

**The Church and Parish
of
St. Peter and St. Paul**



**Old Brampton
in the Diocese of Derby**

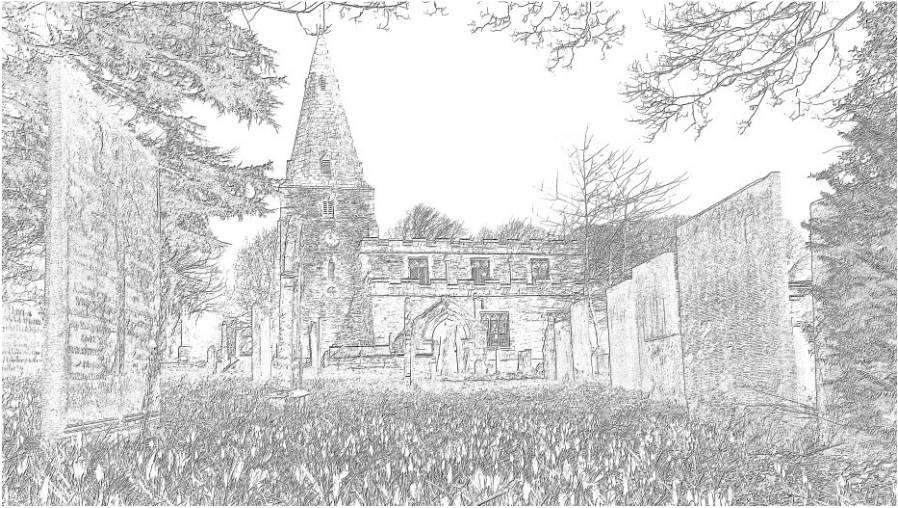
The Story of Old Brampton Church



In compiling this book the Rector, Canon C. Stanley Branson, is indebted to Mr. Gilbert L. White for the use of his notes on the architecture of the church, to the Rev. A. B. Gordon and the Derbyshire Records Office for various historical details, to Mr. D. W. James and Mr. T. N. Welch for the illustrations, and to the various authorities quoted in the text.

This is a re-print of a document first published in June 1977 to commemorate the Silver Jubilee of Her Majesty Queen Elizabeth II and the Golden Jubilee of the Diocese of Derby.

Profits from the sale of this book were for the funds of Old Brampton Church.



The Church of St Peter and St Paul – exterior

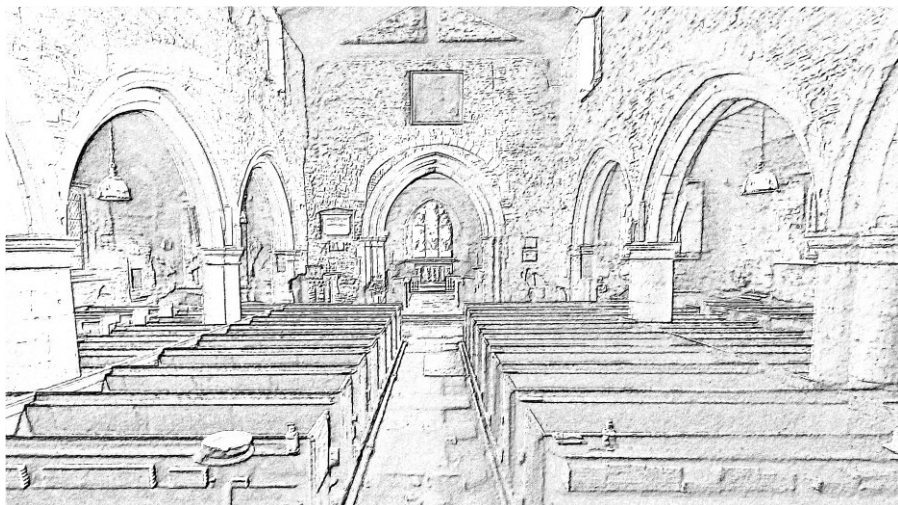
The beginning

“In Brantune and Wadecel Wade had three ox-gangs and a half of land and four acres to be taxed. Land to half a plough. Walter has now the demesne there one plough and one villane; and three bordars having half a plough and two acres and one merch of meadow. Wood pasture, one mile and a half long and one quarten and a half broad value in King Edward's time and now 5s4d. Of that land Walter vouches the king his protector and Henry de Ferrariis as the person who delivers seisin to him. In Brantune and Wadecel Branwine had seven ox-gangs and four acres of land to be taxed. Land to one plough. There is now in the demesne one plough and three villanes and one bordar have one plough. There me five acres of meadow. Wood pasture one mile and a half long and three quartens broad; value in King Edward's time and now 10s. Ascuit holds it. This manor belonged then to Ascuit Musard.”

Thus begins with the Domesday account the first recorded history of Brampton. There is no mention of a church, but it could not have been long before the Norman urge to build found expression in the erection of small churches at Brampton and Wingerworth to serve the outlying parts of the parish of Chesterfield, for in 1100 the three churches were given by William Rufus to the Dean of Lincoln as part of the endowment of the new cathedral in process of being built at Lincoln.

A book in the records of Lincoln Cathedral entitled "Cartae Tangentes Decimarum Eccl. beatae Mariae Lincoln" states:

"On the day after the festival of St. Margaret the Virgin in the year of Our Lord 1253 on the dedication of the Chapel of Brampton attached to the Church of Chesterfield, performed on the same day by His Lordship Brendan Bishop of Ardach suffragain of the Venerable Father Roger Bishop of Coventry and Lichfield, Roger de Cara, steward of the Lord H of Lexington, then Dean of the Church of Lincoln, Rector of the Church of Chesterfield aforesaid proposed That since the aforesaid Chapel belonged to the aforementioned Church of Chesterfield its mother, and the same church received annually from the same chapel as from a member certain offerings incomes and certain other things as a mark of its attachment whether in future on the pretext or occasion of a similar dedication or deed it should be prescribed how much should be reserved, or through lapse of time, to the right of the said church or the aforementioned rector for the administrations of the archdeacons or other things hitherto customary, he appealed in writing on behalf of His Lordship his Dean aforementioned. In the presence of the Lord Walker, Canon of the Church of Lichfield. Master Thomas of Bradford, the Lord Roger the Dean of Chester. Robert Chaplain of Wingerworth, Roger of Dratton, William of Laureley, Robert and Stephen Chaplains of Brampton who set their signatures to this memorandum."



Nave and Chancel

It is sometimes assumed that this ceremony on July 21st. 1253 was the dedication of an entirely new building, but although the original building was no doubt small and simple there is every indication that far from being entirely demolished it was incorporated in the new building, and even a superficial

examination of the present fabric reveals evidence of such a reconstruction, the first of many in its history. Such alterations, additions and modifications can best be seen by taking a tour of the church.

Entering by the South Porch one notices immediately its beautiful ogee entrance arch with its well carved scrolls, its carefully cut and squared stones, and vaulted stone roof. It is all obviously the work of a master mason and is so similar in workmanship to the Chesterfield Parish Church that one is tempted to think it may have been by the same craftsman.

