



'THE OLD HALL,' HILTON, NEAR BARNARDCASTLE,  
SHEWING ANGLE BUTTRESSES (see page 72).

From photographs by Mr. J. E. Hodgkin, F.S.A.

### III.—THREE CHAPTERS ON AS MANY BRUISED AND BATTERED RELICS, MONUMENTAL, ECCLESIASTICAL, AND HERALDIC IN THE TEES VALLEY, CO. DURHAM.

By the Rev. J. F. HODGSON, M.A., D.C.L.

[Read on the 27th October, 1915.]

#### 1.—ON AN ANCIENT SEPULCHRAL FEMALE EFFIGY IN THE COLLEGIATE CHURCH OF ST. CUTHBERT, DARLINGTON.

Of the date and founder of this most interesting church, we possess precise contemporary witness. From Geoffrey, a monk of Durham, and at the time of writing, sacrist of the cell of Coldingham, we learn that it owed its erection to Hugh Pudsey, or de Puiset, bishop of Durham (1153-1195), nephew of king Stephen, and his brother Henry of Blois, bishop of Winchester, papal legate, and the most powerful churchman of his day, in the year 1192. It was that in which the enormous ransom of king Richard I was levied, causing, as a natural consequence, great misery and distress throughout the diocese. But yet, he adds, amidst all the vicissitudes of these manifold troubles, he never desisted from the construction of the church at Darlington; wherein, clerks being established, he determined to restore the order which had formerly existed at Durham ('Inter tam multiplicium tempestatum, constructione ecclesiae de Darningtona non desistit; in qua clericis constitutis, ordinem, qui olim in Dunelmo inerat renovare decrevit.' The work was commenced in the 39th year of his reign, when he was waxing old and infirm, and his troubles many and various, but his ambition as fervid as ever, and—'the time was short.' All these considerations were pressing him. But what was the deep down

motive power that impelled him to push forward with such sustained force the completion of his scheme at Darlington? It must have been of no ordinary kind. No mere rebuilding on a larger scale, and in better fashion, of an existing parish church; or any special love of such secular canons as had, in latter times, superseded the Benedictines in the cathedral church at Durham. No, certainly, nothing of the kind: far from it. His reasons for the founding, and building of a noble collegiate church, and establishing therein, for all time to come, a sufficient staff of clerks to celebrate daily services, and masses, were of a purely personal, individual, and family character; not for Christian souls in general, though they too, would be included. Darlington was the seat of one of his many manor houses, and in many respects probably, the best suited of them all for such a purpose. It lay in a rich and fertile district, and in the direct roads southwards, towards the detached portions of the county, and the capital. There, accordingly, he determined that his new foundation should find a local habitation and a home, at a convenient distance from his two chief seats of Auckland, and the castle and monastery of Durham. The fixing of the new collegiate chantry at Darlington would thus, from every point of view, whether official or domestic, seem to have been the very fittest open to him. For it was not for the weal of his own individual soul alone, we may be sure, that he designed it, but of those others, most closely and intimately related to him, viz:—his sons, and of her who in everything, save *name* of wife, was their mother.

The relationship in which they stood towards each other, had been of early and long standing, commencing, for anything that is known to the contrary, before he was in any, even of the minor orders. When elected to the see of Durham 31st January, 1153, though treasurer of York, and archdeacon of Winchester, he was only twenty-five years of age, and all his

three sons were born before that time. Whether, while yet a layman, he were actually married, and then after taking orders lived separately; or whether being already in orders he lived a married life clandestinely, cannot now, probably be said. Neither is there any record, apparently, as to where his children were born, or brought up; or where, or in what condition and circumstances their mother's life was spent. But they were certainly not regarded as mere bastards to be carefully hidden away out of sight, and banished from that position, and status in society which their parents all along enjoyed. They were of the very highest rank, and openly acknowledged by them both, and so would naturally be brought up and educated, as became sons of an earl of Northumberland, and of Sadberge, and prince palatine of Durham. Rank, in those days, we know, like charity, covered a multitude of sins, even when commonly regarded as such. And rank they certainly had on both sides, sufficient for the most exacting demands.

