



A Salisbury-Cathedral-centric view of History.

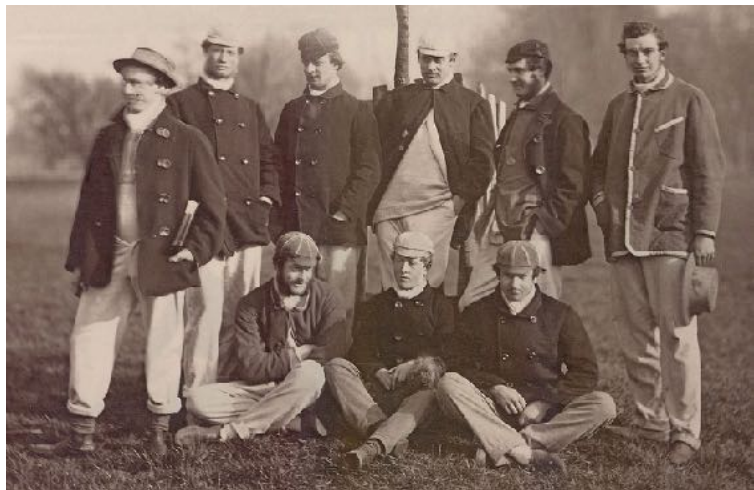
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A PEEK THROUGH THE WINDOW - NO. 35

MIKE DEEMING WRITES:

The 1861 Boat Race proved to be a disaster for the Cambridge crew, mitigated only by the fact that they didn't sink. Strong winds and a large volume of land water led to a rescheduled early start. Both crews suffered from the wakes of the passenger steamers carrying their throngs of supporters – one steamer started its paddle just at a key moment. But the crucial difference was the basic incompetence of the Cambridge cox, who failed to take advantage of the



Middlesex station, despite winning the toss. Then, the Oxford cox capitalised on the pull from a passing sailing barge, which Cambridge had to steer round. The end result was that the Dark Blues won by 16 lengths. It was the largest winning margin for twenty years and the first in a series of nine consecutive wins for Oxford.

One key to their success was their crew's number 5, George Morrison (22, Eton and Balliol College), on the right in this photograph of the crew, who was the inspirational President of the Oxford University Boat Club. At 12st 8lbs he was also the heaviest of the crew, though light by today's standards. In 1867 he commissioned the building of a new National School on Hamptworth Common near Salisbury, and he moved to Hamptworth Lodge in 1868. The school was designed by Sir George Gilbert Scott who, of course, was the Cathedral architect who re-created the Gothic interior to the Cathedral, undoing Wyatt's work of the 1790's. Morrison secretly married Jane Barbara Poore*, and in due course he became a Justice of the Peace and, latterly, High Sheriff for Wiltshire. Sadly he died in 1884, aged just 44, leaving no offspring. His widow continued to live at Hamptworth Lodge till her death in 1907.



In his memory, she commissioned a window in the Cathedral at the east end of the south quire aisle, from the glaziers Clayton and Bell. In the 1870's, they had installed eight lancets of glass on either side of the Trinity Chapel, showing the stories of the life of

Christ and of the Acts of the Apostles. The Morrison window depicts Christ's resurrection, thus extending the depiction of New Testament stories. It's a fine window with pictures, including this one of the risen Christ appearing to the two Marys, interspersed by copies of medieval grisaille. The dedication is painted on glass at the bottom of each lancet, but, disappointingly, no reference is made to Morrison's outstanding performance in the Oxford boat!

* Their life together is reported in the book 'Secret Marriage – the Riddle of the Hamptworth Morrisons' by Peter Roberts and Georgina Babey and I am grateful for their advice in writing this peek.

WHAT CONNECTS BRUNEL AND THE NHS?

In the 1840s a greenfield site near the market town of Swindon was chosen by Brunel for his Great Western engineering works. Here up to 14,000 people worked for the GWR. Between 1842 and 1855, 300 cottages were built in order to retain a workforce drawn from all over the country. Rent was deducted from the workers' pay.





A lodging house was built for 100 single workers, known as The Barracks. In addition there was a church (St. Mark), medical facilities, an educational institute with library, public houses, a park and of course a Great Western Hotel (owned by Arkell's brewery). The park was the scene of the annual Children's Fete which in 1904 attracted 38,000 people who consumed 1,200 gallons of tea and 3.3 tons of cake.

In 1847 the *Great Western Medical Fund Society* was formed by GWR employees. It helped with both doctors' bills and home sanitation. There was also a hospital. Finally, in 1891-2 two swimming pools were constructed along with medical consultation rooms and a dispensary. Aneurin Bevan, chief architect of the NHS stated: *There it was, a complete health service. All we had to do was expand it to embrace the whole country.* Where are politicians with vision now!

The above article is taken from Google Arts & Culture with information from Historic England. It is interesting that Swindon Borough Council, which has overseen enormous changes over the years, has managed to preserve their railway heritage. Their Council House which was built during Mrs Thatcher's Poll Tax imposition, is called *Wat Tyler House*. Now there's a council with a sense of humour.



