REV. PREBENDARY MICHAEL HOPTON, M.A.

BORN SEPTEMBER 8TH, 1838. DIED APRIL 20TH, 1928.

By the death of the Rev. Prebendary Michael Hopton the Club has lost one of its oldest and most esteemed members. A native of Herefordshire, descended from one of the oldest county families, he was the son of the Rev. W. P. Hopton, Vicar of Bishop's Frome. He lived in the county the greater part of his long life and took a keen interest in all that appertained thereto. He joined the Club about 1878, and was a constant attendant at the Meetings up to the time of his death. He was elected one of the Vice-Presidents for the year 1896, and in 1894 he contributed some historical notes to the *Transactions* on Mainstone Court and Munsley Church.

He held the living of Stanton Long from 1866 to 1877, and was Vicar of Canon Frome and Rector of Munsley from 1877 to 1903, when he retired to Holmer, where he resided up to the time of his death.

A few years ago he presented his valuable collection of books and manuscripts relating to Herefordshire to the Hereford Public Library.

Although he lived to the advanced age of ninety years, he remained active up to the end. His burial took place in the Cemetery at Holmer.

ARTHUR HANCOCK LAMONT.

DIED MAY 16TH, 1928.

The Club has lost a zealous worker in its interests by the death of Arthur H. Lamont. Of Scotch descent, he was the fifth and only surviving son of the late Deputy Commissary W. R. A. Lamont, and was born in Barbados, where his father was then stationed.

He became a Member of the Club in 1904, shortly before taking up his residence in Hereford. In 1910 he was elected a member of the Central Committee, and Honorary Librarian in 1921, both of which offices he continued to hold up to the time of his death.

His contributions to the Club's *Transactions* were few, but two useful articles came from his pen, the one on "Points of interest in the vicinity of the site of the Ancient Castle of Hereford," and the other on "The Fords and Ferries of the Wye." Beyond ably filling the offices that he held, he was a most energetic recruiter of new Members. and he was probably instrumental in adding more names to the roll of Members than anyone who had gone before him. He was very regular in his attendances and helpful at all the Field and other Meetings.

He passed away from heart failure at his residence, 3, Castle Street, Hereford, on the 16th of May, and was buried at Ledbury.

RICHARD HENRY GEORGE.

DIED JUNE 12TH, 1928.

Born at Bircher, near Leominster, and residing in the north of Herefordshire all his life, Richard Henry George was early embued with the historical associations in which this part of the county is so rich. An auctioneer by profession, he resided for many years at Kingsland, and contributed from time to time papers on this and the surrounding district to the Club's Proceedings. He became a Member in 1905, and was elected a Vice-President in 1915, 1916, and 1917.

In 1914 he published *A History of the Herefordshire Borderland*, being a collection of papers he had read at various times to the Woolhope Club and other societies.

He died at the age of sixty-nine, and was buried at Yarpole.

Woolhope Naturalists' Field Club.

PAPERS, 1929.

THE ORIGIN OF PARISHES, AND THE DERIVATION OF "BETTWS" AND "YSPYTTY."

By Hubert Reade.

(Read 18th April, 1929.)

The following notes have been set down at the request of the Rev. W. E. T. Morgan and the members of the Woolhope Club in consequence of some remarks which I made at the Annual Meeting of the Club on December 13th, 1928, on a paper which he read entitled "The Origin of Parishes and the Derivation of 'Bettws' and 'Yspytty.'"

As this Paper is to appear in our *Transactions*, I may be excused from giving a sketch of it here in detail.

In the first place I would point out that in speaking of the origin of parishes, Mr. Morgan confined himself to explaining their origin, as he understood it, in the British Isles, and appeared to me to attach but little importance to the statement that they were first founded by Archbishop Theodore after the middle of the seventh century. I would point out that the parochial system was in existence at Rome and possibly also at Constantinople at least three centuries earlier.

The order of Cardinal Priests in the Sacred College to this day represents, in theory, the parish priests of Rome, whom we find in the latter part of the fourth century taking part in the election of their bishop, as was the custom elsewhere in the Primitive Church [for instance at Hereford in the Ninth Century. *Cf Bannister*, "The Cathedral Church of Hereford," p. 19, note 6], although in the case of the Bishop of Rome, their bishop claimed to be head of the Holy Catholic Church throughout the world. This fact comes out very clearly in the conflict which arose over the disputed election of Pope Damasus. Many of the so-called titular churches, from holding which as rectors the Cardinals derive their right to take part in the election of the Popes, were simply the parish churches of Rome under the Constantinian Emperors, and some of them continue to be parish churches even to the present day. I think Santa Maria in Trastevere, for instance, is a case in point. The Cardinal Deacons

again represent the deacons who in the early Roman Church stood at the heads of groups of parishes and corresponded in some respects, I suppose, to our rural deans and archdeacons.

Consequently the parochial system must have been known to St. Augustine long before he set foot in Britain, and he may well, therefore, have introduced it here, even if it had not been known previously, as it almost certainly was, to the ancient British Church in England, if not in Wales.

Secondly, in speaking of "Bettws," Mr. Morgan said that the best authorities give the word two meanings, the first of which is "an open or secluded place," the second a "chapel or oratory." He did not, however, establish any connection between the two explanations, but preferred to derive "Bettws" in its second sense from "Baptisterium" or "Baptistry."

Mr. Symonds pointed out that the well-known farm on Orcop Hill known as Butters, or in the Registers of Much Dewchurch about 1630 as Buttar Court, was really Bettws y Coed, and to my own knowledge the English clerks in the omnibus office at Bangor pronounce the name of Bettws y Coed in Carnarvonshire as Butters Court.

It so happens that a very singular tradition attaches to a wood which extends from Butters Court down the north side of Orcop Hill to the wall of the Mynde Park. This wood bears the name of Poor Man's Wood, or the Fairy Ring, and it is believed that if a single tree in it is felled the owner of the Mynde or his heir will die within the year. From the fact that Poor Man's Wood also bears the name of Fairy Ring, it is obvious that the place has long been believed to be peculiarly connected with the powers of evil. Fairies represent the forest nymphs, or elves, of the old Latin and Teutonic religions, who were always believed, at least by the Teutons, to be hostile to the human race, whilst Poor Man, in old English, as in other Teutonic languages, is a synonym for the devil. I need only instance "Der Arme Konrad," the "Poor Conrad" of German folklore, whilst Poor Man finds an English parallel in the Wise Man of Wiseman's Wood on Dartmoor.

I venture to think that the proximity of Poor Man's Wood to Butters Court may serve both to explain its evil reputation and to throw some light on the meaning of "Bettws."

For this explanation we must go back to the religious practices of the Celts and Iberians, the ancestors of those gloomy fanatics the Silures, who had brought with them to South Wales from the western banks of the Nile and the shores of Biscay the human sacrifices which formed so large a part of such Eastern religions as those of the Canaanites and the Assyrians, and also, as the discoveries at Ur show, of the ancestors of the Hebrews.

The Silures met to celebrate their yearly festivals in the open spaces, the "Leys" or "Lawns," as we should call them to-day, which were to be found here and there in the depths of the forests which then covered Gaul and Britain. Beside these spaces was a sacred grove, usually abounding with springs, which none but their priests might enter, and in which they offered human victims by hanging, drowning, or burning, to their gods Esus, Taranis, or Belinus.

Such a sacred grove, as Lucan, the poet of the Pharsalia (Book III, 399, *et seq.*), tells us, covered the hill rising to the east of the Old Harbour at Marseilles, facing the Greek city, now the Old Town, and which is crowned by the Church of Notre Dame de la Garde. When Cæsar was besieging Marseilles during his war with Pompey, he ran short of wood for his catapults and balistas. He ordered his soldiers to cut down this grove, but the Legionaries refused to obey their general's orders, fearing that their own axes would turn against them in their hands. Thereupon Cæsar seized an axe and felled an oak under the eyes of the besieged, who stood upon their walls gazing at the scene and expecting that the sacrilegious assailant of their sanctuary would be struck down by the angry gods.

This grove was a place of horrors, closely resembling the sacred groves which before the British occupation were to be seen everywhere in West Africa, and which none save the priests dared enter.

Butters Court, I should have explained, stands on one of the highest hills in South Herefordshire, and is at the meeting point of several very important "greenways," which must have served as roads even in Neolithic times. As we see from the Llan or enclosure which surrounds the ancient chapel of St. Michael on the top of the Skyrrid, or Holy Mountain, which rises to the north-east of Abergavenny, the Silures were, like the Canaanites, accustomed to frequent such high places for the purpose of public worship.

Consequently, Butters Court would seem peculiarly fitted as a place for their ceremonies, and it is certain that, in that case, after the district was converted to Christianity the memories of the terrible scenes which had taken place in Poor Man's Wood would long cause the grove to be regarded as Satan's special seat. In Jubaland, now a province of Italian Somaliland in East Africa, the inhabitants have been Mohammedans for centuries, but they still show a sacred lake or Werra, on the shores of which their predecessors, whom they describe as a race of pagan giants, offered human sacrifices.

But, from at least the early part of the fifth century the Popes, when sending missionaries to the heathen of the Celtic and Teutonic lands, ordered them that if they could not induce the new converts to destroy their sacred places, they were to

consecrate them for Christian use. Such was the practice of St. Patrick in Ireland, and such were the instructions given to St. Augustine, when he set out to England, and to St. Boniface when he entered upon his task in Germany.

We see, in many instances, how these orders were carried out. At Marseilles, as has been said, the Church of Notre Dame de la Garde rises upon the summit of the hill once covered by the wood cut down by Cæsar: At Chartres, the high altar of the Cathedral covers a stone which was once an altar in a forest clearing, looked upon by the Druids as one of their most sacred sanctuaries, and was dedicated by them, says the legend, "*Virgini Parituræ*"—"To the Virgin who was to bring forth a son." In our own land, as we have seen, the Chapel of St. Michael on the Skyrrid stands on the site of a Silurian High Place, whilst in the crypt of York Cathedral are the remains of a Roman temple with a well at which St. Paulinus baptised Eadwin, the King of Deira, and which, like the well of Coventina, near Hadrian's Wall, was no doubt sacred to some British god.

That, in some instances at least, chapels may have been built in the Silurian holy places to sanctify the Bettws, which had been the scene of their inhuman rites, is, therefore, far from improbable, and these chapels may have taken their name from Bettws, the open and secluded space in which they stood, just as several Carthusian monasteries, which, like the Grande Chartreuse itself, were built far from the haunts of man, bore from their situation the name of "Deserts of the Chartreux."

Such chapels, doubtless, served as places of worship for the scattered inhabitants of the surrounding woodlands, and, as the clearings were usually well watered, they may have been used for baptism by immersion, as was the practice in the earliest times of the Church in England.

Such is an explanation which I venture to offer as to the origin of the word "Bettws."

Mr. Morgan explained the derivation of "Yspytty" from Hospitium, the guest house for travellers, which was nearly always attached to religious foundations, and which, he said, was sometimes found, at least in Denbighshire, attached to chapels which had been the property of the Knights of the Order of St. John of Jerusalem. This Order was originally founded to provide protection for pilgrims who were journeying from the sea-coast of Palestine to Jerusalem, and was also known as that of the Hospitallers, from the large hospital which they owned at Jerusalem, which they used not only to lodge the pilgrims but as an hospital in the modern sense of the word. It may be mentioned that when the Order removed to Rhodes and thence to Malta, the buildings which served as the headquarters of the various "Nations," of

which it was formed, were known as Auberges or "Inns": for instance at Valetta we can still see the Auberge de Castille.

In England, the Order of St. John had its headquarters before the Reformation at Clerkenwell, and held large possessions in nearly every county. In Herefordshire it owned, amongst other estates, Harewood Park and Garway. Mr. Morgan pointed out that Yspytty sometimes occurs in place names in the form of Spyte or Spytty. It is, therefore, perhaps, worth noticing that the hill which leads down into the Dore Valley at Pontrilas on the road from Garway by Bagwy Lyddiart, and is crossed thereabouts by the old road from Hereford to Grosmont, is called Spythouse Pitch. Possibly, therefore, one of these guest houses stood on or near it for the use of travellers from Herefordshire into Wales.

A Member of the Club asked if Spouthouse, a place on or near Dinedor Hill, was also a corruption of Yspytty, but I am unable to reply to this question.

In conclusion, we are indebted to Mr. Morgan for a most interesting and suggestive paper, and I can only thank him for giving me the opportunity of writing these notes.

I should add that when writing of instances in which pagan holy places have been consecrated to Christian uses, I forget to mention that a pagan temple erected by King Ethelbert of Kent, before his conversion to St. Augustine, was incorporated in the church of St. Augustine's Abbey at Canterbury, in which so many Christian kings of Kent were buried.

This would show that St. Augustine was careful to comply with and carry out Pope Gregory's instructions on the subject.

NOTE.—Since writing the foregoing remarks, I have, through the kindness of Rev. W. E. T. Morgan, been able to submit my observations to the criticism of several well-known Welsh scholars.

I regret to say that the results are inconclusive.

Several gentlemen state positively that Bettws is derived from Bedehouse, an "Oratory," whilst others deny its English origin.

According to the former, Bettws must, in the sense of "Oratory," be a comparatively modern word. They point out that it occurs only once in the "Book of Llandaff," which was compiled in A.D. 1131, whilst it is frequently used in the "Taxatio" of Pope Nicholas IV, which dates from A.D. 1291.

As, however, the name Bettws is found in only four instances as a place name in Monmouthshire, and, except at Butters Court, which is not the name of a parish, nowhere in South Herefordshire, I fail to see that the argument from its rare occurrence in the "Book of Llandaff" is at all conclusive. That document was drawn up as a brief for the advocates who were acting for the

See of Llandaff in its lawsuit before the Curia against the See of Hereford with regard to its rights to certain parishes in South Herefordshire and Monmouthshire. It certainly does not cover the whole of the latter county and it is, therefore, possible that it does not deal with those districts in which Bettws now occurs as a place name.

Moreover, as it seems plain from the Oxford English Dictionary that Bedehouse was very rarely used before the fourteenth century, and then chiefly in the North of England, I cannot quite understand why it should have been adopted as an equivalent in Welsh for "Oratory" or "Chapel," seeing that such buildings were well-known in Wales from the first introduction of Christianity into the country. On the whole, therefore, I think that there are good grounds for arguing that Bettws, a "Chapel," is derived from Bettws an "Open Space," just as Hermitage comes from "Heremos," a desert.

As regards Yspytty, I can add nothing to what I have already said in this paper, except that I am more than ever convinced that Spyt House Pitch, the only instance in which the word is found as a place name in this county, is so called from an Hospitium connected with the Knights Templars Preceptory at Garway. If, as I think probable, it stood somewhere near the point where the old road from Hereford by Kilpeck to Grosmont crosses the road from Ross and Garway to Ewyas Harold by Bagwy Llydiart and Pontrilas, it must have occupied a very convenient position for travellers, and likewise have been a link in the chain of fortified buildings which extended along the Monnow and the Dore as a support to the lines of castles nearer the actual border of the Marches, and in which church towers, like those of Much Dewchurch, also played their part. Legends that Jack of Kent imprisoned the crows of the district in a barn near this spot show that there must have been important buildings thereabouts in the late 14th century, as, at that time, barns were usually placed close to the farm steadings, especially in districts like the Welsh Marches.