As to bishop Hugh himself, what can certainly be said is that he was, as a charter of king Stephen styles him, his nephew. It relates to mining rights in Weardale, and runs thus—'Sciatis me concessisse Hugoni de Pusato nepoti meo Episcopo Dunelmensi minariam de Weredala,' etc. (*Hist. Dunelm. Scriptores Tres, Tres*, xxxiii). He must therefore have been a sister's son, since his family name, as all the world knows, was de Blois. His father, in all probability, was the son of that Hugh de Puiset, viscount of Chartres, who was for many years the opponent of Charles VI of France, and his mother, Agnes, an otherwise unknown daughter of count Stephen of Blois, and Adela, daughter of William the Conqueror. Bishop Hugh's elder brother, Ebrard, was viscount of Chartres, and his great uncle, Hugh de Puiset, had been made count of Jaffa by his sovereign, Baldwin I of Jerusalem. He was thus of the blood royal, being through his mother, and his grandmother, Adela, the

Conqueror's great grandson. He was also earl of Northumberland for life, by purchase from king Richard I, as well as earl of Sadberge, both personally, and, through his successors in the see in perpetuity. In addition to all these distinctions he was moreover governor of Windsor, justiciary of England, and governor of the district north of the Humber. But these many dignities and offices, though they brought with them, in his latter years more especially, little else than continuous loss, litigation and trouble, served in no way to abate the indomitable force of his ambitions, rather, perhaps, to stimulate them. Not in the least disheartened by the past, he still looked forward hopefully to the future. But whatever the nature of his prospective designs may have been, they were suddenly and abruptly cut short. Setting out with his usual promptitude and determination to court, he was struck with a severe attack of sickness at his manor house of Crake in Yorkshire. Nothing daunted, however, he persisted in pushing on as far as Doncaster, when, no longer able to sit on horseback, he was, not without difficulty, brought back to Howden, where he died. From Howden his body was removed to Durham and there, among those of his Saxon and Norman predecessors in the see, buried in the then newly completed chapter house.

As to the name of Pudsey, or de Puiset, it appears in the charters and elsewhere in every possible variety of spelling. Thus in king Stephen's charter, it is written Pusato; in another, relating to the vill of Yhockeflet, from the bishop himself, he styles his son Henry, de Puteaco. So also does the historian Coldingham. In a charter concerning land at Aldingrig, the same Henry spells his name Putiaco; in another relating to Hessewell, Putheaco. One Adam de Warum in a charter about Yukflet calls him both Puteaco and Puteacho, by which latter form Henry again describes himself in another charter relating to the churches of Wictona and Gicheleswic; and finally, in

inventories of goods at Finchdale, in 1354, and 1360 respectively; the same Henry's name appears in the form of Pusace, though on his seal it is spelled Pusiaco.

As to bishop Hugh's three sons, they were all men of distinction and held high rank in society. The eldest, Henry, named probably after his all powerful uncle of Winchester, was lord of the manor of Witton le Wear, which his father is said to have purchased from the crown for the sum of two thousand marks, as well as of wide domains in Howdenshire, and who, after failing in an attempt to introduce a colony of Austin canons from Guisbrough, at Baxtanford, or New Place, on the Brownie, became afterwards founder of the Benedictine cell of Finchale, on the Wear.

The second, Burchard, was, like his father before him, treasurer of York cathedral, as well as archdeacon of Durham; while the third, Hugh, was chancellor of France, under king Louis VII, and who, dying in the year 1189, was buried in the Galilee chapel of Durham cathedral, then just recently erected by his father.

Their social status, it will be observed, suffered in no degree from the accident of their birth, for their illegitimacy was of a purely technical kind, the celibacy of the clergy being simply an ecclesiastical regulation, the practice of which was universally flouted, from the popes and cardinals downwards. And not only did they all assume the family name of de Puiset, but were openly acknowledged by the bishop, as his true and proper sons. Thus in his Yhockflet charter, he says, '*Sciatis me concessisse, dedisse, et hac presenti carta confirmasse dilecto filio nostro Henrico de Puteaco,*' etc. And further, we see the same Henry in a charter conferring Hessewell and Wyndegates on his foundation at Finchale, writing, '*Intuitu pietatis Divinae, et salutis patris mei et matris meae, et pro salute animae meae et Dionisiae uxoris meae,*' etc., where he mentions both his parents. Again

in another conferring Yuckflet, on the prior and monks of Finchale, he does so, he says, 'pro salute domini et patris mei Hugonis episcopi,' etc., and thus we have their respective relationships acknowledged on either hand. Ordinarily, in polite circles, the children of very exalted ecclesiastics were known and spoken of as nephews and nieces, as a sort of concession to the popular sentiment of the day.

Having now taken some brief account of bishop Hugh's person and ancestry, as well as of his more purely domestic relationships, it remains to pursue our enquiries into those of the mother of his children, viz: who she was, where and how she lived, and, eventually, died and was buried.

