

BRIGHAM CHURCH, 1863.

ART. XV.—*Brigham Church*. By ISAAC FLETCHER, M.P., F.R.S.

Read at that place, August 23rd, 1878.

BRIGHAM Church, dedicated to St. Bridget, though small, is in many respects one of the most interesting of the parochial churches in Cumberland, for it illustrates all the phases of Gothic architecture prevalent in England from the Norman Conquest to the reign of Henry V. With the exception of Carlisle Cathedral, it is almost the only ecclesiastical building in the county which contains a good example of Decorated architecture, and we have no other instance of a porch in that style.

In Hutchinson's History of Cumberland, Vol. II., p. 104, there is the following extract from Denton's Manuscripts:—

“Brigham, *villa ad Pontem*, was one of the five towns which William Meschines, Lord of Copeland, gave to Waldeof, Lord of Allerdale at the Conquest. Waldeof gave Brigham to Dolfin, the son of Ailward, (together with Little Crosby, Applethwaith, and Langrigg) in frank marriage with Matilda, his sister. After some four descents, it fell to sisters; for in the 40th year of Henry III. (1256), Beatrice de Lowther and Thomas de Huthwaite gave their part of the rectory of Brigham to Isabel, Countess of Albemarle, then lady paramount of Allerdale; who, in the 8th Edward I. (1280), impleaded Robert de Yenwith and Alice his wife for the rectory, but after they agreed, by a fine a levied, that the Countess and the heirs of Isabel, the wife of Walter Twinham, the daughter of the said Alice, the wife of Yenwith, should present *alternis vicibus*. In the 8th Edward I. (1280), Gilbert Huthwaite held the moiety of Brigham; and after that the Swinburns of Huthwaite ever enjoyed that part, and it is to this day in the possession of John Swinburn. The other moiety descended from Walter Twinham to Adam Twinham his son, who died seized thereof, 35th Edward I (1307). And Walter, the son of Adam Twinham, gave the rectory by fine unto John Harcla and his heirs 13 Edward II (1320). And by the attainder of Andrew Harcla, Earl of Carlisle, the rectory was seized to the King, though he stood seized in trust to the use of Henry Harcla, son and heir to John Harcla.”

Andrew

Andrew Harcla defended the City of Carlisle with great vigour and success in the memorable siege by Robert Bruce in 1315, and was rewarded by being created Earl of Carlisle and Lord Warden of the Marches. By order of the king he was arrested in Carlisle Castle in 1322 by Anthony Lord Lucy of Cockermouth before whom he was tried on a charge of treason and condemned to death. He was executed at Harribee Hill the same year with all the barbarous indignities of the time, and by his attainder, as we have just seen, the moiety of Brigham, which he only held in trust for Henry Harcla, (who was probably his grandson), became forfeited to the king, who granted it to Anthony Lord Lucy, who conveyed it to Thomas de Burgh, Rector of Brigham. In 1323, Thomas de Burgh granted it "to a chantry in the chapel of St. Mary, at Brigham." The above dates will be found very important when we have hereafter to consider the probable date of a portion of the church. Hutchinson says that this moiety of the manor was

"Afterwards given to the collegiate Church of Staindrop, in the County of Durham, and was made appropriate in 1439."

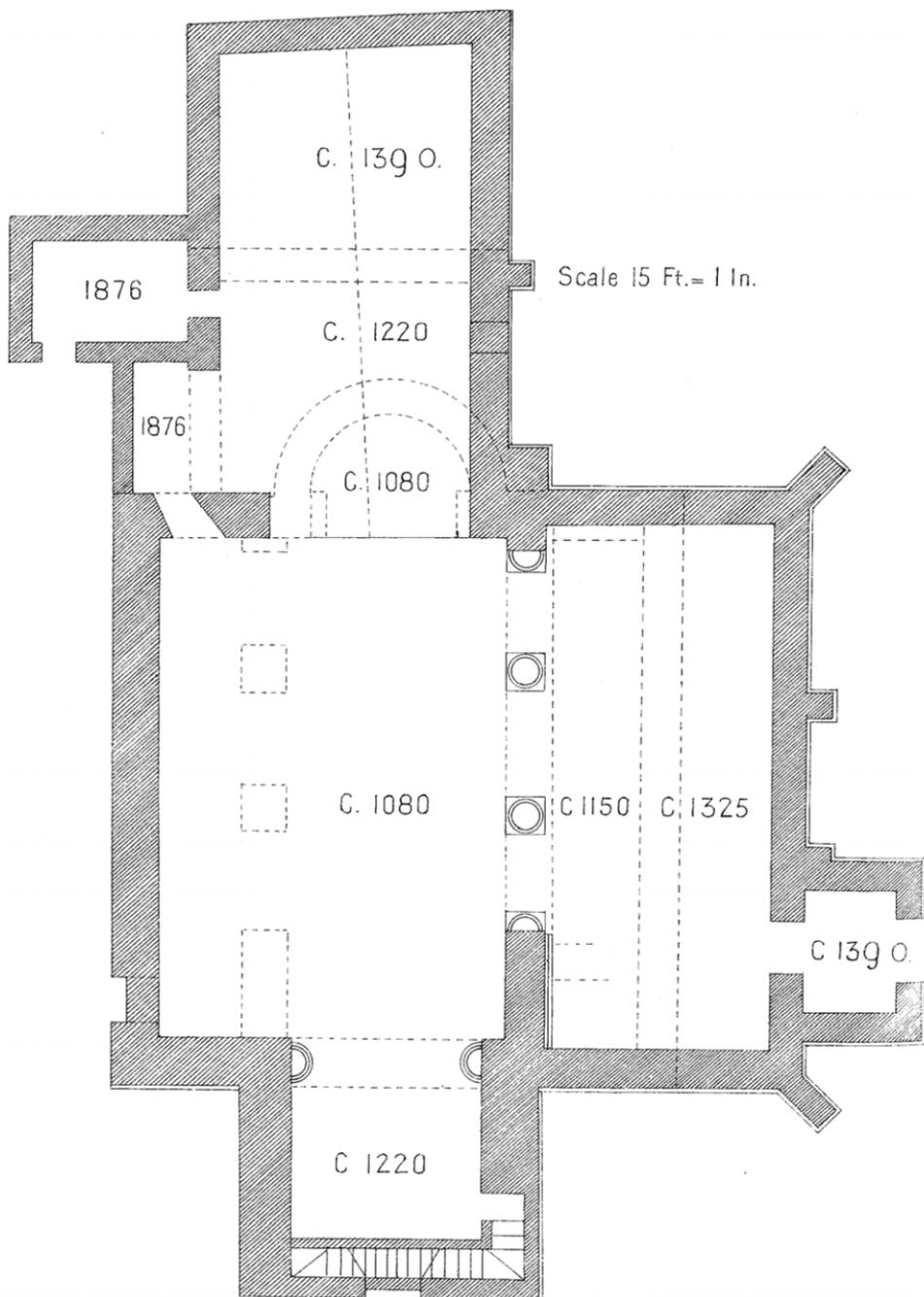
He also adds :

"The Church of Brigham was formerly rectorial and is dedicated to St. Bridget. In 1544, the members of Staindrop college, presented. In 1579, the Bishop of Carlisle assumed the patronage, and in 1618, Sir Richard Fletcher and one Hodgson presented. Lord Lonsdale is the present impropiator, has the right of patronage and presentation, and pays the Vicar a stipend of £20 a year."

The right of presentation still remains with the Lowther family.

The following is the best list of Incumbents I am able to compile, but it is confessedly imperfect:—

Thomas de Burgh, rector from	-	-	1320 to 1348
Ralph Bowman, rector in	-	-	1535
— Page, presented -	-	-	1553
Rowland Hawksbie	„	-	1579
			Richard



BRIGHAM CHURCH.

1080 to 1876.

Richard Birckett	„	-	-	-	1581
Nicholas Copeland	„	-	-	-	1591
Henry Hudson, vicar, died	-	-	-	-	1617
Edmund Cooke, presented	-	-	-	-	1618
John Wilkinson, vicar in	-	-	-	-	1653
John Pierson, presented	-	-	-	-	1661
John Martin	„	-	-	-	1665
Henry Stephenson,	„	-	-	-	1674
Roger Fleming	„	-	-	-	1705
Joseph Dixon	„	-	-	-	1736
William Milner	„	-	-	-	1782
Thomas Wilson Morley	„	-	-	-	1797
John Fleming	„	-	-	-	1813
John Langton Leech	„	-	-	-	1814
John Wordsworth	„	-	-	-	1832
Jeremy Taylor Pollock	„	-	-	-	1875

It is probable that Thomas de Burgh, (called Sir Thomas de Burgh in some of the documents relating to him,) was a member of the ennobled families of Clanricarde and Mayo, and I find in Burke's Peerage that in 1331 a Sir Thomas de Burgh was appointed Lord Treasurer of Ireland. I therefore hazard a conjecture that this gentlemen was the rector of Brigham.

In the parish registers there is the following entry:—

“1617. Mr. Henrie Hudson, batchelor of Divinity and Vicar of Brigham was buried on the second daye of March, of XVIII years standing in St. John's College, Cambridge.”