I have had a couple of letters bearing on these subjects from our late President, Sir Joseph Bradney, C.B., which are well worth quoting. In the first he says that he believes Bettws is derived from Baptizare and originally meant a Baptistry, although he hesitates to give any authorative opinion on the subject. The word Yspytty (pronounced Ysbutty) becomes Spitty in English. There are many Yspyttai in Wales, and at least two parishes bear the name, Ysbutty Ifan in Denbighshire, and Yspytty Ystrad Meurig in Cardiganshire, whilst there is in Monmouthshire an Yspytty near Abergavenny. The word is derived from Hospitium.

In a second letter, Sir Joseph adds: "Butters Court may perhaps be Bettws y Coed, though I am doubtful as to this. There is also a house called Buttas in the parish of Canon Pyon." I may

add that I have already pointed out that in an entry dating from before 1660, the Parish Register of Much Dewchurch gives Butters Court as Buttar Court.

"There are four Bettws'," continues Sir Joseph, "in Monmouthshire, namely: (1) Bettws near Newport; (2) Bettws Newydd, near Usk; (3) Bettws, a chapel in Llantilio Pertholy. In all the above chapels, service is performed every Sunday. Lastly there is also a Barn in Tregair, which was anciently a chapel and is known as Bettws Barn."

I have not got the "Book of Llandaff" by me, but I think that of these four Bettws', that near Tregair is the only one which lies in the district covered by that survey.

I may add, also, that to judge both from the Place Names and Domesday Book, Dilwyn stands in what was forest country in 1066, and the Buttas in that neighbourhood may well have been an open space or "ley," such as that which gave its name to Almeley.

Analogies in Cornish with Bettws and Yspytty.

The following is the copy of a letter from Mr. William Hooper, Librarian, Free Public Library, Falmouth, Cornwall, to myself, on the analogies in Cornish with Bettws and Yspytty:—

"Free Public Library, Falmouth,

April 16th, 1929.

Dear Mr. Reade,

I am sorry not to be able to help you very much in your quest. I have been too busy to do any hunting, but a friend has been good enough to look the matter up. He informs me, what you will know quite well, that in many cases these place names become Anglicised and corrupted beyond all recognition, but my helper says:—

The Cornish word Spethes "Briars," *may* be the same word as Yspytty.

There are many surnames of Betts and Betty in Cornwall.

Several mines are called Wheal Betsy, but it is quite likely that they referred to people of that name.

Spit (Yspytty?), a hamlet near "Par." (*Note.*—The Abbey of Tywardreath was not far from Par.—H. Reade.)

Spaddick. A farm near St. Gennys.

Betsy Benath, Bessy Banath. Smithy and dwelling near Veryan.

Batteus. A number of farms bear this name.

I believe Mr. Jenner says " Bettys " is probably derived from Bede House[1] (prayer house), and is Saxon in origin.

Thanking you for your kindly remarks.

I remain, yours sincerely,

WILLIAM HOOPER.

(Cornish Bardic name " BRÂS Y COLON ")

Mr. Henry Jenner, of Bospowers, Heyle, Cornwall, formerly of the British Museum and the Vatican Library, Rome, is held to be the greatest living authority on the Cornish language, which he speaks with ease.

Most of the places mentioned are in West Cornwall.

[1] *Cf.* Gattws (Gate House). See Jenner's *Handbook to the Cornish Language*, p. 201.

FARLOW, AN ANCIENT HEREFORDSHIRE PARISH.

BY CAPTAIN R. LEE-ROBERTS.

(Read 9th July, 1929.)

The parish of Farlow is situated on the eastern side of the Clee Hills in Shropshire, the western wedge shape apex of the parish joins three other parishes and manors at the Stooping Stone, an old landmark near Random, a district signifying the boundary of some " Dom," most likely of the royal possessions in the neighbourhood of Clee Hill. From the earliest time human occupation can be traced; old stone axes found near the village of Farlow, belonging to the Neolithic age, have fortunately been scheduled by the local Secretary of the Society of Antiquaries. The Roman occupation is somewhat hazy, but I am inclined to think that the Limers Lane and Lane's End crossing the parish are distinct trackways to the River Severn, for the British worked lime, iron and coal, under Roman supervision. Local tradition credits the neighbourhood as being very unsafe in olden days; my impression is that such traditional reports have been handed down from Roman times; this is strengthened by the fact that one place is called the Bush, which according to a last century authority often signifies an Ambush.[1] A Roman trackway continues thereby, and is so marked by an eminent authority on his map[2]: it probably extended to the River Severn by Oreton, Prescot, Walton or Walltown.

Saxon occupation of Mercia has left its stamp on practically all place names, and Farlow is no exception. Before referring to its derivation, I might mention that no trace of Danish occupation can be found within this district. Farlow, or as in local dialect Faerlow, is first mentioned in *Domesday* as Ferlau, and although the Shropshire place name authority defines it as Fern Hill,[3] I am more inclined to consider it as the Way by tumulus, and this is to a certain extent corroborated by the discovery, about 1857, of a skeleton of a woman quite 6 feet high, buried in a sitting position in a mound, excavated for the foundations of the present church and contiguous to the lane. But whatever the derivation, the fact remains that in 1085 the Manor of Farlow was included in the Hundred of Wolphy, an extensive division of the County of Hereford, and included 24 parishes and chapelries, and derives its appellation from Wulphere King of Mercia, 659—675, once proprietor of the manor and vills within its limits.[4] According to Camden, England was divided into parishes by Archbishop Honorius

[1] Hartshorne's *Salopia Antiqua*, p. 247.
[2] Harold Peake, F.S.A.
[3] Bowcock's *Shropshire Place Names*.
[4] Cooke's MSS., *Hundred of Wolphy*, Hereford Library.

about the year 630, so that during the reign of Wulphere, Farlow, besides being a manor, probably became a parish, and with his advocacy of Christianity a small chapel may have been erected, thus dating the commencement of Christian worship in the Clee Hill district to his reign. The articles of produce of the town of Leofminstre and its members, as recorded in *Domesday*, give no idea as to Farlow, unless it be included under " a large surface of ground covered by woods," and this would only apply to a portion of the manor, the other being moorland. According to the Shropshire survey of *Domesday*, the Manors of Cleobury, Kinlet and Farlow had been in the possession of Queen Edith, daughter of Earl Godwin, and wife of Edward the Confessor, but on the Norman Conquest, William I. gave Cleobury and Kinlet to Radulfus de Mortimer, and reserved Farlow with his Leominster Manor, for what purpose cannot be imagined, for we find " that one Vitard paid 3/- (per annum) for it to the central manor of Leofminstre." The first Lord of Farlow, whose name can be found after *Domesday*, was one Philip de Pharlawe in November, 1194, a Recognizor in a trial about lands in Holicott, essoigns himself by Roger fitz Siward.[1]

In regard to Farlow Chapel, Bishop Vere, about 1188, mentions it as a dependency of the (great Saxon) Parish Church of Stottesdon,[2] so also Bishop Swinfield's ordnance of 1286 gives the tithes of the Chapel of Farlow, valued at fifteen merks per annum, to the Vicar of Stottesdon.[2] In 1394, Bishop Trefant awards as arbitrator in a dispute as to the payment of the expenses of a bell tower at Stottesdon Church and the inhabitants of Farlow are to contribute.[3] An ancient map[4] of the manor dated 1571 gives much interesting information about houses and lands now merged into the present small holdings. The general register of the parish of Stottesdon contains Baptisms, Marriages and Burials for the parish of Farlow from 1565 to 1754.

In 1727 there was a " Charity School for 8 children taught by subscriptions, procured by a worthy Gentlewoman."

Until 1854 Farlow was a chapelry of Stottesdon, after which it became a separate living. It possesses an Elizabethan chalice with the word " Farlo " above an encircling device, and a pewter tankard and paten of 1715. In 1832 the parish was detached from Herefordshire for Parliamentary purposes, but continued as part of the county until October, 1844, when it became for all purposes part of Shropshire under the Acts 2 and 3 William IV., c. 64, and 7 and 8 Vic., 61. In all published maps prior to this date this island parish in Shropshire is shown simply as " part of Herefordshire."

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[1] Eyton's *Shropshire Antiquities*, Vol. IV., p. 191.
[2] *Duke's Antiquities*, p. 240.
[3] *Hereford Register*, Bishop Trefnant II., Cantilupe, pp. 19–20.
[4] Manorial Map of R. S. Woodward, Hopton Court, Lord of the Manor.

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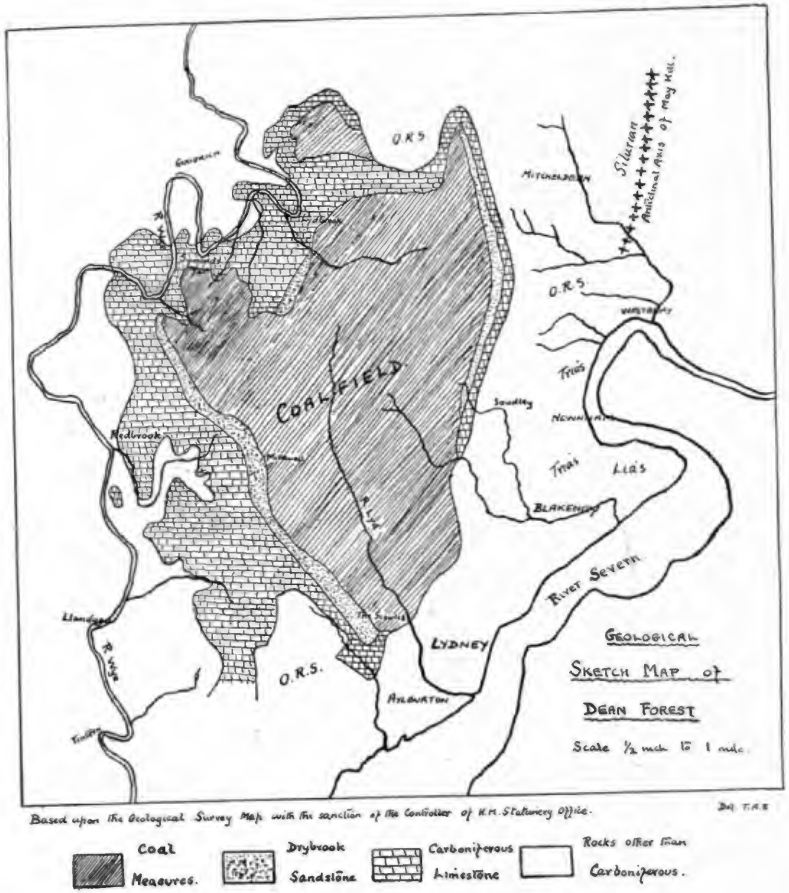

THE GEOLOGY OF THE FOREST OF DEAN—AN OUTLINE.

By the Rev. T. A. Ryder, B.Sc., Ph.D., F.G.S.

(Read 23rd July, 1929.)

1. Introduction.

The area described in this sketch is that of the Carboniferous basin of Dean Forest ; it is, approximately, oval in plan, the long axis running in a north-south line from Mitcheldean to Lydney, and the shorter east-west axis from Newnham-on-Severn to the River Wye, near Symonds Yat. A description of the underlying Old Red Sandstone beds is given, as they are affected by the folding that has formed the basin.

2. Scenery.

The Carboniferous and Old Red Sandstone rocks form a chain of hills (average height 300 feet) running along the eastern edge of the coal-field, from Mitcheldean to Chepstow. This chain is breached at several points by eastward-flowing, obsequent streams which have cut gorge-like valleys through the escarpments. The central area, the coal-field proper, is undulating, with the harder sandstone outcrops, *e.g.*, the Pennant Sandstone, forming ridges. The Avonian limestone outcrop is wider on the west and gives rise to plateau-like hill country, usually cliff-faced, beside the Wye. Some caves occur in the massive limestone. The area supported, in early times, a far larger acreage of woods than at present.

3. Drainage.

The drainage is a super-imposed one and established itself when the Paleozoic rocks were covered by a capping of Mesozoic strata that has been totally removed. The streams are, therefore, in the main, obsequent, *i.e.*, they flow outwards from the central area, in a direction contrary to that of the dip of the rocks, to join the Severn and the Wye. The longest stream is the Cannop Brook, or River Lyd, which flows for several miles over Coal Measures before breaching the Old Red Sandstone ridge, at New Mills, and then passing through Lydney to join the Severn. Other streams, *e.g.*, the Blackpool Brook, and those in the neighbourhood of Elton and Westbury-on-Severn, cut narrow valleys through the escarpments of the Avonian and Old Red Sandstone rocks. The streams that flow into the Wye are shorter, as the main water-shed lies to the west of the centre of the district.

4. GEOLOGICAL STRUCTURE.

The synclinal basin of Upper Palæozoic rocks (O.R.S. and Carboniferous) is approximately elliptical in plan, the long axis being about 12 miles in length, and the shorter axis about 8 miles at its maximum. The basin is unsymmetrical owing to a combination of two factors, viz.:

(*a*) The greater disturbances on the eastern border, due to its nearness to the anticlinal axis of May Hill, have resulted in the strata dipping at a higher angle on that side than on the western, and, consequently, the outcrops of the various beds are narrower than in the latter area.

(*b*) The marked unconformity between the Coal Measures (Upper Carboniferous) and the underlying Avonian (Lower Carboniferous) series.

This latter cause has produced another effect, for it has resulted in the Coal Measures overstepping the outcrops of the older beds, along a portion of the eastern border of the coalfield, from Soudley to the Cannop Brook, near Lydney, a distance of three miles. Over that length the outcrops of the Avonian series is concealed and the Coal Measures come to rest on Old Red Sandstone. Overlapping occurs within the Coal Measure series itself, for the upper beds cover a wider area than do the lower.

Superimposed upon the general synclinal structure of the district are two smaller and sharper synclines, one, the Wigpool Syncline, at the northern end of the field, and the other, the Lydney Park Syncline, at the southern end.

5. GEOLOGICAL SUCCESSION.

5. Coal Measures.
4. Drybrook Sandstone. (M.G. of the Geological Survey *et auctt.*).
3. Main Limestone.
2. Lower Limestone Shales. Avonian.
1. Old Red Sandstone. (Devonian.)

Coal Measures.

These comprise a series of arenaceous and argillaceous rocks, *i.e.*, sandstones, shales and clays, some 1,500 feet in thickness, and containing sixteen important coal seams. The lower beds are more arenaceous than the upper and include the thick Pennant Grit, or Sandstone, with the Trenchard Seam at their base. The Coleford High Delph seam, which occurs next above the Trenchard in this series, is the best in the Measures. The basal beds of the series tend to be conglomeratic in places, and that, together with the unconformable manner in which they rest on the underlying

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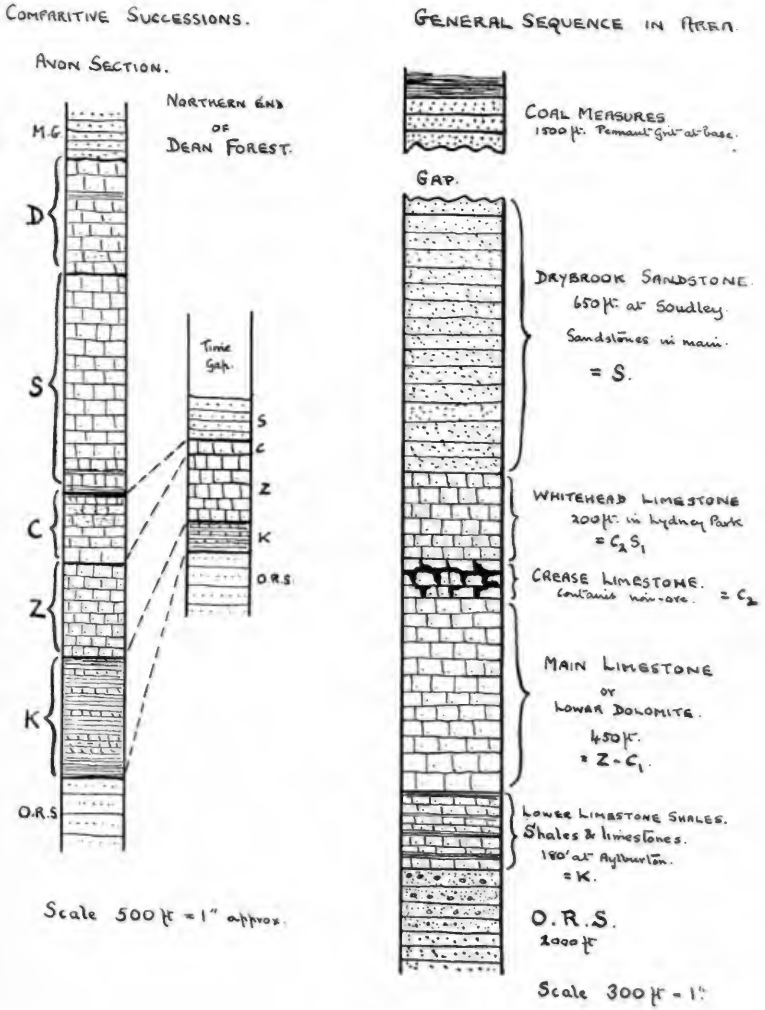
TABLES OF STRATA.



strata, is evidence of the big hiatus, or time-gap, between the disposition of the Lower and Upper Carboniferous.