As to her identity, there can, it would seem, be little or no manner of doubt, whatever. If not of royal, she was at any rate, at least of noble blood, being a member of the original family of Percy. The name is derived from that of a little village called Percy, in Normandy, in the department of La Manche, and in the arrondissement of St. Lo. The first of the line, in England, was William, who came over with the Conqueror, and assumed the name of Les Gernuns. His wife was Emma de Port. The second was their son, Alan de Percy, married to Emma de Gant. The third, their son William de Percy, whose wife was Adeliza de Tunbridge, and who founded the abbeys of Hampole and Salley. They left three coheirresses, viz: Matilda de Percy, married to the earl of Warwick: Agnes de Percy married to Joceline de Louvain, who assumed the name of Percy, and Adelidis de Percy (named presumably, after his mother) and who was the *femme, conjux*, or *compagnon de voyage*, so to say, of Hugh Pudsey, treasurer of York, archdeacon of Winchester, and afterwards, when their children were born, promoted to the bishopric of Durham. His eldest son, Henry de Puteaco, or Pudsey, grants to Salley abbey, 'pro salute animae meae, et Adelidis de Perci, matris meae, et

*Dionisiae sponsae meae,* etc. all Stokedale. He also had the manor of Perci in Normandy, which, together with Stokedale, could only have come to him through his mother.

Where and how their children were brought up, and where, and in what manner, Adeliza de Percy, or de Puiset, lived and was provided for, we know simply nothing. But they would certainly, we may suppose, be with their mother in childhood, and early youth, receiving, most probably, the first part of their education at the famous school of St. Peter at York, wherever else afterwards. All, however that may have been, were occupying important positions in society at an early age, Henry, as a great feudal lord, Burchard as treasurer of York, an office, as might seem, next in wealth and dignity to that of archbishop, and Hugh, that of lord high chancellor of France. The latter and his father were, as we have seen, both buried at Durham; the bishop as became his office, and position, in the chapter house; his son, in the Galilee chapel of his own building at the west end of the church. Burchard, as treasurer, was most likely buried at York, as Henry is said to have been at Finchale. The first and last of the three, therefore, would be buried in chantries of their own private family foundation. But what about their mother Adeliza de Percy? She could not possibly, of course, be interred beside the bishop, nor, under the circumstances, beside any of her three sons. Where then, when death came, was her body to be laid, and where, the place of her rest? She needed both a distinct, and honourable, place of burial and what more suitable spot could be found than that of Darlington, at once so near, while yet separate from, those of her most intimate connexions? There, perfectly adapted in all respects to the purpose, was, already, an ancient Saxon church, and an episcopal manor. And there, accordingly, during the closing years of his life, the bishop determined to give her such a burial place as befitted both his own, and her, rank in life. The times



were waxing old, and troublous, and his anxieties, day by day, greater, and more pressing. So in 1192, though in the midst of manifold 'distractions, he set about the building, from the very foundations, as prior Wessington tells us, of the collegiate church of Darlington, to be a worthy resting place for her who had given her life and love to him, and for whose rest, whether of body or soul, he had, as yet, made no suitable provision.

We cannot wonder then at his pressing forward the work in such hot haste. His heart and soul were in it, and amid all the stress of the '*multiplicium tempestatum*,' he let nothing intervene to stop it. Nor was such energy unneeded. For the church, though the more strictly collegiate, or chantry portions were wholly built and finished, at the time of his death, 3 March, 1195, was, in respect of by far the larger part of its parochial portion, the nave and aisles, left practically, untouched. In support of these facts, we need no historical records. They are writ, and 'writ large,' upon the face of the building itself, and are absolutely incontrovertible.

The bishop's own work in the choir, transepts, and crossing is of one class; the whole of the nave, save the eastern bays on either side, which were left as an abutment in support of the tower arches, is, though continuous, of a later, and distinctly, poorer class, that, viz: not of himself, but of his executors. Of this important circumstance, which cannot be too much insisted on, we have proof in every direction, as in the entire cessation of the elaborate mural arcading, the sudden stoppage of rich and deep mouldings in the pier arches, and clustered shafts which supported them; in the poor, flat, simple, chamfers substituted for the one, and perfectly plain, and, in two instances, heavy, rude, circular columns for the other, not merely bald and ugly in themselves, but out of all proportion to the arch sections which they carry, and making them look even worse, and poorer, than they are. For though, indeed, wall arcading has

been retained outside in the clearstorey, and the west front is, in itself, distinctly meritorious, it is clear that everything, subsequent to the bishop's death, has been 'hurried up,' and finished 'on the cheap.'

The main object, however, had been achieved. A place of honourable interment for his life's partner, erected and completed, and a college of priests established to celebrate services and masses daily, for her soul's weal.

Where, exactly, her grave and superincumbent effigy were originally situate, cannot now, certainly be said: but they would both, I think, have all but certainly, had their place in the semi-privacy of the south transept, or Lady chapel. Under all circumstances, it would, unquestionably, be by far the most natural and becoming one—close, indeed, to where her effigy or such mutilated parts as remain of it, are to be seen affixed to the south wall. Alas! how little did the Vandals of the past ever pause or care to consider how in their senseless havoc, they were 'blotting out history.' 'Tempus edax,' indeed! 'Homo edacior.'