The church, as we now see it, consists of nave, tower, chancel, porch, and vestry and organ chamber recently added. After much consideration, I venture to assign the following dates:—

Nave, apse, and north aisle	-	-	-	-	C 1080
Norman south aisle	-	-	-	-	C 1150
Tower and chancel	-	-	-	-	C 1220
Decorated south aisle	-	-	-	-	C 1325
Porch	-	-	-	-	C 1390
Chancel lengthened	-	}	-	-	C 1390
Square-headed windows inserted	-				

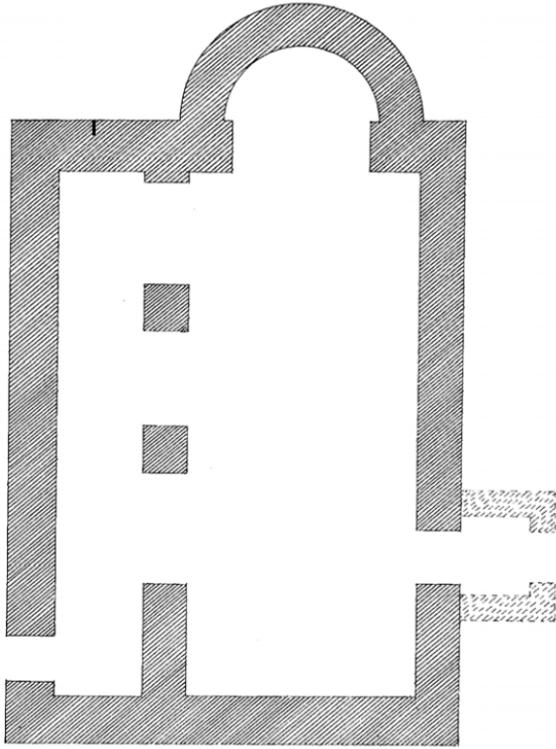
Destruction

Destruction of north arcade	}	-	-	-	C 1390
Pointed chancel arch inserted					
New lead roofs to nave and aisle		-	-	-	1759
New slate roofs to nave and aisle		-	.	-	1791
New slate roof to chancel in place of lead		-	-	-	1823
Restoration of nave, tower, and aisle		-	-	-	1865
Restoration of chancel	}	-	-	-	1876
Vestry and organ chamber					

I will now proceed to describe the various portions of the building and the changes which have taken place in it in chronological order. A reference to the ground-plans at this point is desirable.

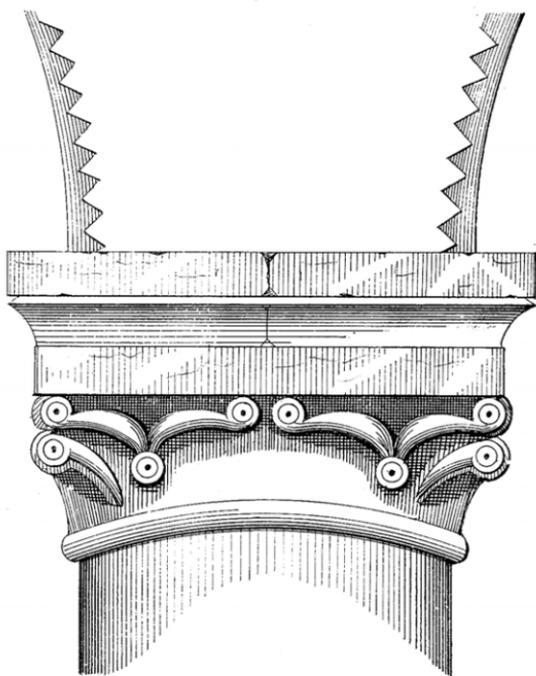
ORIGINAL CHURCH C. 1080.

I believe the original church was built before the close of the eleventh century, and that it consisted of nave, semicircular apse, and narrow north aisle, as shown on the ground-plan. The north wall, three feet six inches thick, is a very fine specimen of coarse early Norman rubble-work. It is perfectly sound and good, and no doubt in the main owes its excellent preservation to the fine quality of mortar used by the early builders. Originally there were no windows in this wall, but towards the end of last century two very ugly ones were inserted to light the pulpit, and a large wooden gallery erected at the same time. These have been built up, and two handsome geometrical windows inserted from Mr. Butterfield's designs. At the west end there is a small built-up doorway, (probably intended chiefly for processional purposes,) with a segmental head, and above it a small niche intended for an image. The masonry of these and of the quoins is very rough. The evidence of the existence of a narrow north aisle within the present nave is conclusive. The foundations of the piers were found beneath the old floor, and the junctions with the east and west walls were visible when the plaster was stripped off. The arcade had three bays; in



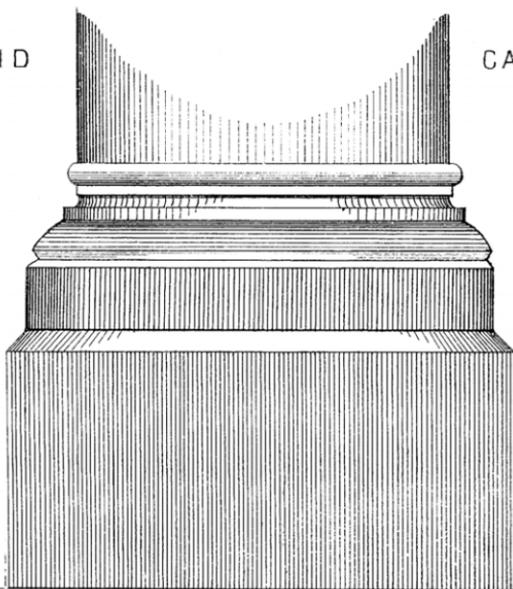
BRIGHAM CHURCH.

C. 1080.



BASE AND
NORMAN

CAPITAL OF
PILLARS



C. 1150.

in all probability the piers were square masses of rubble, but this can not be pronounced upon with absolute certainty.

The church was then lighted chiefly from small narrow roundheaded openings in the south wall; there might be others of the same character in the apse and nave gable: there certainly was one in the west end of the aisle. There is still in existence (reference will be made to it hereafter) a Norman window-head with an opening about seven inches wide, which is no doubt a sample of the early unglazed windows with which the church was then lighted. There must have been several of these in the south wall, and judging by others of the same kind and date I have seen elsewhere they would be about 3 feet long, placed high in the wall and widely splayed inside, laterally and downwards. I have little doubt that when the original church was built the addition of a south aisle at a future period was distinctly contemplated.

The semi-circular apse at the east end of the nave had a radius of about six feet. When the restorations were commenced in 1864 by Mr. Butterfield, Mr. Taylor, now the rector of Whicham, was curate in charge, and with the advantage of adequate architectural knowledge, took great interest in the work undertaken. In reply to a letter I recently addressed to him, he says:—

“Indication of an apse was clear and unmistakable; namely, a regularly inclined wall to the nave forming an outer obtuse angle, now covered by the masonry of the ornamental buttress * * * The recollection however of a calculation made from the data as to the inclination enables me to conclude now as to the apse being semi-circular.”

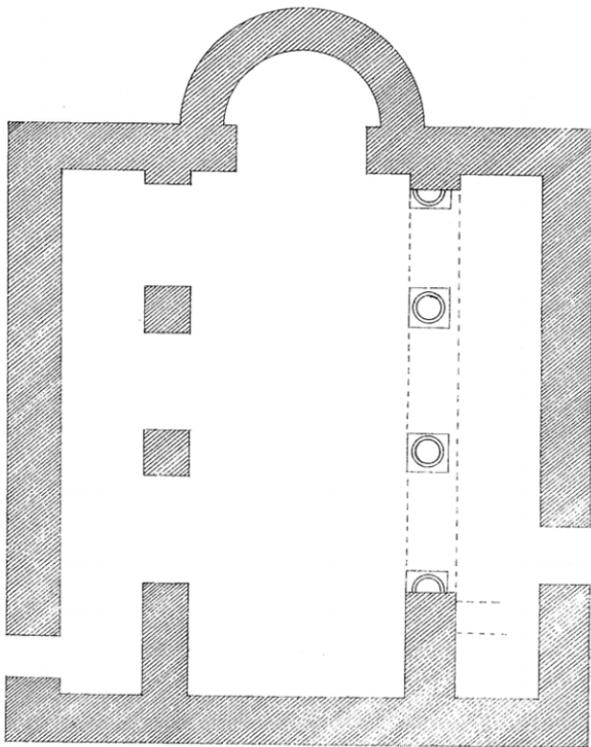
The apsidal arch was about 10 feet wide, and judging from some remains which have been found it was richly decorated with chevron and other mouldings, and there were jamb shafts with cushion capitals. The great thickness of the wall, 3 feet 6 inches, would give ample space for elaborate ornamentation.

As I shall hereafter show, there is reason to believe that the apsidal arch remained undisturbed, until about the year 1390, when the enlarged chancel rendered a larger arch necessary.