The Coal Measures of Dean Forest have been ascribed to the Lower Radstockian (Keele Group) and Upper Staffordian (Newcastle Group) *i.e.*, the Upper Coal Measures, on the evidence afforded by the contained flora. No representatives of the Middle and Lower Measures of other areas have been found in the coal-field, and this again is evidence of the hiatus in the stratigraphic succession.

Drybrook Sandstone.

This name was proposed by Dr. T. F. Sibly to denote the sandstones that lie above the limestone and which the officers of the Geological Survey mapped as Millstone Grit (all early writers on the area used the latter term). The change in nomenclature was deemed necessary in order to prevent any misconception that might arise with regard to the age of the beds, because they are not the time-equivalents of the Millstone Grit of other areas. In the neighbourhood of Milkwall, two and a half miles north-west of Lydney, the series contains two limestone bands bearing fossils of *Seminula* age, this evidence, together with the fact that the series passes down quite conformably into the Avonian Limestones, whilst the Coal Measures rest upon it unconformably, show that the deposit represents an arenaceous facies of the Upper Avonian, and is not of mid-Carboniferous age, as are the Millstone Grit of the Yorkshire.

The Drybrook Sandstone series is arenaceous in the main, consisting of red and white mottled sandstones, with some conglomeratic beds, shales, indurated clays and yellow, ochreous earth. The upper part is known to the miners as the Farewell Rock, because of its position beneath the Productive Measures. The Drybrook Sandstone attains a thickness of some 650 feet, at Soudley.

Avonian.

The whole of the upper part of the series is much dolomitised, with the result that fossils are rare.

Main Limestone.

This is sub-divided as follows:—

(*c*) Whitehead Limestone.—This is, usually, a red or grey, contemporaneous dolomite, with some oolitic bands, china-stones and calcareous-clay patches. Certain of the beds are composed very largely of the remains of calcareous-secreting algæ, especially the genus ***Mitcheldenia***. The series is 200 feet in thickness in the Lydney Park Syncline. It represents a ***Modiola*** phase, *i.e.*, a period of shallow-water deposition. The fossil content, poor

as it is, is sufficient to justify its ascription to the upper *Caninia* and lower *Seminula* zones of the late Dr. A. Vaughan's scheme.[1]

(*b*) Crease Limestone.—This comprises a series of yellow or grey, coarsely crystalline dolomites which are often much iron-stained, in places, however, some unaltered crinoidal and oolitic limestones occur. The total thickness varies from 75—100 feet. This limestone belongs to the lower *Caninia* (C1) zone.

It is in the Crease Limestone that the principal iron-ore deposits* of the area occur, in the form of pockets and veins of hæmatite. Dr. Sibly has drawn attention to the fact that the maxima of hæmatisation and dolomitisation coincide.

(*a*) Lower Dolomites.—These are, in the main, grey, finely-crystalline and densely-textured, contemporaneously dolomites, but there is a tendency for shaley beds to develop at the base, whilst the highest beds are coarsely crystalline and crinoidal and often much iron-stained. The series attains a thickness of 400 feet in the Lydney Park Syncline. The beds are of *Zaphrentis* and lower *Caninia* age (*i.e.*, the Z–C1 zones), but fossils are so scarce that it is impossible to separate Z1 from Z2. A few fragmentary brachiopod shells are to be found, *e.g.*, *Spirifer* sp., *Productus* spp. and Athyrids.

Lower Limestone Shales.

These consist of shales, clays and thin limestones of *Cleistopora* age (*i.e.*, K zone). The series is about 180 feet in thickness at Aylburton, and 165 feet at Mitcheldean. At the former place, the limestones of the lower part are contemporaneous dolomites. There is a well-developed and fossiliferous sequence at Mitcheldean, where, in the Cement Works Quarry, the complete series is exposed. The lowest member there is a thick limestone which is often oolitic and gritty. Some algal limestones occur. Fossils are common and the upper and lower *Cleistopora* zones (K2 and K1) can be

* The iron-ore, which is hæmatitic in the main—some limonite does occur—occurs in irregular pockets, lodes and veins in the Crease Limestone. The amount of iron in the ore varies from 15—65 per cent. A pocket may contain any amount, up to several thousand tons. The irregularity of the deposits accounts for the great irregularity of the old superficial workings. The iron-ores came into their present position by the deposition from iron-bearing waters percolating downwards from Triassic rocks which once covered the area, but which have been subsequently removed by denudation. Dr. Sibly pointed out that where, in the limestone dolomitisation is at a maximum, there too is the maximum of hæmatisation.

Iron-mining was carried on in parts of the Forest of Dean during the Roman occupation and, probably, still earlier. Active working continued at intervals until the end of the nineteenth century, since when it has been discontinued. There is still much ore in the limestone, but the erratic nature of its occurrence and the high cost of working it, render a recrudescence of the industry unlikely.

[1] *See Q. J. G. S.*, vol. lxi. (1905), pp. 251–2.

distinguished; the line of demarcation between them is further accentuated by the presence of a Bryozoan limestone at the top of K1. At the top of the shaley series there is a dolomitic limestone, with abundant *Syringothyris cuspidata*, and this is taken as the arbitrary upper limit of the Lower Limestone Shales.

Fossils include:—*Camarotoechia mitcheldeanensis*—is common, and ranges throughout; *Productus burlingtonensis*; *P. bassus*; *P. corrugatus*; *Spiriferina octoplicata*; *Spirifer clathratus*; *Syringothyris cuspidata*; *Schelvinella* spp.; *Athyris roysii*; *Spirorbis*; *Mitcheldenia*; Fenestellids—common; *Serpula*-like annelids; Ostracoderms.

Old Red Sandstone.

This arenaceous series entirely surrounds the Forest basin, and attains a thickness of some 2,000 feet, at maximum; it consists, in the main, of red sandstones and marls, with conglomerates. Subdivided as follows:—

Upper Old Red Sandstone.—Sandstones, marls and quartz-conglomerates; both at base and top occur thick quartz-conglomerates, these form prominent scenic features, and are well seen at Edge Hill, Soudley, Aylburton Common.

Lower Old Red Sandstone.—Brownstone Series: Sandstones and marls, with calcareous secretions. Good exposures at Breakheart Hill and Shapridge. *Red Marl and Cornstone Series*: Divided into—(*a*) *Breakheart Hill Beds*: Sandstones and marls, with some cornstones; *Pteraspis* has been found in middle. (*b*) Marls and sandstones with cornstones.

The Lower Series are best exposed in the quarries by the roadside from Longhope to Mitcheldean, and in Shapridge. The Upper Series are well seen on Aylburton Common, at Soudley, and in the Deep Cutting at Drybrook, where the transition beds to the Avonian are well exposed.

Geological History.

The oldest rocks exposed in the immediate neighbourhood are of Silurian age, therefore the state of affairs that existed in earlier periods is unknown. The Ludlow deposits indicate that the area was covered by a shallow muddy sea, whose waters stretched away south as far as the Mendip Hills, and on the floor of which calcareous muds and impure limey matter were deposited, to form eventually shales, mudstones and impure limestones. When Devonian (O.R.S.) times were ushered in, the sea had retreated and the freshwaters of the "Herefordshire Estuary"—a great inland sea covering much of what is now Herefordshire and Glouces-

tershire—covered the area. Into this estuary or lake, large rivers carried great quantities of sandy and pebbly material from the mountains of Lower Paleozoic and pre-Cambrian lands in Wales and the Malvern district. These deposits form the rocks now known as the Old Red Sandstone. The sea lay far away to the south, but as the period passed and Carboniferous times began, its waters spread northwards ; at first they were shallow and muddy, but contained an abundant and varied fauna. The shales and limestones of the Lower Limestone Shale series were deposited during this phase. Gradually, the sea deepened and its waters became clearer, crinoids, brachiopods and calcareous-algæ throve and thick layers of calcareous matter were laid down—the Carboniferous Limestone. Once again earth-movements set in and elevated the sea-floor, with the result that the upper beds of the limestone series were laid down in shallow waters, and the Forest area became the estuary of a large river, or rivers, which brought down sandy material—the Drybrook Sandstone. Marine conditions still persisted to the south, where limestones were being deposited in the Bristol and Mendip areas. At times the waters, in limited areas, were less sand-laden and organisms were enabled to establish themselves and secrete calcareous organisms—the consolidated remains of such form the limestone lands found in the sandstone series at Milkwall. Eventually the elevating forces brought the whole area above sea-level, and an era of sub-aerial denudation and of slight flexing of the strata set in—the O.R.S., the Avonian limestones and the Drybrook sandstone were folded into a shallow-saucer-like form before subsidence followed and the succeeding Coal Measure conditions ensued. During this period, tropical conditions prevailed, dense " forests " grew on the swampy land surfaces—the remains of which form the coals—oscillations of land and sea level resulted in alternating deposits of vegetable matter and sands and muds. Eventually the elevation became general and continuous, and the Paleozoic deposits were once more raised above sea-level and folded, the result was that the C.M. deposits were gently folded whilst the underlying beds which were already slightly folded had their basinlike flexening increased. All through Permian and early Trias times the Forest of Dean was land, its rocks subjected to the agencies of sub-aerial denudation.

The saline waters of the Keuper sea, or lake, slowly rose until once more the area was covered—this state of affairs persisted throughout most of the Mesozoic period, and it is probable that Triassic and Cretaceous deposits were laid down over the district, but at the close of the Period another cycle of earth movements set in and elevation brought the land once more above sea-level. All through Tertiary times agents of denudation have been engaged in removing the Mesozoic deposits, exposing the older Paleozoic rocks and moulding the surface into its present form.

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The author tenders his thanks to the Controller of H.M. Stationery Office for permission to reproduce the geological map of the area.

NOTES ON THE "SCOWLES."

By the Rev. T. A. Ryder, B.Sc., Ph.D., F.G.S.

(Read 23rd July, 1929.)

The name "Scowles" is applied to groups of old, surface, iron-workings in Dean Forest; there are several of these, but that to which reference is made here is situated in Old Park Wood, some two miles north-west of Lydney, and, approximately, one mile south of Bream. The workings cover several acres, and consist of tree-covered, irregular, broken, ground, with irregular clefts, fissures, holes, caverns and short tunnels, in the Carboniferous Limestone. They have a fantastic and somewhat weird appearance, but are picturesque and interesting. The extreme irregularity of the surface-workings is due to a combination of two factors: (*a*) their antiquity; (*b*) the mode of occurrence of the iron ore.

It is known with certainty that the Roman invaders of Britain worked the ore of the district; coins, tools and other remains have been found in the old cinder heaps and refuse-dumps, and these, especially the first, show that the mines were worked over a long period. It is extremely probable that the Silures, who occupied the Forest when the Romans came, also delved for iron ore, too. From that day, to within living memory, mining operations took place at intervals; that is, for nearly two thousand years.

The ore, which is hæmatitic in character, occurred in irregular pockets, in the Crease Limestone, a division of the Carboniferous Limestone. Thin veins may still be seen on the bare rock faces. The irregular disposition of the ore not only accounts for the irregularity of the workings, but also tended to make any, but surface workings, a hazardous financial proposition, for it would be impossible either to tell whether a shaft, if sunk, would strike a pocket, or, if it did so, whether the pocket would be large enough to justify the expense involved.

Several of the features have become weathered into fantastic shapes, and certain of these have received special names, from their likeness to certain objects; of these, the best known is the "Devil's Chapel" (or Pulpit), a structure which resembles a canopied pulpit; nearby, a horizontal cleft in the rock face has been named the "Devil's Larder" (or Pantry); underneath it, a small vertical fissure is known as the "Devil's Well."

The old workings are now much weathered, the rough rock aces somewhat smoothed by rain, wind and frost, and overgrown

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From a drawing by *Miss E. M. Fraser.*

"The Devil's Chapel" (or "Pulpit")
At "The Scowles," in the Forest of Dean.

to some extent ; ferns, mosses and grasses help to lend variety to the scene, their green colour standing out against the red soil and rock ; many large trees grow, apparently, on bare rock, for soil is thin, but they seem to flourish well. The whole scene is very picturesque and quaint, some glimpses resembling nothing so much as a backcloth for an operatic scene, so strangely artificial do they appear. One can quite understand superstitious and ignorant people, in the past, associating the place with spirits, good and bad.

The old methods of winning the ore must have been very crude and simple, for no trace of any blasting has been found, whilst machinery was not used either. The depth to which the workings were carried down depended, to a great extent, on the water-table, or level of saturation, for pumps were unknown to the miners of the Forest in those old days, and were not introduced into the area until the improvement in the coal mining industry, some hundred years ago.

The author tenders his thanks to Miss E. M. Fraser for the sketch of the Devil's Pulpit, at the Scowles.

TENTH CENTURY CRUCIFIXION AND EMBLEM STONES AT LLANVEYNO.

By Alfred Watkins, F.R.P.S.

(Read 23rd July, 1929.)

These two important stones are built flush into the south wall within the nave of Llanveyno Church, Herefordshire, having been placed there in an enlargement of the nave in 1912.

Mrs. Richmond, of Shrewsbury (formerly of Dulas Court), who has been much interested in the stones for over forty years, called my attention to them. Her recollection was of their being found west of the church on the slope towards the Olchon Brook. Also she had some idea of their origin from an old "Saxon burying ground," north of the church. Local knowledge does not go beyond their being taken from outside the building, where they were lying about before the enlargement of the church.

The larger stone with the figure is four feet high, the smaller one with lettering is two feet high, with the top of its Latin cross broken away. The outline of this cross looks as if it had been deepened with a chisel quite recently, but not the lettering, although some of this is filled with mortar scraped off level, suggesting that the stones had been built into a wall.

I submitted the photographs to Mr. Reginald A. Smith, Keeper of Antiquities at the British Museum, and received the following opinion:—

> "I enclose a rough transcript, and assign both stones to the tenth century, the lettering being Hiberno-Saxon. The head of one cross is missing, and the other shows an early type of crucifixion to which I can find no parallel. I should hesitate to call the holes on the crucifix cup-and-ring markings, and think another explanation can be found."