If however, any should still ask, What proof have we after all, that the effigy is certainly that of Adelis de Percy? then the answer would be—None. Yet, by no stretch of historic fact, or of speculative fancy, can it on any reasonable grounds, be attributed to anyone else. It is of distinctly 12th century date, and none other held such close and intimate relationship with the founder, and builder of the church and college, as herself. Nor does either history or tradition tell of any contemporary, or even later, female deserving of, or likely to receive, such commemoration. The question, in short, would seem to find its solution in that famous 16th century challenge, 'Aut Morus, aut nullus'! and 'aut Erasmus, aut diabolus'!

With respect to the effigy it is of considerable size, and like others of its class, constituted, originally, the grave cover, or lid of the coffin directly enclosing the body of the deceased. It



FEMALE EFFIGY IN DARLINGTON CHURCH.

From a photograph by the Rev. Thomas Romans, B.A., of Staindrop.

measures 5 feet 8 inches in length, by 1 foot 7 inches in breadth, at the head, and the same at the feet. The material of which it is composed is peculiar. It is a yellow coloured stone of fine, smooth grain, but pock marked, so to say, by darkish brown coloured nodules, like hazel nuts and peas, here and there. Most unhappily, however, the whole surface of the face and head has been deliberately, and brutally cut off, as though by a chisel, or other tool. And this wanton destruction is all the more regrettable, because of the very peculiar and perplexing character of such sculpture as remains on the right side of the head. Longstaffe in his *Darlington* describes it as the figure of an angel and certainly the extreme lower part and outer point of it have much resemblance to the sole of a foot or shoe with an annexed ankle. But an entire figure of proportionate size would occupy much more room than there is to spare, and nothing like enough for a similar one on the other side. In the little wood cut illustration which he gives of it, the effigy is shown not lying in a straight line, as it really does, but with its upper half bent greatly to the left so as to afford space for such a figure to the right. Yet in all instances, without exception, that I can call to mind, whether at home or abroad, angels supporting the heads of the deceased are invariably shewn in pairs, one on each side, and in early examples, such as this, are always very small, rude and in low relief. Here, however, since the moulded edge of the slab remains perfect beneath the space occupied, as supposed, by the body of the angel, the latter must have been so undercut as to stand out in full relief, and in such fashion as would be difficult, if not impossible to match elsewhere.

There can, however, I think, be little or no doubt whatever, as to its being the point of the ample and heavy veil, or coverchief surmounting the head, and which, among divers others, closely resembles that seen in the fine effigy of Johanna, natural daughter of king John, and wife of Llewellyn ap Iorwerth,

prince of Wales, now at Margam. It was the usual head-dress shewn in effigies, following, as may perhaps be thought, the Apostolic injunction forbidding women to appear in church uncovered. And so, out of a hundred and fifty-three illustrations of female figures, dating from the 12th to the 16th centuries, taken in regular sequence from several sources, I have found nineteen only without veils, the rest appearing as in ordinary, with them. Moreover, out of the entire one hundred and fifty-three instances, but a single one, in sculpture, is attended by a pair of angels, and these of the most minute and insignificant proportion. And though at Staindrop, on two of the Nevill tombs, sculptured angels again make their appearance, they, too, are of the most diminutive description, the four at the corners of the cushion supporting the head of Isabel Nevill (13th century) appearing just like as many tassels, while the pairs attending the two wives of Ralph, first earl of Westmoreland, are less than half the size of their respective heads.

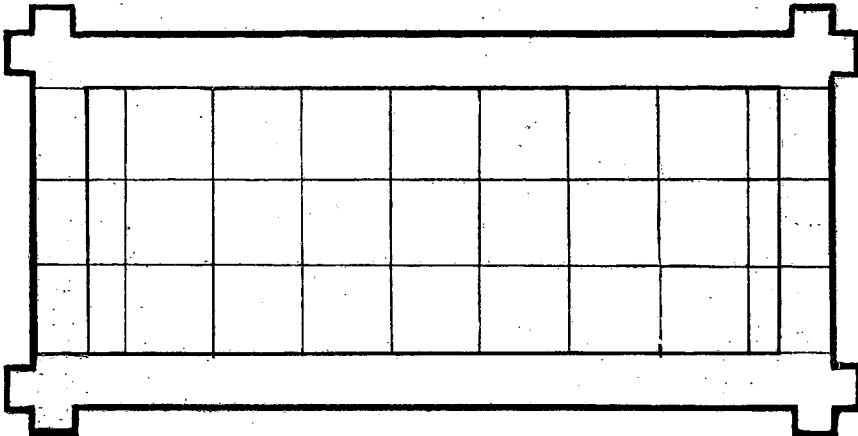
But, whatever shadow of a shade of doubt may attach to the figure of the angel, as to the effigy being that of Adelidis de Percy, there can, I think, be absolutely none whatever, whether archaeological or historical.