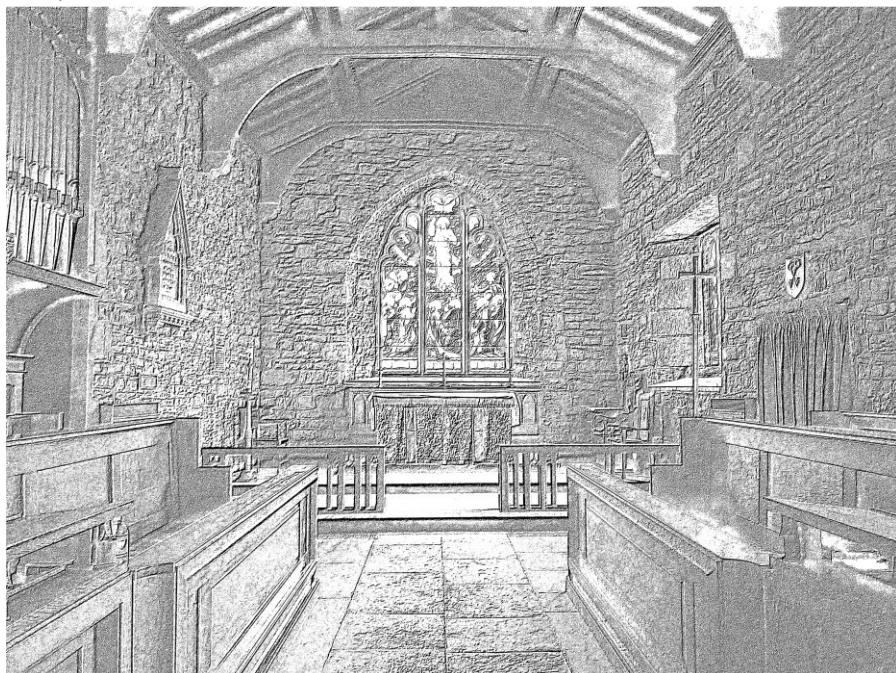
That the Porch was a later addition to the south aisle can be seen by the different kind of stone used for its construction (millstone grit) from that of the rest of the south aisle, and the curious alignment of the porch with the door which is of the late Norman period externally though internally the arch of the door is much higher and of the Early English period. Although the stone of the internal arch has been renewed there is no reason to suppose that it does not exactly respond to the original doorway.

The fine oak doors with their elaborately wrought iron fittings were brought from the chapel of Derwent Hall when it was submerged by the waters of the Ladybower Reservoir and presented to the church in 1957.

Passing immediately into the main body of the church there are two fine arcades separating the nave and side aisles. The two western arches and supporting columns are original as are also the two columns at the east end of the nave, these end columns being square on the north side and prow-shaped on the south. The pillar on the north side is round, whilst that on the south side is quatrefoil; the capitals and abaci surrounding all these shafts are also different. In fact there are no two sets of mouldings anywhere which are a pair, but though there are such variations they are all unmistakably of the 12th.



century.



Sanctuary and High Altar

The remaining arches and centre pillars are replicas of the original ones and date from the last century. In the 18th. century galleries were placed in the north and south aisles and also at the west end of the nave, but in 1822 a brief was obtained for the repairing of the church, which, it states “is an ancient structure, is greatly dilapidated arising from damp and age, and the interior parts having been injudicially arranged in the original planning of them, will not accommodate the larger part of a now much increased population; In order to repair the church and beneficially new model the interior, it becomes necessary to take down the reading desk and pulpit, together with the galleries, pews and seats and to rebuild and raise the same in a regular and uniform manner, removing certain pillars, but supporting their places by the erection of arches, to unroof and raise the north part, and to make additional windows on the south side etc. etc...” The cost of these alterations was £669.

In 1868 further extensive alterations and repairs were made, the central pillar and arches were replaced, but the 1822 wide arch was retained thus giving the unusual double arch on the north and south walls of the nave.

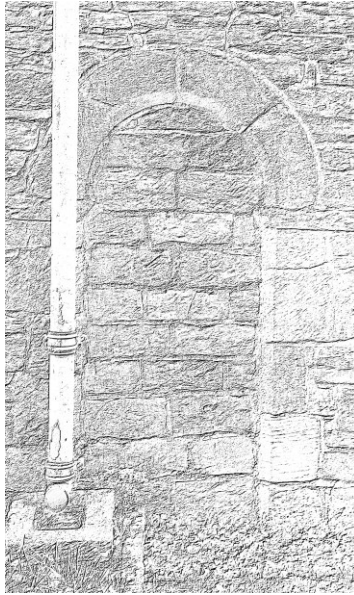
The clerestories were added in the fifteenth century and with them a necessary

realignment of the roof of the nave, the original position and alignment of the roof being seen from the outside of the church at the east end of the nave, and inside the church on the wall of the tower. The battlements were also added at this time.

The “Derbyshire Courier” 8th August 1868 records:

“The roofs of the nave and south aisles were unsafe from decay, as well as the walls of the clerestoreys, owing to the original stone pillars and arches on each side of the nave having been taken out and substituted by elliptical arches of wide span and inferior material. The whole of these and the chancel arch have been effectually restored, together with the clerestory and south aisle windows, which were divested of their mullions and tracery heads and converted into square elongated openings to afford light to the galleries; the church contained four of these useless encumbrances. The whole of the windows have been reglazed with cathedral tinted glass, the floor of the church lowered to its original level, and re-benched with comfortable benches instead of the wooden box pews. The tower has been thrown open to the church and is now provided with seats for the children. The belfry staircase has been built outside as originally, and all the masonry inside the church has been repaired and cleaned. The outside of the church and tower have been pointed and a new vestry built. The church has been warmed by hot water by Messrs. Oliver & Co., Chesterfield. It is the intention of the Duke of Devonshire to restore the chancel and when it is complete it will be one of the best church restorations it has been our duty to notice, the works having been executed with evident care to maintain the originality of the structure, at the same time adapting it to the comfort of the worshippers..... The cost of the present restoration is about £1,000. The works have been executed by Mr. Marriott of Staveley, builder. The architect was Mr. S. Rollinson. The re-opening services of the church took place last Tuesday (4th August) when there was a most respectable congregation”.

So much for the nave. Turning to the Aisles that on the north side would seem to have been built first, although the stone of the south wall is more weathered. The North Doorway now walled up, and hidden inside the church by one of the Clarke monuments, is undoubtedly of the 12th century and part of the original building. The position of this door shows the original level of the ground which falls steeply on the north side of the church towards Linacre. but which over the years has been raised and levelled.



North Door – Part of the earlier Norman Church

At the east end of the north aisle there is a piscina of the 13th century which, though mutilated is well shaped and must have been part of the chantry chapel founded by Hugh Ingram in 1264.

The Chantry Roll 1547 records “the Chantry of Our Lady of Brampton founded by Hughe Ingram whose inheritance is comen to Francis Earle of Shrewsbury to say masse in our Ladye Chapel. Thos. Somersall Chantry Priest. It hath a mansion house priced vs. viijd.” The original deed is preserved at Lincoln and by it Hugh Ingram set apart thirty-five acres of land “Deo et Capellae apostolorum Petri et Pauli Brampton”.

There is little doubt that the figures of St. Peter and St. Paul (brought into Church in 1988), with the figure of Christ seated under a canopy and showing the marks of the four wounds, together with the figure of the Virgin Mary, an angel and other carved stones let into the outside walls of the south aisle, were originally parts of a carved reredos for the high altar, or for the altar of this chantry chapel. At the time of the Reformation these would be dismantled, but instead of being destroyed as were so many ornaments at this time, the pious folk of Brampton preserved them by placing them in their present position, where alas, they have fallen victims to the wind and rain of passing years.

Close to the piscina is a niche containing the Roll of Honour for the 1914-1918 war. It is a recent addition and has a carving of St. George and the dragon, and

the illuminated book is behind a delicate wrought iron door. The niche itself was probably originally an aumbry for the chantry chapel. Above this Roll of Honour is the flag of the Chesterfield Branch of the Royal British Legion laid up at Old Brampton when the new colours were dedicated in 1971, the Jubilee of the Legion.

On the floor at the west end of the north aisle is an alabaster slab, one margin of which has been cut away, and is partly hidden by the pews. It is the memorial to a priest who served this church in the 14th. century, and Bassano visiting the church about 1710 mentions this monument as "ye effigy of a man with a chalice on his right side and a book opened on his left, and the inscription "Hic jacet Thomas Ball Capellan qui obiit ix die mesis Octobris..." Traces of the carving showing the eucharistic vestments may still be seen but the stone was subsequently used by a thrifty Bramptonian, for in the centre are two later inscriptions. "Anna uxor Roberti Owtrem sepulta fuit undecima die Junii Anno 1705" and "Here lies the body of Samuel Owtrem of Cutthorpe. He died 22nd. June 1763 aged 90 years".