Mr. Smith's transcript is as below:

X P̄ C HAES : DUR
FECIT
I̅H S CRUCEM
ISTAM

I now give my own notes. On the inscription stone three emblems are arranged symmetrically on the arms of the cross, the right-hand one resembling an M wrong-way-up, not noted

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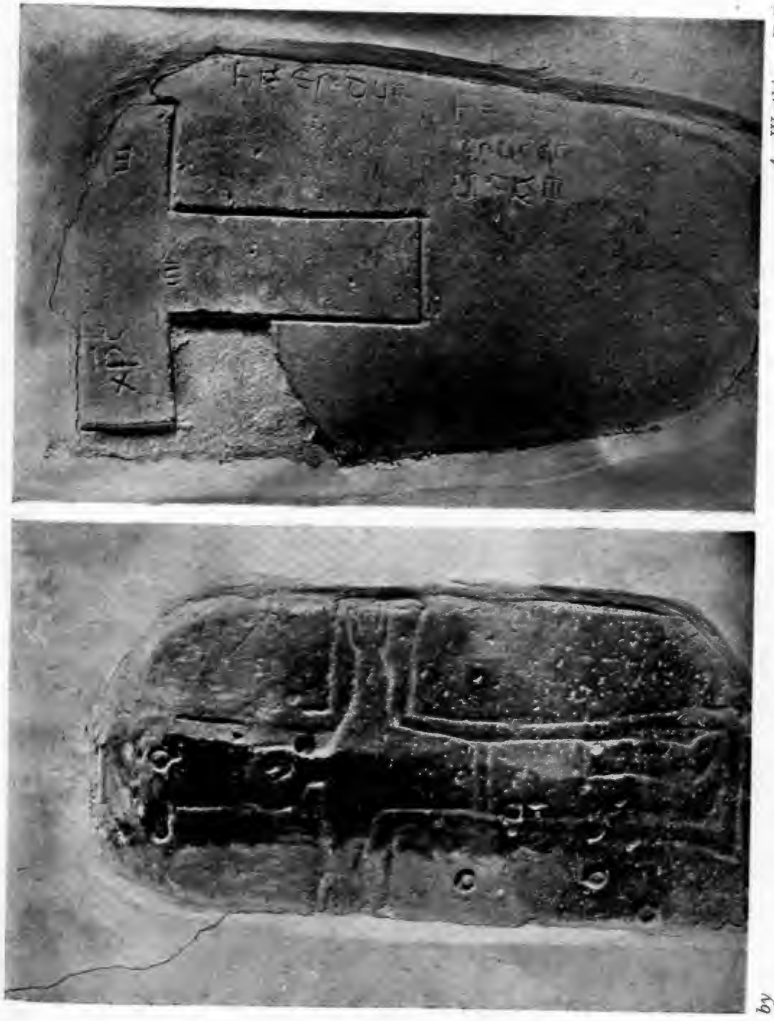

A. Watkins, F.R.P.S.

Tenth Century Stones, Llanveynoe.

Photos by

in the above transcript. Mr. Smith makes a query-note over the " S " in HAES, and it is not certain that DUR is part of the same word ; if it is, the reading seems to be

HAESDUR MADE THAT CROSS.

As regards the first emblem, it is an evolution from that Chi-Rho monogram, originating in the fourth century under Constantine in Rome, formed from the first two of the Greek letters of the name of Christ, XPICTOC. The monogram has been found in a few places in Romano-Britain, and on a few later stones connected with churches, viz.: three in West of England, one in South Wales, four in south-west Scotland, and none in Ireland.

I get my information from *Christian Symbolism*, by the late Mr. Romilly Allen, who also quotes five later stones with the first two letters combined with the last letter, as a contraction, not a monogram, thus: X P S, sometimes with the old form of S made like a C. Two of these are at Penarthur and St. Edrens, both in Pembrokeshire, the I H C and X P C symbols occurring together, with also Alpha and Omega, both on slabs with crosses.

The second emblem, the I H S, came later, and originated in the East, according to Mr. Rory Allen (*Notes and Queries*, July 13, 1929). Not until the ninth century did it begin to come into use in Europe. It is formed, both in its version of I H S and I H C, from the first three letters of the Greek name of Jesus. It was not, says Mr. Allen, as so often stated, derived from the initial letters of *Jesu Hominum Salvator*, nor those of *In hoc signo*, Latin not being its origin. Nor was it created in the fifteenth century through the preaching of St. Bernardus of Sienna. At any rate, here it was in the tenth century at this Welsh Border mountain-settlement of Llanveyno, with other Christian emblems and an early crucifixion.

The Irish-Saxon lettering will perhaps suggest to students some early facts regarding this remote mountain district, which still possesses vague traditions of early Christianity, such as of St. Paul coming preaching over the mountains and giving name to the Gospel Pass, in which, as Mr. Portman, of Hay, tells me, is the Golden Stone, with a cross cut on it.

I have little to tell regarding the larger stone, with its very primitive Crucifixion, the arms straight, head slightly on one side, feet as if standing, and body apparently wearing a tunic.

The strange cut-hollows or imperfections in the stone have obviously nothing to do with the figure design, but have some resemblance to prehistoric cup-hollows. Cup-hollows have been found on some Scottish cross-slabs, and the base of the cross in Flintshire called Maen-Chwyfan is shown by Owen in *Stone Crosses in the Vale of Clwyd* to have cup-hollows.

These hollows at Llanveyno are neither cups nor cups with rings, as are the known prehistoric ones, but have some appearance of resulting from a natural pudding-stone formation. Washing the stone on a second visit to test this matter, I found that all the centre bosses absorbed water very quickly, at the same rate as the rest of this porous sandstone, and that there is no juncture between each boss and the ring round it, all being the same piece of stone, although some experimenter probing with a knife had given a different appearance to the top hollow. Also that the hollow which looks like the matrix of a pebble (that under the head), is not so, as its edges are undercut and no pebble could have come out. In short, that the markings are all humanly cut, and not formed geologically. I cannot say whether they were cut before or after the carving of the figure, nor indicate their purpose. They might indicate a pagan stone Christianised.

NOTE.—The President, after the reading of the above Paper, gave his opinion that the third symbol might be the Omega. This is probable, as the Alpha and Omega are on the two Pembrokeshire stones referred to, although in other types of lettering.

Mr. Guy Trafford, also listening to the Paper, recollected the remarkable fact that he was present at the first digging up of one of the stones—that with inscription—and put the date at about 1888. It was found just outside the churchyard wall on the north side, and he took a photograph of it at the time, and asked the men to take care of it. This was after the first restoration of the church in 1877.

It would seem that the other stone was found separately, perhaps where Mrs. Richmond preserves the recollection or association.

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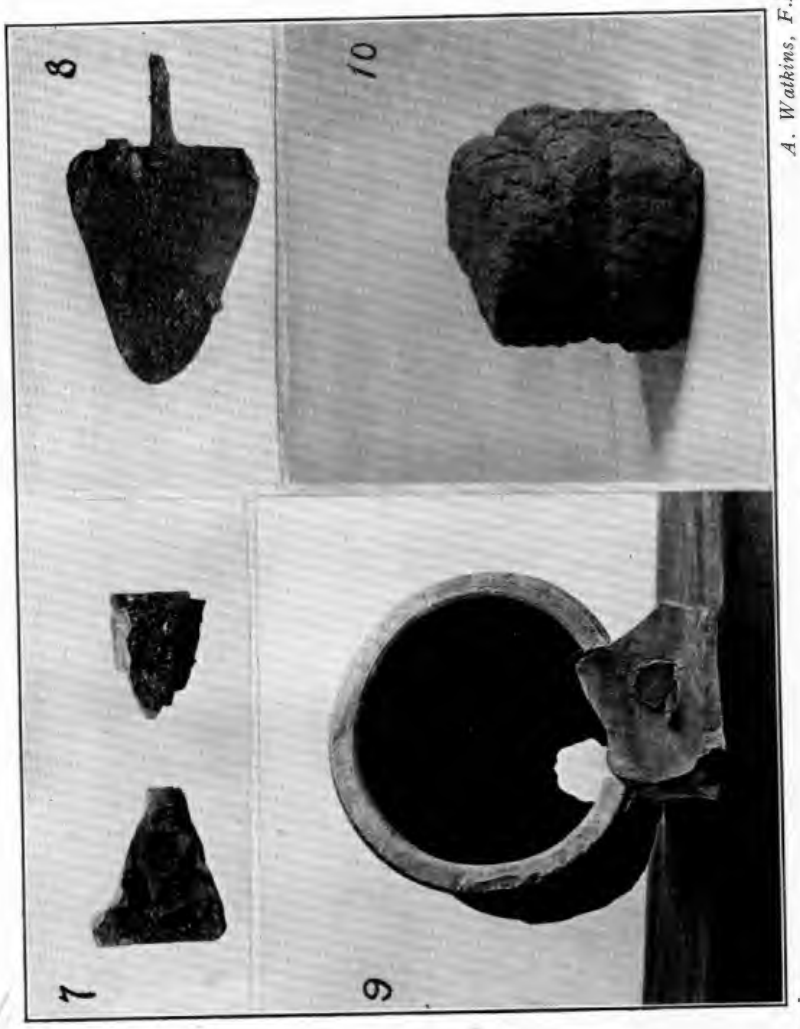


Photos by A. Watkins, F.R.P.S.

KEMPLEY (UPTON BISHOP) POTTERY.
8. POTTER'S TROWEL.
7. FRAGMENTS, ENCAUSTIC TILES. 10. WORKED CLAY READY FOR WHEEL.
9. FLOWER-POT, PUNCHED AND THUMB-PRESSED HOLES.

AN ANCIENT COTTAGE POTTERY IN UPTON BISHOP PARISH.

BY S. COOPER NEAL.

(Read 29th August, 1929.)

I discovered this interesting pottery scrap heap two years ago and, with the help of the Rev. Gethyn Jones, Vicar of Kempley, made a further examination of it a few months ago. We dug deep trenches through the length and width of it. I watched carefully all that was turned up by the spade, and do not think I missed anything of importance. Most probably the fragments would weigh a few tons. The vessels were of very rough workmanship, and, judging from the fragments, consisted principally of: Large pitchers with handles; tall round vessels with upright sides without handles; shallow bowls supported on three legs, and small tygs, or drinking vessels, with one, two and three handles. The glaze on the tygs is very rough and much pitted.

Many of the tall round vessels had a hole in the base where the potter's thumb had been pushed through, the imprint of the thumb being plainly visible. Whether these holes were made purposely, I cannot say, but, if not, the vessels would probably not have been fired. Possibly they were the beginning of the flower pot. Some of these were unglazed, others slightly glazed in and out.

I found a large number of handles of different sizes—all with a groove down the centre. A few also had finger tip indentations where they had been pressed on to the vessels. Also a number of the legs which had become detached from the shallow bowls. The vessels were fired one above another with a "bat," or thin slab of stone between each.

Many of the vessels had collapsed badly in the firing and are very contorted.

The clays used were of two kinds—one a brick red, the other blue: both are of a fine texture. Possibly the blue is a boulder clay, but I cannot say from whence it was obtained.

The glazes are: Black manganese; cream; green of several shades; yellow; deep chocolate brown; mottled green and red; red or maroon; and what is termed "tea-pot black."

I found three thick square pats of the clay which had adhered to one another, many ends of bricks and one of the potter's flat iron trowels. An interesting discovery was that glazed floor tiles were made here. These are about an inch and a half thick, with

a rich chocolate background and yellow leaves and flowers inlaid in it and burnt with it. I have one piece about six inches long and two inches wide. Some were smaller and thinner. Probably they were for use in the local churches.

I only found one fragment of pottery with the thumb decoration. In this case it was continuous round the neck of the vessel, which when complete must have been rather a handsome bowl.

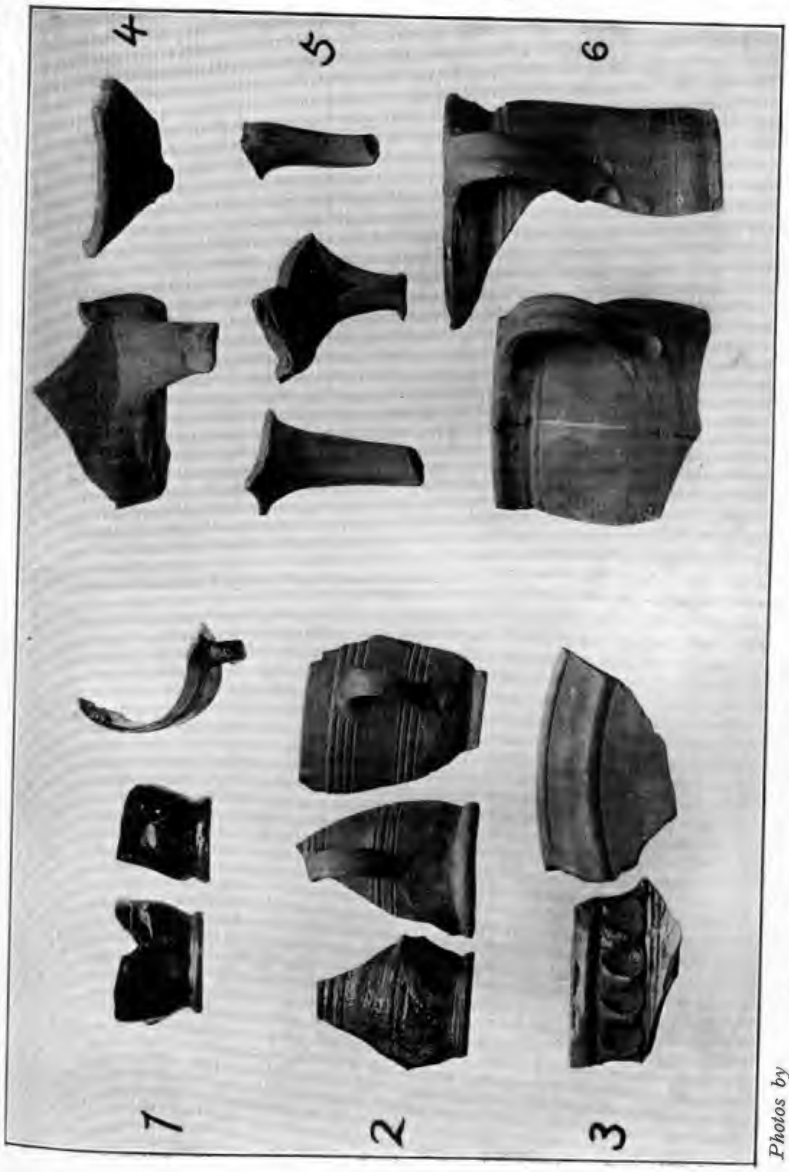
What I take to be the most ancient pieces are very thick and coarse. Some have the rich chocolate glaze and are ornamented with dots—others are glazed black.

I think this pottery dates back to the early part of the seventeenth century, and that it shared the fate of other similar potteries and iron smelting furnaces, which about that time were stopped by the Government to prevent the felling of timber, which was required for ship-building. It may be of interest to note that an ancient trackway passes the site of this pottery leading to what is now called the Castle Fall in the Queen's Wood, where there is an ancient moat and mound.

This local pottery was evidently used extensively in the district, as I have found many fragments of it in the fields in and around Linton. The scrap heap is now being carted away to mend cart tracks and gateways. It is fortunate that it was discovered in time, so that a record can be kept of it, together with those of the other two ancient potteries discovered in this county at Whitney-on-Wye and in the Deerfold Forest.

Unfortunately we were unable to find any trace of the kiln or the potters' dwelling place, though we made several efforts to do so. It seems somewhat curious that there should have been potteries in three extreme corners of Herefordshire.

