

Extracts from the Chapter minutes from 1733 onwards and divers historical prospecting.

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SALISBURY FRANCISCANS

West of Bugmore and south of St. Ann Street lies a district called the Friary, reached by a lane called Friary Lane, formerly Freren Street or Bugmore Lane. In the angle between this lane and St. Ann Street stood the church and house of the Grey Friars upon land acquired c. 1229.



The Grey Friars (followers of St. Francis of Assisi) came to England in 1224 [lead by the Blessed Angelo of Pisa, right], three years after the Black Friars (Dominicans), who, we are told, welcomed them on their arrival in Oxford. The Grey Friars built in thirty-five towns in 16 years. The Grey Friars sent a mission into Wiltshire at an early stage, while the Black Friars did not do so until 1245. It is said that Richard Poore, Bishop of Salisbury, founded the Salisbury house of the Friars Minor. He may well have invited them into his diocese soon after they were settled in Oxford. He was himself translated to Durham in May

1228, so it is not unexpected that there is no record of any material help from him. The original timber buildings eventually became stone built, using the 'quarry' of the Old Sarum cathedral.

The king was the Franciscans' chief benefactor. He may or may not have given them a site, but, as with the Dominicans, he gave a constant supply of building materials. As is the case with most houses of friars, the exact date of the foundation is not known, but it is certain that the friars came to Salisbury late in 1229 or very early in 1230. In March 1230 Henry III ordered John de Monemuth to give 5 oaks from his bailiwick as timber for the building of their house. By March two years later the walls of the church appear to be well advanced, for Geoffrey Sturmy was ordered to give the friars 20 tie-beams (copulas) for its roof. Ten days later John de Wike, bailiff of Pancet Wood (Clarendon Forest), was to give 2 oaks so that they could make shingles or tiles (scindulas) to cover their church and Michael de Columbar a further 30 tie-beams, also for the church.



Left, Chichester Greyfriars. The building went ahead, but in September 1233 the roof was still unfinished. That month Peter de Rivall was ordered to give the friars 5 good oaks from Gillingham Park for making tiles. By the following spring it seems that the outside of the church was finished, but that there was still work to be done inside. In 1234 Roger Wascelin, bailiff of Clarendon Forest, was to give timber for the pulpit unless this had already been

provided by an earlier royal grant. The last reference to building is in September 1241, when William Luveret was ordered to deliver 6 oaks to the friars' house. These were no doubt not the only gifts received by the friars for the building of their church, and Hoare states that it was built through the generosity of Richard Pende, a citizen of Salisbury.

In 1252 and 1284 the Salisbury Greyfriars received substantial royal gifts of wood suitable for fencing: on the first occasion it was to enclose their courtyard. Gifts of wood for fuel were almost numberless. The only two facts which might possibly throw light on the history of the house or of the Franciscans as a whole are the dates of the first and of the last occasion when these gifts were made: 12 October 1232 and 9 September 1294. The first may be the date when the friars moved in. Possibly, however, until then they had gathered fuel for themselves and suffered badly in the winters of 1230-1 and 1231-2. The reason for the abrupt end to the royal gifts of fuel is not known. Did Edward turn against the Friars Minor after Pecham's death? Possibly this cutting off of supplies was part of Edward's economy drive and of the exactions from the clergy of 1294.

Right: the end of the garden wall at Friary House showing the remains of the Medieval Friary wall.



Two other benefactions of a somewhat different nature are recorded. In 1257 Henry III ordered, for the good of the soul of Robert de Mares, that provision be made for feeding the Friars Preachers of Wilton, the Friars Minor of Salisbury, and 100 poor people. In 1357 five laymen gave endowments to the Friars

