

NOTE ON SOME FRAGMENTS OF LATE MEDIEVAL STAINED GLASS AT HADDENHAM

E. CLIVE ROUSE, F.S.A.

BUCKINGHAMSHIRE is not rich in remains of ancient stained glass, though Chetwode, Hitcham, Hillesden, Weston Underwood and Drayton Beauchamp would be notable in any county. Any surviving fragments are, therefore, of the greater importance: and it is unfortunate that the County's glass as a whole has not been very thoroughly recorded or studied.

Recent detailed examination of the miscellaneous fragments now collected in the East window of the North Chapel at Haddenham Church suggests that careful study of the glass elsewhere—Stoke Hammond, Little Marlow, Chalfont St. Giles, Weston Turville and Whaddon, for instance—might yield similarly interesting material. In this case the results seem worth placing on record.

The glass is mentioned by Dr. Lee in his article on Haddenham Church in the *Records*,¹ where in 1887 the centre light of the East window is described as being filled with 'a medley of dislocated fragments,' with one or two figures evidently *in situ* in the tracery lights. The Royal Commission likewise list it,² and add architectural canopies in the two side-lights, and identify two figures in the tracery. The window was restored in 1928 as a memorial to those in the village who lost their lives in the 1914–18 war, and the fragments were sorted out to some extent, and re-leaded in groups throughout the three lights. It is somewhat surprising that neither the Royal Commission nor those responsible for the detailed re-arrangement of the window in 1928 appear to have discovered any significance or coherence in the fragments.

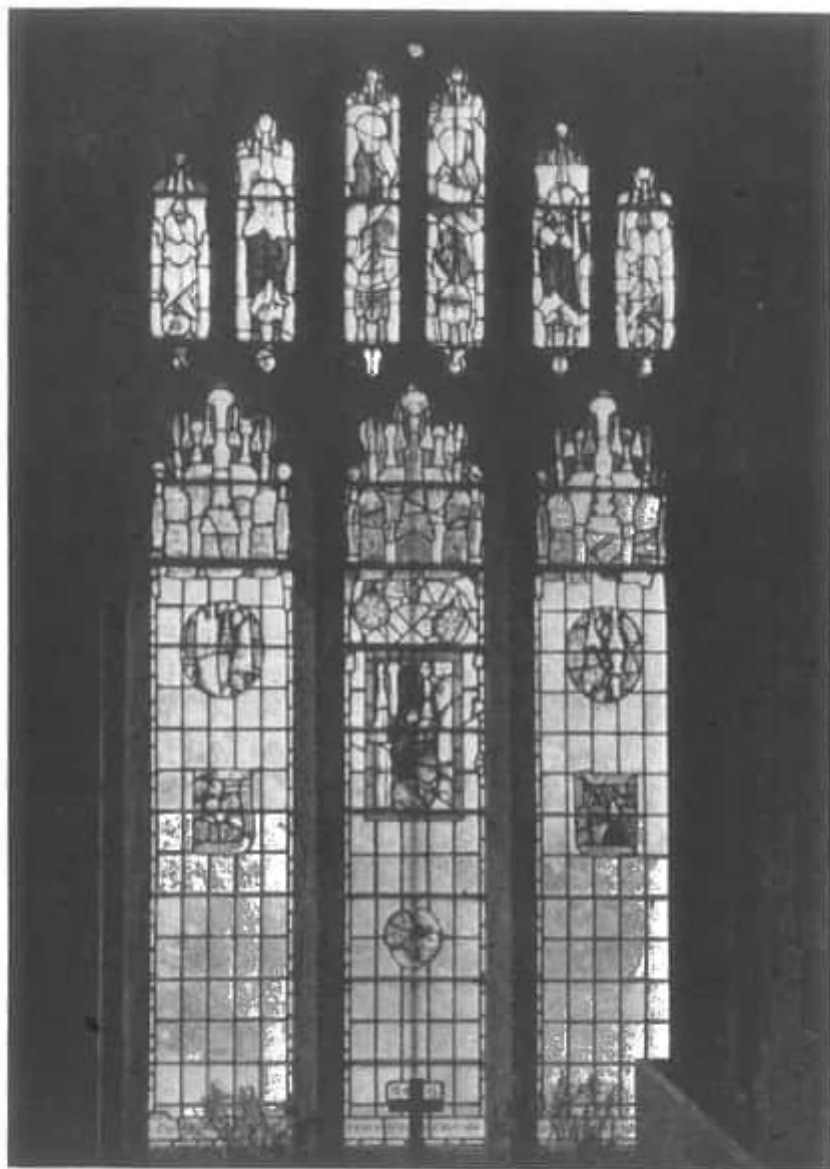
The window is of three lights with double tracery lights, and is of late 15th-century date (plate I)—Dr. Lee suggests a remodelling by the Grenville family *circa* 1465 or later, and the glass is evidently contemporary. The glass as now arranged is as follows:

Tracery lights N. to S.

