

ART. VII.—*Early Brampton Presbyterianism, 1662-1780.*  
By HENRY PENFOLD.

*Communicated at Seascale, June 11th, 1902.*

IN concluding his paper on the above (these *Transactions*, vol. viii.), the late Rev. H. Whitehead refers to Robert Wight, A.M., thus:—"He is far too important a man to be dealt with at the fag end of a paper. He deserves, and with the permission of the Editor shall have, a paper to himself." A desire to continue Mr. Whitehead's labour of love has led us to try and, if possible, complete and supplement the historical sketch so ably commenced by him.

Presbyterian Nonconformity in Brampton—and, indeed, in England—claims a separate existence since 1662. For long before the Puritans had been members of the established church. But in that year was passed the Act of Uniformity,\* by which Act it was sought to enforce a uniform worship and church government. Those clergymen who refused to conform to the principles of this Act were ejected or deprived of their livings, and hindered from preaching or even teaching under pain of three months' imprisonment. In consequence of this Act more than two thousand ministers were ejected from their benefices, and thus originated Nonconformity, or Protestant Dissent. Of these two thousand, no less than twenty-five Cumberland† and six Westmorland clergymen were deprived or ejected from their livings. These few prefatory remarks are necessary for us to understand properly the ecclesiastical position at 1662.

\* A full account of the Act of Uniformity and its requirements may be found in Drysdale's *History of the Presbyterians in England*, pp. 381-389.

† It is rather curious that the various histories of the county frequently omit, when giving lists of the clergy, the names of the ejected ministers. For convenience I include them here.

## EJECTED MINISTERS (CUMBERLAND).

Addingham	...	...	...	Daniel Broadley
Bowness	...	...	...	John Saxton
Brampton	...	...	...	Nathaniel Burnand
Bridekirk	...	...	...	George Benson
Carlisle	...	...	...	Comfort Starr
Cockermouth	...	...	...	George Larkham
Croglin	...	...	...	John Rogers
Crosby	...	...	...	John Collyer
Crosthwaite	...	...	...	James Cave
Edenhall	...	...	...	Thomas Tailor
Egremont	...	...	...	— Halsell
Greystock	...	...	...	Richard Gilpin, M.D.
Hutton	...	...	...	John Jackson
St. John's Chapel	...	...	...	James Carr
Kirkandrews	...	...	...	Thomas Courtney
Kirklevington	...	...	...	— Hooper
Lazonby	...	...	...	Simon Atkinson
Melmerby	...	...	...	William Hopkins
Penrith	...	...	...	Roger Baldwin
Plumbland	...	...	...	Gawen Eggesfield
Sowerby	...	...	...	Peter Jackson
Thursby	...	...	...	John Carmitchel
Torpenhow	...	...	...	Thomas Turner
Wetheral	...	...	...	— Wilcox

George Nichols, Anthony Sleigh, and Daniel King preached at various places in the county contrary to the Uniformity Act.

## EJECTED MINISTERS (WESTMORLAND).

Askham	...	...	...	Christopher Langhorne
Barton	...	...	...	Timothy Roberts
Crosby on the Hill	...	...	...	Christopher Jackson
Halton Chapel	...	...	...	— Greenwood
Kendal	...	...	...	John Wallis
Staveley Chapel	...	...	...	Gabriel Camelford

The above names are extracted from Calamy's *Non-conformist Memorial*, Palmer's Edition, vols. I and 3.

Nathaniel Burnand was vicar of Brampton till August 2nd, 1662. He was one of the twenty-five Cumberland

vicars who were ejected. There can be no doubt that a considerable number of members seceded from the parish church with Burnand. Their meetings were held in secret, as at Cockermouth.\* Unfortunately very scanty records of this period exist—*i.e.*, 1662-1672. Our one scrap of information regarding it is an extract from the Episcopal Registry at Carlisle:—

1665 Absolutio Magistri Nathan Burnand Sept. 8.

This release from excommunication suggests many interesting questions. The Bishop of Carlisle at this date was Edward Rainbow, who himself had been ejected from the Mastership of Magdalen College, Oxford, by the Rump Parliament, and so may have had some regard for poor ejected Burnand, an alumnus of the same college, and perhaps a brother graduate. (See Appendix).

In 1672 we find the first real documentary evidence of the existence of the Brampton Presbyterian Congregation—evidence interesting and important, which had not when Mr. Whitehead wrote been discovered. It is from the Indulgence Book† of Charles II., in the Public Record Office, of date 1672. In this book are the lists of certain places which were allowed or licensed as meeting-houses, and certain persons licensed as teachers or ministers. Here are the Brampton entries:—

License to Natha Burnam of Branton in Cumberland to be a Pr teacher Sept 5. 1672. The howse of William Atkinson Brampton in Cumberland Pr. Sept 5. 1672.

From these entries we see that Nathaniel Burnand was the first minister of Brampton Presbyterian Congregation. There are one or two facts come to hand regarding

\* For particulars of this period (1662-1672) in a Dissenting Cumberland congregation, see Lewis' *Hist. Cockermouth Cong. Church*, chaps. i.-v.

† The two volumes of Registration of Preaching Licenses under the Indulgence of 1672 have since Mr. Whitehead wrote come to light in the Public Record Office. They are lettered on the back "Preaching Licenses," and are of great historical interest and value. For a list of the Cumberland licenses, see Ferguson's *History of the Diocese of Carlisle*, pp. 152-153.

Burnand worthy of note. The first is extracted from the *Alumni Oxonienses* :—

Burnand Nathaniel of Berks, cler. fil., Trinity College matriculated 12 Nov. 1619 aged 15, BA 7 July 1623, MA from Magdalen 1 July 1626.

We find from this some particulars of Burnand's education. We find out from the dates given his age when ejected and when licensed, showing to us the pathetic fact that he was aged 68 when in 1672 he was allowed to gather his little band of Presbyterian followers in public. Burnand's career was full of changes. In March, 1642, we find him because of his religious opinions committed to Newcastle Gaol, whence he is released in the same year. And the month after he evidently takes up the vicarage of Ovingham in Northumberland, for we find from the House of Commons journals, also in the Public Record Office, the following :—

1642. April 19. Whereas Nath. Burnand an orthodox divine out of his desire to advance the preaching of the Gospel in the county of Northumberland and being chosen by the parishioners of Ovingham to preach there is willing (though to his great charge) to remove his family thither ; this house doth very well approve of the good and pious intention of the said Mr. Burnand.

Such was the fickleness of the times—one month in gaol, the next thanked by the High Court of Parliament ! Another sidelight is thrown on Burnand's character by the following extract from a letter in the Public Record Office :—

Advice presented to the committee of Northumberland by the Rev. Thos. Walfall and the Rev<sup>d</sup> Nathaniel Burnand concerning the scarcity of godly and able ministers of the gospel and the need for speedily sending the Directory\* to the several ministers, that so the

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\* *The Directory of Public Worship*, issued by the Westminster Assembly of Divines, and passed by Parliament for public use, March 13th, 1645.

Common Prayer Book may be called in, seeing it is and hath been the nurse of an idle and non-preaching ministry.—Reference, vol. N, v. 57.

