



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

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HOLY WEAPONS

The Chapter minutes of March 1903 carry this piece: *Agreed to purchase four dozen Harden Star hand grenades.* It turned out to be a primitive form of fire extinguisher (left).

A BOW AT A VENTURE

Whilst organising my archive of parish church photos I came across this pic (below) taken at St Leonards, Whitsbury (just above racehorse *Desert Orchid's* stable). An *arblaster* would have been a crossbowman. This is of particular interest to me as my American son-in-law's surname is *Armbruster* - German for a crossbowman!

UN-EXTREME UNCTION

A minute from February 1902 reporting on a Great Chapter (ie in the Chapter House) had the Bishop talking about requests for giving *unction to the sick*, which he was very much against and gave many excellent reasons for not wishing the revival of the practice at the present time.





Unction was one of the seven sacraments and involved a ritual anointing with oil. Extreme Unction was the same but for the dying. It became associated with the penitential system and very much a Catholic ceremony so it is not surprising that the Bishop was not keen. However a form of Unction and the Laying on of Hands was approved for provisional use in 1935.

The *Guild of St Raphael* (named after the Archangel who acted as a guide to Tobit) was a grass roots Anglican movement that was founded in 1915. It became an international and ecumenical organisation dedicated to healing the sick, in full co-operation with the medical profession. They are very much a supporter of both Laying on of Hands and Unction as their aim is the healing of the whole person, not just their symptoms.

ROMANA CATHOLICA

Whilst on the subject of our Catholic brethren, a visit to St John the Baptist, Tisbury (well worth a look) revealed the following. This was a Saxon church that became an abbey until it fell victim to the Vikings and was later rebuilt by the Normans. After the Reformation many local families remained true to the *Old Faith*, under the protection of the Arundell family - whose town

house as you know became the home of Edward Heath.

The funerary helm (above) is displayed in the St Andrew Chapel. Unusually, it is an actual fighting helmet and was restored by the Tower Armories. It belonged to Sir Thomas Arundell (died 1639) who was made Baron of Wardour by James II. One of his daughters, Ann, married Lord Baltimore and between them founded the US State of Maryland.

The plaque right shows the Arundell's strange title. Thomas was created a Count of the Holy Roman Empire by the Emperor Rudolph II, for his services at the battle of Gran in Hungary at which he captured a Turkish standard in 1595. Elizabeth I even censured him for accepting a foreign title. I wonder what she thought of his Catholicism?



There are a number of other interesting links such as the churchyard being the burial place of Kipling's parents. The Laurence Hyde brass dates from 1590. His granddaughter Ann, daughter of Edward Hyde, Earl of Clarendon, married James II and of course their daughters Mary and Anne both became Queens of England. For more info visit **Tomb Talk** on the website.

MARCHPANE

Following the article on the Hanseatic League Gordon Verity writes: Dieterich Buxtehude was organist in Lübeck (Marienkirche) for nearly 40 years until his death in 1707. J.S.Bach is reputed to have walked all the way to Lübeck from Leipzig, determined to hear DB playing the organ. Some of Buxtehude's compositions only survive thanks to JSB copying them out during his stay in Lübeck.

Ask any visitors from Lübeck if they have brought any marzipan with them, for which Lübeck is famous. Ed: While marzipan has been produced in Central Europe since the Middle Ages, the product typically contained a large amount of sugar, with only a small amount of almond mixed in. This was largely due to there being only a limited supply of almonds, as they are not grown in the area and had to be imported.

Lübeck, as the capital of the Hanseatic League, was an important trading hub, which insured a steady supply of ingredients. Consequently, in the 18th century, the marzipan produced in

Lübeck started becoming well known for its high quality, due to its high almond content. Today, Lübeck is host to several attractions that reference the city's association with marzipan. The most notable of these is the Niederegger Marzipan Museum*, which includes amongst its exhibits: historical accounts of the production of marzipan, the original 1806 Niederegger recipe and various historical figures sculpted in marzipan.

* Reminds me of Terry Pratchett's *Dwarf Bread Museum*.



THE BELLS, THE BELLS

Rosemary Pemberton writes: It is very likely that bells were made in Salisbury from the 14th century and continued until around 1740. There were short breaks in production just after the Reformation (there were plenty of bells available from redundant abbeys) and during the civil war. Even in normal times the need for bells was spasmodic and the workers in the iron foundries needed to make other objects to keep their business going. Useful objects that were similar in shape and needed to be strong and fireproof included cooking 'skillets' and pestles and mortars for grinding foodstuffs or medicines.

The Salisbury foundries were in the area of Guilder Lane, Milford Street and Culver St. For a period from the seventeenth century, Culver St. was known as Bellfounders St. They were placed on the east side of the city, as being deemed a fire risk, any flames would be blown away from the city by the westerly prevailing winds.