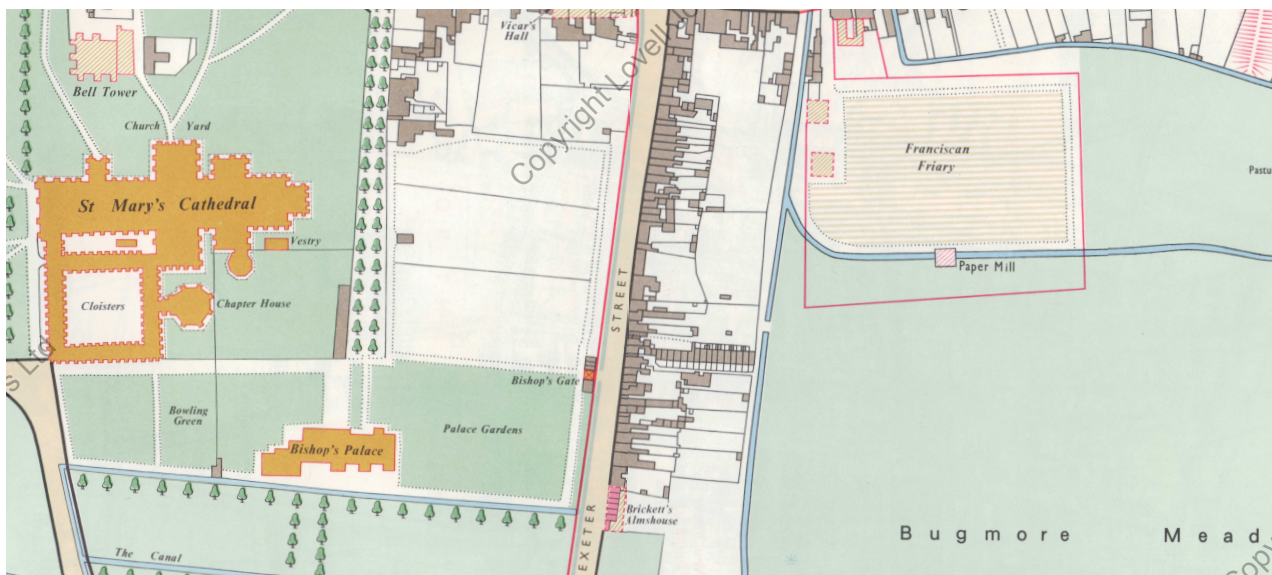
Minor. Walter atte Bergh gave a messuage in the city of Salisbury, having agreed with the bishop and dean and chapter that the friars should hold it free, and William Randolf, Adam Goweyn, Robert Hechelhampton, and Philip Langynon gave them a toft [homestead] for the enlargement of their house.

Apart from this list of benefactions little is known of the history of the Friars Minor in Salisbury. In 1303 Richard of Ebbesborne, a member of the Order, was appointed a penitencier in Salisbury in place of master Robert Fromond, who was temporarily absent. Eccleston, writing between 1250 and 1260, names Salisbury as one of the six Custodies into which the English Province [of Franciscans] was divided, but the list given by the General Chapter at Perpignan in 1331 omits Salisbury. The house was then a member of the London Custody. The English Provincial Chapter met twice in the Salisbury house, in 1393 and in 1510. There was a great intellectual tradition associated with the English Franciscans especially in Oxford and Cambridge. Alumni include Roger Bacon (1214 - 1294), Duns Scotus (1266 - 1308) and William of Ockham (1285 - 1349).

Eccleston writes, 'In the Custody of Salisbury [By 1230 the Province was divided into seven Custodies], over which Brother Stephen presided, the feeling of mutual affection was the

distinguishing note. He himself was of such sweetness, such a geniality and such an exceeding charity and compassion that, in so far as he could he would allow no one to be made sad.' Such was their beginning; the last chapter is not long. The Provincial Chapter met at Salisbury in 1510. In 1538 Charles Bulkeley wrote to Cromwell begging him to secure for him the house of the Grey Friars in Salisbury, which, he said, would soon be in the king's hands. Bulkeley claimed that he had lodged within the house for 20 years and that the rent of 26s. 8d. which he paid was the only annual income the house had. He offered to pay £100 for the house and proposed to rebuild it and have there twice as many persons as there are now friars who shall work for their living without begging'. He valued the 'jewels and goods' at 100 marks, and offered to buy them also. On 2 October 1538 the warden and convent surrendered the house to the lord visitor. The surrender was signed by 'John Burthamus baccalarius, Thomas Man, bacca, William Hedyng W', and seven others. The usual inventory of the goods of the house was made and they were left in the care of John Shaxton and John Goodall. Certain of the goods were sold, realising £14 2s. £19 was owed partly to brewers and others for food and drink and partly to the warden, but the creditors were satisfied with £11. The visitor paid his own charges and left. The wall shown in the map below was excavated by Wessex Archaeology in 1966.

The Dominicans, known as the Blackfriars by their black habits, arrived in the city in 1280. However, despite the emphasis on poverty, the order enjoyed considerable support from various affluent members of the community, including some who elected to be buried in friary churches rather than the local parish church. The friary also enjoyed a good deal of royal patronage throughout the 13th century, receiving building materials from Clarendon Park as well as personal visits from the monarch. The friary was dissolved in 1538 by Henry VIII and the site became largely dormant until the construction of the Maltings, from which the area derives its name, in the 19th century. No trace of the friary survives despite deep pits being dug on the site at the corner of Fisherton Street and Malthouse lane.



The appeal of the Friars was in their vow of poverty (they did not even wear socks) and their work as 'preachers and teachers'. It was not long before the wealthy began to endow the friaries at the expense of the monasteries. Human nature being what it is, it was not long before the friars began spending the money on themselves and eventually went the same way as the monks. Having said that, there are still Franciscans in England today. There was a female version of the Grey Friars known as the Poor Clares but they did not live in the community.

On a lighter note, Friar Tuck could not have been part of the original Robin Hood cycle as friars were not around in the time of Richard Coeur de Lion.