From Ovingham, Burnand evidently removed to Castle Carrock. In no list of rectors of that parish that we have seen does his name occur. But from the Public Record Office we have the following extract from an “Account of receipts and payments, dated 1659, under Cumberland”—

Mr Nath Burnand minister of Castle Carrock by order 10 July 1656 for one year due Xmas 1657. £30.

These details, though not directly connected with Brampton, are set down as showing the gravity of the position taken up by Burnand and his associates of that day; and justify the opinion of the late Chancellor Ferguson that Burnand was the great apostle of local seventeenth-century Presbyterian Nonconformity.

How long after 1672 Burnand laboured at Brampton it is impossible now to say. Calamy says that from Brampton he removed to Harwich, thence to London, where he died in poverty. (Calamy's *Nonconformist Memorial*, Palmer's Edition, vol. i., 296.)

It is here opportune that we draw attention to William Atkinson, who boldly applied and had his house licensed for meetings of a “fanatical” character. In the old churchyard on the right hand on entering is a large tombstone inscribed in large letters:—

William Atkinson Glover, 1684.

It is more than probable that this was the leader of the Presbyterians in whose house would be gladly read, the first Sunday after receiving it, the King's license,\* allowing them to meet and worship according to their consciences. There is a tradition given in a paper written by the Rev.

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\* For some further particulars regarding this license, see Lewis' *History of Cockermouth Congregational Church*, p. 53.

George Brown, LL.D. (but ascribed by Mr. Whitehead to the Rev. P. R. Crole), in 1854, that the first meeting-house was near the site of the Old Brewery. Here, then, probably William Atkinson lived, and the congregation worshipped, till his death in 1684; when, we are led to believe, they migrated to the meeting-house at the Scotch Arms, about which we shall have something to say subsequently.

Mr. Whitehead, in his paper, was unable to give us the names of ministers between Burnand and Kincaid; and even about Kincaid the information given us is far from complete. However, we are able to fill up the gap; and also to give some particular information about Kincaid. The first settled minister after Burnand of whom we have any evidence was the Rev. James Noble, M.A., who was ordained as minister of the Presbyterian Congregation at Brampton in 1688. He only continued two years, removing thence to Yetholm, from which place he again removed to Eckford, where he continued till his death, August 17th, 1739, in the 83rd year of his age and 51st of his ministry. (*Fasti Ecclesiæ Scoticanæ*,\* vol. i., p. 358.) Mr. Noble was altogether a notable man. A warm sympathiser with the rights of the people in electing their own ministers, he was one of the forty-two famous protesters against the decision of the Scottish General Assembly, which led to the well-known secession out of which sprang the United Presbyterian Church of Scotland. (Mackelvie's *Annals of the U.P. Church*, p. 378.)

We now come to deal with an exceedingly interesting character, John Kincaid—variously spelt Kingcaid, Kincaid, Kincade, and Kingcade. Our first introduction to Kincaid is his settlement as minister over the parish of

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\* *Fasti Ecclesiæ Scoticanæ*, annals of the Scottish Church, by the eccentric Dr. Hew Scott, in six vols., pub. Edin. 1866-71. This monumental work, invaluable to the student, gives a notice more or less complete of every minister who held office in the Established Church of Scotland between 1560-1839. On the score of exhaustiveness and accuracy, it is unequalled in ecclesiastical biography.

Terregles, Dumfries, in 1668; he was ousted by the rabble at the revolution, and deprived by the Act of the Scottish Parliament (1690) restoring the Presbyterian ministry. (*Fasti*, p. 398.) It is probable that Kincaid had conformed to the very modified episcopacy which existed in Scotland (1660-1688). He had obtained his degree at Glasgow in 1659, and was therefore no longer a young man when he settled at Terregles, where he must have continued only a short time, as the disturbances known to students of Scottish history as "rabblings" took place at and immediately after Christmas, 1688. At Terregles he was likely to know something of the adjacent Cumberland border, and on Mr. Noble's removal from Brampton he crossed over and took his place there. While John Kincaid was at Brampton (1690-1708), the vicar was John Cockburn (1692-1702). Some friendship evidently existed between the two, for we find them joining together in a society for the bettering of the moral tone of the people—the dissenting minister and church vicar presiding at the meetings in turn. This, however, brought the thunders of Archdeacon Nicolson on Cockburn's head. After admonishing him, he finishes up the communication by telling him that wise men "would beware of doing anything that does so much as look like the anabaptistical error which is therein condemned"—*i.e.*, in the twelfth canon. (*Nicolson's Letters*, John Nickolls & Son, 1809, p. 145.) The attitude of Nicolson to the Dissenters of the time cannot be called at all conciliatory—not, however, on account of their religious beliefs. The idea of the Episcopalian divines of his time was that dissent stood for opposition to the State, and almost rebellion against the law; therefore, we see such champions of the Establishment as Nicolson in open antagonism to the Dissenters. It is an extremely curious and interesting circumstance that one of the Presbyterian ministers of Brampton should have been also one of the "rabbed

curates\*” from Scotland, presenting us with the spectacle of a clergyman being an Episcopalian in Presbyterian Scotland and a Presbyterian in Episcopalian England. Whatever Kincaid’s real religious opinions were he cannot be accused of being anything but catholic and broad-minded, for he took whatever help he could get and from whatever source, for we find he was the recipient of an annual grant from the Congregational Fund Board,† London, from 1696 to 1704, and perhaps later, for the books from 1704 to 1736 are missing. During this period it is interesting to observe how the little band clung together, and even grew under the violent and persecuting statutes—*e.g.*, the Conventicle, Test and Five Mile Acts, passed subsequent to the Act of Uniformity, and directed with such unmerciful severity against the Dissenters. It is exceedingly probable that the Royal Coat of Arms‡ now on the walls of the church was first placed there in Kincaid’s day, for it was about the close of the seventeenth century when they were ordered by the Privy Council. Mr. Whitehead tells us of Kincaid’s death, and the unlicensed meeting-house of Leonard Deane. Before, however, leaving Kincaid, one would wish to know how he clung so tenaciously to Presbyterianism in Brampton, being presented to the Bishop by the churchwardens for baptising and preaching in “unlicensed places.” To my

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\* Some explanation of this term may be necessary. By a “rabbed curate” is meant a minister or preacher who consented to take the place of the Presbyterian minister who was deprived of his living for not accepting the enforced Episcopal usages. The supplanter being, therefore, very obnoxious was habitually rabbed—*i.e.*, mobbed or hustled by an unlawful rabble, and hindered from carrying out the prescribed but obnoxious form of service.

† The congregation for many years after this time received help from the Congregational Fund, London. The books show that such help was received from 1736-1819. For this and much other kindly help, I am indebted to the Rev. T. G. Crippen, Congregational Library, London.

‡ The Royal Coat of Arms was put up by the authority of the Privy Council, who were clothed with such and similar powers by the general Uniformity Acts; but who, of course, acted often capriciously, requiring it in one case and not in another—the most sturdy and outstanding congregations being made the chief victims. In just one other old Dissenting place of worship, as far as I know, does it still hang—that is in Gosport Congregational Church, where it was hung in 1696.

mind, the answer is that when he married Ann or Agnes Bell of Broom Hill, in the parish of Denton, he married into a thoroughly Presbyterian family—a family, too, of some consequence, for besides owning and farming their estate they were possessed of property in Brampton.