MAGNA CARTA, THE SEQUAL

This article was provoked by a visitor to Magna Carta, asking when was the first Parliament? As I had just bought a copy of *The Song of Simon de Montfort* by the brilliant historian Sophie Therese Ambler (Picador 2019), here is what I have found out. Henry III had an element of his father John in his character. He began to surround himself with a clique of advisors. One was Peter des Roches, Bishop of Winchester who managed to outmanoeuvre the Justiciar Hubert de Burgh and put forward rather tyrannical advice that went directly against Magna Carta. The bishops and other barons took action which resulted in the king admitting his error and removing Peter. However this would be a continuing pattern and lead to a second Barons Revolt this time led by Simon de Montfort, Earl of Leicester. Like his father, he was a thoroughly honorable man but somewhat extreme in his religious views. Where his father persecuted the Albigensians in France, Simon did the same to the Jews in England.

Simon defeated Henry III at Lewes in 1264. He ordered a Great Parliament in 1265 and granted representation to the towns. In fact Henry III had asked his wife, Eleanor to summon a

parliament in 1254 as he was in dire need of aid. Montfort used this opportunity to include ordinary citizens from the boroughs, so technically this was the first proper parliament. Unfortunately some of the most powerful barons then sided with the king and defeated Simon at the battle of Evesham in 1265. Napoleon described Simon as *one of the greatest Englishmen*. A plaque commemorating him is in the US House of Representatives. The picture of Simon (right) is stained glass from Chartres Cathedral and is in the public domain.



THE SHERBORNE MISSAL

The Sherborne Missal (London, British Library, Add MS 74236) is an early 15th-century English illuminated manuscript missal, one of the finest English examples of International Gothic painting.

With 347 vellum leaves measuring 535 by 380 millimetres (21.1 in × 15.0 in), it weighs 20 kg. It has survived in excellent condition, and is usually on display at the Ritblat Gallery in the British Library. It has been described as *beyond question the most spectacular service book of English execution to have come down to us from the later Middle Ages*.

The Sherborne Missal was commissioned by Robert Bruyning, who served as abbot at the Abbey of St Mary in Sherborne in Dorset from 1385 to 1415. It was made for use at the abbey sometime between 1399 and 1407. The main scribe was a Benedictine monk of Sherborne Abbey, John Whas. Several hands worked on the illumination but the main artist was John Siferwas, a Dominican friar. Both of them, alongside Bruyning and his superior the Bishop of Salisbury Richard Mitford, are depicted and named in numerous miniatures.

The marginal decorations contain numerous high-quality drawings of British birds, including cormorants, gannets, moorhens, storks, European robins, chaffinches and mallards. Over a hundred leaves portray Bruyning. Saint Wulfsige is also depicted, welcoming Benedictine monks into the chapel, marking the 998 move of the bishop's see from Sherborne to Salisbury via Old Sarum. Given that the scribes were thus aware of the church's history, it is likely that the missal was commissioned to commemorate Bruyning's career, but also to promote the building's history, and

reinforce the public image of the church in general. Bruyning was most likely motivated by a desire to enhance Sherborne's reputation in a bid to attain funds



for construction. In particular he wanted to rebuild the monks' choir; more generally he wanted to modernise what was then a largely 12th-century building. Surviving records indicate that Bruyning undertook this task with vigour.

In 1998 the Sherborne Missal was bought by the British Library from Ralph Percy, 12th Duke of Northumberland. The above article is *courtesy of Wikipedia*.

IN THE BEGINNING.....



It all began with Bishop Herman (died 1078). We are not sure if he survived the 'Normanification' of the clergy because he was foreign (Flanders) or because he had the right connections. He was Bishop of Ramsbury and Sonning and Chaplain to Edward the Confessor. He thought his see insignificant and wanted to move his seat to Malmesbury but was frustrated by the abbott and the powerful Earl Godwin (Harold). He therefore left in high dudgeon and became a monk at St Bertin in France, leaving his see to be administered by Winchester.

When the Bishop of Sherborne died, Herman prevailed on the King to allow him to merge the dioceses of Sherborne and Wilton. Archbishop Lanfrank's synod of 1076 resolved that bishoprics were to be centred in cities or large towns. Herman thus moved to Old Sarum and began work on a new cathedral but died shortly afterwards. The portrait of Herman is *courtesy of David Nash Ford's Royal Berkshire History*.

The Lord of Seez accompanied William the Conqueror and was awarded the earldom of Dorset and filled the high office of Chancellor. On the death of Herman he was made Bishop of Sarum. For a fighting man he was very learned and seeing that the liturgy varied from diocese to diocese he reformed that of Sarum into the *Ordinale secundum usum Sarum* which quickly spread to the other sees of England, Wales and Ireland. It also influenced the 1549 Book of Common Prayer. He was of course Osmund and also drew up a book of customs (directions) for the cathedral. He completed the cathedral and endowed it with his Dorset lands. He worried about the lack of access to learning and started by forming a library. He also taught the monks to transcribe, illuminate and bind books. As William Dodsworth put it: *In a dissolute age, Osmund was distinguished by exemplary piety and purity of morals. Rigid towards himself, he was no less severe towards the failings of others. He gave rules for true and holy life, and diligently watched over the discipline of his church and diocese. He died in December 1099 and was eventually canonised in 1457.*