A little to the west of the respond of the arcade, some foundations were found which lead one to suppose that there was a south entrance and porch. In Norman times in this county the chief entrance was generally in the south wall, and not in the west gable. As instances of this arrangement, I may mention the churches at Isell, Bridekirk (recently pulled down), Plumbland, Clifton, Torpenhow, Whicham, and many others.

NORMAN SOUTH AISLE C. 1150.

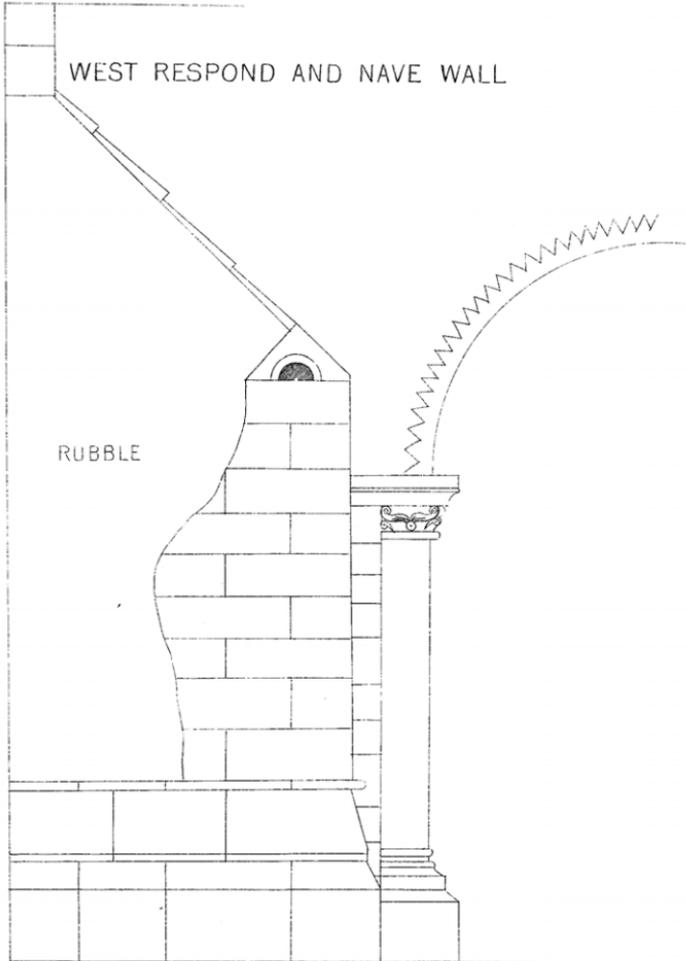
If the view I have already expressed be correct, the first enlargement of the church was by the addition of a south Norman aisle. About the year 1150, nearly the whole of the south wall of the nave was removed; the beautiful arcade we now see was erected on the site of the removed wall, and a south aisle built of the same width as the one then existing, as shown by the remains of foundations, as well as from the presumption of symmetry. The arcade, as you see, consists of three bays with semi-circular arches supported by circular columns and responds to match, with delicate base mouldings and carved capitals. The bases and their mouldings resemble many to which the date 1160 has been assigned, and the capitals are like some which are known to be of earlier date. The drawing from Mrs. Fletcher's pencil shows the only capital which remains entire, the other two and those of the responds having had their lower volutes cut away much to their disfigurement. The square abacus is also characteristic of the middle of the 12th century, and on the whole I think I cannot be far wrong in my conjecture as to the date of the aisle. Mr. Taylor, (and his opinion is entitled to great weight,) thinks that the aisle was considerably shorter



BRIGHAM CHURCH.

C. 1150.

Scale 1 Foot = $\frac{1}{4}$ In.



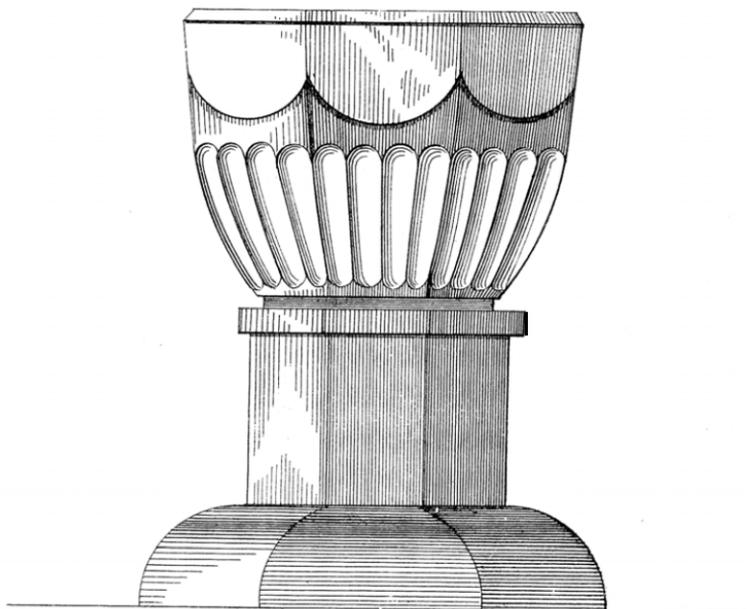
shorter than the nave, and that the remains of foundations, which I think indicate a porch, are those of the west wall of the aisle. Mr. Taylor also is of opinion that the Norman aisle was built at the same time as the nave, from which it was separated by a rubble arcade corresponding to the one to the north. I do not concur in this view, based among other reasons on the fact that no traces of the foundations of a wall were found between the existing piers, but these no doubt would be gradually obliterated by successive interments. It has not been suggested that the existing arcade is a part of the original church; it is evidently of later date, and if the aisle was built at the same time as the nave it is not likely that the old arcade, (and in that case there must have been one), would be replaced by anything more elaborate, except in connection with some enlargement or considerable alteration of the edifice. Such a change would hardly be made for decorative reasons only, and I cannot but conclude that there was no south aisle before the erection of the existing arcade, and that both are of the same date, C. 1150.

There is some masonry on the south face of the wall, west of the arcade and forming a continuation of it, which has puzzled many archæologists, and some plausible theories have been advanced with respect to it. It is accurately shown on the opposite engraving, and consists of some irregular ashlar work surmounted by the head of a narrow Norman window (to which allusion has already been made), the slope of which is continued by a coping, and there is a massive base with Early English mouldings, giving the whole the appearance of a half-gable. At one time I held the opinion that this masonry covered an original doorway into the nave, but the foundations I have alluded to and the fact that, when the opposite side of the wall was stripped of plaster, there was no appearance of an opening of any kind ever having existed, necessitate the abandonment of this idea, as well as the idea which was also entertained

entertained that the window head is *in situ*. An examination into the interior of the wall, made by Mr. Taylor, showed solid undisturbed concrete. The solution of the problem I believe to be this:—The original doorway into the nave had its west jamb nearly on the site of the respond of the arcade; it was covered by a porch, the walls of which were built simultaneously with and into the nave wall. When the Norman aisle was built the porch was necessarily destroyed, and the wall would be disfigured and weakened by the breaking away of its junction with the west wall of the porch. The wall was further weakened by having its thickness reduced on the south side to correspond with the lighter wall over the arcade. Some thirty years after the building of the arcade—the base mouldings of the work in question point to C. 1180—its thrust began to tell on the damaged wall, and so the ashlar work we see was built into and against it,—the basement being added to give greater solidity and a more finished appearance. It is to be remarked that additional strength was gained by sloping the face of the ashlar work a little to the south, thereby thickening the wall towards the west. The window-head belonged to the demolished wall of the nave, the coping to the demolished porch, and both owe their present position to a conceit of the workmen. The probable date of the base mouldings and their prolongation to the wall of the present aisle prove, I think conclusively, that the Norman aisle was as long as the nave, and that the present west wall is on the site of the original.

TOWER AND CHANCEL C. 1220.

About the year 1220 a great enlargement of the church was effected by the addition of a massive tower and chancel, the apse being removed, though its Norman arch remained for many years afterwards. Both are in the early English style



EARLY ENGLISH
FONT. C. 1250.

style. It is remarkable that the tower, sixty feet high, is not square in plan, but is a parallelogram, measuring twenty-three feet from north to south, and nineteen feet from east to west. It is in two stages, and is a very fine example of rubble walling, decidedly superior in character to the adjoining work of the eleventh century. There is a west doorway, probably built up when the porch was added to the Decorated aisle. The tower-arch is curious and worthy of examination. It is slightly pointed, and has a rib or sub-arch in the soffit supported by semi-circular responds, the base mouldings of which shew the hollow peculiar to late Norman and Early English work, of which it has been remarked, that it is the only Gothic moulding that will hold water. The tower was originally finished with a battlemented parapet and short carved pinnacles, as shown in the photograph, but was altered by Mr. Butterfield to its present gabled form. It certainly looks more picturesque, though the propriety of the change has been challenged by some architects. The lower part is very strongly vaulted with stone, access being obtained to the chamber above by means of a narrow door and winding stairs, reminding one in this respect of the fortified churches near the border, some of which have been well described in the Transactions of this Society.* The opening for the "sanctus bell" will be observed in the east gable above the string course. There is a small two-light window in the west wall, with ogee heads; it is not in the middle of the tower, being placed considerably towards the north in order to admit of the stairs passing over it. There is a peal of three bells; two bear the date 1711, but the other is much older.