Kincaid's successor was James Campbell, A.M., Edinburgh. He was ordained at Brampton by the Presbyterian ministers of Cumberland, August 10th, 1709. (Scott's *Fasti*, vol. i., p. 528.) Here he stayed only two years, for in 1711 we find him called to Legerwood in the presbytery of Lauder, where he was duly admitted November 8th, 1711, from which church he was deposed from the exercise of the office of the holy ministry seven years later for drunkenness and scandalous conduct.

We now come to deal with Robert Wight, one of the most important ministers of Brampton Presbyterian Church. The following data regarding him from Scott's *Fasti* will be found useful:—

Robert Wight, son of William Wight, tenant in Glengelt, was laureated at the University of Edinburgh 12 May 1703. Licensed by the Presbytery of Earlston 22 March 1709. Ordained as minister over the Presbyterian Congregation at Brampton 20 Aug 1712. Presented by Charles Duke of Queensberry and Dover to Torthorwald 22 Oct 1724. Recalled to Brampton 30 May 1725. Called to St Michaels 13 July 1732 and admitted assistant and successor 30 Nov. 1732. Rebuilt St Michaels 1747. Died 4<sup>th</sup> Dec<sup>r</sup> 1762 in his 80<sup>th</sup> Year and 53<sup>rd</sup> of his ministry. He married 3<sup>rd</sup> Nov. 1724 Jean daughter of Alexander Robesone minister of Tinwald and had two sons and six daughters.—Scott's *Fasti*, p. 570; *Ibid*, p. 602; also McDowall's *Memorials of St. Michael's, Dumfries*, p. 363.

Dr. Brown tells us in his short paper that when Wight came to Brampton the meeting-house was on the site of the Scotch Arms Inn. Now this house, with its ancient hooded doorway, bears witness to the fact that it must have been existing earlier than Wight's ordination. The title-deeds say it was erected 1674. It is more probable that the meeting-house stood in the yard, for to this day

an old building stands here,\* now used as a warehouse, which in itself has slight evidence of an ecclesiastical use. It is entered by an outside staircase, and has in it two round-headed windows. What more likely than that Leonard Deane, an early friend of the congregation now established in his new inn, should, on the death of William Atkinson in 1684, have rigged up this room as the "unlicensed meeting house." Indeed, it indicates some preference for Scotland and Scotchmen, and perhaps for Scotch worship, that Leonard Deane named his new house the Scotch Arms. In this connection, it is interesting to remark that the Presbyterian Church at Brampton is still locally known as the Scotch Chapel. Here, then, Wight came, and was ordained as minister of this congregation. A list of members admitted previous to Wight's time is given by Mr. Whitehead. (*Transactions*, vol. viii., part ii., p. 358.) There were four elders and sixty members, not by any means a small congregation when we consider the bigoted strictness which in those days characterised the examination of applicants for admission to "Ye Sacrament of ye Lord's Supper." For every member we may safely put down two adherents, making a total congregation of, say, two hundred. Mr. Wight held his first meeting of Session on Tuesday, 28th August, 1712. From this date onwards we have the records beautifully written in his own handwriting down to September 1st, 1732, immediately before his removal to Dumfries. A short examination of them will give a clear idea as to how affairs were managed at Brampton, as probably in all the Cumberland Presbyterian congregations in the beginning of the eighteenth century. The records are headed:—

A REGISTER OF THE SESSION'S PROCEEDINGS SINCE  
AUGT. 26, 1712.

26 Aug., 1713. Agreed that Ye Sacrament of Ye Lords Supper  
should be Administered to the members of this Cong' on the

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\* The old building has during the writing of this paper undergone alteration, the old round-headed windows being removed and ordinary square-top sash windows substituted.

23<sup>rd</sup> of this month and that intimation therof be made by the minister from the Pulpit the next Lords day being the 9<sup>th</sup> inst Agreed also that five quartts of good clarett with five or six loaves of fine wheat bread be brought from Newcastle by John Smith the Carrier.

Regularly afterwards we find entries such as the above. They frequently also agreed that "the reparations to the meetinghouse be paid for out of the collections." There are frequent entries showing the care that was exercised in admission of members, *e.g.* :—

- 24 May, 1717. This day the Session being constituted by prayer Mary Proctor was examined in order to her admission to Ye Sacrament was approved of and exhorted to diligence in reading and holiness of life.
- 22 May, 1720. This day Simon Ewart and Jean Ewart his wife were examined of their knowledge in Ye principles of Religion and asked if they had the worship of God within their families and were in charitie with all mankind and having satisfied the Session in these were admitted to Ye Sacrament of Ye Lords Supper being exhorted to renew their Covenant with God before they approach his Holy Table.

This admission is noteworthy. Simon Ewart became a leading elder, and after his day his son Simon occupied that position. Other members of the Ewart family were office-bearers, their tenure of office occupying considerably over a century.\* Special care was taken in the admission of candidates who had seceded from the Established Church. Of this we will give a couple of instances :—

- 22 May, 1720. The Session being constituted by prayer Catherine Scaiffe and Jean Harding were asked what reasons they had for leaving the Church of England and having satisfied the session in these were exhorted to renew their covenant with God

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\* The Ewarts are buried in the churchyard of Lanercost, in which yard are erected over a dozen tombstones to their memory, on one of which is their armorial bearings. One of the most noteworthy of the family was Major-General David Ewart who, in the memorable retreat from Afghanistan in 1842, was killed by the natives in the Tezeen Pass. Out of 16,500 who commenced the retreat, only one survivor got through to tell the tale—a disaster unparalleled in modern history.

deliberately and live up thereto for the future and having promised so to do were admitted.

- 15 June, 1724. The Session being constituted by prayer John Noble was examined as to his reasons in coming from the Church of England over to the dissenter's way of Worship and was afterwards exhorted to be diligent in reading in prayer and in watchfulness.

The appointment of office-bearers was gone about also in a thoroughly careful and methodical fashion. We give one instance of this :—

- 9 June, 1727. Mr Robert Wight minister Edward Smith and Thomas Hetherington deacons considering the necessity there was for more deacons spoke of several and at length agreed to deal with John Ewart Simon Ewart Joseph Blenkinsop Thomas Jackson and William Armstrong. After Conference with them these three were prevailed with Simon Ewart Walter Armstrong and Thomas Jackson to undergo examination and were accordingly examined and approved. And their edict was served June 11 (i.e. read from the pulpit to the congregation).
- 18 June, 1727. In regard some of the congregation were absent last Lords Day when intimation was made to ordain the three above named persons and in regard it was suggested that some sick persons had something to object the return of the edict was delayed.
- 25 June, 1727. No objection being made against the above named persons, they were ordained after forenoon sermon in public. Eodem die post meridiem. After prayer Simon Ewart Thomas Jackson and Walter Armstrong were received to be members of the Session.