The two massive memorials to the Clarke family are dealt with later. Sufficient at this point to say that originally they stood on either side of the sanctuary, and were moved to their present positions during the renovations of the 19th century. They are typical products of their age. Beneath one of the monuments is a small brass to the memory of the first of the Clarke family who settled at Somersall. It is inscribed "Mors est mihi vita, hic jacet Nichus Clarke de Somersall in Brampton generosus qui obitt primo die Marcii Anno dni 1589". Pegge in his "Collections" describes this plate as being at that time at Somersall Hall together with another inscribed "Hic jacet Oliverus Shaw quondam Vicarios hujus ecel gui obitt xxiii die Septembris A. Dni MCCCCXLII. Cujus aie picietur De.", but this latter brass has been lost.

There is little to say about the South Aisle except that it is substantially in its original condition apart from alterations to the stonework of the windows. The small Early English lancet window in the baptistry is worth noting; the lower part being original, but the upper part restored in 1868. The present font also dates from the same period. Its immediate predecessor stood in the sanctuary and was of the common 18th. century pedestal and fluted bowl design. It is now in the Vicarage garden where it forms the stand for a sundial. No trace has been found of the original font.

The oak communion table and furnishings are recent additions given as a memorial to Percival and Marion Marsden and other former worshippers at the church.

Turning to the West wall of the Nave on either side of the beautifully

proportioned Early English arch leading into the tower, there are massive buttresses, added to strengthen the tower when the upper storey and spire were added. Here also are two monuments. The first, to Matilda le Caus is described in Lyson's *Magna Britannica*, Vol. 5, 1817 as follows:



The de Caus Tombstone

“In the nave of Brampton Church is a very curious sepulchral monument, apparently of the thirteenth century, which was discovered more than a century ago on digging a grave, and is now placed upright against the wall of the nave. Within a quatrefoil at one end of the stone is the upper part of a female figure holding a heart in her hand, sculptured in bas-relief; at the other end, her feet and the lower part of her drapery appear as through an oblong opening. (This mode of exhibiting parts of the figure through quatrefoil openings hardly occurs we believe, except among the ancient gravestones of Derbyshire and Nottinghamshire. Several of them may be seen engraved in *Thoroton's History of Nottinghamshire*). On one side of the quatrefoil is a cross-floree. On the flat part of the stone this inscription appears, cut in very fair Lombardic capitals “*Hic jacet Matilda le Caus orate pro anima ej pat nos*”.”

Though the inscription is perfect it is uncertain for whom this monument was designed; it seems probable, however, that it was for Matilda, a person of considerable importance, heiress of the barony of Caus. who died in the eighth year of King Henry III; Peter de Brampton, who then held the manor of Brampton, was her son, and his grandson assumed the name of de Caus. The headdress on the Monument is of a later period than the beginning of the reign of Henry III, but it is likely that the memorial was erected in her memory several years after her death by her son or one of her grandchildren.

The other monument on the opposite side of the archway is a plain oak cross made from the timbers of the ruined Ypres Cathedral and inscribed to the memory of Lord Henry Gorell D.S.O., 2nd Baron Gorell of Brampton, who was killed in action near Ypres in January 1917. The cross had been originally placed over his grave in Flanders but was eventually brought here to his old parish church by his brother the third Lord Gorell.

Turning towards the Chancel the site of the doorway (now walled up) which led to the rood-loft which formerly spanned the chancel archway can be seen at the east end of the north wall of the nave. The timbers of the rood are said to have been used in the construction of the present somewhat insignificant pulpit. On the opposite side of the chancel arch is a carved oak lectern in the form of an eagle, a memorial to Ida Marion Barnes who died in November 1807. The lectern Bible was given by the Rev. A. B. Gordon as a thank-offering for the seventeen years of his ministry in this church.

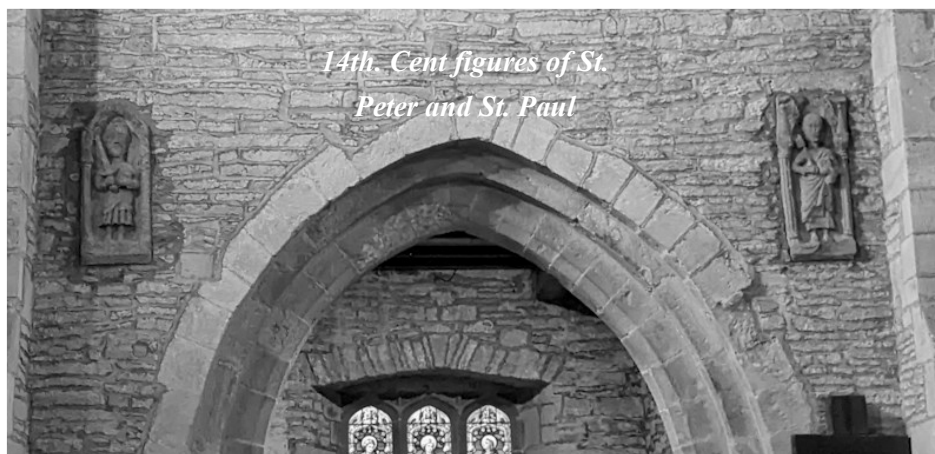


*North Aisle showing
double arches*

The pillars of the chancel arch are original and of the 12th. century but the present pointed arch surmounted by the cruder and wider flat rounded arch is all part of the 18th. and 19th. century “improvements” which we have already found in the nave. The wall above the arch shows where the addition of the clerestoreys necessitated the raising of the roof, the upper part of the wall being less thick than the lower part. The royal coat of arms is dated 1819 and bears the signature of Robert Nicholls. Chesterfield.

On the apex of the wall a small bell-cote houses the Sanctus Bell rung at the consecration of the Blessed Sacrament that all who heard might join the

devotions of the faithful.



The Chancel itself has been so restored that only the walls themselves remain of the original building. The stonework of the windows have all been altered from time to time, and the stained glass here and throughout the church is typical of the 19th. and early 20th. century craftsmanship. Details of the windows are given on p. 19.

The furnishings of the chancel and sanctuary are all in memory of former Brampton worthies. The oak choir stalls commemorating the famous Thomas Linacre whose family lived for many years at Linacre Hall, the site of which is now covered by the waters of the Linacre Reservoir. Thomas Linacre was born about 1460 and studied at Oxford and in Florence, where he learned Greek and read Aristotle and Galen. He later became Professor of Physic at Oxford, and Henry VII appointed him tutor to his son, Prince Arthur. He later became physician to both Henry VII and Henry VIII. He founded the Royal College of Physicians in London and numbered Sir Thomas Moore, Bishop Latimer and Erasmus among his close friends. In 1509 he took Holy Orders and became Precentor of York. In 1523 he wrote a Latin grammar for Princess Mary, sister of Henry VII. A bronze tablet on the wall above the choir stalls states "to him was chiefly due the revival of classical learning in this country". The choir stalls were erected by public subscription and with the interested support of the College of Physicians, largely at the instigation of the late Col. V. O. Robinson of Chander Hill.

The organ rebuilt by Brindley & Foster of Sheffield in 1882 was added to in 1938 as a memorial to the Reverend Evan Charles Mackenzie. Vicar 1910-1929, and to William Black who was organist for over fifty years.

The oak communion rails were given in 1937 in memory of James Harry Topliss

and within the sanctuary all the furnishings have been given in recent years as memorials: the Bishop's Chair with its carved and tintured Diocesan coat of arms, in memory of Agnes Florence Redfern, a founder member of the R.C.N. Queen's Nurses; the credence table commemorating a former incumbent Rev. Richard Ord Wilson (1929-1950); the large brass alms-dish in memory of William Collis, a life long worker at the church, and the brass missal stand in memory of a nineteen year old boy Leslie Gerald Buckland.