Simultaneously with the building of the tower, the church was further enlarged by the substitution of a rectangular chancel for the semi-circular apse. From old foundations

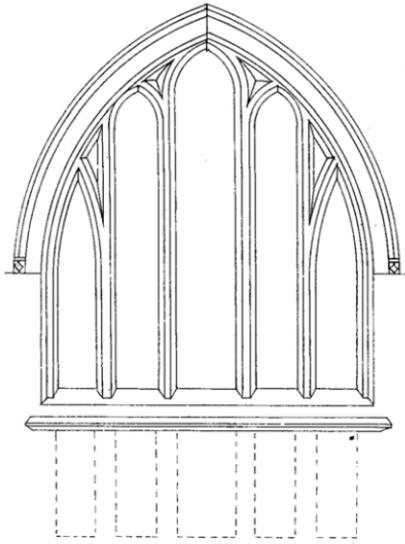
* Notices of certain remarkable Fortified Churches existing in Cumberland, by J. A. Cory. Vol. II., p. 46. Also Archæological Journal, Vol. XVI., 318, 376.

and

and inter-mural indications it is apparent that, including the arch, the chancel, as then built (C. 1220), was only about twenty feet long. The dotted lines in the engraving show the position of the east wall and window; and, I believe, the Norman apsidal arch and its enrichments remained until about 1390, when they were removed to make way for the present pointed arch, which is much larger than the old one. At the same date the chancel was nearly doubled in length by removing the wall, *with its window*, seventeen feet further to the east, and at the same time a three-light square-headed window, of early Perpendicular or Transitional character was inserted, no doubt in place of an early English one, in the south wall, immediately within the arch. A similar window, but with two lights only, was placed in the new portion of the wall, and between the two, at the junction of the old work with the new, there was a small two-light window with a four-centered head, but this has recently been removed and a buttress built in its place. The two-light square-headed window has been removed to the new vestry, and an Early English window put in its place,—an exact copy of one in the last stage of decay in the portion of the north wall removed to make way for the organ chamber. There was also a small single lancet in the same wall.

A glance at the ground plan will show that the east wall is not parallel to the chancel arch, the north wall being considerably shorter than the south. At first I was inclined to think that this obliquity was an accident, due perhaps to the contempt for right angles and exact measurements frequently displayed by the builders of former times. As will be seen from the plan, a line drawn at right angles from the middle of the wall *falls exactly in the centre of the chancel arch*. Mr. Taylor has acutely divined the reason for this obliquity. The arch is not in the middle of the chancel, its south jamb being in a line with the chancel wall. Had the wall been parallel to the arch,
the

Scale 6 Feet = 1 In.



EAST WINDOW OF CHANCEL.

C. 1220.

the altar and east window when viewed from the middle of the arch would have presented an awkward and lopsided appearance, but this is entirely avoided by giving the east wall the necessary amount of obliquity; and in a letter to me Mr. Taylor well observes:—

“This is a beautiful instance of the spirit in which our churches have been designed in the olden times, over-ruling external considerations of mere regularity when occasion required.”

As will be seen from the plan, the Norman apse formed an abutment for each arcade. Its removal rendered the building of an exterior buttress necessary to receive the thrust of the south arcade, but as such an expedient could not be adopted in the case of the other (which was probably unsightly and occupied much space), it was necessarily pulled down when deprived of the support of the apse. Tradition says that the west pier was left until the erection of the gallery towards the close of the last century, probably with a view of protecting the congregation from draughts from the adjacent door, since built up. It is to be observed that when the chancel was lengthened it was made exactly as long as the nave, viz: — thirty-eight feet, including the arch. It is nineteen feet six inches wide.

The east window consists of a group of five lancets covered externally by a dripstone,—a type not often met with. The old stone work was decayed to such an extent, that it was found necessary to renew it entirely, but the old work was faithfully copied in every particular. The window was raised higher in the wall in order to admit of a reredos being placed beneath it. There are indications of a rood-loft having once existed in front of the chancel arch. In the south wall you will observe there has been a priests' door, long since built up, and beneath the square-headed window there is the outline of a “low side” or offertory window. On the north side, oppsite the porch door, there was another door on the site of the entrance to the vestry.

DECORATED

DECORATED AISLE C. 1325.

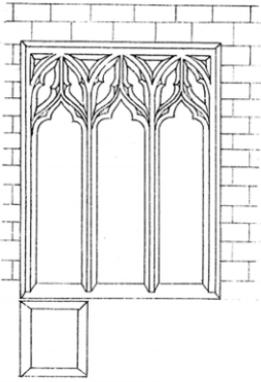
Between 1320 and 1330 the 'south Norman aisle was pulled down without disturbing the arcade, and in its place a beautiful Decorated aisle was built, in which a chantry was founded by the then Rector, Sir Thomas de Burgh (or Borough). It is stated by Hutchinson that one of the Twinham family who owned a moiety of the manor devoted it to the foundation of a chantry, a statement which has generally been accepted, as well as the tradition that the tomb in the south wall contained the remains of the said Twinham. This is a mistake, Sir Thomas de Burgh was the founder, and the mural tomb is his resting place.

The aisle well deserves an attentive examination, for it is a good example of early fourteenth century work, when Gothic architecture had attained its full perfection. It is lighted by a remarkably fine window with flowing tracery, a west "vesica piscis" window, and two handsome windows in the south wall. There was originally a third on the site of the porch, which was not built until very near the close of the fourteenth century. In the south wall there is the tomb of Sir Thomas de Burgh beneath a richly-carved crocketed canopy, elaborate sedilia, and a piscina. In the east wall there are two "aumbries," or lockers, for the safe custody of plate and jewellery, and on each side of the great window is a canopied niche, formerly occupied by an image. Before the restoration of the aisle there were holes visible in the east respond and the two pillars of the arcade, showing there had been a parclose or screen inclosing the chapel, which included two out of the three south windows.

The tracery of the east window at once arrests the attention of the visitor; a reference to the engraving will give a far better idea of its grace and beauty than any verbal description. The south windows are very similar

to

Scale 6 Ft. = 1 In.

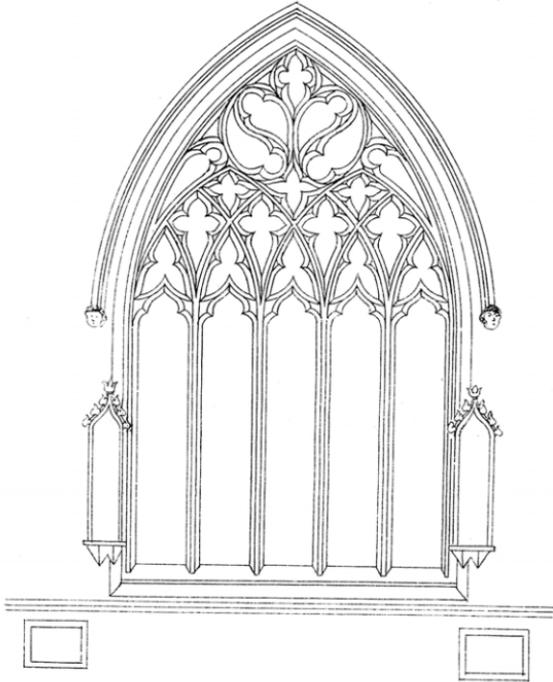


WINDOW IN CHANCEL.
C. 1390.



VESICA PISCIS WINDOW
IN SOUTH AISLE
C. 1325.

Scale 6 Feet=1 In.



EAST WINDOW OF SOUTH AISLE.

C. 1325

Inside Elevation.

to the two small ones in the east end of the choir of Carlisle Cathedral, and indeed there is such a general resemblance between the architecture of this portion of the church and the Decorated part of the Cathedral, as almost to warrant the conclusion that both have been designed by the same cunning hand. When Dr. Simpson first saw the window this morning he exclaimed, "Why, this is Carlisle work." Until I recently looked more minutely into the question, I was inclined to think that when, as we are told by Mr. R. S. Ferguson, the rebuilding of the Cathedral after the destructive fire of 1292 was stopped about 1300 for want of funds,* the workmen were transferred to Brigham to build the aisle, but the facts already stated and the character of the window tracery point to a later date. The window is 16 feet high and 9 feet wide, the arch is equilateral,—the tracery occupying one-half of the height. The old tracery was in such a state of extreme decay that it was found necessary to renew every part of it; this was done with minute and scrupulous accuracy, and the new work is a perfect copy of the old.