These foundries made bells for the southern part of Wiltshire, Dorset and Hampshire including Alderney. From 1652 to 1670 William Purdue was the principal bellfounder. He had come to the city as a member of the same family who had been making bells in Bristol for many years.



He made the Service Bell now used in the Cathedral as the clock bell and for services (left, courtesy of Richard Avery via Wikimedia Commons).

The links with Bristol continued with the arrival of Robert and Elizabeth Flowery (or Floweree/ Fflorey) by 1670. Two bells by Robert survive at St Martin's dated 1675. One is used as the base of a table and the other is still rung. Robert and Elizabeth also made skillets and mortars out of the same bell metal. This is usually a mix of 77% copper and 23% tin. Examples are found in The Salisbury Museum and in a local private collection.

Robert died in 1679 and his widow continued to cast bells. It is extremely rare for a woman to be recorded as a bellmaker. In the 1682/3 churchwardens account for St Thomas's she is noted as 'widdow fflory' and paid for *casting the bell and her casting of brasses and adding of mettal*.

Another family from Bristol, the Tosiers, joined her and it is Clement Tosier who makes his mark with Elizabeth on a document, that used to be in the Cathedral archives, for supplying and maintaining two bells for the belfry in 1680.

These two bells, along with three bells also from the belfry, were found to be cracked by 1762 and were sold around 1777 to the foundry at Aldbourne. It would seem that Flowery/Tosier bells made in Salisbury were of a lesser quality than the earlier William Purdue bell which still delights today.

Emily writes: The 1680 agreement which is quoted in this document is taken from An Account of Church Bells by Rev William C Lukis published in 1857. There is a copy online here <https://www.whittingsociety.org.uk/old-ringing-books/lukis-account-church-bells-01.pdf>

This document is reproduced on page 9 of Lukis who says that it is held in the Cathedral Muniment Room. However, I'm not aware of its current whereabouts. We do have in the archive here the notes made by local bell historian J R Jerram in 1917 in which he quotes this document as taken from Lukis' article – he doesn't actually mention the document being kept in the muniment room so I suspect that if the original is indeed completely lost it went missing between 1857 and 1917.

PLEASE NOTE

For those of you who like to do a little research, my entire notes on the Chapter Minutes from 1733 to 1903 in the form of a Capitular Concordance are now available on the webpage. This will be updated as I mine my way through the subsequent years.

A useless fact for you. The Great Chapter of May 1904 was attended by **three** bishops! The Bishop of Sarum was our old friend Wordsworth, the Dean was Alan Becher Webb who was the Bishop of Bloemfontein in a previous life and the prebend of Wilsford and Woodford was in the keeping of Louis George Mylne, sometime Bishop of Bombay.

EX LIBRIS

The latest addition to my growing library is *Magna Carta* by J C Holt - Cambridge University Press 1992 (I could not afford a later edition). This is a very detailed work by a Cambridge academic setting MC in the context of law, politics and administration. As a collector of useless facts I was fascinated to learn that cap. 23 (the fish-weirs) was in use until 1970; *cap* incidentally is from *caput*, Latin for Chapter but in this case really, clause.



cap. 29 is the famous clause - *no free man is to be imprisoned, dispossessed, outlawed, exiled or damaged without lawful judgement of his peers or by the law of the land*. Sir Edward Coke 1552 - 1634 (left: courtesy of ArtUK, in the public domain) referred to it in his Second Institute of 1662: *As the gold-finer will not out of the dust, threds or shreds of gold, let passe the least crum, in respect of the excellency of the metall: so ought not the learned reader to let passe any syllable of this Law, in respect of the excellency of the matter*. However he did not fight for the whole charter but just the parts that (with interpretation) bolstered his case against the king.

We all know that the charter was somewhat undemocratic as it was trying to protect the rights of the Church, City of London and the Barons. However it did evolve over time. In 1331 and 1352, *no free man* was replaced by *no man*, whilst in 1354 it became *no man of*

whatever estate or condition he may be.

QUORA

What is the greatest lost treasure from antiquity that would be truly monumental if found? During his looting of Rome in 410 AD, Alaric (first king of the Visigoths) is supposed to have amassed a treasure of gold, silver and precious stones, as well as priceless relics from the Holy Land etc. which had previously been stolen by the Romans during their conquest of Jerusalem and various other countries.

Alaric died in Cosenza (Calabria), and right there his tomb was built by a horde of slaves who diverted the water from the river Busento, allowing them to dig a grave which, eventually, welcomed the king, his horse and all his treasures (right, 1895 Leuteman woodcut in the public domain). Once the tomb was completed the river was returned to its original site and Alaric's tomb was covered with water. The tomb if found would contain the wealth of Ancient Rome.