The communion table itself is of poor quality and unworthy of its purpose and out of keeping with the other furnishings. The brass cross was given in memory of Mary Gwendoline Macartney whose husband Walter Crealock Macartney is commemorated by the oak screen in the tower arch.

There remains to be considered the Tower and Spire, the most conspicuous part of the building and perhaps its best feature, plain and simple though it undoubtedly is. Of no great height it is yet visible for many miles around, and in former years must have been a welcome sight for travellers crossing the bleak East Moor. The lower part of the tower is of the 12th. century and thus part of the original church, as its massive walls and beautifully proportioned arch giving access to the nave clearly show. The upper part of the tower is of later date; probably 13th. century and contemporaneous with the porch. Its erection necessitated the building of the massive buttresses to be seen on the west wall of the nave. Access to this upper part was by means of an outside staircase (as at present) and a doorway leading into the ringing chamber has a stone lintol of very early date which was obviously a former gravestone. On this and on a similar lintol over the small window in the chamber are engraved stylised forms of crosses and swords. The original staircase was replaced by another in 1868, but this was so poorly constructed that the whole thing threatened to pull away from the church and tower, and had to be strengthened and re-roofed in 1971.

The church clock commemorates the Jubilee of Queen Victoria in 1897 and was put in by public subscription. John Smith & Sons were the clockmakers.

The attractively proportioned broach spire erected either at the same time as the upper portion of the tower, or soon afterwards now houses six bells, the latest one being added in 1923 by Edwin Clay Barnes, High Sherriff of Derbyshire, when the other five bells were re-cast. Four of the bells, the second, third, fourth and tenor were cast by Henry Oldfield at Nottingham probably between 1580 and 1600. The "H. D." on the second, third and tenor is supposed to be initials of a foreman connected with that firm. The cross preceding the inscription "Jesus be our Sped" is the mark of Henry Oldfield. An appeal was made in 1887 to mark the Jubilee of Queen Victoria by re-hanging the ancient bells and augmenting the peal with a new bell to be called the "Victoria Bell". The bell was cast by John Taylor & Co. of Loughborough at an estimated cost of £100.

All bells were re-cast and re-hung in 1923 when the sixth bell was added with its inscription “Domine Dirige Nos”. The weights of the bells are:—

Treble	3 cwt	1 qr	12 lbs.
2nd	4	0	13
3rd	5	1	8
4th	6	0	0
5th	8	0	17
Tenor	12	0	9

A set of “Rules for Bell Ringers” was drawn up at a meeting held for that purpose in 1887 and these include:

“no improper language, smoking or drinking be allowed in the belfry. The first offence to be reprimanded by the Captain, and if repeated to be reported to the Vicar” “ringers and probationers should remember that they are called to officiate in the service of God and their conduct should be marked by reverence and quietness” . . . “Ringers meet for practice on Tuesday and Thursday at 7 and for Sunday services at $\frac{1}{4}$ before ten and $\frac{1}{4}$ before six. A fine of three pence to be paid if more than $\frac{1}{4}$ of an hour late or of sixpence for non-attendance. Such fines to go to meet the expenses of the Guild”. .. “N.B. No drinking allowed while ringers are in charge of the bells.”

Rules for the “Old Brampton Hand Bells Society” were also drawn up in 1882 which set “an admission fee of two shillings and a subscription of six pence per month. Any member two or more months in arrears to be out until he pays up arrears or a re-admission of one shilling”.

Monuments

Except for the ancient sepulchral slab to Matilda le Caus, and the two massive monuments to the Clarke family, details of which are given later, the remaining tablets and brasses are of little interest from the historical or aesthetic point of view. There is a tablet on the south aisle to the memory of Thomas Field, Vicar of the parish for more than twenty years who died in 1801, and another on the north wall of the chancel to William Peach for forty years incumbent of Old Brampton and Rural Dean, who died in 1867.

A tablet on the north wall is “In memory of William Martin Gent late of Wakefield Yorkshire whose ancestors were formerly Persons of Considerable Property in this Parish. He was for many years engaged in conducting Trade

upon some of the principal Rivers in Yorkshire, Particularly upon the Aire and Calder to Leeds and Wakefield. His remains were deposited near this place the 22nd. Day of June 1797 in the 69th. year of his Age.” One feels somehow that only the “principal rivers in Yorkshire” were worthy of the attention of William. Martin Gent, and even in death his mortal remains were to be treated with careful consideration for the stone above his grave beside the north west pillar (now alas covered by pews) the inscription reads: “In the Name of Jesus Christ I hereby beg that my Remains and what encloses them, deposited under this stone may never be removed. If any one presumes to do it may Vengeance take him in the act. William Gent 1797”.

It is not surprising that workmen engaged on alterations to the floor of the church a few years ago were particularly careful not to attract the wrath of this important gentleman!

Most of the remaining tablets and brasses are to the memory of various members of the Barnes family who lived for many years at Ashgate, and were great benefactors to the church.



*Clarks of Somersall
Memorial in North Aisle*

Of the two memorials to the Clarks, the earlier one, on the north wall of the church is described by Pevsner as a “typical piece of folk art”.

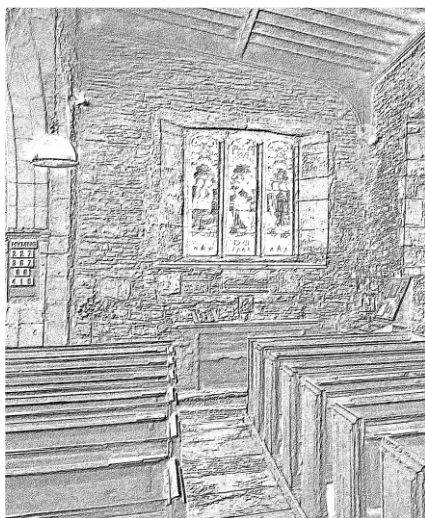
Beneath a square canopy of cornucopaeia, cherubs, and a coat of arms, two buxom angels with Carolinian curls and holding trumpets, draw the curtains away from a central tablet which records the death of Nicholas Clarke of Somersall in 1589, and no less than twenty-four of his relations! This massive monument was erected in 1673, originally at the south side of the altar, and concludes with a Latin verse which has been translated in Glover's "History of Derbyshire 1833" as follows:

Bread (staff of life) would not in fields arise
But first the seed-corn in the furrow dies;
We live but out of death:—all that have birth
Are by the dark grave snatch'd from off the earth.
None, but in Heaven, can constant life obtain;—
We live to die,... and die to live again.

The other memorial on the north aisle (formerly positioned on the north side of the chancel) is of even larger proportions, but it is in a more restrained classical style. Beneath a funerary urn on a catafalque, a Latin inscription testifies to the character of Godfrey Clarke of Chilcote who died in 1734, and his wife Lady Catherine Stanhope daughter of the Earl of Chesterfield.

Bassano in his notes taken about 1710 describes an ancient tomb of "Hiskanda domina de Brampton" without dates. This has now disappeared, but a carved head placed at the side of the le Caus stone may be a part of this tomb which has survived.

Windows



South Aisle and side

There is no ancient glass in any of the windows and even the coats of arms

which were in the east window in the 18th. century have disappeared. All the stained glass is of late 19th. or early 20th. century and is typical of its period, with the exception of three pleasant lights in the west wall of the choir vestry at the foot of the tower depicting the virtues of Faith, Hope and Charity, which are more recent.

The East Window portraying the Ascension is good and was installed in 1881 in memory of John Gorell Barnes and Catherine Taylor his wife. This information is given on an adjoining brass tablet which also records the names of their eight children.

On the south side of the chancel two windows, "Christ and the Children" and "The lilies of the field" are both memorials to the « Barnes family, as also are the two windows on the side of the south aisle, "Nunc Dimittis" and "The Adoration of the Christ Child".