1. Figure of six-winged Angel or Seraphim standing on a wheel.
2. Figure of St. John the Baptist in green cloak over lion-skin robe (with animal head hanging down), lamb and flag on book.
3. Figure of Apostle in blue robe and cloak holding a knife (? St. Bartholomew), on architectural base or pedestal with inscription in blackletter: **Sts Thomas.**

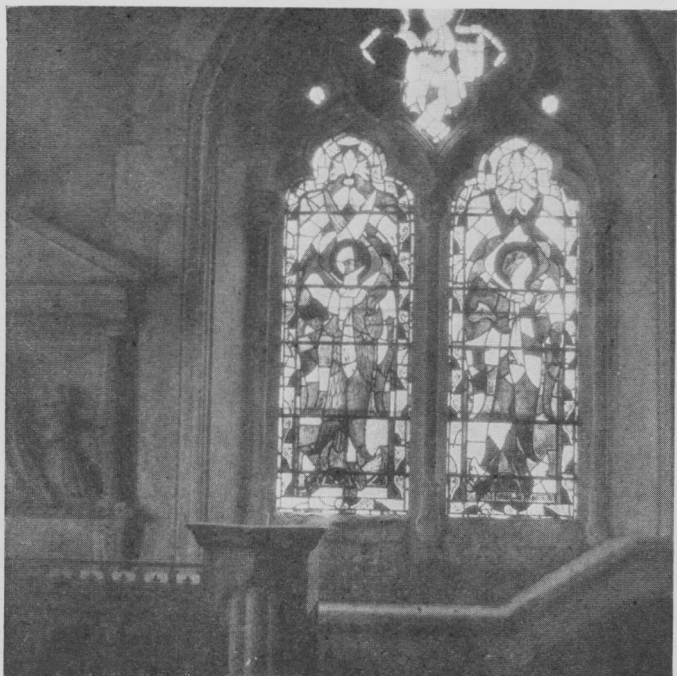
¹ *Records of Bucks.*, vol. VI, p. 14.

² *R.C.H.M. Bucks.*, South vol., p. 178.



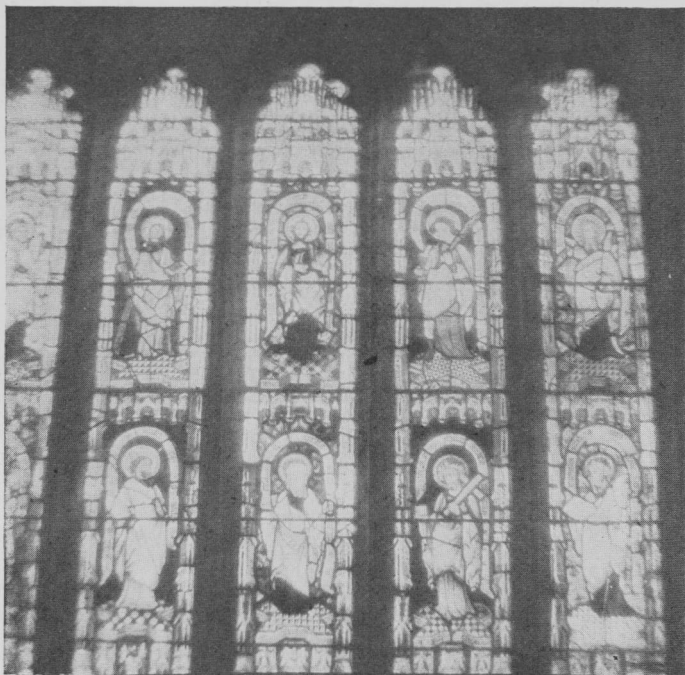
R. C. SANTOMIC.

PLATE I. HADDENHAM, *Bucks.* East window of North Chapel.



E. C. Rouse.

PLATE 2a. HITCHAM, *Bucks.* South-west window of chancel. In quatrefoil, St. Mark, seated, writing on a scroll. In East and West lights, Angels standing on wheels, part of the Nine Orders of Angels



E. C. Rouse.

PLATE 2b. DRAYTON BEAUCHAMP, *Bucks.* East window, late 15th-century glass.
 SS. Peter, Andrew, Jude, John, James minor.
 James major, Thomas, Bartholomew, Philip, Simon
 holding scrolls with sentences from the Apostles' Creed

of the same date and design at Haddenham, from which these two surviving figures and others might have come.