The marvellous strictness with which cases of discipline were dealt with is exceedingly noticeable. On November 20th, 1717, the Session meet, and take into consideration evil reports of drunkenness and immorality against Margaret Nicholson. They appoint David Bell "to summon her to appear before them in the meetinghouse on this day sen-night to satisfie them concerning the offence." On November 27th David Bell reports "he summoned her personally. But she not compearing the Session ordered her to be summoned pro secundo."

15th December, 1717.—David Bell again reports her unwillingness to attend. The Session agree that the minister with one of the elders should “speak to her privately and hear her reasons why she appear not and to deal with her to appear before them and be ingenuous.”

December 22nd, 1717.—Mr. Wight reported that he went to the house with David Bell, but could not gain admittance. He went himself a second and third time when he had an opportunity of speaking with her, and admonishing her for her non-appearance, and “deals with her to compear befor the Session this day.” But she not appearing the Session ordered David Bell to summon her to appear before them “pro third upon ye 29<sup>th</sup> of December with certification that if she not appear they will hold her contumacious.”

December 29th, 1717.—She appears before the Session, and after a rigid examination, in which she admits being drunk but denies the immorality, the Session appoint her to wait on Mr. Wight and appear before them next Lord’s day.

January 5th, 1718.—The Session meet, and after much deliberation call her into the room. For both offences they rebuke her, “and exhorted her for the future to walk soberly and circumspectly, which she could in the Grace of God.” She promises to reform, and after being re-admitted to all the privileges of membership the incident is closed with prayer. Truly a wonderful amount of care and long-suffering were bestowed on such cases. The case we have given lasts about fourteen months. Other cases of discipline are fully dealt with in the records.

Bound in the same book is “A Register of Monies (and receipts for the same) collected upon briefs in the Dissenting Congregatione att Brampton from July sixth one thousand seven hundred and twelve.” By way of introduction Wight gives that portion of the Act of Parliament “for collecting charitie money upon briefs by letters patent so far as it relates to ministers church

wardens and chapel wardens teachers and preachers in separate congregations and to every person qt hath taught in Quakers meetings." These briefs were issued, as we see, by Government, and should a preacher, &c., "refuse or neglect to do any the matters or things required shall forfeit twenty pounds to be recovered by action of debt bill plaint or information for the benefit of the sufferers to whom the bill is granted." Two or three instances may be given :—

Brampton, Aug. 10, 1712. Then read in Ye Dissenting Cong Brief for Little Buckill Church loss by fire 1270 lbs and upward.

Read also the Brief for West Tilbury Church Damage 1117 lb and upwards.

Aug. 29, 1712. Then collected for these two Briefs the soume of ... .. 00 . 01 . 02 whereof to ye first was given 8<sup>d</sup> and to ye second 6<sup>d</sup>.

Here is an entry of local interest\* :—

Aug. 20, 1732. Then read in ye Cong of Protestant Dissenters in Brampton the Brief for Abby Landercoast Church in the County of Cumberland Charge 1100 lb and upwards.

collected the sume of ... .. 00 . 01 . 02

It is curious to note a small Dissenting congregation at Brampton collecting for churches all over the land. Under these briefs they collected for all manner of afflicted persons, for losses by storm or inundation or by robbery ; but the great mass of the briefs have reference to losses by fire—half of the whole fifty-five collected in Wight's time being for churches, while sometimes they seem to have even been for the erection of steeples. The sums collected were, of course, small—only in one case exceeding 5s.—

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\* Some account of the repairs executed at the Abbey with the fund thus raised may be found in *Lanercost Priory*, by C. J. Ferguson, H. Whitehead, and G. Baldwin Brown (Thurnam ; 1893, p. 26).

though the amount must be estimated according to the value of money in those days, not as it comes in our own. Nor small as the contributions were, were they probably less in proportion than the collections taken elsewhere; for we are told that though the contributions were generally small, taken in the aggregate they may have risen to a considerable sum when called in from the whole country.

The general expenses of the congregation are kept apart from the briefs, and are headed "A Register belonging to the Dissenting Congregation att Brampton 1712." Some of the more interesting items are given :—

July 17, 1716. Then given to Thomas Hetherington in Milton Hill for one hundred and eighty four bottles of thatch for the meeting house	...	00 . 15 . 00
For spelks two hundred and twenty seven	...	00 . 00 . 08
To a thatcher for six days	... ..	00 . 06 . 00
To one for serving him five days	... ..	00 . 03 . 00

This was the meeting-house provided by Leonard Deane. The Hetherington family continued in connection with this congregation considerably over 150 years.

Dec. 3, 1716. Then given to Charles Evans bar- barously used by the Turks the sum of	...	00 . 00 . 08
Mar. 8, 1717. Then given to John Hamilton and John Williams who had been three years slaves in Barbary the sum of	... ..	00 . 01 . 00
July 7, 1717. Then given to George Perkins of Raven- stonedale the sum of	... ..	00 . 01 . 06
Aug. 11, 1719. Then given to George Harris W <sup>m</sup> Johnstone and George Clousie who were struck blind in Ireland by a thunderbolt the sum of	...	00 . 00 . 06
June 7, 1720. Then given for two cups	... ..	00 . 03 . 00
April 11, 1721. Then given as was collected Oct. 9, 1720, towards building a meeting house in Kendal the sum of	... ..	00 . 17 . 4½
Dec. 19, 1721. For twenty three panes of Quarry glass, one square and putting in and for fifteen bars, soalder in the windows of the meeting house paid to Thos. Crabin the sum of	... ..	00 . 02 . 09

The panes of quarry glass were possibly the "bull's eyes" out of the middle of sheets of old crown glass, frequently used in old-fashioned lead lights on the score of strength.

April 2, 1722. Then given out of collections towards purchasing Ambrose Atkinson's house to be a meeting house ... .. 03 . 06 . 09  
 Writing enrolling and expenses in buying the sum of ... .. 00 . 03 . 10

These two entries are exceedingly interesting, referring as they do to the site of the church built in 1722, and used from that date to 1854—now used as the Central Hall.

Dec. 16, 1723. To W<sup>m</sup> Murray for old meeting house rent and greenhue ... .. 00 . 00 . 03  
 July 18, 1728. To Thomas Hodgson member in ye congregation at Penruddock recommended by several ministers ... .. 00 . 06 . 00

The collections are noted Sunday after Sunday with the same particular care. At random we take the following examples :—

July 30, 1728. Then collected being preparation day the sum of ... .. 00 . 02 . 07

The preparation was and still is held on the Friday before the sacrament.

Sept. 1, 1728. Then collected the sum of being Sacrament day ... .. 00 . 19 . 10  
 Dec. 2, 1728. Given by Peter Atkins his child being baptized on a week day ... .. 00 . 00 . 06

The sixpence seems to have been a customary offering for baptism when it was not held at the ordinary meeting-house service.