The window on the east side of the south aisle, "Christ gives authority to Peter" is in memory of the Rev. John Kirk Marsh, Vicar of this parish and Rural Dean, who died in 1882.

The only other stained glass is in the small lancet window above the font "The Good Shepherd" in memory of Letitia Scatcherd, 1891.

The Exterior of the Church

On the outer walls of the church, in addition to the carved figures already described there are a number of other small carvings. A lion on the west side of the porch, and between the figures of St. Peter and St. Paul on the south side a head holding a man in its mouth; above the priest's door another grotesque head with foliage from its mouth; on the south east buttress of the chancel a stone carved with crossed swords (similar to those in the tower ringing chamber), and above the east window three rose bosses. The figure of St. Christopher above the south door was designed by Miss H. Shipton, the daughter of a former Vicar, who was also responsible for the design of the lych-gate in 1885.

The position of the north door (the "Devil's Door" out of which, the old wives said the devil fled when a child was brought in at the south door for baptism) indicates the original level of the ground outside, as does the position of the window on the west side of the tower which is now only a foot or two above ground level. Incidentally this window and those in the tower above are the only ones left in their original state, and the lower window mullions are very badly worn. All the other windows have been altered or repaired at various times. Doubtless the prevailing winds from the south west are the cause of the stones on the south side being more weathered, and this weathering made it necessary

to put in a new plinth along the south aisle at some unknown period, probably in the 19th. century.

At the entrance to the churchyard, the lych-gate already mentioned is thatched, not with the customary straw or rushes, but with heather from the nearby moors. The War Memorial was erected in 1920 by public subscription to the memory of those who fell in the Great War 1914-1918. Shortly after its erection the cross was blown off in a storm and a lengthy wrangle ensued over its alleged faulty construction. It was eventually repaired, and since then it has stood firm though the stones forming its base have had to be re-inforced from time to time because of earth movement resulting from the heavy traffic which now uses the road and passes within a few feet of the memorial.

Bassano mentioned in his notes "a handsome cross of two greeves (steps) and upon the middle stone a sundial". The steps are still there, but Bassano's sundial has been replaced, as the one now in position is dated 1770, some sixty years after his visit.

Of the many gravestones in the churchyard, few are of any-outstanding merit, although there are some good examples of 18th. century lettering. There is an interesting table gravestone measuring twenty-nine inches square, dated 1772, close to the priest's door, and one of the earliest stones is a small footstone "I.D. 1671 ", marking the grave of John Dranfield. A small stone at the foot of the



*18th century Sundial &
Medieval Base*

tower appears to have been used for a mason to practise on. as below the actual inscription all the letters of the alphabet have been carved.

Close to the priest's door, and now lying flat on the ground is a portion of a sepulchral slab, some three feet by two, which is deeply carved with a foliated design, and which may be of the 13th. century. If this is so it is obvious that in spite of the ground set aside at Chesterfield there were also burials from time to time at Old Brampton itself.

Church Plate

The church contains very little plate. There are two 18th. century silver plated chalices with two large patens, one of them standing on a raised foot, and there is a large flagon of the same period with a small pineapple knob on the lid. More modern silver includes a fine silver chalice and paten, the chalice with a small shield and cross on its hexagonal base, and the sacred letters INRI on the centre knob. The chalice is inscribed "In memory of Edmund Wilson Barnes died in Ireland June 2nd. 1920 and Samuel Lyndon Barnes his son, killed in Flanders Apl. 3rd. 1916. Kyrie Eleison".

A silver paten on a raised foot and large silver flagon with crossed keys and swords on its collar, are both inscribed "In memory of Mary Georgiana Mackenzie, died May 12. 1924.' A silver ciborium inscribed "Geoffrey Ford June 28 1969", a silver wafer box in memory of "William Ross R.I.P. 13th June 1971", a silver mounted glass cruet "In memory of Agnes Hickman 1905-1964" and a hand-beaten silver chalice made by the Derbyshire silversmith B. A. Asquith of Youghreave in memory of "John Austin 1886-1972" completes the church plate. In the sanctuary the large brass alms dish is inscribed to the memory of William Collis who died in 1953, a life-long worker at Buckland who died on the 11th. November 1918 at the age of 19, and a brass altar cross is in memory of "Mary Gwendoline McCartney 1912-1931".

Old Brampton Worthies

Situated on the edge of Eastmoor and away from the main trunk roads, with no ambitious or power-hungry lord of the manor to involve himself or his people in affairs of state. Old Brampton pursued a relatively peaceful course through the centuries, but nevertheless its story is not without interest and from time to time various names emerge from the shadows of the past.

Wade and Branwine for instance are mentioned in Domesday Book as having land to be taxed, and at the time of the Conquest two manors belonged to Ascuit Musard and one to Walter Deincourt.

Matilda de Caus belonged to the Norman family of de Caus, keepers of the royal forests of Nottinghamshire and Derbyshire, and inherited lands by her second husband Adam de Caus. In the Forest Book she is named as owing fees to Henry II for possession of forest lands in these two counties. Her son Peter de Brampton acquired the two manors of Ascuit Musard in the reign of Henry II and her grandson Thomas de Brampton took the name of Le Caus about the year 1216. Matilda died in 1224 and presumably was buried at Old Brampton, her effigy being erected some time later by her descendants. The Le Caus family were lords

of the manor of Caus until the extinction of the male line in the reign of Henry IV or Edward IV. Two of the co-heiresses married Ash and Bagguley, and the estate eventually passed to the Earl of Newcastle and in 1641 was valued at £1421.4.8. Passing by heiresses into the families of Hoiles, Harley and Bentinck it was finally included in an exchange of land between the Dukes of Portland and Devonshire, to whom it now belongs.

The manor which belonged to the Deincourts passed with that of Sutton to the Leakes and was conveyed with it to the Clarkes of Chilcote who had a seat at Somersall for many generations. Another family of the same name resided at Ashgate, but it is to the former family that the large monuments in the north aisle of the church refer.

The Linacre family of which Thomas Linacre, born in 1460 was the most notable member, lived in the area for some five hundred years from soon after the Norman Conquest until the line became extinct about 1600. The memorial to Thomas Linacre and details of his life have already been mentioned (see p. 13). James Linacre seems to have been the last of the line and is recorded as having given £25 to the Armada Fund in 1588. Linacre Hall is mentioned in documents of 1519 and stood on the north side of the valley below the church. Two hundred years later it was altered and became a rather ugly farm house known as Linacre House and this subsequently disappeared when the Linacre Reservoirs were constructed in the latter years of the last century.

In 1264 Hugh Ingram, who married an heiress of the Caus family founded a Chantry with 35 acres of land “given to God and the Apostles Peter and Paul, Brampton” to which were added another 29 acres by various other benefactors including 11 acres from Hugh de Linacre. These chantry lands were taken over by lay owners at the time of the Reformation, and the chantry chapel itself destroyed, as already described.

Dr. Cox mentions a curious incident recorded in a memorandum book of a Mr. Arthur Mower of Barlow: “Mr. Godfrey Foljambe of Moorhall departed from out of this world on Monday at morn, about 1st. cock-crowing, 15. November; and was buried at Brampton in the chancel under the high altar, where it stood the same day towards night for it could not be kept. Anno Do. 1591”. This mysteriously hurried burial at night may have some connection with the ancient custom of the “apophoretum” by which the body of the first person who died in Old Brampton in each year had to be buried in the churchyard of Chesterfield where a portion of ground was set aside for such burials. At the time of the De Montfort Rebellion the parishioners of Brampton were responsible for the maintenance of the walls around their burial plot, and refused to allow any others to be buried in their ground. By the 17th. century Brampton inhabitants were resisting this claim by the Chesterfield parish church and by agreement a burial

fee to the Vicar of Chesterfield was substituted, and all burials took place at Old Brampton. The burial register for 1629 records “Joanna the daughter of John Bradshaw of Brampton, being the New Year Gift for this year was buried at Brampton ... 5d.”