To face page 208.



Photos by A. Watkins, F.R.P.S.

From Scrap-heap, Kempley, in Upton Bishop. Cottage Pottery.

1. Small Tygs, Black Glaze. 2. Ditto, Thin Glaze. 4. Tripod Casseroles. 5. Feet of Ditto.
3. Thumb Decoration. Platter. 6. Wide-mouth Handled Vessels.

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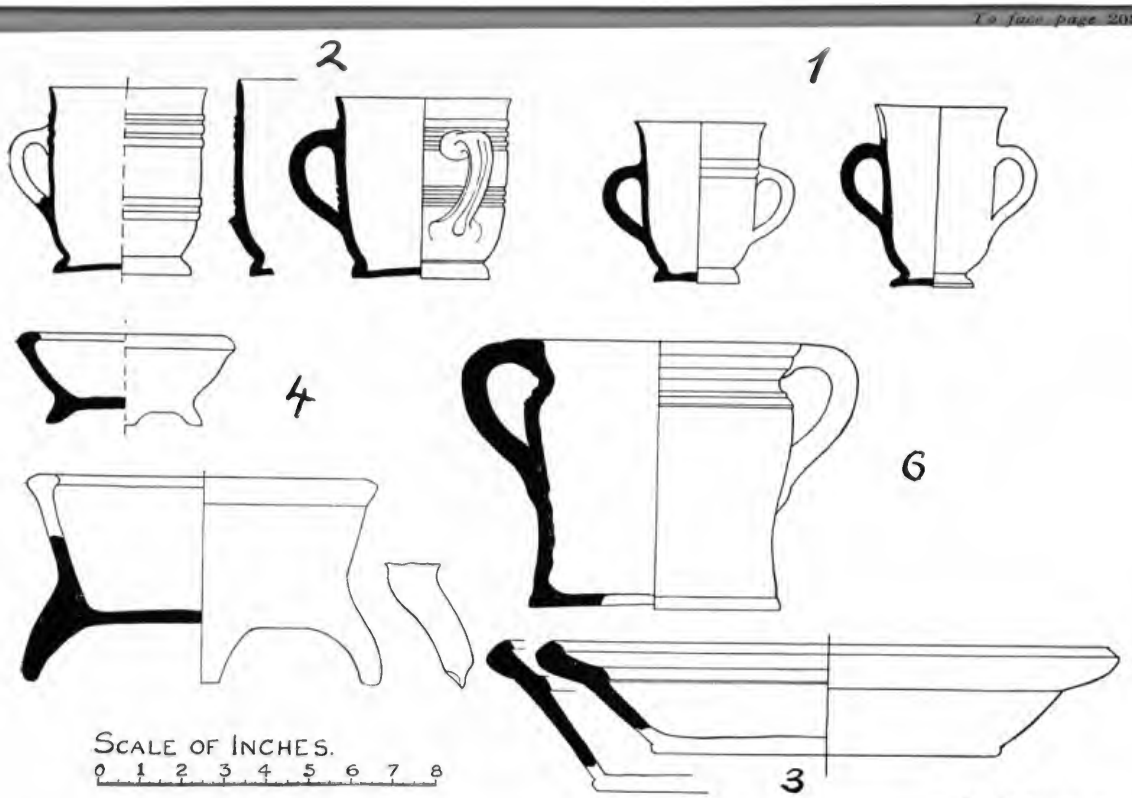

T. V. Milligan, Del.

KEMPLEY POTTERY, OUTLINE OF VESSELS.
Numbered as in the Photograph.

MIRACULOUS HAPPENINGS AT DORE.

By the Rev. Canon A. T. Bannister, M.A., F.S.A.

(Contributed 28th November, 1929.)

One of the chained books in the Cathedral Library of Hereford (P.1. xiii) once belonged to the Cistercian Monastery of Abbeydore. At the end of the volume, on a blank half-page, is written, in a fourteenth-century hand, the following:—

Miracula que contingunt in domo de Dora.

Opera dei revelare et confiteri honorificum est. Ad honorem itaque Christi referimus quod accidit in monasterio vallis Dore, Cisterciensis aedis, Herefordensis dyocesis. Quidam frater conversus, infirmitate subito correptus, petiit, juxta morem Christiane religionis, eucharistie viaticum sibi dari. Quod cum sibi delatum fuisset et illud in ore accepisset, penitus nec dentibus illud contingere nec interius potuit deglutire, sed integrum illibatumque lingua sua huc illucque revolvit, donec sacerdos qui illud dederat digitis suis ab ore miseri extrahens et ori proprio imponens mira facilitate deglutivit. Interea homo, a circumstantibus fratribus et mirantibus sollicite rogatus et admonitus ut discuciat conscienciam suam ne quid virus peccati in corde lateret et tantam et tam salubrem medicinam recipere non valeret, ille non plus pudore humano quam timore divino oppressus nichil sibi conscium esse fatetur. Demum seniorum usus consilio abbatem suum petiit arcessiri. Cui cum magnis lacrimis et contricione cordis revelans conscienciam suam et denudans turpitudinem, sacrum sibi presentatum corpus domini tota facilitate sucepit et deglutivit.

Aliud quoque referimus insigne domini nostri Jesu Christi miraculum quod accidit apud Trescoyt, grangiam supradicti monasterii. Approquinquante pascha, die festo Christianorum, die solempni in condensis usque ad cornu altaris, quo videtis non solum regulares sed eciam seculares, senes cum junioribus: sunt in unum dives et pauperes, pabulum vite, nutrimentum anime, corpus dominicum ad cornu altaris assumentes. Magister conversorum forensium, ut moris est in domo illa, ad communicandum tam seculares quam conversos, ad prefatam grangiam ascendit. Cumque fratribus omnibus communicatis seculares homines communicavit. Affuit inter eos quidam, juvenis quidem etate et elegans corpore, sed interius deformitate deturpatus. Cum vero se sub manu sacredotis ad suscipiendum corpus

Christi applicasset, ecce quid mirabile! Videbatur quidem os suum largo hiatu aperire sed sacerdoti et aliis circumstantibus tam clausum est quod non minima particula sacre hostie poterit [sic] intromitti. Abscedit itaque miser, sacra cena incenata, tam confusus quam inconfessus. Omnibus quidem rite completis, tulit sacerdos hominem, et secretius eum de consciencia sua conveniens tandem extorsit ab eo sage confessionis veritatem, et apparuerunt abhominaciones pessime. Mittit igitur hominem ad episcopum, et consequitur salutis antidotum, ad laudem et honorem domini nostri Jesu Christi. Amen.

Translation :—

To disclose and proclaim the works of God is an honourable thing. And so, to the honour of Christ, we relate what happened in the monastery of the Dore valley, a Cistercian house in the Hereford diocese. A certain "converse brother,"[1] suddenly seized with illness, asked, as is the custom of Christians, that the sacrament of the dying might be given to him. And when it was brought, and he had received it in his mouth, he could not bite it with his teeth nor swallow it, but with his tongue he twisted it about, whole and undiminished—until the priest, who had given it, drawing it out of the wretched one's mouth with his fingers, and, placing it in his own mouth, swallowed it with wondrous ease. Meanwhile the man, being eagerly urged by the wondering brothers, who stood around, to search his conscience, lest any poison of sin lay hid in his heart to prevent his receiving the medicine of the soul, feeling more shame before men than fear of God, says that there is nothing on his conscience. At length, on the advice of the elders, he asked to see the Abbot. And when to him, with tears of sorrow, he had confessed his grievous sin, he received and swallowed the sacred body of the Lord with ease.

We have to relate also another miracle of Our Lord Jesus Christ, which happened at Trescoyt, a grange of the above-mentioned monastery. Easter was approaching, the feast-day of Christians, the solemn day when they crowd to the horns of the altar, regulars and seculars, old and young, rich and poor together, taking at the horn of the altar the bread of life, the food of the soul, the body of the Lord. The Master of the "converse brothers," as is the custom in that house, went up to the grange to communicate the seculars there. Among these was one, young in age and elegant in body, but in his soul foul with deformity. And when he came to receive the body of Christ, behold a miracle! His mouth

[1] *i.e.* lay brother.

seemed indeed to be open, but was really so closely shut that not the least particle of the sacred "host" could enter in. And so the wretched one drew back, shamed and not shriven. When all was over, the priest took the man aside, and drew from him a full confession of the worst abominations. He therefore sends him to the bishop, and there follows the remedy of salvation, to the praise and honour of Our Lord Jesus Christ. Amen.

ENTOMOLOGICAL NOTES.

By the Rev. H. S. Arkwright, M.A.

(Contributed 28th November, 1929.)

It may be of interest to the Club to know that the beautiful summer of 1929 has been a Paradise for butterflies and moths. Never before have I seen the *Lepidoptera* in such abundance or in such perfect condition, and it is remarkable that the severity of last winter has proved what entomologists have often asserted, that hard frosts are beneficial rather than harmful to the hibernating insects as well as to the larvæ and pupæ. These latter have many enemies which vary in the number of legs they possess, such as men and mice, moles and birds, ichneumons and beetles, but so long as they are frozen in solid earth or even in ice they are secure. Some of the commoner butterflies have emerged in two or even three broods during the season, and on one occasion, early in August, not more than a mile from where I live, I counted no less than fifteen different species flying together over thistles and wild flowers in a spot about two hundred yards square.

Of the rarer sorts, it is worth recording that this county maintains its reputation for possessing *Polygonia C. Album*, or "The Comma," and also in one or two localities *Sinapis*, the "Wood White." This insect is said to be getting very scarce and, being a very quiet and delicate butterfly, is easily destroyed. It is extremely local and seldom flies far from its habitat, but I secured one perfect insect in a meadow belonging to Mr. George Marshall, at Breinton, which was a most unusual spot for a wood butterfly, there being only a very small spinney anywhere near. I searched several succeeding days for others, but never saw one, and, as it was in August, this specimen must have emerged in the second brood—the first being in the early days of June. Possibly some wind-blown specimen in June deposited a few eggs in the little spinney, and my capture was the solitary result, as it is estimated that speaking generally of all *Lepidoptera* only five per cent. of the larvæ that hatch from the egg are successful in reaching the stage of the perfect insect.

Sugaring for moths on warm nights this summer has been quite spectacular. As a rule, two nights out of three one hardly sees anything on the sugar patch. On one occasion this July I was out with a friend between midnight and 1 a.m. and had sugared some twenty-three trunks. All these were well covered, and on one particular tree my friend counted no less than ninety-seven moths struggling for a place on the sugar patch, while the

air around us was alive with flying specimens, some of which settled on our clothes or dived up our coat sleeves!

In this same spot one dark night my friend heard the sound of footsteps and the cracking of twigs. We waited anxiously, suspecting a keeper or policeman inquisitive about our doings with the lantern, but when I turned the light in the direction of the sounds, to my surprise and his we beheld a badger sniffing his nose in the air. Evidently he smelt the sugar-mixture, which contains both rum and beer—for moths, alas, have no temperance society nor even a Band of Hope. But the intruder soon made off when the light was thrown on him.

On Dinmore Hill one night, while sugaring, I disturbed a pair of woodcocks which had evidently nested there, in spite of the popularity for picnics, and the invasion of its solitudes by a network of lovers' walks!

The grass snake, with its skin highly coloured by the sun, has been in great evidence this summer—but then, so has Eve.

Altogether, it has been a glorious season for watching the wonders and beauties of the manifold forms of life on this planet.

THE 15TH CENTURY EFFIGY OF AN UNKNOWN LADY AT LEDBURY, CO. HEREFORD.

By ST. CLAIR BADDELEY.

(Contributed 28th November, 1929.)

Recessed within the left wall of the north aisle and facing the choir of Ledbury Church (St. Michael) stands the low-canopied table-tomb of the hitherto-unknown lady whose graceful effigy still lies upon it, although much of the hooded canopy-tracery that has protected it during five centuries has perished, together with the two terminal finials. In length it measures about 8 ft.

The face of the table below her is sculptured in seven relieved arches, each charged with a shield once painted with bearings, the general significance of which we may presently be able to conjecture. The two sides (E. and W.) and rear-wall of the arch above are similarly enriched with the repeated three shields of Le Strange of Blackmere; Giffard of Brimsfield (easily and usually mistaken for England (royal)); and the three lions (two and one) rampant, hitherto attributed to Pauncefote—a family that was very closely connected with the former chantry of St. Anne here. These, however, we shall hope to shew, are intended for the Talbot *baronia* of Blackmere, near Whitchurch (co. Salop), and it is these arms that should prove the identity of the personage buried and represented here.

The costume, though beautiful, nowhere fails with any aggressive or excessive elaborations. The figure, with eyes open, is praying, holding her hands vertically uplifted from her breast and pressed together. Of course, every trace of the rich and delicate distemper patterns that once enriched the tunic and super-tunic, and delighted the eye, have long disappeared. The folds thereof, collected at the foot, project over the side of the slab precisely in the manner used by the artist of the lovely tomb of Blanche, Lady Mortimer, widow of Sir Peter de Grandison, her kinswoman, at Much Marcle, hard-by (d. 1381/2). The neatly-parted hair is firmly embound with a jewelled metal band from beneath which descends the veil.

It may be best, perhaps, now to suggest the identity of the lady represented, and give the reasons pointing her to have been Ankaret (1), sole heiress of John, 4th Lord Le Strange of Blackmere, gt. granddaughter of Alianore, dau. and co-h. of John Giffard, Lord of Brimsfield (near Painswick, Glos.), whose husband had been Fulk Le Strange, 1st Baron of Blackmere, near Whitchurch.

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Photos by *F. C. Morgan.*

1. MONUMENT AT MUCH MARCLE.
2. MONUMENT AT LEDBURY.

For, that she was a Le Strange heiress is manifest by the leading shield: Arg. two lions passant gules; and, to bear, next this, that Gules three lions passant in pale arg., which represents Giffard of Brimsfield, points to Giffard descent.

Only that lady, therefore, could thus represent those combined heiress-ships as the immediate eldest (?) descendant of John Giffard of Brimsfield (d. 1299), namely: Ankaret, sole heiress of John, Lord Le Strange of Blackmere (4th baron), himself, grandson of Alianore de Giffard and Fulk, Lord Le Strange (1st baron) of Blackmere.

It is necessary here to notice that Ankaret (1) Lady Talbot and Le Strange married secondly, Thomas Neville, Lord Furnival, who died 1406, and was buried at Worksop with his first wife, Joan de Furnival. She herself died June (?) 8, 1413. Her being accompanied by the early Talbot arms (?), Arg. three lions ramp. purp., instead of the usual later Gules a lion ramp. within a bordure engrailed, we may thus accept as deliberately adopted for Talbot of Blackmere.

But we might have expected her to have been laid at Flanesford Priory, near Goodrich, where her Talbot husband's father, Gilbert, was buried thirty years earlier; or, again, we might have thought of her own Blackmere and Whitchurch in Shropshire, which belonged to her barony, and where, years later (post 1453), the remains of her great son, John, 1st Earl of Shrewsbury, were laid. We, therefore, have to take reasonable notice of any ties with Herefordshire and Gloucestershire she may have had that would tend to diminish the apparent improbability of Lady Talbot, Le Strange, and Furnival having chosen to be buried thus in Herefordshire, and, in particular, at Ledbury. She may have been a patroness of St. Katherine's Hospital there and have happened to choose to be buried here. But she may have been actuated by equally natural, though totally different, reasons. For, if we turn to consider her various properties, these were certainly preponderant in this very Severn—Wye region bordering Gloucestershire and Herefordshire, although Goodrich was then occupied by her eldest son, Gilbert, Lord Talbot, and his young wife, Beatrice of Portugal. Briefly, Ankeret's rich dowry included the following: Wilton Manor, near Ross; Longhope manor; Huntley manor, Huntsham, near Goodrich, but nearer by some miles to Ledbury than any of these she owned Penyard manor, castle and chase, with Eccleswall Court, hard by them, a favourite manor of the Talbots, six miles below Much Marcle and but about ten miles from Ledbury: the best road thither being *via* Newent and Dymock. In addition to all of these lands, Lydney manor, held of the Beauchamps, Earls of Warwick, had lately reverted to her (1402), though it had then lost its residence.