2.—THE DETACHED CHANTRY CHAPEL OF THE BLESSED CATHERINE, AT HILTON, NEAR INGLETON, IN THE COUNTY OF DURHAM.

Of this most interesting 13th century relic, it is but simple statement of fact to say that, till some forty years since, no one, save myself, either knew, or had the very faintest suspicion of its existence. It was simply known as the 'Old Hall,'<sup>1</sup> and never imagined to have been anything else. The discovery came about through pure accident. On some now forgotten occasion, when taking my walks abroad, I happened, though at a considerable

<sup>1</sup> See page 60. See also *Proc.* 3 ser. III, 218, for note of Hilton hall, with illustration.—Ed.

distance, to get a singularly clear and distinct view of it in its then state, viz: that of one of the many white-washed farm houses on the Raby property. Owing to its conspicuous position on the northern slope of the broad Tees valley, at a considerable elevation, and standing out distinctly in the full light of the sun, I thought I could make out the forms of buttresses, with triangular shaped gable heads. My curiosity being thus excited, I was not long in making a special pilgrimage of enquiry to the spot. On arrival, my utmost expectations were fully verified.



PLAN OF THE CHANTRY CHAPEL AT HILTON.

The ecclesiastical origin of the structure was instantly revealed. Notwithstanding the many and strange accretions and alterations that had been effected in its exterior outlines, the simple quadrangular form of the primitive edifice, stood out distinctly.

As to the interior, it had, of course, long since been thoroughly gutted, and cut up into all sorts of compartments in two storeys. But, substantially, the whole shell of the building remained as witness. For such secular uses as it was thenceforth put to, it needed additions, rather than diminution, so that at present it appears as a strange conglomerate of disconnected and

heterogeneous parts. Detached from these several incrustations, however, the plan of the church itself is readily distinguishable.

It consists of a simple parallelogram of three squares measuring 54 feet 0 inches in length by 25 feet 0 inches in breadth, externally, and supported at the four angles by double buttresses in two stages, finished with equilaterally pointed heads, and of 1 foot 10 inches in projection by 2 feet 10 inches in breadth at the base. The walls, which are now covered with a coat of rough-cast, are of a uniform thickness of no less than 3 feet 6 inches. Now these proportions are of singular interest for they serve to show us how, in so small and humble a structure, and in so out of the way a situation, the rules of Vitruvius, as set forth in the Commentary of Cesare Cesariano in the first quarter of the 16th century, were observed during the Middle Ages. For it will be found, on examination, to consist of three squares of 18 feet 0 inches internal diameter, which, multiplied by three, gives 54 feet 0 inches, the external length exactly. Or, if the internal breadth be divided into three, there will then be three squares of six feet each, three to north and south, and nine to east and west. Or, again, if the three squares of 18 feet 0 inches be taken, and the thickness of the walls, viz., 3 feet 6 inches added to the sides, and deducted from the ends, as shewn on the inserted ground plan, then also, the result will be 54 feet 0 inches in length by 25 feet 0 inches in breadth, to an inch precisely.<sup>1</sup>

<sup>1</sup> The system referred to is known by the name of *Pariquadrato*, or equal squares, and has been applied with more or less exactitude to many well-known buildings, as for example, to the cathedrals of York, Winchester, Worcester, Lichfield, Hereford, Salisbury, Norwich, Exeter, Westminster and Romsey Abbeys; and, among others, both in England and abroad, to Wm. of Wykeham's college chapels of Winchester and Magdalen, New, and All Souls, Oxford; while, to come nearer home and to a far more humble class of buildings, I have found it to apply with singular accuracy to the original Saxon church at Staindrop, as well, as to that of Escomb, of Barnard Balliol's Norman chapel at Barnardcastle, and strangest of all, perhaps, to the fifth century British sanctuary at Perranzabuloe, in Cornwall.