The apparent presence of two figures of St. Bartholomew with his emblem, the flaying knife, may at first seem curious. But there was much confusion over the emblems of some of the apostles—for example, St. Matthias can be found in various places bearing either a sword, a scimitar, a halbert, a lance, an axe, a stone, or a carpenter's square; while St. Matthew can be found with his angel symbol as Evangelist, or, as Apostle, bearing a table with money-bag or box, inkhorn, carpenter's square, sword, halberd, or tall cross.³ It is quite likely that one of the flaying knives is in fact a scimitar, or the top of a lance or axe, and the pedestal on which one of the figures stands is actually inscribed **Sct̄s Matheus** (which might be Matthew or Matthias).

The Creed may thus be set out, the Blackletter type representing the surviving portions, with a note of the Apostle usually associated with each sentence,⁴ though there are many variations to this order, as may be seen from the East Anglian Rood screens. The contractions of the original (represented above by lines over the place of a missing letter or letters) are here expanded in full.

Credo **IN** **De**um **Pa**tr̄em **Om**nipotentem **cre**atorem **coeli** et **ter**rae. (St. Peter: represented at Haddenham by a fragment of his keys.)
ET **IN** **I**HESUM **CHR**ISTUM, **F**ILIUM **E**IUS **U**NICUM **D**OMINUM **N**OSTRUM. (St. Andrew: entirely missing.)

QUI **C**ONCEPTUS **E**ST **D**E **S**PIRITU **S**ANCTO, **N**ATUS **E**X **M**ARIA **V**IRGINE. (St. James Major: entirely missing.)

Passus **sub** **P**ontio **P**ilato, **cr**ucifixus, **mo**rtuus et **se**pultus. (St. John; represented by part of Chalice and Dragon.)

Descendit **ad** **in**ferna, **T**ERTIA **D**IE **R**ESURREXIT **A** **M**ORTUIS. (St. Thomas: represented by his name on a pedestal beneath figure of St. Bartholomew.)

Ascendit **ad** **co**elos, **se**det **ad** **d**exteram **D**e*i* **Pa**tr̄is **Om**nipotentis. (St. James Minor: not apparently surviving at Haddenham, this sentence being held by a figure with emblem similar to that of St. Bartholomew, probably the scimitar of St. Matthias.)

INDE **V**ENTURUS **E**ST **I**UDICARE **V**IVOS **et** **mo**rtuos. (St. Philip: represented at Haddenham by a fragment of his hand holding three loaves.)

CREDO **IN** **S**PIRITUM **sa**nc^{tu}m. (St. Bartholomew: whole figure with flaying knife surviving, but not connected with any scroll. But see St. James Minor above.)

SANCTAM **E**CCL^ESIAM **C**atholicam, **sa**nc^{to}rum **C**OMMUNIONEM. (St. Matthew: perhaps represented by his name on a pedestal, now occupied by another figure.)

³ Francis Bond, *Dedications of English Churches, Saints and Emblems*, p. 324. Also Husenbeth, *Emblems of Saints*.

⁴ M. R. James, *The Apostles in Art: the Creed*, in an appendix to his *Suffolk and Norfolk*, pp. 215-219.

REMISSIONEM PECCATORUM. (St. Simon: entirely absent.)

CARNIS resurrectionem. (St. Jude: perished.)

ET VITAM AETERNAM. AMEN. (St. Matthias: perhaps represented by the figure now on Matthew's pedestal inscribed S^{CS} MATHEUS and bearing an emblem like St. Bartholomew's flaying knife, which may be intended for a scimitar, halberd or axe.)

Only four sentences out of the whole Creed are thus entirely missing, and we have remains of figures, names, or emblems of seven of the twelve Apostles, scattered throughout the window. This is a very important and valuable survival.

The East window of the chancel at Drayton Beauchamp, already mentioned, has a series of the Apostles, each with emblem and Creed sentence in the main lights, a good deal restored (plate 2*b*). More famous and complete series may be seen at Fairford, Glos., and Gresford, Denbighshire: while there are many incomplete sets, as at Winchester; Coughton, Warwicks.; Nettlestead, Kent, etc.⁵

I can offer no suggestion as to the place or meaning of the fragment of inscribed pedestal, except to say that it is on the same scale as those in the tracery lights, and that it might be associated with an Annunciation or Coronation of the Virgin. Nor is it possible to say what occupied the main lights, beyond the evidence of the drapery of large figures, fragments of architectural canopy work, buttresses and pedestals, and larger-scale inscription.

⁵ J. D. Le Couteur, *English Medieval Painted Glass*, pp. 43-45.