Dec. 13, 1728. Given by Hugh Adams, shoemaker having been nine Sabbaths absent ... .. 00 . 00 . 02  
 Jan. 5, 1729. Then collected for meetinghouse at Huddlesceugh the sum of ... .. 00 . 15 . 01

The Huddlesceugh congregation is now in the hands of the Congregationalists. It is now known as the Park Head congregation, but represents an old Presbyterian congregation, the minister of which was ejected from Lazonby in 1662. Every six months the accounts and "depursements" were made up in the presence of the Session, the balance in hand being entrusted to one of their number. Frequently there are entries such as the following :—

Sept. 29, 1732. Received from Walter Armstrong for  
 irish halfpennies and bad copper ... .. 00 . 01 . 06

We might now shortly examine the baptismal register. The register is headed "A Register of the names of Children baptized in the Congregation of Protestant Dissenters att Brampton Since Augt. 24, 1712." The register contains entries of all the old North-east Cumberland families—Atkinsons, Blenkinsops, Bells, Hetheringtons, Armstrongs, Grahams, Ewarts, and Forsters abound. One or two registers we extract to show how methodically everything was done.

Sept. 27, 1719. This day John Milliken a poor man had a child baptized whose name was Mary according to the parents, who came from North Briton and begging throw the County was three quarters old.

July 30, 1727. Then baptized Simon lawful son to Simon Ewart in ye town and parish of Brampton.

Mr. Wight's own children are entered in this manner :—

Nov. 27, 1730. Then baptized William\* son of Mr. Robert Wight Min<sup>r</sup> to the Dissenting Congregation by himself before the Congregation.

There are two very interesting entries regarding the baptism of Quakers. We extract one :—

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\* William Wight, afterwards a very distinguished professor in Glasgow University. He occupied at different times the chairs of Ecclesiastical History and Divinity. Died July 29th, 1782.

Nov. 19, 1728. Robert Johnstone journey man to Jacob Hope weaver in Brampton born of parents commonly called Quakers was instructed in the principles of the Christian Religion and after he had given an Account of his Knowledge and made profession of his faith before the Deacons and engaged to be a faithful Servant to God all the Dayes of His life was baptized privately in the meetinghouse aged at this time about nineteen years.

Before leaving the baptismal register we note the wide area covered by the entries—Bewcastle, Stapleton, Kirklevington (Kirklington), Kirkcammock, Haltwhistle, Simonburn (North Tyne), Wetheral, Cumrew, and Geltstone (Geltsdale). From Castlecarrock there are a great number of entries—possibly the Presbyterian influence of Burnand was not yet dead.

The financial system of the congregation was exceedingly simple. The income of the minister was provided by means of subscriptions, any available endowments, and possibly gifts in kind from the better-off portion of the people. One source of income was a grant from the Central Fund (whether Presbyterian or Congregational in London we do not know) in London. This we find from the Evans' MSS. list,\* made between 1717-1729, in the Williams' Library, London:—

1718 Brampton market town £8 or £6 allowed from Presbyterian Fund. Minister Robert Wight 180 hearers 1 county voter 6 gentlemen. Generally poor tenants of the Earl of Carlisle.

This extract shows that the bulk of the congregation were poor, though with money and influence at their head. Who was the county voter? It must have been Isaac Deane, proprietor of one of the leading hotels, and treasurer, as we have seen, of the congregation. The six gentlemen, we doubt not, were yeomen of the stamp

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\* This list, printed in James' *Legislation on Presbyterian Chapels*, gives an account of Dissenting Churches; also furnishes us with the fact that in Cumberland at this time are 11 Presbyterian Chapels, 3 Baptist Chapels, 1 Congregational Chapel, and 20 Quakers' meetings with 2000 hearers.

of David Bell, of Broom Hill; or, at least, persons in a comparative state of affluence. We may make another extract from Evans:—

Wardrew, in the water drinking time. £5 allowed from the Presbyterian fund.

Wardrew, with its beautiful old mansion, stands one mile higher up the Irthing than Gilsland, but close to the wonderful spa. Here Wight preached in 1713. How long before Presbyterian ministers had preached we cannot tell, but we know that Presbyterian services were still continued there by twelve Cumberland Presbyterian ministers jointly "in the water drinking time" until the middle of the nineteenth century (*Haltwhistle Presbyterian Messenger*, June, 1902). That Wight's position at Brampton was one of comfort we cannot doubt, for we find him leaving the parish church of Torthorwald to return to Brampton. It is curious there is hardly any notice of this removal and return in the records. Only one slight entry:—

May 24, 1727. To Thomas Raillton for entertaining  
some of the ministers during vacancy ... .. 01 . 04 . 00

But though scarcely any notice is taken of the vacancy in the records, we have a most interesting document still extant. It is Wight's call to return to Brampton. As calls of this date are rare, we give it in full:—

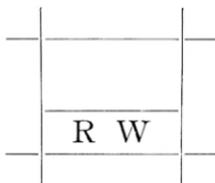
Brampton May 30. 1725.

We undersubscribed Elders & Members of the Presbyterian Congregation att Brampton taking to our strong consideration the great Loss we Sustain and groan under by being destitute of a Gospell minister Amongst us through the Transportation of you M<sup>r</sup> Robert Wight Lately our pastour from us to the parish of Torthorwald and being well Assured from Our own experience for a Long time while you Laboured Amongst us in the work of the Ministry of your piety prudence and suitableness to our Capabilities have unanimously agreed to Invite Call and Intreat you the said M<sup>r</sup> Robert Wight to return to us and undertake the office of the

Ministry amongst us. . . . We by these presents . . . . beseech you to Except the office of pastour over us and the charge of our souls and we hope that After Mature Deliberation on our present Desolate condition and the danger that may redound to the Presbyterian Interest in our Countrie through our being kept longer vacant you will find this our call orderly proceeded with and Except of as a Clear Call from God to return to us. And upon you Accepting hereof we sincerely promise you all dutifull respects faithfulness and Incouragement due to a Minister of the Gospel from our several stations and relations

In witness whereof we have subscribed this written by Andrew Wilson Jn Patties Hill day and place foregoing.

The signatures, unfortunately, have been cut off; probably for Wight to retain in his own hands. We cannot but admire, however, the quaint expressions of respect and love exhibited by the congregation for its devoted "pastour." As we have already noted, during Wight's incumbency there was built a meeting-house, now used as the Central Hall. This building remained in the condition Wight left it till 1851 when it was remodelled, only the outer walls being left standing. In one of the new windows is still preserved lead glazing cut out of the old windows with Wight's initials:—



There are one or two other inscribed remains in the shape of old seat backs, which it is evident were the private property of members of the congregation. The seats have been straight-backed, and made of hard oak. They are inscribed in beautiful old letters:—

D B 1716

Probably David Bell, of Broomhill.

I A 1724

John Armstrong, of Brampton.

A R

No date, owner unknown. Probably some member of the Rutherford family, who in the early days were prominent supporters.

R B : N H 1702

Richard Bell and possibly his wife, whose name is unknown.

I H I N 1718

John Hind and his wife, unknown. The Hinds are an exceedingly old yeoman family of Greenwell, near Brampton. They still own the ancestral estate in that picturesque hamlet, with John Hind's initials over the front door of the house.

The dates 1702, 1716, and 1718 are prior to the erection of Wight's meeting-house. They would bring them from Deane's rooms in the Scotch Arms yard, of which, as we have already seen, the congregation paid the Lord's rent and greenhue.