For the rest, all is now either obscured or destroyed. Whether any portions of the original high pointed oak roof remain or not, I cannot say. Nor, at present, can anything positive be stated as to the size or character of the windows, doorways, or other details, though all probably were of good, pure, and advanced Early English character. Being from its measurements clearly of three bays, the eastern one would naturally form the chancel or *sacrarium*, and the two western ones the nave or body of the chantry; the westernmost on both sides being, as usual, provided with a doorway. Leading to the latter, I am told by the present tenant that two paved footpaths have been discovered in the neighbouring fields, though whether with the usual result of being promptly grubbed up or not, I did not inquire. But however obscure, nowadays, they were once, no doubt, to the rude forefathers of the district 'Plain as the way to parish church' (*As you like it*, ii, vi, 52), and as duly frequented. Their story excites pleasant and far away imaginings of the existing hamlet of Hilton. Strangely enough, no mention of it, whatever, is made by either Hutchinson or Surtees. That it is of ancient origin, however, there can be little doubt, seeing how well situate it is, raised gently above the level, and basking in the sun. But, as regards even its 13th century owners, or occupiers, history tells us nothing. After passing from the Nevills, apparently, through various hands, the fabric of the chantry known from the date of the suppression as 'the Hall,' together with about a hundred acres of land, was purchased in 1789 by Henry, second earl of Darlington, and have since then formed part of the Raby estate.

But its past is far from being wholly blank. All that is of any real and abiding interest has, at length, seen the light of day; and we now know, of a surety, all that is worth knowing, both of the chantry, its founder, date, and other particulars.



After discovering the certainly religious origin of the building I mentioned the fact to the then custodian of the cathedral treasury, Dr. Greenwell, who, on searching the many ancient charters there came, most fortunately, on that relating to this chantry at Hilton. It speaks, as will be seen for itself, and explains everything, giving us the name of the founder, otherwise quite unknown, as well as the date, and extent of the foundation, and all other details in connexion therewith.

Carta Hugonis personae de Staindropp de tofto in villa de Helletona et redditu quatuor solidorum pro licentia aedificandi capellam.

Ego H. de Feritate persona ecclesiae de Estandrope notum facio omnibus presentibus et futuris quod cum de assensu meo fundasset capellam in honore Beatae Catherinae in parochia de Estandrope et in villa de Heltone, Thomas Baldof parochianus meus ita inter nos de prudentum nostrorum consilio fuit ordinatum et previsum quod dictus Thomas dedit in perpetuum matri ecclesiae toftum in villa de Heltone quod ab ipso tenuit Henricus de Sacsone et le croft et quatuor solidos annuatim reddendos matri ecclesiae ab ipso Thoma vel eis qui tenebunt terram ejus in festo Sci Gregorii.

Ipse autem, Thomas vel illi qui post ipsum tenebunt terram suam capellanum querere qui ibi assidue permaneat et capellae deserviat eidemque compotenter providere tenetur.

Capellanus autem fidelitatem faciat personae de Estandrope vel ejus mandato de restituendis hiis quae a parochianis ad manum suam venient et in festis annualibus tam ab extraneis quam ab ipsis parochianis videlicet in Natali in Pascha in festo Beatae Catherinae et Sancti Gregorii. Si vero dieti quatuor solidi non solventur ad terminum persona de Estandrope vel ejus capellanus potestatem haberet interdicendi capellam donec satisfactum esset de pecunia memorata testibus istis Magistro Philippo socio meo Roberto clerico meo et Thoma Scotho serviente meo et multis aliis. Actum anno Incarnati Verbi MCC. nonodecimo.

Round seal of white wax  $1\frac{3}{4}$  inches diameter.

† Sigillum Hugonis de Feritate.

#### TRANSLATION.

Charter of Hugh, parson of Staindrop, concerning a toft in the vill of Hilton, and the rent of four shillings for licence to found a chapel.

I, H. de Feritate, parson of the church of Staindrop, make known to all men present and to come, that agreeably with my assent, Thomas Baldof, my parishioner, having founded a chapel in honour of the Blessed Catherine, in the parish of Staindrop and in the vill of Hilton, it was thus ordained and provided between us by the counsel of prudent friends that the said Thomas

gave for ever to the mother church a toft in the vill of Hilton which Henry de Sacsone held of him, and a croft and four shillings to be paid annually to the mother church by the said Thomas, or by those who shall hold his land on the feast of Saint Gregory.

Moreover, the said Thomas, or those who after him shall hold his land, is bound to find a chaplain who shall there permanently abide and suitably serve the chapel, and to provide a sufficient salary for him.

Moreover, the chaplain is to do fealty to the parson of Staindrop, or at his mandate respecting those offerings of the parishioners which shall come into his hand, also in the annual feasts as well from outsiders as from the parishioners themselves, to wit, at Christmas, at Easter, at the feast of the Blessed Catherine and of Saint Gregory.

If, however, the said four shillings be not paid at the time stated, the parson of Staindrop or his chaplain should have power of interdicting the chapel until satisfaction be made of the money aforesaid, with these as witnesses: Master Philip, my associate, Robert, my clerk, and Thomas Scot, my servant, and many others. Done in the year of the Incarnate Word, twelve hundred and nineteen.