CORRESPONDENCE

Hazel Docherty (with her London Blue Badge hat on) writes: There is a small remaining bit of the Bishop of Winchester's palace – part of the great hall with the stonework from a beautiful rose window – in Southwark. Apparently he had orchards and gardens and of course his own quay where visiting boats tied up. VERY hard to imagine now as the small alleys, Victorian loading bays for goods from incoming/outgoing boats etc. give no sense of grandeur or space. The prostitutes were, I am afraid, called Winchester geese and wore headdresses made from Salisbury cloth! Should we be proud of this??

Three facts I have ascertained: the area in which the prostitutes operated was known as the *Liberty of the Clink* and that they were believed to have been buried at the *Cross Bones* burial ground (closed in 1853). A Roman *Spintria* was found on the banks of the Thames. These were bronze tokens with rather vulgar illustrations that were probably used in brothels.

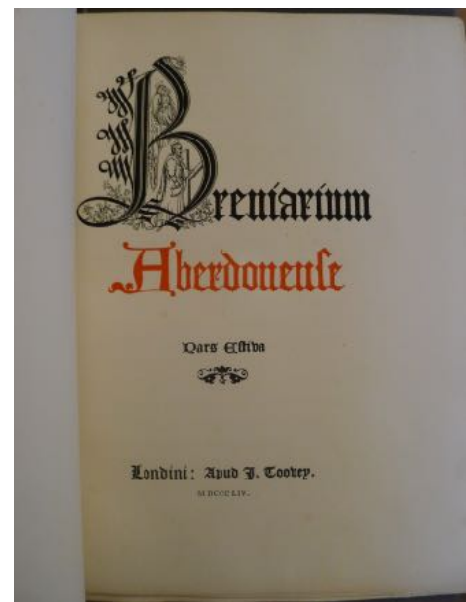
Both Hazel and our Chancellor pointed out that although Henry III was expected to the ceremony of the laying of the Cathedral's foundation stones, he did not take up the invitation. Hazel wonders if this meant that the citizens of Salisbury shared in the 'mighty feast' that had been prepared?

David Sherratt writes: Some years ago the education department put up a temporary tent-like structure, over the foramina tomb of Osmond to suggest what a medieval saint's tomb looked like.

Brightly coloured like all medieval painting it added distinction to our saint's former resting place. This temporary structure did suggest how wondrous an addition to the tomb such an addition could be - we do seem rather neglectful of our distinguished saint. The bold addition to the tomb of St Thomas de Cantilupe in Hereford Cathedral and the great tent over St Alban's shrine in his Abbey show how striking these additions can be.

Osmond's original shrine had a magnificent stone canopy over it, possibly supervised by Bishop Beauchamp who was involved in the building of St George's Chapel, Windsor, and had sent his fellow canons to Rome to petition for canonisation of Osmond. A document in the Library refers to a silver statue of the Saint within the shrine adorned with a mitre decorated with forty large pearls - which doubtless found their way into Henry VIII's Treasury, like the large pearl given by King Louis of France to the shrine of Thomas a Becket in Canterbury. It is recorded that the King had it mounted on a thumb ring, symbolic of the mastery of the King over the Tudor Church.

Gordon Verity writes: The first Earl of Malmesbury's tombstone is well worn but the date of birth would seem to be April 20, 1716, as opposed to 1746 that I reported in the last edition. I have checked two sources that seem to confirm the 1746 date, especially as he was 74 when he died in 1820. The answer of course is the Old Style dating. England did not move to the Gregorian calendar until 1752.





BREVIARIUM ABERDONENSIS

In February 1897 a minute records thanks to the Dean for a facsimile copy of the Aberdeen Breviary which is to go to the library. Emily confirms that they still have the two volumes (Pars Estiva and Pars Hyemalis) given by Dean Boyle (Page 4).

Left: William Elphinstone, Scottish statesman and Bishop of Aberdeen (1431 - 1514) founded the university and contributed to, the Latin

Breviary (right) which became the first book printed in Scotland (Edinburgh). It was intended to be Scotland's answer to the Sarum Rite but also contained lives of the Scottish Saints. Commissioned by King James IV it was jointly organised by Elphinstone and the first Dean of the university, Hector Boece. A breviary is basically for praying the canonical hours.



Some of the saints have been 'borrowed' for their anti-English attitude. For example St.Fiacre whose tomb was pillaged after the battle of Agincourt - Henry V died of haemorrhoids on 30th August, St.Fiacre's feast day!

CLOSE ENCOUNTERS - 1



Lt.General Henry Shrapnel (1761 - 1842) was born in Bradford-on-Avon and latterly lived in Southampton until his death. In between he lived in the Kings House in the Close (now the Salisbury Museum).

In 1784, whilst a Lieutenant in the Royal Artillery, he invented, using his own money, what he called 'spherical case' ammunition (right). It was adopted by the British Army in 1803. In 1834 he lodged a patent under Fire Arms & Ammunition, giving his address as Salisbury.

The Government awarded him a pension of £1200 a year for life but bureaucracy saw that he did not

receive all of that sum.



He joins Lazo Biro, W.H.Hoover and John Macadam through the fame of his name resulting in it becoming an English noun for artillery fragments.