We might glance for a moment at another scrap of information before leaving Wight. Chancellor Waugh in 1730 took a religious census of most of the parishes of Cumberland. This census is embodied in Nicolson & Burn's *History*. Of Brampton he says there are 52 Presbyterian families; Kirkclinton, 6; Stapleton, 6; Cumwhitton, 2; Lanercost, 15; Denton, 2; Castle Carrock, 9; and Hayton, 2. In the parishes of Carlatton, Geltsdale, Walton, Irthington, and Kirkcambeck the population is not given. We may safely, however, put down two families of Presbyterian proclivities in each of these parishes, making a total of 101 families under Wight's pastoral care. This would be the high-water mark of the Congregational membership.

We have now come to a close regarding Wight. In all, we sum him up as a man—strong, capable, self-reliant, kindly, and a born leader of men. Intent he was to know, and knowing do, the work laid to his hand.

Having dealt thus fully with Wight, we will curtail our reference to later ministers, only giving such important particulars as are essential to complete our paper.

Following Wight, we find John Herries from Dumfries ordained at Brampton, 10th April, 1734. His settlement at Brampton is full of interest. In all probability he was introduced to the congregation by Robert Wight, for we find Wight administering the sacrament and the rite of baptism during the vacancy. We extract from the records the following particulars:—

M<sup>r</sup> John Herries preacher of the Gospel att Dumfries having a call to the work of the Ministry presented to him by the congregation of Protestant Dissenters att Brampton did think fit to accept the same Augt 1<sup>st</sup> 1733. And application being made to the Provincial meeting of ministers att Penrith immediately thereafter that the sd M<sup>r</sup> Herries might be ordained as minister of the Gospel of Christ among them. The Provincial thought fit to grant the same and appointed April 10<sup>th</sup> of the year ensuing the ordinary time of their Provincial Meeting for that solemnity att Brampton.

April 10 1734. Convened after prayer by M<sup>r</sup> Dickinson of Carlisle Mod<sup>rs</sup> Mess<sup>rs</sup> Rotheram de Kendal, Threlkeld de Penruk, Wilson Alstone, Ashley Whitcam, Walker Cockermouth, Helm Penruddock, Crossland Greenside, Deans Falstone, who proceeded to take all due previous tryals of M<sup>r</sup> Herries and having approven of the same they thereafter went to the meeting house and after sermon made by M<sup>r</sup> Walker Ezekiel 33 Chap Vs 30 to 32 M<sup>r</sup> Rotheram took the confession and proposed the questions. M<sup>r</sup> Dickenson prayed over the candidate and set apart to the work of the ministry by prayer fasting and the laying on of hands in a most solemn manner. M<sup>r</sup> Ashley gave the charge and concluded with prayer.

Then was drawn up and delivered to M<sup>r</sup> Herries the following certificate of his ordination.

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\* Moderator, the chairman or president of any meeting of session, presbytery, or assembly of a Presbyterian Church.

Brampton April 10. 1734 We whose names are hereunto subscribed having examined M<sup>r</sup> John Herries and received satisfaction touching both his abilities for the Gospel ministry and his Life and conversation have solemnly set him apart for that work by fasting prayer and imposition of hands. Witness our hands the day and year above written.

## Sic Subscibitur

The same day after the same manner by the same persons was ordained M<sup>r</sup> Adam Deans to the same work of the ministry at Huddlesceugh.

Thos Dickenson  
C Rotheram  
S Threlkeld  
Adam Wilson  
Ra Ashley  
Jas Crosland  
John Kirkpatrick  
Thomas Walker  
John Helm  
Jos Deans

The names of the ministers of this early presbytery of Cumberland are full of interest. All of them are known to us. Thomas Dickenson was minister of the congregation now represented by Fisher Street Presbyterian Church, Carlisle. Samuel Threlkeld was minister of the old 1662 congregation at Penrith. Radcliffe Ashley was minister of the old Market Place Presbyterian congregation of Whitehaven, now merged with the High Street Presbyterians into one body. Greenside and Falstone are Northumberland congregations still existing. John Helme was minister of the Penruddock Presbyterian congregation, established by Dr. Richard Gilpin, the ejected rector of Greystoke. In Evans' list, we find Penruddock in 1717 credited with a congregation of "one hundred hearers." The Rev. Caleb Rotheram,\* D.D., was minister of Kendal Presbyterian Church, 1716-1752. During his ministry the congregation became Unitarian. Evans quotes it as having "205 hearers, of which there are 15 county voters." Adam Wilson was minister of

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\* During Rotheram's ministry at Kendal he formed an academy, in which were trained a large number of north country Unitarian ministers. His grandson, John Rotheram, became Professor of Natural Philosophy, St. Andrews.

Alstone Moor, at this time Presbyterian, but now Congregational. To quote Evans again, it had "150 hearers and 10 county voters." Of John Kirkpatrick little is known. He was minister of a small country congregation now extinct—Hutton, near Kendal. Thomas Walker was minister of Cockermouth Congregational Church, 1733-1736. It is probable that Walker himself was a Presbyterian, for he became minister of Millhill Presbyterian Church, Leeds, where he died 1764. Adam Deans, here ordained, was minister of the largest Presbyterian Church in Cumberland at that period excepting Whitehaven. Huddlesceugh, now Parkhead, Kirkoswald, rejoiced in a congregation of 235 hearers and 20 county voters. Adam Deans lies buried in the graveyard of the ancient conventicle where he so long laboured. He was the tutor of Joseph Benson, of Gamblesby, one of the early associates of John Wesley. The ministry of Mr. Herries terminated about the end of 1736, but there is nothing to show what became of him.

The successor of John Herries was Israel Bennet. It is evident he was called by the Brampton Presbyterian congregation from Keswick. The congregation at Keswick, according to Evans' MSS., at this date was Presbyterian. It is now Congregational. We know from Evans that Robert Stott was minister in 1729 at Keswick, so that Bennet cannot have been long settled there when called to Brampton. No session records were kept during the incumbency of Bennet, though he seems to have been particular about posting up the baptismal register and the list of collections and "dispursements." Every penny is accounted for by a detailed record of payments to the poor and distressed, and for repairs to meeting-house and manse, peats, coals, taxes, communion elements, and catechisms "for ye catechumens." Mr. Bennet's ministry at Brampton terminated on July 29, 1745. During his ministry the congregation purchased by subscription the four-acre field in Old Church Lane, known as "The

Halfacres." This still continues as an endowment of the church, and now lets for £13. Towards the cost there comes from Dumfries £10—no doubt through Wight's influencè. Among other subscribers are Dr. Isaac Watts, the hymn writer, who gives two guineas. From Brampton Bennet removed to Carlisle, where he figured rather prominently during Prince Charlie's occupation of that city, for we read from Chancellor Waugh's account of the rebellion (Mounsey's *Carlisle in 1745*, p. 62) that "M<sup>r</sup> Wardale, M<sup>r</sup> Bennet the Dissenting Minister and myself attended Col. Durand in that capacity"—*i.e.*, as "Aid de Cons"—and executed the part with coolness and resolution. The evidence at the court martial of Israel Bennet, dissenting minister, is also given. (*Ibid*, p. 86). The whole is exceedingly interesting, and shows that Bennet was of some standing in the city.