Round seal of white wax  $1\frac{3}{4}$  inches diameter.

✠ Seal of Hugo de Feritate.

It remains now, only, I think, to make some brief reference to the saint in whose memory the chantry was dedicated, viz: St. Catherine of Alexandria. And the first question that arises is:—Was there ever such a person, outside the regions of pure fiction? As strict matter of fact, the answer must, undoubtedly, be No. The whole foundation of belief in her existence is found in a brief passage of Eusebius (*H.E.* VIII, 14), that a lady of Alexandria, whose name even, he does not give, was a victim of the cruelty of Maximinus at the beginning of the 4th century, and that, not on account of her profession of Christianity, but for her steadfast refusal to gratify his sinful lusts, and for which offence she was not put to death at all, but simply banished.<sup>2</sup> And so we see that, even in so small and

<sup>2</sup> It is as pleasant as proper to add, that no sooner was lord Barnard, the present owner of the place made aware of its real archaeological interest, than he caused most careful and elaborate plans of it to be executed by Mr. A. E. Surtees, architect, of Barnardcastle; and that it is owing to their joint courtesy and kindness that I am able to present an accurate plan of the original chantry chapel.

obscure a place as Hilton, that worthy parishioner and landlord, Thomas Baldof, in the early years of the 13th century, was, among others, so moved and affected by the story of St. Catherine, as to build and dedicate his new chantry in memory of her, to God's glory, and the saving of his own, and his neighbours' souls.

3.—ON AN INSERTED PANEL IN THE PARISH CHURCH OF S.  
MARGARET, BARNARDCASTLE.

A year or two since, a relic of much local interest was, for the sake of security, inserted in the inner surface of the north wall of the north transept chantry of Barnardcastle church, by the late vicar of the parish, an account of which may, perhaps, be thought worthy of other than strictly local notice. The act called forth, at the moment, a certain amount of opposition in some quarters, as being an intrusion of secular remains into sacred premises; but this feeling speedily subsided when all the facts of the case became better understood, and appreciated. And thus it comes to pass that while not strictly of, the relic in question is yet in, the church. And indeed rightly so, for its original lord and master, for whose honour and dignity it was executed, was the principal restorer and re-edifier of the fabric of the church itself; and thus, though indirectly, worthy of commemoration. The particular object of our enquiry consists then, of a large stone panel measuring no less than 4 feet in height by 2 feet 3 inches in breadth, and contains an ogee-headed niche enclosing a full-length effigy of St. Anthony, the Egyptian hermit, his head covered with what looks like a mitre, vested in a long garment reaching down to his feet. In front of him appears his Tau-headed staff, while, with his left hand elevated, he holds a book. The sculptor, however, would seem to have given him two right hands—one grasping his staff, the other raised aloft and giving the benediction. Two enormous rampant boars support him, one on either side. Now all

these points are noteworthy because, for the most part, they are in direct contradiction to earlier accounts and representations. The work is of late 15th century date, and is said to have come from a 17th, or early 18th century house at the corner of Newgate street, close by, into which, stolen from the castle ruins, it had long been built up. But latterly, and for many years, it had done duty as part of a rockery in a neighbouring garden, and suffered, no doubt, proportionally. Somewhat rude and coarse, perhaps, from the first, it is now much weathered and mutilated, and, but for such timely protection as it has so happily received, must, sooner or later, have perished altogether.

From what precise part of the castle it came cannot now be said, though its date and origin are both perfectly clear. From its nature, it would seem, in all likelihood, to have originally surmounted an entrance gate, or doorway, while its heraldic references serve to connect it with the tragedy of king Richard III, the then lord of town, church, and castle, in right of his wife, the unhappy Ann of Warwick. For the two white boars were, as is well known, king Richard's heraldic supporters, St. Anthony being at the same time their supposed patron and protector.

Of Richard's 'tragedy,' both English history and Shakespeare afford abundant information, real and imaginary. Of St. Anthony, as here represented, however, information of either kind, though equally abundant, is less generally diffused, or accessible; and, save that he was somehow or other more or less connected with swine, nothing is known of him at all. And history, and unhistoric legend, founded on sheer ignorance and misinterpretation of symbolism and symbolic accessories, have, in course of time, become so thoroughly interwoven and entangled, that the real story of this great saint and father of the church has not only become obscured, but rendered equally offensive and absurd.

Among the various short and sketchy accounts that have from time to time appeared concerning St. Anthony, there remains

but one source from which any satisfactory information can be derived, viz: the invaluable *Acta Sanctorum* of the Bollandists.

