ART. VIII.—*The Old Chancel in Brampton Churchyard.*
BY THE REV. T. W. NORWOOD, M.A.

Contributed at Carlisle, September 13th, 1888.

THIS ancient churchyard is some way from the present town of Brampton, which has a new church more convenient ; and appears to be on or immediately adjoining a Roman occupation,—one evidence of which is a great block of cemented Roman masonry, at the bottom of the north slope of the churchyard, near the river Irthing, and where doubtless was a Roman ford or bridge.

The chancel is entered through a poor modern vestibule, which contains two or three interesting monumental antiquities. There are several others dispersed about the churchyard, and perishing under the weather, which it would be proper to place in this same shelter, as they are all significant, though some are in bad condition from long neglect.

I saw in this porch a large coffin stone, set up erect in the east wall, incised with a cross of what Mr. Bloxam calls " iron hinge " pattern, a kind of ornamentation which he ascribes to the 13th century, and figures in vol. iii, p. 341, of his edition of 1882. The legend, much worn, and which I did not try to read, is thus recorded, probably not very correctly, in vol. iv, p. 550, of these Transactions, where also is a very incorrect engraving of the cross.

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This Richard Caldecote was vicar in 1334. Another interest

interest of this vestibule is a 15th century panel, like the
side of a high tomb, with a row of three quatrefoils divided
by uprights, in each of which is a shield of arms, thus
(from left to right) : 1, a bend chequy of three rows, for
Vaux of Tryermain ; 2, Three scallops, two and one, for
Dacre of Naworth ; 3, A cross flory, with a scallop in
dexter chief, for Delamore.

The old chancel arch, if it exists, is quite blocked out
of view. The chancel itself, rude and ivy-covered, is
externally about 30 feet long by 18 wide, of square stone
roughly wrought. In the western part of the south wall,
on the outside, is a chamfered dripped segmental arch,
almost circular, of the founder's tomb kind, under which
is the entrance to a vault, perhaps of the Delamores, which
sounds hollow as one treads above it within. The age of
this arch is not well indicated. Under it externally lie
two coffin stones, side by side, one of which, much worn,
is remarkable for a graceful incised cross of " hinge-work "
character, like that with the Caldecote legend.

These crosses are very elegant, and of a kind not uncom-
mon. There is one at Bunbury in Cheshire. I should
judge that they may often be of the 14th century, though
Mr. Bloxam prefers the 13th.

This again, like Caldecote's, is a priest's grave, for on
the dexter side of the cross there is incised a chalice. It
would be interesting to engrave and publish an orderly
suite of the forms of these old chalices sculptured on
gravestones, and might tend to improve modern manu-
facture. This coffin-stone, though similar, I suppose to
be a little earlier than that of Caldecote, for two branches
from the stem support the head of the cross, and give it a
13th century look.

Immediately above this vault-entrance is a small round-
headed early Norman window, set flush outside, and
within widely splayed, through a wall three and a-half
feet thick. It may be about three feet in length. Such
simple

simple early Norman lights are very common in the small churches about Wenlock and Bridgnorth in Shropshire, of date about A.D. 1100.

These are all the antiquities now visible externally.

In my opinion it would be proper to remove the two coffin-stones from under the arch of the vault, where they have no meaning, into the vestibule for protection. All these outlying sculptured stones were doubtless in the church floor at first.

In the interior, on the sill of the modern oblong upright east window, there is a stone looking like the head of a lancet light, pointed, splayed, and uncusped.

There is no external buttress; and I saw no blocked lights under the ivy, corresponding to the one on the south side just described, though one would expect to find traces of such.

A niche pierced as if for a sanctus bell is said to exist under the ivy, in the west gable above the porch.

The walls of the east part of the chancel within are somewhat recessed and retiring, I know not why. The roof is ceiled. In the south-east corner is an aumbrye, also a segmental almost semicircular-headed piscina. Some gravestones are in the flagged floor. There is a bell turret with one bell.

This old chancel is now only used for funerals in the graveyard in which it stands. If it should seem desir-desirable to put it into better condition, both as to fabric and furniture, one would say its custodians might usefully remove the whitewash from the inner walls, and open any blocked lancets discovered in the process, as well as the the chancel arch, if they find one. I should advocate a decent ornamental east window, and an open roof, with a needful repair of the floor, and good plain stalls for the funeral services. For the rest, the ivy masks rough masonry, and is doing no harm.