Arrangements for a successor had evidently been made before Mr. Bennet's removal, for the week after we find John Allan from Dumfries minister of this congregation, though he is not ordained till a year after, at Penrith. Mr. Allan does not seem to have kept session records, though the baptismal register and the collections book are kept as carefully as ever. Whether on account of his youth—for he was only 21 when placed over the Brampton congregation—or on account of his peaceable disposition I do not know, but he does not seem to have been of the warlike spirit of his predecessor. For opposite the period of rebellion\* is recorded:—

Nov. 10 & 17. No sermon. The Min<sup>r</sup> being out of town because ye Rebels were in it.

Thursday, October 9th, 1746, is observed as thanksgiving day for victory. On Wednesday, January 7th, 1747, a national fast is observed. The minister is still absent now and again conducting a service at Wardrew. Mr.

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\* For further particulars, see *Brampton in 1745*, by Rev. H. Whitehead; and H. Penfold's *Brampton and the District*, p. 30.

Allan received a presentation to the parish of Dunscore from George II., at which place he died in 1753, in the twenty-ninth year of his age and eighth of his ministry. (Scott's *Fasti*, vol. 1, p. 380.)

The Rev. John Johnston followed. He was ordained at Brampton, April 11th, 1753, by the associated ministers of Cumberland. Mr. John Dickenson, from Penruddock, gave the charge; Mr. James Ritchie, M.D., Great Salkeld, gave the exhortation; Mr. Adam Deans, of Parkhead, prayed and laid on the first hand. There is nothing out of the ordinary about Mr. Johnston's ministry. We only make one extract from the records of collections:—

Aug 2. 1752 A contribution for the United Congregation of Great Salkeld and Plumpton NB very liberal one. Given to this contribution one shilling by two Scotchmen viz John Shaw and George Brown.

We see how close the connection was kept up with the old Presbyterian dissenting congregations of Cumberland. From Brampton Mr. Johnston removed to the parish of Durrisdeer, continuing minister of that place till his death in 1770.

In 1758 the Rev. Simon Currie, of Haltwhistle, is inducted. He, however, only occupies the Brampton ministry for one year, dying at Brampton in 1759. At Haltwhistle he began a register of baptisms in 1752. (*Haltwhistle Presbyterian Messenger*, June, 1902.) In 1759 is made up a schedule of the church property as follows:—

1759. There is let of the Minister's house and ground to the several persons as under at these rents

Jacob Hope farms the field at a year	...	...	3 . 10 . 0
M <sup>r</sup> Young farms so much of the house as he pays	...	...	3 . 10 . 0
M <sup>r</sup> Sparrow farms the parlor at a year	...	...	1 . 0 . 0
Thomas Moffatt farms the stabel at	...	...	14 . 0
M <sup>rs</sup> Lazenby farms the garden	...	...	10 . 0
John Tallentier farms the litel sellor aback of the Meetinghouse	...	...	8 . 0
			<hr/>
			9 . 07 . 0

Of the Rev. Robert Potts, who succeeded Mr. Currie, we know a great deal, but space prevents us giving more than the briefest outline. A licentiate of the presbytery of Jedburgh, he was ordained at Brampton, October 16th, 1759, where he remained thirteen years, when he was presented to the parish of Etterick, from which he was loosed May 9th, 1780. Thereafter he became minister at Penruddock, where he continued till his death, January 1st, 1806, at the age of 86, after a ministry of forty-seven years. We extract only one or two items from the "disbursements":—

July 18. 1764. To M<sup>r</sup> Jas Ewart towards defraying expenses to Penrith as representative for the Congregation who being tenant of trust for the Dissenting Minister's dwelling house was freed from serving the office of Constable for it ... 00 . 10 . 6  
 June 19. 1769. To the Earle of Carlises general fine 00 . 10 . 00

The annual fine was sixpence, and it is evident that twenty years' purchase—*i.e.*, ten shillings—had to be paid on the accession of the superior to the dignities of his position. This would be paid to Frederick, fifth earl, on his attaining his majority. He succeeded to the title in 1758 when only ten years old. This lord's rent was annually paid up to the year 1897, when the enfranchisement of the church property was presented to the congregation by the present Earl of Carlisle.

We will close our sketch by referring shortly to Robert Hood, D.D., the next minister after Mr. Potts. Though suspected of Unitarian leanings, Hood was a popular minister, and had a crowded church. He was called to Brampton on November 22nd, 1772, and seems to have been inducted the following year. Under him records of sessional procedure entirely disappear, and he only continues the financial accounts till 1775. Only two baptisms are recorded. Indeed, it is evident that Mr. Hood took no interest either in records or registers. However, after his time the elders gathered up as complete a list as

possible of all he had baptised, entered them in the records, and signed them. In September, 1775, Hood received and accepted a call to the Hanover Square congregation,\* Newcastle, the church commenced by Richard Gilpin, late of Greystoke, which some time before had adopted Unitarian views. This congregation is now represented by the Church of the Divine Unity, Newcastle. Among the "dispursements" Hood recorded are the following:—

July 1773	To tokens	...	...	...	...	0 . 1 . 8
Nov. 1773	To four communion cups	...	...	...	...	0 . 16 . 0
	To a baptism bason	...	...	...	...	0 . 3 . 9½
	To engraving the Cups and bason	...	...	...	...	0 . 3 . 4

These sacramental tokens† continued in use till 1854, and though there is none extant there is a tradition in the congregation that they were square pieces of pewter or lead, with "B.M." (Brampton Meeting) engraven on them. The tokens got in 1854 were used till 1891, when they were replaced by the more popular communion cards. The pewter communion service was also used till 1854, when the ministers and elders of that day divided it out among themselves and purchased a new set. Two of the cups were, however, afterwards recovered, and are now in the vestry.

During Hood's lifetime was published a volume entitled *A Discourse on the Nature of Christ's Kingdom*, in which he earnestly advocated toleration towards his Roman

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\* During the eighteenth century the Hanover Square congregation had a most intimate acquaintance with Cumberland ministers. Firstly, as we have seen, is Richard Gilpin, of Scaleby Castle. I am told that the communion plate engraved with his name is still held by the congregation. Secondly, the Rev. Samuel Lowthian, of Penrith, became assistant minister; and, on the death of Mr. Wilson in 1751, became sole minister, holding the office till his death in 1780. Some volumes of sermons by Lowthian were published. Thirdly, we have Robert Hood, D.D., from Brampton, who died in 1783.

† Sacramental tokens are at present still used in only one Cumberland church—*i.e.* Bewcastle Presbyterian Church. In Scotland many books have been written, and collections of them made. A paper on "Sacramental Tokens in the Presbytery of Carlisle" ought to be in these *Transactions* before information on them is entirely lost. Two or three years ago at Haltwhistle there were about fifty of them in a small canvass bag; now the whole are lost.

Catholic fellow-subjects. After Hood's death there was published by subscription a volume of sermons. Many Brampton names are among the subscribers. There are also many Kendal names, including the Rotheram family, between whom and Hood, we have reason to believe, existed a warm friendship. We were fortunate enough to come across a volume of the sermons on an Aberdeen bookstall. So far as our judgment goes, they are Trinitarian, and orthodox enough to have been preached by a most rigid Evangelical.