A Star Chamber decree of November 1631 confirmed this agreement and certain other fees recorded in the Chesterfield Registers by Matthew Waddington, Vicar of Chesterfield from 1616 to 1638. These state that after the right of baptising and burial at Brampton had been granted an offering of one farthing for each inhabited house in Brampton, Wigley, Wadshelf, Loads and Pocknage had to be made at the festivals of All Saints, Epiphany and the Assumption. They were also to provide the sacramental bread for the mother church of Chesterfield. The payment of this burial fee was contested from time to time, but eventually, when the Chesterfield churchyard was closed for burials, the Vicar of Old Brampton in the following year, reverted to the original agreement and offered the first corpse as the apophoretum. Since Chesterfield could not deal with it, the whole agreement lapsed!

In 1650 the Parliamentary Commissioners reported that “Mr. H. Hibbert is incumbent. An able, honest preacher”. Doubtless he was a good Parliamentarian, but his successor was held in less favourable light by the Restoration for Robert More was ejected from the benefice in 1662. More was a Nottingham man, educated at Cambridge, and preached first at Belper for about a year before being ordained by the Classics at Wirksworth and moving to Brampton. After his ejection he suffered in many ways for his nonconformity, and particularly he was indicted for not reading the Book of Common Prayer. With other similarly minded ministers he was sent to prison at Chester, but afterwards became one of the pastors of a congregation in Derby where he died in June 1704, the last of the ejected ministers in this county.

In the late 17th. century a certain Dr. Gilbert Heathcote lived at Cutthorpe and is said to have cured Queen Anne of her erysipelas by an ointment made from daffodils which grew in profusion around his house. Wild daffodils are still to be found in the meadows around Cutthorpe Old Hall, though they are now less plentiful than in Dr. Heathcote's day.

The first half of the 18th. century was occupied by a legal wrangle between the parishioners and the Dean of Lincoln, concerning the right of presentation to the benefice. After the ejection of Robert More the parishioners had asked for the Reverend Richard Matthewman to be appointed to which the Dean of Lincoln agreed, so when he died in 1685 they assumed their right to choose once more, but their choice was divided between the Reverend Milnes and the Reverend William Durham. The Dean nominated the former, but a certain Mr. Smith who leased the glebe lands refused to let the vicarage and lands to anyone but Mr.

Durham. Mr. Milnes seeing no prospects, went elsewhere, and the Bishop licensed Mr. Durham.

In 1712 Mr. Durham's successor, the Reverend Peter Littlewood died after a ministry of only five years. The Dean was in London at the time and when the parishioners wrote to ask that the Rev. Seth Ellis be appointed, they were told that the Dean had already offered the living to the Rev. William Portman, a perfect stranger whom "the parishioners do not like and would fain be shut of him". Mr. Portman coped with a hostile parish for a time, but after three years he was persuaded to resign on payment of dues owing to him amounting to some £80.

On his resignation the parishioners again demanded that Seth Ellis be appointed, but the Dean would not give in, and eventually the Bishop licensed Seth Ellis to minister in sequestration only without being instituted into the Vicarage. He continued thus till his death in 1746 when the parishioners demanded that his son, of the same name, be appointed, but the Dean nominated the Reverend Samuel Pegge LL.D. In answer to this the parishioners made him prove his right in the Courts, and Seth Ellis was nominated by the parish, took up his duties as minister, but was suspended by the Bishop. The battle went on for three years but eventually in 1749 Dr. Pegge was inducted. The parishioners replied by repelling him from the church by force, and he gave up the struggle and moved to Whittington where he remained until his death in 1795. Dr. Pegge was a learned man, the author of several books including a "Life of Bishop Grossetete" and a "History of Beauchief Abbey, Bolsover and Peak Castles". He certainly deserved better treatment from the people of Old Brampton.

After this unsavoury episode the parishioners apparently accepted the Dean's right of appointment and John Bowman was instituted without incident in 1759.

The most famous of Brampton Vicars was the Reverend Edmund • Cartwright, although he held the benefice for only a few years 1776-1779.

Edmund Cartwright D.D., F.R.S., was born at Marnham in Nottingham in 1743. His education began at Wakefield Grammar School from which he proceeded in 1762 to Magdalen College, Oxford where he became a Fellow four years later. He took to writing poetry and his legendary tale in verse "Armine and Elvira" went through seven editions in little more than a year (1770) and received warm praise from Sir Walter Scott. On marrying his first wife, Alice Whitaker of Doncaster, he resigned his fellowship and retired to the family home at Marwood in Leicestershire before accepting the living of Brampton to which he was presented by the then Dean of Lincoln, Dr. Cust.

Finding many of his parishioners very poor and unable to afford the fees of a doctor in their illnesses Cartwright took to studying medical books so that he

could give them medical advice. During a bad outbreak of typhus, then known as the putrid fever, Cartwright insisted on visiting the sick in spite of its contagious nature, and in a letter to a 'friend he gives the following account of one particular case:—"I attended a boy of about fourteen years of age who was attacked by a fever. He had not been ill many days before the symptoms were unequivocally putrid. I then administered bark, wine and such other medicines as my books directed. My exertions were, however, of no avail; his disorder grew every day more and more untractable and malignant, so that I was in hourly expectation of his dissolution. Being under the necessity of taking a journey, before I set off, I went to see him as I thought for the last time, and I prepared his parents for the event of his death which I considered as inevitable, and reconciled them in the best manner I was able to a loss which I knew they would feel severely. While I was in conversation on this distressing subject with his mother, I observed in a corner of the room a small tub of wort (yeast) working. The sight brought to my recollection an experiment I had somewhere met with, of a piece of putrid meat being made sweet by being suspended over a tub of wort in the act of fermentation. The idea flashed into my mind that the yeast might correct the putrid nature of the disease, and I instantly gave him two large spoonfuls. I then told his mother if she had found her son better to repeat the dose every two hours. I then set out on my journey. Upon my return after a few days, I anxiously inquired after the boy, and was informed that he was recovered. I could not repress my curiosity; and although greatly fatigued by my journey, I went directly to his residence which was three miles off, on a wild part of the moors, and to my great surprise the boy himself opened the door, looking well, and he told me he had felt better from the time he took the yeast".

After leaving Brampton in 1779 for the parish of Goadby Marwood he used his yeast treatment on two other occasions with great success, although both the typhus victims had been declared beyond recovery.

It was a visit to Matlock in 1784 when he "fell in company with some gentlemen of Manchester and the conversation turned to Arkwright's spinning machinery", that turned the whole current of his thought and life. On his appointment to a prebend of Lincoln he moved to Doncaster where he set up a factory with looms powered by a steam engine, and later turned his mind to the combing of wool, and rope spinning. He interested himself in various agricultural experiments including the invention of the chain-harrow and a reaping machine. At the age of seventy-nine he sent a paper to the Royal Society on the planetary system, and on his eightieth birthday he informed a friend that he had completed his invention of a horseless carriage which he called a "centaur", worked by a treadle and which he used for bringing supplies from the neighbouring town. He died at Hastings in 1823 and is buried at Battle where a memorial commemorates

this great man.

Coming to more recent days William Peach who was Vicar from 1826 to 1867 was an authority on ecclesiastical law and a considerable scholar. He had poor health and on a cold or wet Sunday morning would send his man to tell the churchwardens and one or two others who might be in church that there would be no service. In his time the church roof leaked and the floor was rotten in many of the pews. Now and then Mr. Peach would suggest an adjournment to the vestry where there was a good fire, and read the rest of the service from there.

His successor John Kirk Marsh made little impression on the place and was no doubt dogged by the forty years of his predecessor. His wife and daughters achieved notoriety in the area for the record number of maids they failed to keep, and it is said that eventually the cabman who drove a girl up from Chesterfield used to offer to wait to take her back again, for one look at the house and family was enough! Someone writing about the family said "Miss Marsh used to teach in the Sunday School and I was her favourite because I could carry her train properly from the school to the church porch. The train was fully five feet long and had to be picked up in two folds on my left arm."