The porch was probably built about the year 1390, when a door was inserted in the south wall,—a window being removed to make way for it. It is decidedly Transitional in character. Both inner and outer arches are *drop* arches, as shown on the elevation; the dripstone follows an ogee curve and terminates in a finial of a very singular kind. It has mouldered away by the action of the weather to such an extent as to appear unmeaning, but the late parish clerk, Mr. Jonathan Faulder, who died recently at a very advanced age, remembered it when it was in a better condition, and described it as representing a male and female kneeling and holding hands. Mr. Taylor has advanced a conjecture respecting it which has an appearance of probability and is worthy of consideration. Shortly before the building of the porch (C. 1390) a very important local

* Transactions, Vol. II., p. 299.

event took place; the marriage of the Earl of Northumberland with Maud, sister and sole heiress of Anthony, the last Lord Lucy of Cockermouth, thus conveying the Honour of Cockermouth and the great estates of the Lucies to the Percies. There is nothing extravagant or unlikely in the idea that the union of these great houses should be commemorated by the symbolic device on the porch of the parish church.

It will be observed that the base mouldings of the porch correspond with those of the aisle in design, but are raised several inches above them. This is curious; the reason probably was that the grave-yard had been raised considerably above its natural level by successive interments, and the porch was raised in order to preserve the proportions of its base. Our old builders had a good reason for everything they did.

The first mention of the chantry that I have met with is the following:—

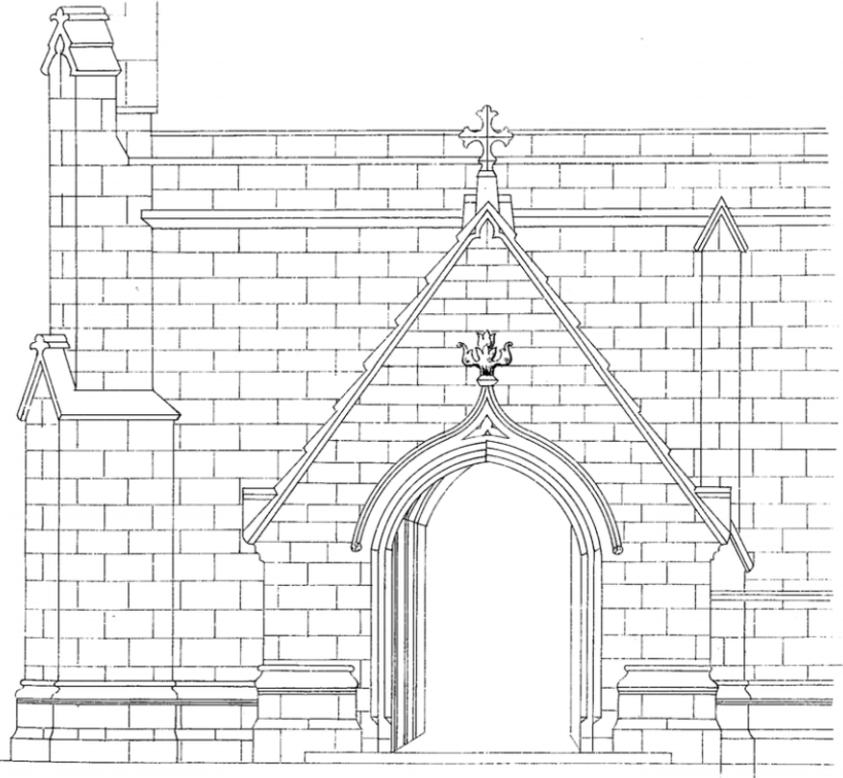
“It appears by an Inquisition ad quod dam. 16th Edward II (1323). that a moiety of the manor of Brigham was then given by Thomas de Burgh to a chantry in the chapel of St. Mary at Brigham.” (Lyson’s Cumberland, p. 39. n.)

Anthony Lord Lucy of Cockermouth was rewarded by the King for his valour in arresting the Earl of Carlisle in 1322 by having the moiety of the Honour of Cockermouth granted to him, which had recently lapsed to the Crown, he having already obtained the other moiety by inheritance, and at the same time the Earl of Carlisle’s moiety of Brigham (as we have already seen) was also granted to him on the attainder of that nobleman. Lord Lucy seems to have at once conveyed it to Thomas de Burgh, Rector of Brigham, who founded the chantry with it.

The following extract is from the report of the Royal Com missioners on historical MSS., 1872:—

“1330, Jan. 29. Letters patent of Sir Henry de Lucy (this certainly is a mistake for Anthony) Lord of Cockermouth, granting to
Thomas

Scale 6 Feet.=1In.



PORCH. C. 1390.

Thomas de Burgh, Rector of the Church of Brigham, the avocation of chanter of the Chapel of the Blessed Virgin at Brigham, for life upon condition that it shall revert to him and his heirs upon the decease of the said Thomas de Burgh."

The writer of the report, Mr. A. J. Harwood, adds as a footnote to the word "chanter," "I think this should be advowson or patronage of the chanter."

In margin of the report is the following :

"The chantry by estimation is worth £7. 6. 8. per annum as lately held by Richard Richardson, chaplain there."

Subjoined :

"In the 14th year of King Henry VII (1499). it is recorded that Thomas Wilson, chaplain, received of the Lord, one parcel of Arable Land in Brigham, by estimation one acre and one rood called King's Land."

There is a field near the church, called "chantry field," which is probably the parcel of land here alluded to, but it must have been added to, as its present area is larger than that described.

Mr. Jackson of St. Bees, on a recent visit to Chester, was good enough to examine the records there to see if anything was recorded in relation to Brigham Church. He has sent me some extracts from the "Notitia" of Bishop Gaskell, who held the see of Chester from 1714 to 1725. Among them is the following :—

"Chapella de Brigham fundata per Dom. Thomas de Borough. Ye Instrument of Foundation in French at large Dodsw. MS."

This led me to apply to my friend the Rev. Henry Coxe the Bodlean Librarian, in whose custody the Dodsworth MSS. are placed, for a copy of the "Instrument of Foundation" alluded to by the Bishop. Mr. Coxe did not find the "Instrument," but he found a most interesting and curious document which I transcribe in full.*

* An annotated translation by the Rev. T. Lees, is an Appendix to this paper.

Cartæ pertin' Dominis Honoris Cokermuth com̃. Cumb'r':

Capella de Brigham fundata per Dominum Thomam de Borough :

Ceste endenture fait en La Chapell de Brigham le XX iour de Nou : l'an du gre MCCC qarant et oet, pareutre monsr Thomas de Lucy Seignior de Cokermouth de l'une parte, et Sr John de Hooton chappleyn de l'auant dite chapell de l'autre parte, tesmoign' que cestes choses soutes escriptez furont lessez en mesme La Chapell, par Sr Thomas de Borough foundor. d'ycele en l'onor de Dieu, et sa douz miere yademorer' pour totes iurs, cest assauer vne chesible de Veluet purpure, oue vn grant orfrays poudre des armes et de Pyez, vne Albe, et Amys, stole et Phanon et Seyntour apparten' au dit chesable, le stole et le fanon et la paror. des Amys auant ditz, toutez poudrez de diuerse armes, vne festiuall corporax oue vn bone cas le champ dore ouree dez floures de lys de l'uneparte, vne crucifix Mar' et Jeshu bien broudez de l'autreparte La coronnement du nre Dame, vn Altar cas d'un corporax de mesme le oer, vne chesible de veluet rouge, linez de Cendall vert oue vn frenge des Armes le Roy Dengleterre et roses D' argent. Tunikyl et Dalmatikes de mesme la Suyet, vne Albe et vne Amys pour le dit chesible oue riche parure, le champ d'ore, oue diuers ymagiez bien broudes, oue vne crucifyxe en milnye, et stole et Phanon de mesme la suyet, oue j ceynture de Soy, deux albez et deux amytez pour Dekne et Subdekne oue les parures de veluet rouge et vne stole et deux fanons de mesme la Suyet, oue deux ceyntures blanks, vne chesible deux tonikles de Drape de Soy, poudrez de diuers bestez, sauuages, les chiefs dore, linez de iaune card, trois Aubez, et iii amytez oue les parures, deux stoles, et troys fanons de mesme la suyte, oue 3 ceyntures blanks, vn chesible bien auncyende Drape de soy blaunk linez de Cendall rouge, vn Drape de soy nouell, oue griffons d'ore vn altre Drape de soy byen auncyen oue griffons dore, le tierce Drape de soy, le champ blief poudrez des diuers bestez sauuages les chiefs dore, vn surplice bon et couenable, troys stoles et qatr' fanons de ffustyan blank linez de card blief vn tewall festiuall pour l'auter oue vn ffrountell le Drape de Soy blaunk oue les armes nostre seignior le Roy en mileu, et poudrez des armes les seigniours de Percy, de Lucy, et de Clifford, et le signe Sir Thomas de Borough foundor de La Chapell, deux altres tewalez pour l'auter, l'une oue vn ffrountell Auncyen de Drape de soy, vne Drape de soy d'estr' deuant l'aut,' et vn ffrounter d'estr' amont L'aut' de mesme La Suyet pour festiuals iours linez de caneuace, vn Image du nostre Dame de Alabaustre esteant en vn pe de Balayn, vn superaltar de git vne chalice d'argent endorrez vn chausepoyne de coper endorrez, vn sayn d'argent byen de xxxs. poy sant, deux fialls d'argent, vn encenser d'argent, vne