In closing, we acknowledge the great help we have received from friends far and near who have answered our queries and placed at our disposal both documents and books, without which this paper could not have been completed. We are indebted to the Rev. A. H. Drysdale, M.A., author of the *History of the Presbyterians in England*, for much kindly help and advice. It is interesting to observe that he is a successor in the ministry of the Morpeth Presbyterian Church to the Rev. John Horsley, known for his work on the Roman occupation of Britain—a work done in a day when most people were indifferent to antiquities. To Mr. E. G. Atkinson we are indebted for the verification and the unearthing of many facts at the Public Record Office. Especially have we to thank the present minister and elders for the loan of their very valuable records and registers, which, we think, are unique in their completeness among English nonconformists. Subjoined is a list of ministers as complete as is known at present :—

Nathaniel Burnand, ejected from Parish Church, 1662; licensed 1672  
by Charles II.

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James Noble, M.A.	...	...	ordained 1688	translated 1690
John Kincaid, M.A.	...	...	inducted 1690	died 1708
James Campbell	...	...	ordained 1709	translated 1711
Robert Wight, M.A.	...	...	do. 1712	do. 1724
Do.	...	...	inducted 1726	do. 1732

John Herries	...	...	ordained 1734	removed 1736
Israel Bennet	...	...	inducted 1736	translated 1745
John Allan	...	...	ordained 1746	do. 1751
John Johnston	...	...	do. 1752	do. 1758
Simon Currie	...	...	inducted 1758	died 1759
Robert Potts	...	...	ordained 1759	translated 1772
Robert Hood, D.D.	...	...	settled 1772	do. 1781
George Currie	...	...	ordained 1781	died 1783
John Wightman	...	...	do. 1784	do. 1819
(Buried in Brampton New Churchyard.)				
James Laurie	...	...	settled 1819	resigned 1831
Robert Hiddlestone	...	...	ordained 1831	translated 1843
George Brown, LL.D...	...	...	inducted 1843	resigned 1851
Peter Robert Crole	...	...	ordained 1851	translated 1859
Peter Taylor	...	...	do. 1859	resigned 1880
William Thompson McClenaghan	...	...	inducted 1881	translated 1885
Walter Cory Blount	...	...	ordained 1885	resigned 1889
Robert Brown	...	...	inducted 1889	died 1896
(Buried at Paisley, N.B.)				
Gustavus James Goodman	...	...	inducted 1896	present minister

## APPENDIX.

It is not unlikely that Burnand came to this neighbourhood through the instrumentality of Colonel Charles Howard, the Cromwellian, who, no doubt, especially during the existence of the Commonwealth, would afford powerful protection and patronage to the Puritans. Charles Howard was one of Cromwell's Commissioners for the northern counties. He was called to Cromwell's Upper House as Viscount Howard, and ultimately became the first Earl of Carlisle. No doubt in his time he would be the friend of Richard Gilpin, of Scaleby Castle, and Nathaniel Burnand, vicar of Brampton, of which living he would be the patron. Burnand was one of the twenty-five.

The connection between the Brampton Presbyterian congregation and Dr. Richard Gilpin at this time has been ably traced by Mr. Whitehead in his paper. Students of north-country pedigrees will remember that Burnand was married to Gilpin's sister Margaret, who bore him four sons and one daughter, as may be seen from the elaborate pedigree of the Gilpin family traced with minute care by the late W. Jackson, F.S.A., and published by this Society.

Though our paper ostensibly treats of Presbyterianism in Brampton from 1662-1780, we might glance at one or two items in the subsequent history of the congregation. Among the prominent supporters of the congregation in 1780 were the Forster family, a well-known family of musicians and violin makers. In the baptismal registers are registered twenty-six members of the family. Our attention was drawn in 1893 to the fact that a *History of the Violin*, by W. Sandys and S. A. Forster, had been published. From this rare volume we get some interesting glimpses of the family. They are known in the musical world as "the Fiddle Forsters." We extract very briefly the following notices, making some additions for the sake of completeness:—

The first of "the Fiddle Forsters" to be recorded was John Foster, born, 1688; died, 1781. Spinning-wheel, gunstock, and fiddle-maker.

William Forster (1), son of the above John; born, 1713; died, 1801. Tombstone in Brampton Old Churchyard. His instruments are not reckoned by competent judges to be high-class. Ticket on violin runs—

WILLIAM FOSTER  
VIOLIN MAKER  
IN BRAMPTON.

William Forster (2), 1738-1808, son of the above William (1). This is the great artist of the family, known familiarly as "Old Forster." Removed to London; afterwards went into business on his own account. His first label was—

WILLIAM FORSTER  
VIOLIN MAKER  
IN ST MARTIN'S LANE LONDON

17—

He gradually became more famous and received high patronage, as the following label will testify—

WILLIAM FORSTER  
VIOLIN VIOLONCELLO AND BOW MAKER  
ALSO MUSIC SELLER  
TO THEIR ROYAL HIGHNESSES  
THE PRINCE OF WALES AND DUKE OF CUMBERLAND  
OPPOSITE THE CHURCH IN ST MARTIN'S LANE LONDON

He was the first publisher of Haydn's music in this country. His instruments are made on the "Amati" model and are considered exceedingly fine. His register of baptism is in the Brampton Presbyterian registers.

William Forster (3), 1764-1824, son of No. 2. Lived entirely in London. His instruments are good, but not up to the standard of those made by his father.

William Forster (4), 1788-1824, son of William (3). Very clever violin maker, but of unsteady habits.

Simon Andrew Forster, 1801-1869, fourth son of William (3). Last of the "Fiddle Forsters." Gained prize medal for his instruments at the 1851 Exhibition. Joint author, as we have already stated, of the *History of the Violin*, the first work published solely on the violin in Britain.

The registers also record Joseph Forster, brother of the famous William. He remained in Brampton, and was well known locally both for his violin making and playing. The hereditary musical talent of this family is very remarkable.

One might remark in passing the historical instincts of George Brown, LL.D., minister 1843 to 1851. Besides being a diligent magazine contributor, he it was who gathered together the materials upon which is built Mackelvie's *Annals of the U.P. Church*, a book noted alike for its exhaustiveness and accuracy. Dr. Brown was the last minister to preach in the building now used as the Central Hall in its old condition. The venerable-looking building erected in 1722, with its double roof supported by three massive pillars, was altered and modernised in 1852, after having stood unchanged for more than four generations. Dr. Brown was, perhaps, the last of the real old school. He is still remembered by the older members walking from his residence in Back Street clothed in black Geneva gown and bands, and in at the High Cross Street entrance to the services of the congregation.

The present church was erected in 1854 principally by the Rev. P. R. Crole, ably assisted by Robert Barbour, Esq., and the members of the congregation. The eldership in 1854 was composed of Thomas Broadfoot, Robert Leslie, and William Potts; while the diaconate comprised the following—John Bath, Henry Nelson, John Pickering, George Hastie, Henry Penfold, and William Bell.