Vicars of Old Brampton

1253 Robert and Stephen
14 - Thomas Ball
1535 Robert Caskyn
1543 Oliver Shawe
1547 Thomas Somersnll, Chantry Priest
1603 John Walker
1630 George Hill
1646 Peter Watkinson
1649 Henry Hybbert
1651 Robert Moore (ejected 1662)
1663 Richard Mathewman
1685 William Durham
1704 Peter Littlewood
1709 William Portman
1716 Seth Ellis (in sequestration)
1747 Seth Ellis (nominated, and suspended by the Bishop)
1758 Samuel Pegge
1759 John Bowman
1775 Edmund Cartwright
1779 Thomas Field
1822 John Wagstaffe
1824 Robert Harkness
1826 William Peach (Rural Dean)
1867 John Kirk Marsh (Rural Dean)
1879 George Shipton
1893 Arthur Hardy
1910 Evan Charles Mackenzie
1929 Richard Ord Wilson
1951 Alan Bacchus Gordon (Rural Dean)
1969 Charles Stanley Branson (Hon. Canon of Derby Cathedral)

An interesting character in the latter part of last century was “Radical Jack”—John Furness—who lived at Moorhay Farm near Wigley. A Christian Socialist, he was well known locally for his immense strength, but even more for his preaching at the pump in Chesterfield market place, and for his efforts to set up a communal farm with six other men. He claimed to be able to repeat every verse of the Bible. When his wife died in childbirth he obtained permission from his landlord, Sir George Sitwell, to fulfil her dying wish that she should be buried in a field near to the woods she so greatly loved. A huge slab of stone was hewed

from the quarry at the top of Pudding Pie Hill and was hollowed out to take the body, and she was buried as she wished. Part of the section of the stone which was taken out took the shape of a chair, and this was hauled to the top of the hill and placed by the roadside as a resting place for travellers, where it remains to this day. At the age of fifty John Furness packed his bags and with his family of eight emigrated to New Zealand where he and his descendants started new farms and flourished under the leadership of the "Patriarch" as he became known.

As shown in earlier pages. Old Brampton Church owes much to members of the Barnes family who in the last century and the first quarter of this century lived at Ashgate.

The name Barnes appears in the registers from 1662 onwards and during the seventeenth century there were a number of families of that name in the parish, but the generous benefactors of the church claim descent from Edmund Barnes of Ashgate who was Churchwarden in 1697, John Barnes began to work coal at Barlow in 1763, but it was Alfred Barnes who started coal mining at Grassmoor in 1846 from which the Grassmoor Company developed and with which the family were connected until 1928. The last of the family to live at Ashgate was Col. T. H. Barnes who died in 1971. The property at Ashgate after having been used for various purposes during the World War is now an annexe to the Chesterfield Royal Hospital and a rehabilitation centre. During the last century various members of the family took active part in local and county affairs; Alfred Barnes (1823-1901) was Member of Parliament for many years and was also Deputy Lieutenant for the County of Derby and one of the first elected Aldermen of the County Council.

Ancient Charities

In common with most churches of its kind there are many ancient charities connected with the church and which are still administered by trustees under two schemes drawn up by the Charity Commissioners. The "Educational Charities" are connected with the old schoolroom founded in the 17th. century and which, together with the schoolmaster's house, stood originally in the south east corner of the churchyard. The earliest charity was founded by James Shaw in his will dated 6th. March 1647 and provided money for the purchase of books for teaching poor children, and for putting them out as apprentices. To this charity were added others between 1678 and 1793 by Peter Calton, John Akrode, Robert Sutton. John Watkinson, Henry Glossop, Sir Gilbert Clarke and Dorothy Heath by which, the Charity Commissioners Report of 1839 stated, "The master is bound .to instruct sixteen children who are mentioned as nominated. It is stated however that he has not in general the full number of free scholars for want of sufficient numbers of applications, the school not being in high repute".

The old schoolroom and master's house eventually fell into decay and new buildings were erected by public subscription on the west side of the church where they stand today, although the school itself ceased to function when the new board school was built at Wigley in 1892. The schoolroom is now used for church and parish meetings, and the house is occupied by the vergers.

The "Welfare Charities" of which that of Godfrey Foljambe 1594 is the most ancient include contributions from the charities already named with the addition of those of George Milward, Henry Hartley, Antony Boote, George Wilkes, Elizabeth Tomlinson, James Belfit and others. The original bequests were to provide loaves of bread to specified persons on certain days of the year, together with clothing, blankets and other necessities. The minister was also to receive sums of money for preaching sermons and saying prayers on St. Thomas' Day, Christmas Day, New Year's Day and Easter Tuesday, and by the will of James Shawe the churchwardens and the clerk were each to receive two shillings, and "four shillings to be spent by such ancient parishioners as should be present at such distribution, for refreshment".

Under the Charity Commissioners Scheme of 1976 the monies from these various charities have been brought together and may be used by the Trustees at their discretion for alleviation of any hardship not covered by the usual statutory provisions. The Trustees are, the Rector and Churchwardens of Old Brampton together with the Rector of St. Thomas' Brampton and a representative from each of the Brampton and Walton Parish Councils.

Registers and Records

The church registers date from 1658 and are in good condition although the years 1677 to 1711 are missing and there are also gaps between 1723 and 1725 and again from 1752 to 1756 when the dispute concerning the right of presentation to the living was being waged. Records were made by three different scribes between 1658 and 1669, entries for the first seven years being in English, and subsequent years in Latin. There had been an earlier register for the years 1537 and 1658, and a receipt form made out in 1747 gives particulars of this, but no trace of it has been found. It is recorded that the first register still in our possession was purchased by James Bullock and Godfrey Watkinson, Churchwardens, James Bullock was then owner of Brampton Hall and to his house in 1666 an Eyam family, fleeing from that plague ridden village, came for refuge.

The registers are mainly simple records of names and dates, though occasionally additional information is given, for example "1661.Mar.10. Nicholas son of Godfrey Clarke Esq and Elizabeth his wife at the age of 3 years and ten monthes to the great grieve of his parents and all that know him was buried and his funeral

sermon preached by Mr. Roger Stone Minister of Staveley upon the text Job 1.21" and Aug 29 of the same year "Hen Pearce of the New House an honest and very aged person was buried".

In 1749 "Seth the son of Seth Ellis Minister" was baptised and in 1756 Ann, daughter of the same "Seth Ellis Minister" was also baptised indicating that although he had been suspended by the Bishop pending the result of litigation (see p 25) Seth Ellis was still carrying out his duties as Minister at Old Brampton.

From 1761 it became the custom to enter the occupation of the parent in the Baptism Register, and during the following five years no fewer than twenty-four different occupations are noted including baker, basketmaker, breeches maker, carpenter, carrier, cooper, cordwainer, collier, miller, millwright, nailer, slater, stockingweaver, redleadmaker, as well as farmers, labourers, woodmen and huntsmen, from which we can gain a picture of a wide-ranging and largely self-contained community.

The mention of slaters is a reminder of the important part which quarrying played in the seventeenth and eighteenth centuries for in April 1680 steps were taken to prevent outsiders taking slates and stone from quarries in the parish.

"April 8.1680. Whereas Wee whose names are subscribed inhabitants of the Parrish of Brampton in the County of Darby being sensible of very great dammage done to the sd.Parrish by severall persons therein by getting of Slate and other stones in the Slate Pitts and Dolphs belonging to the sd Parrish and by selling the same to persons inhabiting in remote places, Wee therefore intendg to redress the sd.Abuses. Do hereby desire Godfrey Ffoljambe of Wigley and John Stevenson of Hall Cliffe house to Oversee the sd. Slate Pits and Stone Dolfes for the year next ensuing in case there be any Slate or other Stone gotten with intent or desyns that the same shall be carryed out of the Parrish. We do hereby desire and appoint them to seize of the same and to dispose thereof to the best advantage of ye Parrish of Brampton afsd and have in witneffe hereof have hereunto set our hand the day and year aforesaid" and some forty names are appended.