If we now notice some of the immediate forbears of Ankaret, Lady Talbot and Furnival (and Baroness Le Strange), we shall find

a close and curious link with Ledbury. Her paternal grandmother was Ankaret, daughter of William, Lord Botiler of Wem (co. Salop) by Ankaret de Audley, and niece of Nicholas, Lord Audeley, and Katherine (Giffard), the recluse (or anchoress) of Ledbury, (from *c.* 1307—26/7). The latter lady's sister, Eleanor (Giffard), wife of Fulke Le Strange (1st baron) had therefore been great-grandmother to Ankaret. So that the two sisters of John Giffard (2nd baron) of Brimsfield (co. Gloucester) were Ankaret's great-grandmother and her great-aunt (*cf.* Pedigree). Hence, it is obvious that the link between the Le Strange's of Blackmere and the de Audeleys drew these families together; while, as it happened it drew both of them closer to the le Botilers of Wem (co. Salop); but (over and above), this cousin-ship presently led to John, 2nd Lord Le Strange (of Blackmere) and James, 2nd Lord Audeley (died 1386) becoming co-heirs to John Giffard, above: and to each of them belonged a moiety of his manor of Badgworth, co. Glos.

Now (1) James, 2nd lord de Audeley's 1st wife, Joan de Mortimer, was daughter of his own guardian, Roger, 1st Earl of March (died 1336), and was a sister of Blanche de Grandison, of the beautiful Much Marcle tomb (died *c.* 1381/2); the parent, so to speak, of this tomb at Ledbury of (we believe), the Le Strange–Giffard heiress; though the date of it may be as much as thirty years anterior to the latter (*cf.* Pedigree.) Also (2) Ankaret (Talbot-Le Strange)-Furnival's grandmother, we noticed, was daughter of William Botiler of Wem; but her mother, again, was (perhaps) Ankaret de Audeley, a daughter of Nicholas de Audeley; but, in any case, Ankaret le Botiler, who was living June 22, 1308 (*a.* 1 Edw. II.), widow of William le Botiler, 1st Baron of Wem, (died 1283), had for mother Emma, daughter of Henry de Audeley of Heleigh. So, here was an earlier blood-relationship between the families of Le Strange and Audeley; and the name Ankaret probably first came to them from Wales with this above union in 1261/2.[1] Its significance may have been borne in mind by Katherine Audeley, the Recluse, of 1307/27.

The following interesting note (from a Diary of 1816) forms a small episode connected with the fortunes of this tomb at Ledbury and with the then contemporary curiosity about its unknown owner. It is reproduced here by the kind consent of Lord Biddulph, to whom it belongs, and was brought to my notice at his request by Canon A. T. Bannister. A legitimate, almost an inevitable, inference arises from its reading, namely, that the so-called workmen's leaden plummet and steel chisel, of another period, found (on then opening the monument) as left therein by earlier inquirers were obvious evidences of a long-ago search after treasure in a supposed Royal tomb—" from ye arms there is no doubt she was

[1] Angharad, dau. Griffyd ap Madoc, Lord of Bromefield, by Emma de Audeley.

PEDEE

SHOWING DESCENT OF ANKARET, ESS STRANGE DE BLAKEMERE.

John Giffard of Brimsfield, 1st Baron; died 28 May, 1299. = Maud, wi de Lo *ante* 128

Wm. died = 2. Margaret Neville, mar. in or before 1286; died *ante* 1332.

Fulke le Strange, 1st Baron; died 1324. = Eleanor, d. and h.; died *ante* 1327.

Nicholas Audley; 1307. = Katherine, a recluse at Ledbury; died *circa* 1325—1327.

John Giffard, 2nd Baron. Hanged as a traitor, 1322. = Avelina de Courtenay (of Devon)

John le Strange, 2nd Baron. Aged 19 on 6 Jan., 1327; died 1349. = Ankaret, sister and h. of Edward Botiler, and dau. of Wm. Botiler of Wem.

2. Nicholas Audley 1317. = Joane Dowager Countess of Lincoln, d. of Wm. Martin, Lord Martin. Living 1326.

1. Thomas Audley; died *v.p.* 1307. = Eva, dau. and h. of Sir John Clavering.

1. Fulke le Strange, 3rd Baron. Died *s.p.*, under age, Sept., 1349.

Elizabeth, d. of Ralph, 1st Earl of Stafford. Mar. covenant 1347. = 2. John, Lord Ferrers. Died 2 April, 1367. = 3. Reginald de Cobham L. Cobham. Died 1403, aged 55. — *S.P.*

Strange, 4th born 1302, y, 1361. Heir other Fulke. 7 in 1349. = Mary, d. of Ric. Fitzalan, Earl of Arundel. Died 1361.

James Audley, born 1312/3, co-heir with John le Strange, 2nd Baron Strange, to John Giffard, 2nd Baron. Aged 14 years on 29 Sept., 1326; died 1 April, 1386. Buried at Hulton Abbey. = 1. Joane; died before 1353. 2. Isabel le Strange, d. of 5th Baron Strange de Knokin. Living 1366. — Issue.

Roger Mortimer, 1st Earl of March. Hanged 1330. = Joan, d. of Peter Genevil. Died 13

Katherine. Will dated 4 Aug., 1369. Died before her husband. Buried at Warwick. = Thos. Beauchamp, 11th E. of Warwick. Died 13 Nov., 1369; buried at Warwick.

anche. Died *circa* 1381–82. *Monument in Much Marcle Church, co. Heref.* = Peter de Grandison. Died 10 Aug., 1358; buried in Hereford Cath. Monument in Lady Chapel there. — *S.P.*

John le Strange. Born about 1354. Died a minor, *s.p.m.* 3 Aug., 1375. 5th Baron Strange.

Isabel, 5th daughter. She took the veil 21 March, 1381/2. Died 29 Sept., 1416. Will date 26 Sept., 1416. Directed to be buried at Campsey Priory. = 2. Wm. Ufford, of Suffolk. Feb., 1381/2.

nkaret, 7th Baroness (by inheritance) Strange de Blakemere. Aged 22 in 1383. Died Ascension Day, 1413. *Inq. P.M.*, Heref., 1413. *Monument in Ledbury Church, co. Hereford.* = 1. Sir Richard Talbot, s. and h. of Gilbert, Lord Talbot. Mar. before 1383. Died (? 9) Sept., 1396. Buried in London. = 2. Thos. Neville, Lord Furnivale. Married *c.* 1400; died 1406/7. — Two daughters.

Elizabeth, only d. and h. Aged 1 year in 1375. 6th Baroness Strange. Died a few months after marriage, 23 Aug., 1384, in her 10th year. = Thomas Mowbray, Earl of Nottingham, cr. Duke of Norfolk, 1397. — *S.P.*

Gilbert Talbot, Talbot and 8th Strange. Born 1383. Inherited of Strange mother's death Died 19 Oct.,

1. Joan Plantagenet, 2nd daughter of Thos., Duke of Gloucester. Died before consummation of marriage. = 2. Beatrix Pinto of Portugal. She married 2ndly Thos. Fettiplace. Died Xmas Day, 1447. Buried at East Shefford. M.I. there.

John Talbot, Earl of Shrewsbury. Heir to his niece Ankaret.

nkaret, Baroness Strange, only daughter and heiress. Aged 2 years in 1419. Died 13 Dec., 1421.

a royal personage," says the Diarist. Even the arms, therefore, of the wild Giffards of Brimsfield drew molestation, or something worse, long before the 19th century towards the tomb of their illustrious descendant, this heiress of the Le Strange's of Blackmere, and the mother of the greatest of the Talbots.[1]

> " On Friday, 27th of September, 1816, attended the opening of the tomb supposed to contain the remains of some royal personage. The stone work being removed, nothing was discovered but the skull and two or three bones, the teeth in the lower jaw were all perfect except one of the large double teeth on the right side far back. The coffin had been of wood, and small pieces which fell to dust on being exposed to the air was all that could be discovered. The workmen had left a steel chisel and plummet of lead, which the workmen say is quite different in shape to anything of the sort now in use, also the part of a tobacco pipe of the same material with that now used, but very different in shape. The beautiful sculptured figure being cleaned is to be replaced, but nothing was discovered by which we could learn who the lady was, tho from ye arms there is no doubt she was a royal personage."

[1] Her Talbot husband was buried in London, 1396; while Lord Furnival was laid at Worksop with his first wife (1406).

DOG DOORS IN CHURCHES AND DOG TONGS.

By the Rev. W. E. T. Morgan, B.A.

(Read 28th November, 1929.)

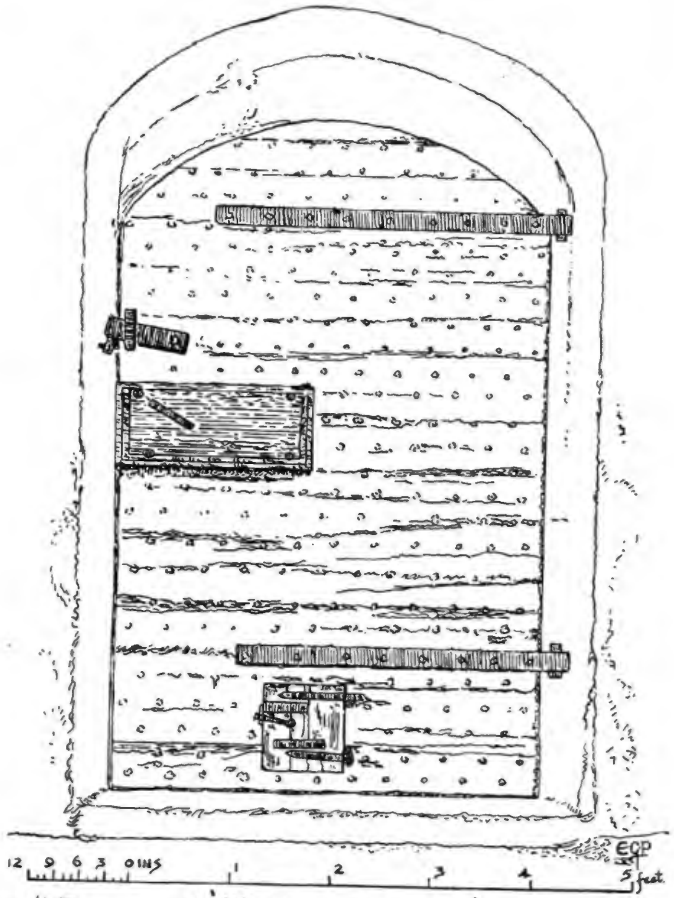
The discovery of another "dog door," which was recently made in the south door of St. Mary's Church, Brecon, has renewed my curiosity and interest in the question of "dog doors" generally. I propose, therefore, to make here some remarks upon the subject. The first instance of the kind which came under my notice was about thirty years ago. It happened in this way:

My sister, Mrs. Hartland, widow of the late Dr. E. Sidney Hartland, F.S.A., of Gloucester, was staying about that time in Mullion, Cornwall. There she noticed inserted at the bottom of the south door of the church a small door about a foot square. It attracted her attention, and she made inquiries as to its use, but got no satisfactory answer. She then had a photograph taken of it, and sent it—with a letter of enquiry—to the *Reliquary*, which appeared in that periodical in April, 1901.

She also sent me a copy of the photograph and a letter asking me if I could throw any light upon the question. As far as I was concerned, I had never heard of such a thing, and knew of no recorded example of anything like it. But I had frequently read of "dog tongs," and "dog whips," and having lived all my life more or less in country parishes, the presence of dogs in church during Divine service was no new experience to me. I therefore sent a reply, which appeared in a subsequent issue of the *Reliquary*, *N.S.*, Vol. VIII, 1902, giving my reasons for concluding that it must be a way for dogs to enter and leave the church without disturbing the congregation. As far as I am aware, this view has never been questioned or controverted, and seems now to be the accepted explanation, for in J. Charles Cox's *Churches of Cornwall*, p. 186, we find this note: "There is in the south door of Mullion an unique diminutive latchet door, 11 inches square, 2½ inches from the ground, which was probably contrived to expedite the ejection of dogs." There is a footnote referring the reader to my letter to the *Reliquary* thirty years ago. I also know that now in Mullion it is the accepted theory. The Rev. Gilbert A. King, the present Vicar, approves of this view, and the late Vicar, the Rev. J. H. Scholefield, also concurs. With regard to the probable age of this door, it is supposed to date from about 1420, A.D.

The accompanying is a sketch of the Mullion door. Its height is 7 feet and width 4 ft. 4 in.; the small door is 11 inches square.

To face page 218.



West Door of Mullion Church, Cornwall.

To face page 219.

"Dog Door," at the Church of St. Mary, Brecon.

I come now to the Brecon door. On the 20th of August last I accompanied a party to Brecon to see its places of interest, and, among them, inspected the Church of St. Mary. We entered by the north, and left by the south door. Noticing that it was an old door, I turned round to examine it and, to my astonishment and delight, caught sight of the small door inserted at the bottom of the big one, which I immediately concluded must be another example of the "dog door." Strange to relate, my sister, Mrs. Hartland, was one of the party. Later, I invited Mr. George Marshall, F.S.A., our Hon. Secretary, and Miss Gwenllian Morgan, M.A., of Brecon, to inspect the door with me, and they both agreed that it was a "dog door."

The accompanying sketch is from a photograph of it. The height of the big door is 7 ft., and the width 5 ft. 4 in. The height of the small door is 34 inches and its width 20 inches. This is an old door dating probably *circa* 1400. On making enquiries, I find that many people knew of its existence, but could give no explanation as to its use, etc.

From a communication which I have received from the Very Rev. the Dean of Hereford, he called my attention to what he believed to be another example of a "dog door" in the Church of Mawgan-in-Meneage, Helston, Cornwall. I accordingly approached the Rector, the Rev. J. U. Yonge, and he kindly sent me some details of it. From a rough sketch, which I here give, it is evidently an ancient door, but of what exact date I am not able to determine. These are the measurements: Height of big door, 6 ft. 8 in.; width, 3 ft. 5 in. The small one, 10¼ in. high and 7½ in. wide. He adds a note: "The porch is said to be originally built in the 13th century, but remodelled in the early 16th century."

Through information which was given to me by the Rev. T. Chamberlain, St. Andrew's, Ilford, I have been enabled to trace another dog door at Stanhoe, King's Lynn, Norfolk. The Vicar, the Rev. R. C. Black, accepts the theory that the small door at the bottom of the big door in that church must also be another example of a dog door. The date of the door corresponds to the usual date of these doors, about 1400. Unfortunately, I have not been able to procure a photograph of it, but it measures 36in. high by 16in. wide.