As exhibited on an ancient seal of the Order, the figure of S. Anthony appears as that of a layman with a bare head, short outer garments descending merely from the chest to the knees (*brevique ad genua dumtaxat thorace amicti*), and holding in his right hand the sign Tau; the other held aloft, as though in astonishment, while overhead is seen the hand from heaven bestowing benediction. For the mystical interpretation of the Tau cross, or 'Potentia,' reference may be made



PANEL OF ST. ANTHONY AT BARNARDCASTLE.

to Exodus, xii, 7; Ezekiel, ix, 4; and Revelation, vii, 3; ix, 4; xiii, 16, 17; and xx, 4.

It now remains, lastly, to take account of the pig, boar, or boars, so constantly occurring in connexion with the figure of S. Anthony. Various explanations have been offered, though the really true, historical, and primitive one is perfectly clear and conclusive. In the first place then, it has been said (*Acta Sanctorum*, vol. II, p. 158) that at the feet of S. Anthony a pig appears because by him, God, through that creature, worked many miracles; and thus it happened that the common people (*plebeii*) came to believe that through his intercession, their swine would receive protection from all evils. Therefore, in many places where pigs were kept by the community, they were placed under his protection, and became known as S. Anthony's pigs. But this, though a very natural consequence, was by no means the prime reason of their appearing in his company. That was of a wholly different, not to say contrary, nature altogether, viz: his continual and severe contests with evil spirits in the Thebaid, and whom, manfully resisting, he never failed to overcome. For evil spirits are most aptly figured by those foul creatures, which have universally been accepted as types of moral and physical uncleanness. But as the memory of the saints was perpetuated by means of little images, so those of S. Anthony, accompanied by little bells, were attached to the necks of swine, that through his merits, they might be preserved from all kinds of misfortune. To which practice of the Romans and many others, the Novidian Ambrose, referring to the grunting pig attending on S. Anthony says:—

' Collo mea concutit aera  
Noscere quae possis, ne noceatur, ait.  
Æsque meum gestat, baculo quod cernis in isto,  
Quodque rogans aeger, collaque multa gerunt.

But as to any real, physical connexion between S. Anthony and pigs, there was simply none whatever; nor was it till centuries after his death, and the several translations of his remains

that these symbolical representations of his spiritual victories, and the foundation of the Monastic Order bearing his name were introduced.

One of the finest statues of S. Anthony, probably the very finest ever erected to him in England, may still be seen perfectly preserved in Henry the Seventh's chapel at Westminster, where it occupies a place in the vast array of royal and saintly effigies which line the walls between the main arcade and the base of the clearstorey windows. It shows him with long hair and beard, his head covered with an ear flapped cap, and a flowing and hooded mantle, holding the *Tau* cross in his right hand, reading from a book held in his left, from which depends, like a marker, a little bell. From his waist is suspended a long knife in a sheath, while at his feet is seen a little pig, no bigger than a cat, or lap dog, collared, but not belled. His flowing under-garment reaches to the ground, and thus, in well nigh every particular his effigy is shewn to differ from that of earlier days, as it appears on the seal of his Order. The reason of this presentment of the boar on so small a scale may probably be that alleged in the *Acta*, as 'ad insultum,' in contempt or decision of the weakness ('imbecilitas') as it is termed, of the demons in their manifold temptations and assaults.

In the Barnardcastle example we have, however, an exactly contrary representation. Here, so far from being palpably powerless and despicable, they appear as big, ferocious brutes, ramping on their hind legs, and with all their bristles up on end, as though ready to devour him, as, no doubt, from a mystical point of view, they were thoroughly intent upon doing. But then that was only another way of stating the case, by shewing the real strength and deadliness of those temptations, which S. Anthony, taking to himself the shield of Faith, and sword of the Spirit, so long and so successfully resisted.

We see clearly then, in conclusion, that whatever interpreta-

tion may, through sheer ignorance, have become attached, in later times, to the presence of swine in connexion with figures of S. Anthony, their real significance is to be found, as in all other emblems of the saints, in the instruments of their Passion. And so, just as S. Paul is seen accompanied by a sword, S. Peter by a cross, S. James the Just by a fuller's club, S. Bartholomew by a flesher's knife, and S. Lawrence the Roman deacon, by a grid-iron, so here, S. Anthony is, by swine, as shewing his constant triumph over all those sinful lusts of the flesh, which they so fitly and surely typify.

NOTE.—The great work of the *Acta Sanctorum* begun so long ago as A.D. 1643, is still, it may be added, in progress, and has by now, developed from two, to sixty-four vols. folio, in small type, short letter, and double column.



PORTRAIT HEAD OF H. DE FERITATE (nose broken off)  
IN STAINDROP CHURCH (see p. 76).