In this working community vagrants received short shrift and in the year following the above measure four vagrants were whipped and sent packing, one of them being "Ann Harris a vagrant taken begging in the parish was by Constable apprehended whipt and sent away with a little child which was left in James Middletons coal house at Rufford Hall".

In 1753 and 1755 Stephen Evans and Ann Morris "foundlings from London" were buried and one wonders how they came to be in this remote Derbyshire village

Among the collection of papers now' housed at the Records Office in Matlock

is one dated November the 4th. 1649 “A true and perfect copy of one single levy throughout the parish of Brampton in the County of Derby (being the auntient rule for the paying of money in the said parish for publick use) as the same hath beene exactly compared with and examined by the most auntient coppyes that are now to be found there without any addition or diminution from any summe thereby taxed uppon any particular lands”. It is a comprehensive list including

Thomas Ashe for his house and lands	iiijd
Joshua Ashe and Edward Newton for Tanyard house and farme	jd
George Ashe for Hollis farme ijd for henparke in Peverell	jd
Birly lands in the tenue of severall persons	ixd
John Bradshawe of Wadshelfe	iiijd
and so on	

A list of firearms dated 1663 includes Pistolls, Pocket pistolls, carbines, fowling pieces and birding pieces, musquett, a caleever, ‘one gunn without lock" and “one gun barrell". Godfrey ye sonne of Tho. Stevenson who owned the caleever is stated to “hath borne armes against ye King”.

Churchwardens accounts for the early nineteenth century are carefully kept and give a clear picture of the relative costs of labour and materials. They include such items as “Singers salary £3.3.0”; Load of coals for vestry 12.0; Wine for Sacrament 10.0; Whitewashing the Church £1.1.0; pointing church walls £1.0.0; Writing Paper 1.0; Yellow washing vestry 3.0; Ringers salary £1.1.0.

The Census of 1801 recorded 409 inhabited houses and 29 uninhabited and a total population of 2047. Ten years later the population had increased to 2348. and included “15 Frenchmen— prisoners of war”.

A Terrier delivered to the Lord Bishop of Coventry and Lichfield on Oct. 19th. A.D. 1698 describes the Vicarage as “an house consisting of three bays of a building and a kitchen a barn of two bays a shed adjoining to the barn to put cows in and a stable at the east end of the barn consisting of one bay. There is a garden and a small grass platt in which grows some few fruit trees bordering on the north side of the garden and both garden and grass platt lying between the west of part of the house and the churchyard”. A water-colour of this house, painted in the middle of the last century and a tithe map of 1840 show that it stood a hundred yards or so north of the present Vicarage which was built about 1850 to replace what must have been by then a very old and decrepit building. The Terrier also details the small Tythes paid to the Curate “as wool, lambs, piggs and geese which the Curate may take in kind if he please according as followeth i.e. If there be five of any kind it is left to the Curates Choice whether he will give or take one half being his due viz. if the

five lambs, then half so much as the lambs is valued at that year, if under five then two pence a piece, a Lamb if he receive not the wool in kind which he may do if he please, then a penny an Old Sheep, if Five piggs he is to pay six pence and receive one and for Geese the people pay the curate a penny a goose these are the usual Customs for Easter Dues, all those that pay small Tythes to the Curate pay this annually.

For House and yard three half pence if it be not a Cottage which pays only one penny, for every New calved cow they pay two pence, for every swarm of (bees) two pence and for every foal two pence, and One Farthing at the shilling for servants wages if one pound or more if under Nothing also Young Men that follows any calling pay Four pence yearly for their Hands, these are the Custom".

Other sums due to the Curate include Surplice Dues two shillings a Marriage, one shilling a Churching and thirteen pence a Burial, for Clarks wages he is allowed three pounds per annum besides "Every Cottage by Custom is to pay him one penny at Easter".

A butcher's account book for the mid 19th. century contains a number of prescriptions 'receipts' for the cure of various ills, and modern chemists and veterinary surgeons may be interested in the following:

Oils for Wounds and Bruises.

Oil of Swallows. Oil of Worms and Egyptiacum one ounce each;
Linseed Oil and Spirit of Turpentine two ounces each.

Belly Ache.

Tincture of Opium one ounce
Oil of Juniper one ounce
Assofoetida one drachm
Oil of Peppermint 20 drops,
to be given in one pint of warm water.

Fomentation.

Wormwood tops, marshmallow roots each one handful. Boil them in three gallons of ale dregs or old urine . . . the latter is the best.

Digestive Ointment.

Beeswax three ounces. Black pitch one ounce. Resin six ounces. Melt them together, then add common turpentine three ounces, Linseed Oil one pound, oil of turpentine four ounces. Stir them together till they are cold.

Oils proper for a Wound.

Oil of Spike, Oil of Bricks(?)

Oil of Swallows, Oil of Origanum
Oil of Trother. Each 2 ounces
Linseed Oil four ounces. Oil of turpentine three ounces.
Oil of Vitriol one ounce.
Mix them together carefully in a bottle to prevent their taking fire.

On another page the worthy butcher wrote these lines:

*Scandal thou curst by heaven and man's decree
How I detest thy base insidious art;
Thou baleful pest of sweet humanity
Thou treacherous prisoner of the human heart.*

Recent Developments (as at 1977)

The ancient parish of Old Brampton covered a wide area to the west of Chesterfield and extending over East Moor to the boundaries of Baslow and Chatsworth and including Cutthorpe on the north and Walton and Holymoorside on the south west.

With the growth of population in the Brampton Moor area in the 19th. century, the southern half of the parish was made a separate parish and a new church dedicated to St. Thomas was built and dedicated in 1832. Glover's History of Derbyshire gives a full account of the laying of the foundation stone by the Duke of Devonshire on February 2nd. 1830 when "notwithstanding the severity of the weather the concourse of people was immense". An "elegant procession" complete with band attended the ceremony; The Duke was addressed at considerable length by Joshua Jebb Esq. and made a "condescending reply", the Rev. William Peach, curate of Brampton offered up a short and appropriate prayer which was followed by "a pathetic address to the multitude" by the Rev Thomas Hill, vicar of Chesterfield.

A mission Room was acquired at Wadshelf in 1890 to serve the small community in that area, and in 1958 the old schoolroom at Cutthorpe was purchased by the Parochial Church Council to serve as a Church Institute. This is now used for Church Services and Sunday School, and is also a meeting place for most of the organisations at Cutthorpe.

In 1976, the development of the Holme Hall estate by the Chesterfield Borough, and the need for pastoral oversight of this area led to the formation of a new parish of Old Brampton and Loundsley Green, served by a team ministry of a Rector of Old Brampton and a Vicar of Loundsley Green, and a new chapter opened in the history of the Church of St. Peter and St. Paul at Brampton.

A bus shelter in the form of a lych gate was erected by the Brampton Parish

Council at the south entrance to the churchyard, and opened by Geo. Kenning Esq. in June 1977 to commemorate the Silver Jubilee of Her Majesty Queen Elizabeth II. Designed and constructed by Mr. John Hill of Wadshelf, it is a replica of the lych gate at the main entrance to the church.

2023 Update

The Cutthorpe Institute has been sold to Cutthorpe Parish Council.

The Loundsley Green Church building is now used as a community resource.

St Peter and St Paul and Loundsley Green Methodist Church are in a Local Ecumenical Partnership at Loundsley Green, sharing the Methodist Church building for both Anglican and Methodist services.

The Lychgates at Old Brampton are no longer covered in a heather mixture, but the more normal reeds.

The Vicarage and the Vicarage Garden referred to, and adjacent to the Church are no longer owned by the Church, but are now part of a private residence.