HISTORICAL

HISTORICAL APPENDIX.

By the Rev. H. Whitehead.

It is sometimes asked why Brampton church was built so far from the town. It would be more to the purpose to ask, though perhaps no conclusive answer can be given, why the town was built so far from the church. The distance between them itself suggests that the church is older than the town; for, whilst it is unlikely that the church would be placed a mile and a half from a town for the use of which it was intended, it is less improbable that a town might owe its origin to circumstances which outweighed the inconvenience of its remoteness from an already existing church.

The late Mr. Robert Bell, of Irthington Nook, who discovered the Roman camp or station marked "Aballaba" on the Ordnance Map,* also found, about a quarter of a mile east by north of it, traces of a village "of considerable extent, as indicated by quantities of stones scattered over three or four acres of ground" (Mac Lauchlan's *Survey of the Roman Wall*, p. 64). This village, for site of which see the Ordnance Map, Mr. Mac Lauchlan calls "Old Brampton," agreeing with Mr. Bell that the present town is of much later origin. Their conjecture is that Thomas de Multon, lord of Gilsland, when he formed Brampton Park,† inclosing therein both camp and village, removed the inhabitants of the village to the present town, which they suggest that he built to receive them, perhaps about the time when he obtained the grant of a market for Brampton, i.e., 32 Henry III, A.D. 1348. (*Ib.*, p. 65).

A little to the north of the village, as shewn on a map,‡ dated 1603, now at Naworth Castle, formerly stood "St. Martin's Oak," traditionally believed to have been the tree under which the Gospel was first preached in that neighbourhood; near to which may have been whatever building of wood or clay first served as a church.

When the time came for erecting a stone church, the site for it was probably selected for the strength of its position, a matter of some consequence, even for a church, in those days of border warfare.

That the Romans, as might be expected, had not failed to perceive the use of this strong position for military purposes, is evidenced by " a great block of cemented Roman masonry at the bottom of

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* It is not now thought that the ancient name of this camp was Aballaba.
† No traces of the park now remain. It was parcelled into farms, and its fence removed, about the middle of last century.
‡ This map shews the boundaries of Brampton Park.

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the north slope of the churchyard," (*ante* p. 166).   Other evidences are a stone foundation discovered in the ground added to the churchyard in 1858, and a Roman amphora recently found by the sexton while digging a grave.   Here, then, as suggested by Chancellor Ferguson, " was probably an outpost of the Roman camp* which had existed in the neighbourhood, meant to guard the crossing of the Irthing, and to keep up the communications with the camps at Watchcross and Castlesteads " (*ante* iv, 550).

Of the history of the church built on this site nothing is known of earlier date than its appropriation by Robert de Vaux, soon after 1169, to Lanercost Priory, by the prior and convent of which the vicars of Brampton were appointed until the suppression of the religious houses, when the advowson was held for several generations by the Dacres of Lanercost, on the death of the last of whom it passed to Lord Carlisle, by whose descendants it has ever since been retained.

For the name of the earliest known vicar, Thomas, instituted in 1220 by Bishop Hugh, who at the same time endowed the church with " the whole alterage, and the tithes, oblations, and obventions, belonging to the said alterage, and the lands belonging to the same with the tithes thereof," we are indebted to the Lanercost chartulary; and for the name of another early vicar, Robertus West, to the Taxation of Pope Nicholas in 1290.   The grave stone, on the dexter side of which is a chalice, may be that of this Robert West.   The first vicar mentioned in the existing episcopal registers, which date from 1292, is Richard de Caldecotes, whose tombstone, discovered by Mr. Robert Bell, now stands erect in the east wall of the modern porch of the chancel.   He appears in Bishop Halton's register as " Ricardus filius Nicolai de Caldecotys de Karleolo," ordained subdeacon in 1303, and priest in 1305.   In what year he became vicar of Brampton there is nothing to shew ; but Bishop Kirby's register, Feb. 24, 1334, records a dispute " inter Dm. Ric. de Caldecotes vicarium ecclesie de Brampton ex parte una ac religiosos viros Priorem &c de Lanercost ex altera parte super porcione et aumentacione vicarii ecclesie de Brampton."   It may have been from too cursory perusal of this memorandum that Chancellor Waugh, in his MS notes to Bishop Nicolson's account of Brampton church, says that " the prior and convent of Leonard Coast† presented a vicar in 1334." Burn and Nicolson (II, 492) more correctly say that " in 1334

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* The so-called " Aballaba " of the Ordnance Map.
† What can have been the reason why Lanercost, not only in Chancellor Waugh's notes, but also often in the Lanercost and Brampton registers of last century, appears as Leonard Coast ?