vne sayne derrenium poume Daimbr' 'bien frecte entor. de 'plate endorre' oue greyues de Emmersudes, perles et doubletz oue vn cheine d'argent par quele ypend' vn greine de corall oue le chiefz d'argent endorre, vn agnus Dei, vne coronne pour le teste nostre dame d'argent endorre oue xvij. grosez perles, 2 saphirs, vj. groses doubletz, et vn gros pier vert, sur la coronne deuant, vn anell d'ore, oue vn Saphir pour le deye nostre dame, vne bone messale coure de veluet purpure oue claspes d'argent, oue vn trop en mesme cele messall, vne bone porthous oue iiij. claspes bien attirez d'argent, oue viij bocez d'argent, vne bone legend' sanctorum oue les expositions de les dymeigns, vn bon manuell, oue les communes messez oue claspes d'argent, vn bone Grayell oue les Epistoles de tot l'an, vn processionar' oue i. clasp d'argent, vn bon legend sanctorun des mirakles des leurs viez Reliqes du let du nostre dame en vn ver actire d'argent. De cheueux de nostre dame mys en cristall bien actirez d'argent, vn pyne de yuoir que fust a seint Edmound l'ercheuesque de Canterbury, del oyle seint Katerine en deux fiales de ver, en vn bours de soy broudez sont les reliques soutz ditz del cote Jhesu Christ des cheueux nostre Dame, vne pier del mount del Caluarie, vne dent de seint Kalixte, Le Pape gisant en Rome, vn os de seint Katerine, et del Oyle de Luy, du let du nostre Dame, vn ose de seint George le martyr, Del Rube Moysy, del pier le sepulcr' nostre seignior, del pier le sepulcr, nostre dame, vne piér del mount Caluarie, Del Piere le quel nostre seignior escoit de et se monstra a nostre dame apres sa morte en sa deite, del pier del garrantayne ou nostra seignior jeûnè les XL jours degaresme del Piere le quele le deb'le disa a nostre seignior faitez payn de ceste Piere et nostre seignior luy dona pour la teste ouesque cele piere, et la piere deuint noyre, vne piere de la terre, en quele nostre dame fust seuely en Gessamany; le flfour' de la glorieuse virge, del verge moisy. Totez celes reliques Auantditz sount en le bours auant ditz. Item en vn boeste oure de soy sont les Reliqes soutz ditz Terre de la place ou nostre seignior dona le secour de sane, vn os del bras seint Benet, vn os de seint Albane le martyr. Totez celes reliques susditz sount contenuz en vn petit coffre. En Tesmoigne de qels choses les partiez auant ditz entr changeablement ount mys leurs sealx. Escrip a Brygham le iur et l'an susditz.

I make no comment on this remarkable "indenture," but express the hope that our excellent editor or some other well qualified member of the Society will add some notes to this paper by way of appendix, explanatory of the terms used in it, and the uses to which the various articles therein

therein described were applied. I can not do it, as I am not conversant with the details of ecclesiastical vestments.*

From the consideration of the facts I have stated, we may safely conclude that Thomas de Burgh was rector from about the year 1320 (perhaps earlier) to 1348, in which year he died. That soon after 1320 he founded the chantry and built the south aisle, or at any rate he was instrumental in building it, and that in all probability the rents arising from the moiety of the manor which he gave to the chantry in 1323 were devoted to this purpose. That in 1330, the chapel and aisle being completed, Lord Lucy the lord paramount of Brigham, conveyed the advowson of the chantry as an act of grace to the rector for his life, and that in 1348 Thomas de Lucy with all formality appointed Sir John de Hooton chaplain to the chantry, and took proper security for the safe custody of the valuable property belonging to it. When Mr. Butterfield first visited the church in 1864, he assigned 1325 as the date of the aisle from architectural considerations only, and it is satisfactory to have the confirmation of historical evidence. The tomb of Thomas de Burgh is covered with an incised slab ornamented with a well cut cross florée, and the distinctive chalice and book.†

I should mention that a drawing of the east window is given in Mr. Freeman's elaborate book on window tracery, and he mentions it in connection with a window in Tydd St. Giles' Church near Wisbech as illustrative of a certain principle of construction.‡ Among the many drawings of decorated windows given by Mr. Freeman, the Brigham window is pre-eminent for its exquisite tracery.

On the dissolution of the chantries, the moiety of the manor of Brigham and the right of presentation to the living passed to the Fletchers.

* The Society is indebted to the Rev. T. Lees, for a translation of this document and for ably carrying out Mr. Fletcher's suggestion, see Appendix to this paper R. S. F.

† Ante. p. 160.

‡ The combination of geometrical with flowing tracery. I. F.

FROM

FROM 1390 TO 1876.

From the time of the building of the porch and alterations in the chancel (C 1390) to the year 1709 when the churchwardens accounts begin, the structural history of the church is an absolute blank. The porch and Transitional windows mark the last trace in the building of medieval art, and we may conclude that before the year 1400 it attained its full perfection and was indeed a goodly structure. It may be assumed that the church was kept in good repair until the time of the Reformation, an event which, whilst conferring untold blessings on our country was not an unmixed good, for it struck a fatal blow at Gothic art. Structural and artistic taste died out, and so far as our cathedrals and churches are concerned there followed three centuries of architectural darkness, neglect, decay, and vandalism. Few repairs were executed and these were done in the most ignorant and barbarous manner.

Brigham Church was no exception to the general rule. Nothing was done in the way of improvement or repair until that fatal period arrived when "something must be done." In process of time rain and frost made their way through the copings of the high pitched gables; the roofs decayed until they threatened the safety of the congregation, and then these beautiful structures were removed altogether: the damaged copings and higher parts of the gables were taken down, the pitch reduced and new roofs of the coarsest description substituted, their internal ugliness being concealed by flat plaster ceilings, whilst from generation to generation the damp and blackened walls were covered with successive layers of whitewash. Interments took place all over the area of the floors, which were occasionally repaired by the cheap and simple process of using up tombstones from the surrounding graveyard.

Outside, affairs were carried on on the same enlightened principles.

principles. Graves were dug close to the walls below their foundations, and in many places the base mouldings and string course of the aisle were cut away to admit of the erection of monuments. Some churchwardenesque attempts at ornamentation were made,—for instance rude embattled parapets were erected on the south walls, but these served no useful purpose, and certainly were not ornamental. Fortunately no graves were dug near the tower, which remains solid and good as when first built; it has stood the storms of seven centuries with scarcely a symptom of damage or decay; but great subsidence and its attendant evils took place in every other part of the building, which had to be underpinned at great labour and cost.

A curious episode in the history of the church seems worthy of a record in this paper. In 1653 George Fox the founder of the Society of Friends visited Cumberland. One Sunday afternoon he entered the church and standing on a seat, he preached for three hours to an overflowing congregation, and he says in his journal “many hundreds were convinced that day.” A short time afterwards he again visited the church on a Sunday morning and entered into a long theological argument with Mr. Wilkinson, the vicar, who lost his dinner in consequence. The discussion continued almost to nightfall; the result seems to have been the conversion of the vicar and the majority of his congregation, and it is on record that Mr. Wilkinson afterwards became a distinguished minister of the Society of Friends.

The parish register begins in 1564, but there is a deplorable hiatus extending from 1586 to 1661.

As already stated, the churchwardens' accounts begin in 1709, and are continuous to the present time. By an examination of them I have been able to glean some interesting particulars.

I have not been able to ascertain when the original peal
of

of three bells was put up ; but it appears that before 1712 two of them became cracked, for mention is then made of "the sound one." Two new bells were cast in 1711 at a foundry in Kendal, at a cost of £16 9s. 7d., and five guineas were paid to John Midleton, churchwarden, "which was in arrear for carrying to Kendal 2 Bells to break, bringing them againe and hanging them & yt. at home in Whole Wheels." Various other items of expenditure were incurred, including a fee of one shilling "to the Saxon at Kendal," no doubt a complimentary donation from the churchwarden for showing him over Kendal church during his visit : half-a-guinea "the day the Bells was hung," clearly points to a copious libation in celebration of the event. The total expenditure in connection with the new bells was £28 13s. 11d.

The following entry is curious :—

"Memorand. April ye 6th, 1715. That the Churchwardens and Inhabitants of the Parish of Brigham whose Names are hereunto subscribed ; Do for ourselves and our successors Agree with Matthew Ashley of Brigham (now chosen Parish Clark upon the death of Edward Wilson) to collect for him yearly the sum of twopence a Reek or family, about Easter for his wages, so long as he performs his duty therein as he ought to do. And we do also agree that the said Matthew Ashley be our Sexton and have the usual Fees his Predecessor had ; he keeping the Church Clean and Decent, and the Church Yard free from Stones &c. As witness our hands the day and year above said,"

(Signed)

Churchwardens.

John Wilson
John Dawson
John Cass
John Allason
Henry Bragg

Inhabitants.

Jacob Fletcher
Richard Head
John Allason
Henry Fletcher

The expression "Reek," to designate a habitation, is no doubt derived from the unpopular "hearth tax," first imposed by Charles II. in 1662, from which he derived a revenue of £200,000 a year.