Let me now say a few words about the connection of dogs and the churches generally. It was only the other day that I heard of a pew in Sefton Church, Liverpool, which was set apart exclusively for the use of any dog which might attend there. I have also been told of a church in Gloucestershire which has a number of hooks to which the dogs were fastened during the service. And we have all heard of "dog tongs" and "dog whips," which formerly were in common use in our churches. The *Century Dictionary*, in a reference to dog tongs, says that they are not

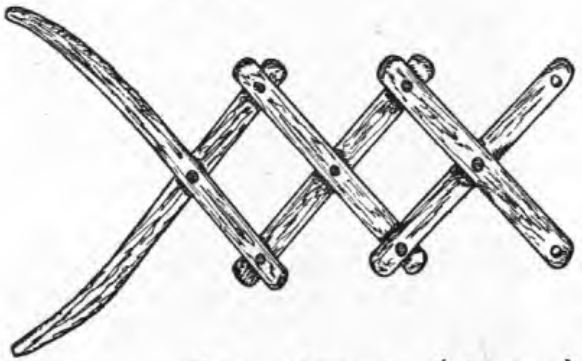
known out of Wales (p. 479). I scarcely think that that can be correct.

With regard to the custom of taking dogs to Church, perhaps it may be interesting to quote what took place at Lasthope as an illustration of what probably took place generally. The scanty congregation consisted of a few of the inhabitants of Honeybourn, who always took their dogs with them. Generally they behaved quite decorously, but on one occasion the presence of a rat in the church quite upset their equanimity, and they couldn't resist the temptation of a hunt. They soon gave expression to their feelings, barked aloud and leaped over the pews in the excitement of the chase.

Lasthope seems to have been situated in Northumberland.

This imaginary picture is drawn for us by Cuthbert Bede in his humorous book, "The Adventures of Mr. Verdant Green," p. 270.

The nearest example of a "dog tongs" in this neighbourhood which I know of, was one that not many years ago was kept and used in Clodock Church, although I regret to say that it has now disappeared. There is a mention of it in a history of that parish by the late Vicar, the Rev. F. G. Llewellin[1]. He also gives an illustration of it, which I reproduce, together with two pictures taken from *The Romance of our Ancient Churches*, by Wilson and Ansted (Constable), p. 132.



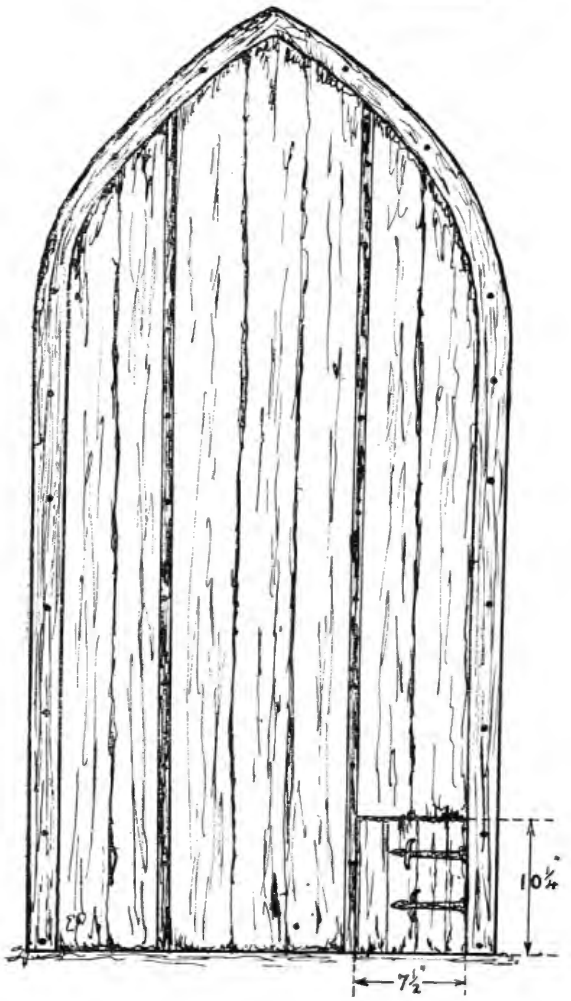
DOG TONGS. (Wooden.)

Mrs. Leather, *Folk-lore of Herefordshire*, says that this Clodock "dog tongs" was exhibited in a temporary museum at Abergavenny in 1876. She also says that an old inhabitant told her in 1906 that he could remember seeing them used. She further refers to a similar tongs at Hentland, and that it was there called "Stickies."

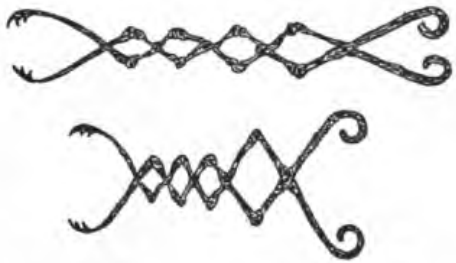
[1] "The History of Saint Clodock," by the Rev. F. G. Llewellin, B.D. (Durham), Vicar of Clodock and Longtown. Manchester, 1919, 8vo., p. 175.

To face page 220.

THE MAWGAN "DOG DOOR."



The only " dog tongs " which I have seen is the one in St. Beuno's Church, Clynnog Fawr, Carnarvonshire. This example is of iron and dated 1815. In the above-named book, *The Romance of our Ancient Churches*, p. 133, there is this note:



DOG TONGS IN CYFFYLLIOG CHURCH.

" In Cyffylliog Church, Denbighshire, we may still see a primitive pair of oak tongs, made to extend, with nails in the claws at the end of them, so as to be able to catch hold of a dog and drag it out of the building." " Dog tongs " may also be seen at Bangor Cathedral, and at Llaneilian, Anglesea, and Llanfair Fechan, Carnarvonshire.

The practice of taking dogs to church was very common, more so formerly than now. Probably the dog tax of 1796 considerably reduced their number. But all over the country, and especially in Scotland, dogs accompanied their masters to Church, chiefly farmers and shepherds. Sometimes well-behaved, at other times they became restless and quarrelsome and noisy, and had to be separated, and often forcibly ejected. And so " dog tongs " and " dog whips " were invented for purposes of peace and good order during Divine service.

The Welsh name of " dog tongs " is " efail gwn." There is an amusing story told of a Welsh parson whose dog Tango always accompanied his master to Church. On one occasion Tango got embroiled with a neighbouring farmer's dog, and there followed a fierce combat between the two. At first the parson simply frowned, then got interested in the conflict, and ultimately became so excited that he could restrain himself no longer, and shouted encouragingly " Three to one on Tango." *A Wayfarer in Wales*, by W. Watkin Davies, p. 118.

There is an interesting paragraph in a book entitled *Dogs and Their Ways*, by the Rev. Charles Williams (Routledge), 1863, p. 349, which I should like to quote here. It refers to a legacy left in the year 1725 to the parish of Trysall, Staffordshire, which

had to be given to a poor man who was to attend the church for the double purpose of " keeping the dogs out of the church, and the people awake."

It also speaks of an acre of land in the parish of Peterchurch, Herefordshire, the rent to be applied to the payment of a dog-whipper. Mrs. Leather also speaks of this (p. 147), where she says that this piece of land was called the " Dog Acre." She further says that an old inhabitant told her in 1906 that he remembered seeing the tongs used.

In Chambers' *Book of Days*, pp. 524, 525, there are a few items worth noticing. After mentioning the case of the parish of Trysall, as given above, it refers to a similar bequest left to the parish of Claverley, Shropshire. Like provisions are made in the parishes of Chislet, Kent, and Peterchurch, Herefordshire. It then proceeds to speak of a beadle being appointed in a certain Church whose duty it was to patrol the edifice during service, " carrying a long staff, at one end of which was a fox's brush, and at the other a knob. With the former he gently tickled the faces of the female sleepers, while on the heads of their male compeers he bestowed with the knob a sensible rap." The first has been called " a sleep arouser."

It has been suggested that these small doors may have been introduced as a means of exit for the Evil Spirit when it was exorcised at a christening from the body of the child: when it disappeared in the shape of a serpent or a dog.

We know that this belief was very prevalent, almost universal, and the custom of leaving generally the north door open during a baptism was common.

Even in this neighbourhood the " crying " or the " silence " of a child during the act of baptism is looked upon as a good or a bad omen. It was only the other day that a friend of mine overheard the following remark made by a mother who was carrying home her child from its baptism: " I am glad that the child cried during the service."

In connection with this subject, it may be interesting to give here an extract from a notice of Mullion Church which appeared in *The Sign* of October of this year: " The Rector is justly proud of the church, and shows visitors an ancient Devil Door through which it was thought the devil departed at the baptizing of a child, and also a Dog Door, a small opening in the south door through which the dogs of the parishioners used in old days to enter, being allowed to sit with their masters during service."

Here, at any rate, " the dogs " and " the devils " had each a separate door. In an old plan preserved in Great Ham Church there is shown a special seat for the " dog-whipper." There are many entries in the old churchwardens' accounts of the sums

paid to these dog-whippers. A Cheddar Book, 1612, has this item: " Paid Henry Collinges for Wyppinge the Dogges, v*d*." (Wilson and Ansted, p. 133.)

In *The English Parish Church*, by E. A. Greening Lamborn (Clarendon Press), p. 112, we read: " Every Church had its whip and tongs with which the appointed functionary expelled stray dogs, which were very numerous before the age of licences." Again this is a typical entry in Churchwardens' Accounts: " Payde to John Whetley for Rebukyng the dogges owt off the Churche xii*d*." Then follows this paragraph: " In the Eighteenth Century the dog-whipper sometimes received additional remuneration for his trouble and pains in wakening sleepers in ye church and keeping children quiet." Baslow, Derbyshire, still preserves its dog-whip, and some churches the expanding tongs.

It is of interest to remark that altar rails were introduced into the churches by order of Archbishop Laud, in order to prevent dogs from getting into the sanctuary and befouling the floor there. The doors on pews were also probably introduced both as a means of making them warmer and more comfortable and to act as a barrier to the intrusion of dogs, which infested the churches in those days. *Vide*, " The English Parish Church," by A. R. Powys, pp. 105 and 120.

But, in addition to dog tongs, we have badger tongs and bull tongs, and devil tongs, and last, but not least, the domestic lazy tongs.

Badger Tongs. A friend of mine told me recently that he once saw one of these tongs in Rushbrooke Park, Suffolk. They were used for drawing badgers out of their earths. And I understand that formerly, when badger baiting was a popular sport, captive badgers were often kept at public-houses, where they were put into a cask lying on its side, with one end removed, and dogs were encouraged to attack them. Sometimes they had to be drawn out of this holt, and so these tongs were used for that purpose. Then there were bull-tongs, a kind of short iron pincers, with which they caught bulls by the nose and led them about. Sometimes they were fastened to the horns, and the beast was allowed to go free. Then there were the devil tongs. Here I quote from an interesting book of the late J. J. Hissey—*Untravelled England* (Macmillan), p. 113—where he gives the legend of St. Dunstan, who had a cell at Mayfield, in Sussex. Here he had his historic encounter with the devil. The Saint worked hard as a blacksmith when he was not praying or performing miracles. Hence arose the old saying: " Going it hammer and tongs." One day the devil called at the smithy when he was busy at work, and St. Dunstan promptly seized him by the nose with his hot tongs, whereupon the devil went howling away.

St. Dunstan, as the story goes,
Caught old Sathanas by the nose:
He tugged so hard and made him roar,
That he was heard three miles or more.

This identical tongs, says the writer, is still exhibited in the Convent at Mayfield.

After the above repulse, so it is said, the devil returned to try his luck the second time, disguised now as a fair maiden; but St. Dunstan espied the cloven hoofs, whereupon he promptly seized the devil by the feet, which drove him howling away, and he did not stop until he had reached Tunbridge Wells, where he cooled his burning feet in the waters, which have tasted of iron ever since. After this the devil could never bear the sight of a horse shoe, whence arises the common custom of nailing up a horse shoe on the doors of houses and outhouses, to ward off evil spirits and to be an omen of good luck.

There are a few extracts which I think are germane to our subject, and which I therefore add, taken from an interesting book by Eileen Power called "*Medieval People*," p. 78.

It was a common medieval practice to bring animals into church, where ladies often attended service with dog in lap and men with hawk on wrist, just as the Highland farmer brings his collie with him to-day. This happened in the Nunneries, too. Sometimes it was the lay-boarders in the convents who brought their pets with them. There is a pathetic complaint by the nuns of one house "that Lady Audley, who boards there, has a great abundance of dogs, insomuch that whenever she comes to church there follow her 12 dogs, who make a great uproar in church, hindering the nuns in their psalmody, and the nuns are thereby terrified."

But, often enough, the nuns themselves transgressed. Injunctions against bringing pet dogs into Choir occur in several Visitation reports, the most amusing instance being contained in those sent to Romney Abbey by William of Wykeham in 1387, just about the same year that Chaucer was writing the *Canterbury Tales*. "Item," runs the injunction, "whereas we have convinced ourselves by clear proofs that some of the nuns of your house bring with them to Church birds, rabbits, hounds, and such-like frivolous things, whereunto they give more heed than to the offices of the Church with frequent hindrance to their own psalmody and to that of their fellow nuns and to the grievous peril of their souls; therefore we strictly forbid you all and several, in virtue of the obedience due to us, ye presume henceforward to bring to Church no birds, hounds, rabbits or other frivolous things that promote indiscipline." . . . . "and whereas, through their inordinate noise, divine service is frequently troubled, therefore we

strictly command and enjoin you, Lady Abbess, that you remove the dogs altogether."

I will conclude this paper with some remarks on the subject made by the Rev. Canon Fisher, of St. Asaph, late Editor of the *Archæologia Cambrensis*, in a letter which I received from him, dated December 2nd: "I cannot recall one of these small doors, in North Wales. Your theory, I think, is highly probable, and should hold the field until someone has something better to offer."

REPORTS OF SECTIONAL EDITORS, 1929.

ORNITHOLOGY, Etc.

By the Rev. Prebendary S. Cornish Watkins, M.A.

If it were possible to take a census of the bird population of Herefordshire, it would, no doubt, be found that the Arctic weather of last February had reduced it in a very notable way.

The ordinary garden birds, such as blackbirds, thrushes and robins have been much scarcer than usual all the summer, and redwings and field-fares have not, so far, appeared in anything like their customary numbers. So far, however, as my own observations go, birds such as long-tailed tits and gold-crests, that suffered so severely in 1916–17, though hard hit in 1929, were not destroyed to nearly the same extent.

The summer migrants, of course, were not affected and appeared at much their usual dates, the only note of interest being a very early record of the arrival of swifts at Hereford, sent me by the Rev. W. B. Glennie, who saw three on April 19th.

In many parts of the country the end of the summer was marked by the appearance of large numbers of cross-bills. This invasion does not seem to have reached Herefordshire, but I saw three, possibly home-bred birds, at Staunton-on-Arrow on August 3rd.

One of the most curious occurrences of the year was the appearance, on May 14th, of eight cormorants, who settled for a time on the tower of the Cathedral, to the great disgust of those Canons Residentiary, the jack-daws. It is not at all unusual to see immature birds of this species in late summer or early autumn, but, in May, most well-conducted cormorants are too busy with domestic cares to wander far from the sea-coast.

On March 22nd I saw a peregrine falcon stoop at a pigeon and miss it, just above my garden at Staunton-on-Arrow. It was, probably, I suppose, on passage, but, some days after, a rumour reached me, too well-founded I fear, that it had met the usual fate reserved for rare birds who visit this country. It may, perhaps, be taken as some slight sign of an improvement in public opinion that the "sportsman" responsible for the murder was careful not to advertise his deed.

Mr. Hubert Reade, of Much Dewchurch, wrote to me in October an account of a green parrakeet, no doubt an escaped cage-bird, which was haunting the orchards in that district and appeared to have struck up a curious friendship with a magpie.

It would, of course, not be able to survive an English winter, and, if not recaptured, has probably already succumbed to the cold.

BOTANY.