Richard

Richard de Caldecotes was vicar." He died in 1346. The succession goes on thus:—John Engge, instituted 1346, died 1361 ; John de Hayton, instituted 1361, resigned 1372; William de Kirkby, instituted 1372. Here, owing to the loss of the espiscopal registers from 1403 to 1563, there occurs a wide gap, on the hither side of which we find Christopher Davies dying vicar of Brampton in 1565 ; John Rudd, instituted 1565, died 1579 ; Robert Beck, instituted 1579, died 1600 ; Henry Hudson, instituted 1600. Henceforth until the Restoration the only notice of a Brampton vicar, as given by the county histories, is this : " William Warwick occurs 1644." But Lord William Howard's Housebook (p. 56) rescues from oblivion the name of another vicar of that period : " January 2, 1611. To Mr. Cowpland vicar of Brampton uppon composition for the tythes thear due and payable at this Christmas last past for one year vii *li*. [Received] Nicholas Cowpland." He had been head master of St. Bees Grammar School from 1586 to 1593 (Whellan, p. 431), and rector of Gosforth from 1593 to 1600 (*ante*, viii, 81). It is not improbable that he may have been the sole link between Henry Hudson and William Warwick, as we learn from Lord William Howard's Housebook (p. 145) that Mr. Warwick was vicar of Brampton in 1620, i.e., twenty years earlier than he " occurs " in the county histories. In 1644 he (Warwick) was also vicar of Bowness, as among those who in that year sent relief to Carlisle during the siege was " Mr. Warwick for Brampton and Bowness £2." (B. & N. II., 237). He must have been a staunch royalist to do this, as he was often himself in need of relief, e.g., " May 28, 1620, Lent to Parson Warik by my Lord's appoyntment xl s " (Ld. W. H.'s Housebook, p. 145), and again, " August 2, 1633, Lent unto Mr. Warwicke Viker of Brampton to redeem him from the Pursiventes handes xx *li* " (*ib.* p. 338). How long after 1644 he remained vicar of Brampton is not known. He certainly, notwithstanding his royalist proclivities, was not ejected by Cromwell's commissioners, else his successor, the Presbyterian vicar, Nathaniel Burnand, instead of being ejected in 1662, would have had, by the Act of the Convention Parliament, to vacate the living in 1660.* I have elsewhere (*ante*, viii, 350) suggested that Warwick died, and was succeeded by Burnand, in 1655-6. Of Burnand the earlier county histories make no mention ; and Whellan only mentions him as " ejected in 1662." For further information respecting him I refer the reader to vol. viii, 348-356, 372, of these Transactions. He was succeeded by Philip Feilding, whose institution

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* Whoever had superseded a vicar during the Commonwealth, even if the superseded vicar was since dead, had to vacate the living in 1660.

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is wrongly assigned by all the county histories to 1670, though Hutchinson (I, p. 131) acknowledges his "great obligations to the Rev. W. Richardson, vicar of Brampton, for his accurate and valuable information touching the whole of this parish," who by turning to the first page of the existing Brampton register would have seen the memorandum of Mr. Feilding reading himself in as vicar on August 26, 1662. He (Feilding) in 1666 also became vicar of Irthington and Crosby on Eden, but resigned Crosby on 1670, retaining Brampton and Irthington until his death in 1692. It was during his incumbency of Brampton that it was first proposed, by the then Lord Carlisle, to remove the parish church to the town. "My Lord's Offers," says Bp. Nicolson (p. 143), " were generous; and such as were approv'd both by the Bishop and the Parishioners; But ye then vicar (Mr. Feilding who was rich and had no children) refuseing to make some small contribution on his part, the Earl was so far disgusted that the thing fell." His epitaph in the chancel of the old church says that he died " in anno ætatis 53, A.D. 1692 "; from which it appears that he was but twenty three years of age when instituted to the living. His successor, John Cockburn, described by Bp. Nicolson as " the late honest and poor vicar," died in 1702. The next vicar, Richard Culcheth, was in the bishop's opinion "somewhat too Worldly; endeavouring to hold *Stapleton*, Upper *Denton* and *Farlam*, in connection with ye Liveing of Brampton." He was probably a grandson of the Culcheth who was steward at Naworth Castle in 1649. (Ld. W. H.'s Housebook, p. 297). His epitaph in the churchyard shews that, whatever the bishop may have thought of him, there were some who held him in high estimation :—