W

In

In 1721, the "Steeple and North Side of the Church" were roughcasted at a cost of £5 os. od. The churchwardens of last century were fond of roughcast, for in 1732, in 1753, and again in 1776, the "Steeple was roughcasted," and on the last occasion the following entry was made:—

For proclaiming the Steeple -	-	-	£0	0	2
For letting the Steeple -	-	-	£0	0	8
John Fox, roughcasting the Steeple -	-	-	£4	10	0

In 1742, a sun dial was erected in the churchyard. The red freestone shaft on which it was placed still remains, but the "Gomes" has long since disappeared.

1742. for Carrying of ye Gomes -	-	-	£0	1	2
To Jos. Fawcet for Gomes -	-	-	£0	10	0

In 1727, the lead roofs were repaired at a cost of £15 11s. and subsequently there are frequent entries of small sums for repairs, which seem to indicate that they were gradually falling into a bad condition.

In 1759, the nave and aisle were re-roofed at a total cost of £144 3s. 2d. Of the details given I have made the following summary:—

	£	s.	d.
Oak Timber, 243½ Feet -	-	-	-
Fir timber, 160 Feet -	-	-	-
Lead 4 Tons 12 Cwt. -	-	-	-
Recasting old lead -	-	-	-
Carpenter's Wages -	-	-	-
Iron Work -	-	-	-
Waller's Work -	-	-	-
Six churchwardens and five directors' attendance 10 days each at 1/- per day each man -	-	5	10
Ale for workmen -	-	1	12
Matthew Ashley, Journeys to Whitehaven and Isel Wood to buy timber -	-	0	11
Sundry Items -	-	13	4
	£144	3	2

The

The money for meeting this outlay was raised as follows:—

	£	s.	d.
68 purveys through the parish at £2 1 2 being			
the amount of one purvey	-	-	139 19 6
Old lead sold to the value of	-	-	5 6 1½
Old timber sold for fire wood, ropes, &c.	-	-	1 16 6½
Ropes used in rearing timber, &c., sold	-	-	0 16 10
Money upon hand received from old church-wardens	-	-	2 0 0
			<hr/>
			£149 19 0
Disbursement as on the other side	-	-	£144 3 2
			<hr/>
Monies remaining on hand	-	-	£5 15 10
			<hr/>

In 1790, the church was “pewed” at a cost of £41 10s. and the year following other alterations being thought necessary, and the parish apparently being unwilling to bear the expenditure, a most extraordinary architectural and financial operation was performed. The whole of the lead on the nave and aisle (only put on in 1759) was stripped off and, together with some old timber, sold for £187 12s. 7d. The pitch was reduced in order to lessen the area to be covered, and new slate roofs substituted, the cost of which, together with that of “pewing” of the previous year, brought the total expenditure to £144 15s. 7½d, thus showing a profit on the transaction of £42 17s. 3½d., and also enabling the churchwardens to meet the ordinary expenses of the two years without any levies on the parishioners in the shape of “purveys”! The churchwardens appointed in 1790 were re-appointed the following year in order to complete the work they had begun. The following are their names:—Jonathan Bell, Robert Cort, John Wilson, John Dover, Jonathan Stainton and Philip Burnyeat. The church was re-ceiled at this time, and a most unsightly wooden gallery erected across the west end of the nave. In 1823, the lead roof was taken off the chancel,

chancel, (in fact much of it had already been stolen for piscatorial purposes,) and a good covering of slate put in its place by the patron of the living to whom the chancel belongs.

In looking through these accounts I have been struck with the variations in the amounts annually charged for sacramental wine. In 1709, the charge was £1 os. 5d, in 1789, £1 12s. od., from which time it gradually increased to £3 5s. od., in 1801; the maximum, £6 8s. 4d., was reached in 1814, and the average of the first twenty years of this century was £4 7s. 11d. It gradually fell to 18s. 6d. in 1844, and later on to less than half that sum. It seems difficult to resist the conclusion that in former days considerable latitude was allowed in the use of wine purchased for this particular purpose.

Scattered among the accounts are numerous entries for raven's heads,—4d. each being the price paid for them. There are also entries for ale for the ringers on the "King's birthday," "Powder-plot day," and other occasions of loyal demonstration.

In 1864, a complete restoration of the nave, tower, and aisle was commenced under the direction of Mr. Butterfield, the eminent architect of All Saints Margaret Street, and completed the following year. In 1875 and 1876 the chancel was also restored by Mr. Butterfield at the expense of the late Lord Lonsdale, and a vestry and organ-chamber added.

The total cost of these restorations and additions was about £4000. The objects in view were thoroughly to repair the whole building, preserving the old work as much as possible, and where old work had disappeared or been defaced, to replace it as nearly as possible in its original appearance. I think it will be admitted that these views have been excellently carried out, and that the restored church is a credit to the parish and the county. The accompanying photographs represent its appearance in 1863 and 1876. The



BRIGHAM CHURCH, 1876.
tcwaas_001_1880_vol4_0016

The house near the church is the old parsonage. A built up gable window shows the outlines of beautiful geometrical tracery, and clearly indicates the date C. 1250. At one time it must have been an excellent specimen of a gentleman's house of the 13th century; but generations of neglect and ignorant treatment have gradually reduced it to its present abject appearance.

I am indebted to our worthy member, Dr. Thornburn of Papcastle, for the admirable negative from which the church of 1876 is taken.

APPENDIX.

Translation of the Brigham Inventory with Notes thereon. By the REV. THOMAS LEES, M.A.

Charters pertaining to the Lords of the Honour of Cockermouth in the County of Cumberland.

The Chapel of Brigham founded by Sir Thomas de Borough*

This indenture made in the Chapel of Brigham the twentieth day of November in the year of grace 1348 between Monsieur Thomas de Lucy lord of Cockermouth of the one part, and Sir John de Hooton Chaplain of the aforesaid Chapel of the other part, witnesseth that these things underwritten were left in the same Chapel by Sir Thomas de Borough the founder thereof in honour of God, and his sweet mother, there to remain for ever; that is to say one chasuble of purple velvet, with a broad orfray powdered with armes and birds, an alb and amice, stole and maniple and girdle belonging to the said chasuble, the stole, and the maniple and the parure of the Amice aforesaid, all powdered with divers armes, a festival corporax with a good case, the groundwork of gold wrought with fleurs de lis on the one side, a crucifix Mary and Jesus well embroidered, on the other the coronation of our Lady, an altar case

* The foundation of this Chapel probably took place in 1329, for in that year we find among the "Grosse Fines" that Thomas de Burgh parson of the Church of Brigham paid a fine of 6 marks for licence to convert a lay fee in Brigham to mort-main.

In 1354, John Hay and his wife Elizabeth gave five marks for licence to give a message in Brigham for the support of a Chaplain.

for

for a corporax of the same gold work, a chasuble of red velvet, lined with green *cendal with a border of the arms of the King of England and silver roses, Tunicle and Dalmatic to match, an Alb, and an Amice for the said chasuble with rich parure the groundwork of gold with sundry figures well embroidered, with a crucifix in Milan lace† and stole and maniple to match with 1 girdle of silk, two albs and two amices for Deacon and Sub-deacon with the parures of red velvet and a stole and two maniples to match, with two white girdles, a chasuble, two tunicles of silk, powdered with divers savage beasts, the border gilt, lined with yellow card‡ three Albs, and iij Amices with their parures, two stoles and three maniples to match, with three white

* From Francis Thynne's "Animadversions upon the Annotations and Corrections of some Imperfections of Impressions of Chaucers Workes (sett downe before tyme and now) reprinted in the yere of our Lorde 1598," we learn that even then the nature of sendal was a subject of dispute. Thynne thus corrects Speight: "Sendale you expounde a thynne stuffe like cypres—But it was a thynne stuff lyke sarcenett, and of a rawe kynde of sylke or sarcenett, but coarser and narrower than the sarcenett now ys, as myselfe canne remember."

Cendal seems to have been very generally used, and we constantly find mention made of it in the Romances and other writing of the middle ages. In the Lay of Syr Launfal, written about 1300, we have the line:

"Their kirtles were of Inde sendel,"

and Planche in his "History of British Costume," p. 118, says, "Inde sendel" may mean either *Indian* silk or *light* blue silk, the words *Inde* and *Pers* being frequently used to express that colour."

William de Longespee, Earl of Salisbury, natural son of King Henry II. by Fair Rosamond Clifford, died in 1226; and bequeathed money for the foundation of a Carthusian monastery; and, among other things, left to this house "a chesible, and cope of red silk, a tunicle and Dalmaticke of yellow cendal."—Testa. Vetus., Vol. I., p. 50.

Sir Bartholomew Burghersh, Knight of the Garter, who died in 1369, directs that the chariot, in which his body was conveyed to Walsyngham for interment, "shall be covered with red *cendall*, with the lions of my armes thereon, and my helmet at the head; and to every Church wherein it may rest all night the like cloth of *cendall* with my arms thereon to be left."—Test. Vetus., Vol. I., p. 77.

In the Danish ballad of "Child Dyring" he is represented as riding to a marriage feast "in black sendell."

Chaucer's Doctor of Physik:

"In sanguin and in pers he clad was al,
Lined with Taffata and with sendal."