By the Rev. W. Oswald Wait, M.A., B.C.L.

While the Botanical report for this year may not be long, for few members send in notes either of new discoveries or new localities for recognized species, yet it is not without interest. In one instance the record is not of a new species, nor a new locality, but a discovery of a beautifully formed completely double flower of a very ordinary plant, viz., *Ranunculus acris*, growing in grass in Titley. It is almost like a diminutive specimen of the garden Turban Ranunculus supplied by florists. The plant has been carefully removed to see whether in the coming season it will prove to be permanent.

Lepidium ruderale was reported by the Rev. H. S. T. Richardson as growing on waste ground on the north side of Hereford. This is probably a casual, as it is a rather rare plant, usually found near the sea.

Spergularia rubra, by no means a common plant in this county, grows abundantly on rough ground near Shobdon Court, and also appears near Eywood, Titley.

Geranium phæum is reported by Mr. S. Robinson, of Lyonshall, as growing on the border of the county near Corton, Presteigne.

Mr. G. Marshall reports *Reseda luteola*, and *Cynoglossum officinale*, as growing on the banks of the Monnow at Garway, a locality further south in the county than hitherto known.

From the Rev. S. Cornish Watkins comes notice of one of the Fungus family *Geaster tenuipes*, which does not seem to have been noticed before.

While not really a part of a Botanical report, I should like to call the attention of those Members of the Club who may keep bees to a curious botanical feature regarding which little seems to be known. On the underside of the new young leaves of the Common Laurel there may be seen two or sometimes three minute pits, less than a pin's head in size, in which for a short time glistens a tiny drop of honey. This is sought after by bees in the early summer, but what can be the object of the plant in developing honey in this curious fashion? There is an obvious reason for

developing honey in flowers, but why should one plant develop so curious a feature, not possessed by hardly any other. Nature does not work by chance, or for no purpose. Inquiries addressed to the Institute of Plant Pathology at Rothamsted have brought no satisfactory answer, so it would appear that a solution of the mystery remains yet to be discovered.

ARCHÆOLOGY.

By Alfred Watkins, F.R.P.S.

Hanged Man's Stone, St. Weonards.

A correspondent called attention in the *Hereford Times* early in January to this. He stated his recollection of 50 years ago, when it was called the "Standing Stone, where the sheep hanged the man," with this legend attached to it connected with sheep stealing: "A man was found one morning dead, leaning up against the stone, with a sheep resting against the top of it, or rather tilted over the upper edge, with its four legs tied together, and the cord placed round the man's chest for carrying."

It is on the old Monmouth main road, on the right hedge-bank, beyond the village, and 210 yards beyond the cross road. It is about 6 ft. long, a foot thick, and 20 to 24 inches wide, irregular shape. It alined between the Ark (roadside) cottages and St. Weonards Tump, and has probably been moved a little from its original position close to a yew tree, with which it has a legendary connection.

The curious point is, that exactly the same legend of a man strangled in the same way with a sheep at a stone, occurs, according to contributors to *Notes and Queries*, in many counties, instances being given in Leicester, Derby, Pembroke, Devon (two), Sussex, Essex, and York.

Lady Lift.

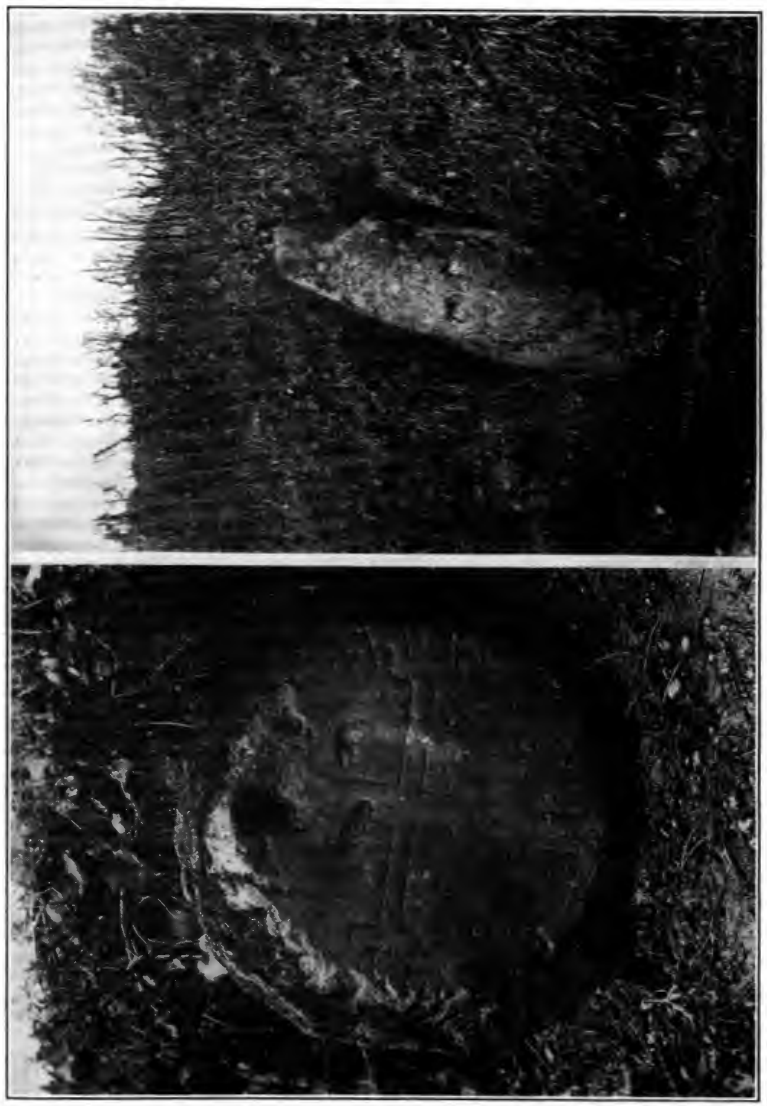
The fact that the mound with Scotch Firs on this well-known landmark hill is pre-historic is confirmed by the gift to the Museum of a worked flint-flake picked up on the mound.

Magna.

Mr. Marshall made two cross-cut trenches through the well-marked vallum on the western boundary, working from the outside.

I carefully inspected the trenches, photographed the stones in one of them (the other devoid of stones), and came to conclusions which I think slightly differ from those of Mr. Marshall and Mr. Jack.

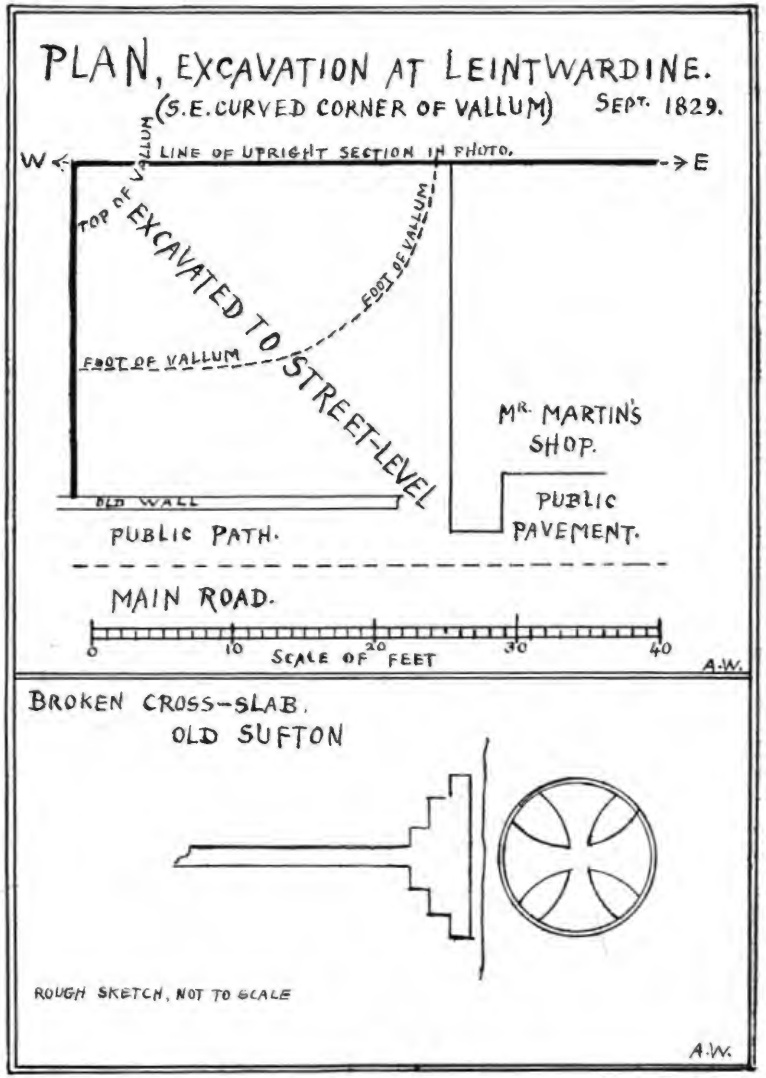
To face page 228.



Photos by A. Watkins, F.R.P.S.

Part of Cross-slab, Wellington (see p. 230). Hanged-man Stone, St. Weonards.

To face page 229.



The embankment seemed to me to contain no masonry wall, being purely earthen. A layer of river cobble-stones, almost at the foot, were mostly on edge, and had smaller stones on the top, also going well under the embankment. The characteristics were similar to stones forming a road, and totally unlike anything I have seen in Roman-date walling. Mr. Jack tells me that in cutting into the northern vallum of Magna, looking unsuccessfully for stone masonry walling, he found similar cobble stones. It is significant to me (if not to others) that both these spots are where I have marked alinements in a map I give in my book, *The Old Straight Track*.

In the heap of earth thrown up out of the trench with stones, my man picked up a piece of a child's skull.

At the knuckle corner where this vallum turns eastward, Mr. Marshall uncovered rough stone walling on the surface, evidently a bastion, and connected with the bit of Roman walling to be seen in the field outside, in fact close against it.

LEINTWARDINE (BRAVONIUM).

The excavation into a bank to make space for new buildings for Mr. Martin, grocer, in September, provided a most excellent section of the vallum of the Roman settlement. I photographed it and made measurements and a rough sketch. The camera faces north, the vallum being north and south at this point, but evidently turning westward a few yards to the south. In fact the excavation seems to occupy the knuckle corner of the earthwork.

The apex of the vallum is about 6 feet from the floor level, which proved to be native rock surface. The body of the vallum is of hard stony ground, evidently not native, for Mrs. Crosland Taylor, who carefully watched the digging and reported it to me, found fragments of Roman pottery in it. She also found (and is certain of the position) two fine pieces of primitive unglazed ware in the centre of the vallum at one foot from the floor level, and, at the same level, a layer of fragments of burnt earth and stones. I distinctly traced this layer. Mrs. Taylor hopes to get the pottery dated by an expert. The stony bank or vallum is completely covered by a deep layer of clean loam, quite free from stones, to the height of about 11 feet from the present floor. The top of the vallum comes down to ground-level just at the right-hand termination of the excavation (and photograph); this point being 27 feet from the east-end corner of Mr. Martin's shop. Presumably the ditch was outside this point in the photograph.

SUPPOSED STONE CIRCLE NEAR THE BUCKSTONE.

A reservoir for the West Dean Water Works is being constructed on the high ground adjoining and on the south of the Buckstone (the well known rocking or Logan stone), near Staunton, on the Herefordshire edge of the Forest of Dean.

A circle of fern and furze was burnt to do this. The hill side here is covered with both detached and outcrop stone boulders. A lady visitor was sure that she saw stones erected to form a stone circle round the edge of the clearing. Dr. Mortimer Wheeler, who lectured to the Club at Lydney, visited it, and a reporter of one of the Forest of Dean papers wrote up a description of the "Discovery of a Stone Circle," some notice also getting into a London paper.

I visited the spot to report and record. But without doubt there was no man-erected circle, not one stone of the alleged circle being any different in its planting to scores of other stones all round. I reported it to Dr. Wheeler, and he replied that he entirely agreed that there was no such monument there, and any report about his having said so was incorrect.

One of the stones of the supposed circle turned out to be the broken half of a 3-foot mill-stone for a water mill, a waster left on the spot where the stone mason had roughed it out.

Alabaster Carving from Canon Pyon.

This was dug up in a cottage garden at Bush Bank and used as a door stop. It is a fragment of a fourteenth or fifteenth century alabaster table or re-table, of English make, plentifully used in churches, but (as this one was) almost all broken up and destroyed at the Reformation—"destruction of superstitious images." A number are still found on the Continent. This is one of the rarer subjects, The Entombment. The dead Christ (as shown by nail-hole in the hand) being lowered into the tomb. It is now in Hereford Museum.

Cross Slab at Wellington.

Mr. Norman Slater reported to me a stone in a rockery just inside the drive entrance of Wellington Vicarage. It is the broken upper part of a cross-slab, roughly trimmed to a circular shape, 23 inches diameter and 5 inches thick. The face smooth and worn, the back rough. It has an incised Cross Flory on it. It came from an old house pulled down at The Stores in the village, and had evidently been used for some such purpose as a door scraper, there being a rectangular hole cut in the top.

Cross Slab at Old Sufton.

Mr. Bettington discovered and reported this. It is in two pieces, used to cover the sloping batter of a chimney base on the north end of this decayed house. One piece contains the head, a Cross Pattée, and the other the shaft of the cross on a three-step base, now the wrong way about. A double lined circle contains the cross.

Both this and the Wellington slab have plain incised lines, with no inscription or border. I cannot venture to date either, as similar styles prevailed in both the 13th and 15th centuries, the 14th century slabs being usually more decorated.

Ariconium.

Mr. G. H. Jack has sent me the following note on the important discoveries and preliminary work he has done this season:—

"During the summer of this year I paid a visit to the site at a time when the corn was just ripe, and I noted in the field immediately south of the site which I excavated in the year 1923, a broad belt of corn, short and dried-up, running in a south-westerly direction, and about 700 feet south-east of the Bollitree–Bromsash Road, and in addition I noticed five distinct lines of green corn, the belts being about 2 feet wide and ran parallel with the dried-up belt. I surmised that the broad belt indicated a road, and the green strips some sort of drains. I was right about the road, for I found it on excavating about 2 ft. from the surface and roughly 12 ft. in width. On its surface were broken fragments of Roman slag and also some fragments of 4th century black gritted-ware. I was not able to uncover much of the surface, but I believe this road was at one time metalled with broken slag. Slag has only recently come into its own again as a road material. I am, at this moment, metalling Herefordshire roads with iron slag. I consider our Ariconium road, which was constructed about sixteen centuries ago, is the first recorded instance of a slag-surfaced road in this, or for that matter any other country.

I was interested to find that some of the slag had fine clay adhering to its under side. This may bear out my theory that the Romans laid down clay floors upon which to cool their iron and to prevent the water used in the cooling from entering the original sandy loam surface, causing it to be waterlogged.

As to the green lines of corn, I found a bed of clay about a foot to 18 inches down, but no sign of a properly constructed drain. I am not able, therefore, to explain the exact cause of the sharply defined lines shewing up in the growing crops. An air photograph ought to solve the mystery.

I cannot conclude these notes without expressing my appreciation of the help afforded me in these investigations by the late Colonel Foster and Mrs. Guy Trafford, and at the same time my regret at not being able to afford the time to pursue my enquiries.

The owner of the site, Mr. Lowther, the tenant, Mr. Harper, and my friend Colonel Macmillan all gave me every assistance."

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„ 149, line 5, *for* gull *read* grebe.

„ 199, *under* Birds, *for* gull *read* grebe.

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Page 126, line 22, *for* give *read* gives.

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