> Man's life's like cobwebs, be he ne'er so gay,
> And death's the broom that sweeps us all away
> Into the grave, where good men are at rest,
> With whom no doubt that Mr. Culcheth's blest;
> For all his actions here below were just,
> And will smell sweet and blossom in the dust.

It is added that " he was vicar ten years, ten months, and ten days." The succession, until the abandonment of the old church, went on thus :— Theophilus Garencieres, 1747—1750, collated to Scarborough ; John Thomas, 1721-1747, father of Dr. Thomas, bishop of Rochester ; William Plasket, 1747-1750 ; Robert Wardale, formerly curate of Stanwix, writer of numerous letters to Chancellor Waugh concerning the Rebellion, for which see Mounsey's *Carlisle*

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in 1745," canon of Carlisle 1765, died 1773, buried in the cathedral ; Charles Stoddart, instituted 1773.

It was during Mr. Stoddart's incumbency that the nave of the old church was pulled down, and the chapel of the almshouses in the town was enlarged and adopted as the parish church. These almshouses, according to the 5th Report of the Charity Commissioners, dated January 16, 1821, were built in 1688 by the then Earl of Carlisle, who gave £5 a year to a master* for teaching school in one of the apartments, and for reading divine service in the chapel. It may have been only for the inmates of the almshouses that the service in the chapel was first intended. But, owing to the distance of the parish church from the town, it is likely that the chapel soon began to be used for public service. Chancellor Waugh, in his MS notes, referring to Brampton in 1749 or thereabouts, says :—" The service, except the first Sunday in the month, is performed in a decent chapel made out of the Hospital." The marriage service also, as shewn by the register during the latter half of last century, was mostly read in the chapel. " In 1788," say the Charity Commissioners, " the Chapel in the Hospital together with four of the Almshouses were converted into a Parish Church on the petition of the inhabitants and landowners of the parish of Brampton to the Earl of Carlisle, and the church was regularly consecrated by the then bishop." With the subsequent history of the parish church in the town, again enlarged in 1828, and rebuilt in 1878, this paper is not concerned.

Reverting, then, to the old church, we find Bishop Nicolson in 1704 describing it as " little and unbecomeing the grandeur of a Mercate-Town." It was not, however, as we have seen, built for a market town. " No Monuments," he adds, " in or about it ; " from which it would seem that Caldecotes' tombstone, the stone under the arch, and the " 15th century panel like the side of a high tomb," were already underground, whence at different times they have been dug up within living memory. The stone under the arch was discovered by Mr. C. J. Ferguson, who happened to be with me in the churchyard about fourteen years ago, when at his request I directed the sexton to remove the earth under the arch in order to ascertain what there was below. Caldecotes' tombstone, as already stated, was discovered by the late Mr. Robert Bell of Irthington Nook, The " 15th century panel " was found in 1858 by the sexton whilst

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* This allowance of £5 a year to a schoolmaster at Brampton had continued from the time of the Dacres (Inquisition, 31st Elizabeth, quoted by Hutchinson I, 123).