Mayd Myldore's bed, in the Romance of Sir Degrevant, was adorned with

"Coddys (pillows) of sendall,
Knoppus of Crystal."

For futher information on this subject, and for very interesting quotations, I must refer the reader to Dr. Rock's "Textile Fabrics."

† See Dr. Rock's "Textile Fabrics," p. 63, 64.

‡ Carde of Inde was a rich Indian silk. Du Cange says, "Panni species videtur. Visitatio Thesaurarie S. Pauli Londinensis ann 1295, 'cum casula de panno inaurato in Canabo, linea una carda Indici coloris, cum panno consimili de Venetiis ad pendendum ante altare, confuto panno lineo, similiter carda Inda cum zona de filo, cum duabus tuallis altaris, longitudini duarum ulnarum, etc.'"

girdles,

girdles, a very ancient chasuble of white silk lined with red cendal, one of new silk with gilt griffins another of silk very ancient with gilt griffins a third of silk, the body of blue powdered with divers savage beasts the borders gilt, a good and seemly surplice, three stoles and four maniples of white fustian lined with blue card, a festival napkin for the altar with a frontal of white silk with the armes of our lord the King in the middle* and powdered with the armes of the Lords Percy, Lucy, and Clifford, and the badge of Sir Thomas de Borough founder of the chapel; two other napkins for the altar together with an ancient silk frontal, a silk cloth to be before the altar, and a frontal to be above the altar to match for festival days lined with canvas, an Image of our Lady of alabaster standing on a foot of Balayn† a superaltar of jet‡ a chalice of silver gilt a chafing dish|| of gilt copper, a bell§ of good silver of xxxs weight, two silver cruets,

* This will be the translation if the word in the original is "mileu." If, however, the original word is "milen," I should translate it "in Milan lace."

† There seems to be considerable doubt what was the nature of Balayn. Halliwell, in his "Dictionary of Archaic and Provincial Words," under the word "Balays, a kind of ruby," suggests that this word balayn may be the plural thereof. The word Balayn he translates 'whalebone,' but with a note of interrogation. Johnes, the learned translator of Froissart's Chronicles, leaves this word untranslated. He describes the followers of Philip Von Artavelde as "armed, for the greater part, with bludgeons, iron caps, jerkins, and with gloves, *de fer de balene*," One would infer from this that balayn was something of the nature of the hard seal-skin, now used for covering sword handles and cases of mathematical instruments. In the inventory of the goods of John Fitz Marmaduke, Lord of Horden (Surtees Society's "Wills and Inventories," Part I, p. 17), we find: "j arcus de Balayn, (valued at) vis. viiid." Here the word evidently means 'whalebone.'

‡ Katherine Lady Hastings by her Will (Test. Vetust., Vol. II., p. 454,) left "Two super altars, oon of white to Richard, and oon of jett to William."

|| This I conjecture to be the meaning of the word "chausepoyne." A chafing-dish, or *hand-warmer*, containing charcoal was part of the furniture of the altar; in order that the celebrant might, in cold weather, warm his hand thereat, and so perform without accident the manual acts. Du Cange gives the word as "chausepoyne," but simply mentions it as "inter ministeria sacra," without attempting any closer definition. From the "Visitatio Thesaurariæ Ecclesiæ S. Pauli Londinensis," made A.D. 1295, he quotes "unum Chassepoyne pretii 30 solid."

§ I thus translate the word "sayn" on the authority of Lacroix, who, speaking of bells, says, "on les appelleit *seings* (en latin signa.)" This would be a silver hand-bell rung by the server at the sanctus and the elevation of the Host. In some churches different bells were used,—one for the "sanctus" and the other for the "elevation." This seems to have been the case at Brigham, for besides "un sayn dargent" we find "une sayn derrenium." In the "Inventory of Church Goods within the Countie of the Bishopricke of Duresme," (Surtees Society, "Ecclesiastical Proceedings of Bishop Barnes," p. lii-iii,) we find that at St. Gyles' Durham, there were "thre bells in the stepell, a lytell sance bell, a sacring bell, and a hand-bell;" at St. Mary's Chapell "a bell in the stepell and one sacring bell;" and various other churches had either a sance bell, a sacring bell, or both.

one

one silver censer, a brass bell, a pome* in the aumbry well hooped with a gilt plate with settings of emeralds, pearls, and diamonds with a silver chain by which it hangs, a chaplet† of coral with the gaudays of silver gilt, an Agnus Dei, a crown for the head of our lady of silver gilt, with xvij great pearls two sapphires, vj great diamonds, and a great green stone, on the crown in front a gold ring with a sapphire for the finger of our lady, a good missal covered with purple velvet with clasps of silver, with a troperium‡ to match the missal, a good portass|| with iij clasps well ornamented with silver, with viij silver bosses, a good legend of the saints with the expositions for the Sundays, a good manual with the common masses with silver clasps, a good gradual§ with the Epistles for the whole year, a processional¶ with j silver clasp, a good legend of the saints with the miracles of their lives. Relics, some of the milk of our Lady in a glass mounted with silver, some hair of our Lady set in crystal well mounted with silver, an ivory pin which belonged to St. Edmund archbishop of Canterbury,** some oil of St. Catherine†† in two glass

* I submit this translation with the greatest diffidence. The words in the original are "*poume Daimbr' bien frecte ento' de plate endorre oue greyves, &c.*" The "pome," or calefactorium, was a metal ball six or eight inches in diameter, shaped like an apple, (hence its name) and filled with hot water by means of a hole and screw at the top. Sometimes it was four-footed, with rings of silver. Its use was the same as that of the chafing-dish mentioned above.

† The words "un greine de corall," I take to mean a chaplet of coral beads of which the gaudays were silver gilt (*le chiefs d'argent endorre*). The word "Bede" meant originally "a prayer," but from prayers being counted on a string of grains or berries of some plant, the word came to be applied to the grains or berries themselves. The collections of prayers thus counted, and called Rosaries, were divided according to their subjects, and the divisions marked by beads of a different shape, size, or colour; these were called "gawdays,"—"trifling ornaments." Chaucer describes his "Prioressse,"

"Of smal coral aboute hire arme sche baar
A peire of bedes gaudid al with grene."

‡ A volume containing the sequences or tropes sung before the reading of the Gospel at Mass.

|| Portass or portesse, a breviary.

§ Grail, gradale, graduale; a volume containing the introits, sequences, and other musical portions of the Mass.

¶ A book containing the services sung in processions; as e.g., those used on Rogation or "Gang-days," when the parish boundaries were beaten.

** This was Edmund Rich, who was for eight years Archbishop of Canterbury, and died at Soissy, in Champagne, in 1242. He was buried at Pontigny, and many pilgrims resorted to see his relics there. He was commemorated on November 16th.

†† The tomb of St. Katherine on Mount Sinai, like those of St. Andrew, St. Perpetuus, and Robert of Knaresborough, was believed to exude an oil possessing marvellous curative properties. Among the posthumous merits of the saints recorded by Erasmus in his "Ecclesiastes," was "oleum medicantis efficac sponte resudans e monumento."

phials :

phials; in an embroidered silk burse are the relics undermentioned, part of the coat of Jesus Christ, some of the hair of our Lady, a stone from mount Calvary, a tooth of St. Calixtus the Pope buried in Rome, a bone of St. Catherine, and some of her oil, some of the milk of our lady, a bone of St George the Martyr, part of the robe of Moses, some of the stone of the sepulchre of our Lord, some of the stone of the sepulchre of our lady, a stone from Mount Calvary, some of the stone on which our Lord sat and shewed himself to our lady after his death in his divinity, some of the stone from the Quarantina where our lord fasted the XL days of Lent, some of the stone of which the devil said to our lord "make bread of this stone," and our Lord gave for a witness,* and the stone became black, a stone from the land in which our lady was buried in Gethsemane, † the flowers of the glorious virgin, ‡ part of the rod of Moses. All these relics aforesaid are in the burse aforesaid. Also in a case worked with silk are the undermentioned relics, earth from the place where our Lord gave the relief of health, a bone of the arm of St. Benet, a bone of St Alban the Martyr. All these relics aforesaid are contained in a little coffer. In witness of which things the parties aforesaid have interchangeably set their seals.

Written at Brigham the day and year aforesaid.

* This passage is very puzzling. I have not been able to find in the Apocryphal Gospels the miracle referred to.

† The account of the Virgin's death and her burial in the garden of Gethsemane will be found in "The Book of John concerning the Falling Asleep of Mary," translated in Vol. XVI. of Clark's "Ante-Nicene Christian Library."

‡ This was probably a relic similar to that mentioned by Dr. Layton, one of the visitors of the monasteries, in a letter to Cromwell, as existing at the time of the dissolution at the Priory of Maiden Bradley, in Wiltshire: "By this bringar, my servant, I send yowe relyqwis, fyrste, two flowres wrappede in white and blake sarcenet that one Christynmas evyn hora ipsa qua Christus natus fuerat will spring and burgen (bud) and bere blossoms, quod expertum esse saith the prior of Maden Bradeley," Wright's "Letters relating to the suppression of Monasteries," Camden Society, p. 58.