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digging a grave on the north side of the churchyard. " A notion having got abroad", says Whellan (p. 649), " that this curiosity was the long-lost tombstone of Lord William Howard of Naworth, it was carefully inspected by the Earl of Carlisle, and by many others. The stone, however, is of much earlier date than the time of Lord William Howard."* The arms in this panel being (1) Vaux, (2) Dacre, and (3) Delamore (*ante* p. 167). I incline to identify it as part of the tombstone of a Delamore, having seen in a manuscript catalogue of deeds of the Barony of Gilsland a memorandum of an " Indenture of exchange," dated Nov. 15, 1387, " between Wm. de Dacre Lord of Gilsland on the one part and John Delamore on the other part of tenement and premises in Cumcatch in villa de Brampton ; " and one of the contracting parties to another deed, dated dated March 10, 1440, is " Margaret Hansert daughter of Thomas de la More of Cumcatch and Talkin." It was in 1380 that the Delamores acquired land in Talkin, bought by John Delamore from William Perysson, and described in the Lanercost Chartulary† as " apud Hullerbank in villa de Brampton ; " from which it appears that the township of Talkin, in which Hullerbank is situated, now belonging to Hayton parish, was anciently a part of the parish of Brampton. The Delamores, then, whether living at Hullerbank or (as is more likely) at Cumcatch, would be buried in Brampton churchyard ; ‡ and "Thomas Delamore of Cumcatch and Talkin " in 1440, high sheriff of Cumberland in 1430, 1444, 1448, and 1453, and Knight of the Shire from 1450 to 1454, seems a likely subject for our " 15th century panel." Another ancient tombstone, lying *in situ* close to the south hedge of the churchyard, has on it a cross and sword, with the initials A M under the arms of the cross. Of later tombstones there is the usual lack until the latter half of the 17th century, when inscriptions with raised letters are found, which in the following century give way to incised letters. On the backs of some of the 18th century stones appear the arms of yeomen, as the three bows of the Bowmans, and the three griffins of the Hetheringtons, examples of a kind to be met with in almost any Cumberland churchyard, but ceasing after the imposition of the tax on armorial bearings.

* His Housebook, published in 1878, shews (p. 354) that he was buried at Greystoke.
† For this reference to the Lanercost Chartulary I am indebted to Chancellor Ferguson.
‡ Nearly all Talkin people down to the beginning of last century were buried in Brampton churchyard. (*ante* iv, 436).

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It only remains to notice the "Well or Fountain call'd the *Nine-wells*, alias *Priest-well*," mentioned by Mr. Culcheth in an account of the glebe forwarded by him to Bishop Nicolson in 1704 (Visitation p. 161); the site of which, though I looked for it, I was unable to discover until shortly before leaving Brampton I happened to speak of it in the hearing of the sexton's assistant, who told me that many years ago it was pointed out to him by an old woman, who said she used to fetch water from it to the glebe farm-house, where as a girl she had been servant. He then shewed me the spot, covered with earth, near the " great block of Roman masonry at the bottom of the north slope of the churchyard." Being pressed for time I did not ask him to dig in search of the spring, and it afterwards slipped my memory. As Brougham church, from time immemorial called " Nine Kirks," derived its name from St. Ninian, " son of a British chieftain, under the Roman jurisdiction, and born on the shores of the Solway," of whom there is a memorial in " his well at Brisco, near Carlisle," it may be that we have another memorial of the same Cumberland saint in this "well or fountain called *Nine-wells*," in close proximity to the only Cumberland church dedicated to St. Martin of Tours, with whom St Ninian stayed some time when returning from Rome, commissioned " to spread Christianity among the people of his native Cumbria " (St. Ninian's Church, Brougham, by the Rev. T. Lees, *ante* iv, pp. 220-4). It does not follow, supposing this well to have derived its name from St. Ninian, that the original church of wood or clay was on the site of what is now known as Brampton Old Church, or that in his time there was any church at all. He may have preached under " St. Martin's Oak " to the inhabitants of the village, and to the Roman soldiers at the fort near the well, which after all was not more than two hundred yards from the oak. We learn from Mr. Lees that, for the preservation of St. Ninian's Well at Brisco, " some forty years ago, that good lady, Miss Sarah Losh of Woodside, took pious care, protecting it by a characteristic arch, with an appropriate inscription " (*ib.* p. 222). Let us hope that some one will arise to do the same service for St. Ninian's Brampton well, and also, after the example of the cross erected by Lord Granville on the site of St. Augustine's Oak at Ebbsfleet in Thanet, to mark with a cross the spot where once stood St. Martin's Oak at Brampton.