



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

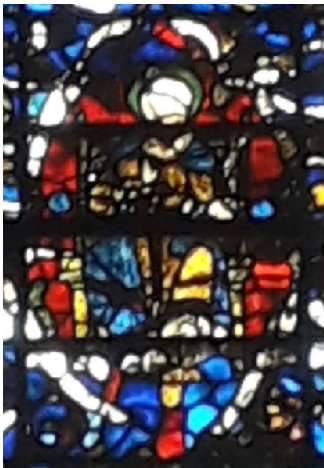
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WEBPAGE/BLOG: jot-and-tittle.com

A PEEK THROUGH THE WINDOW - NO. 23

MIKE DEEMING WRITES:

Here are six nativity scenes taken from windows in the Cathedral. Do you recognise where they are and can you spot the odd one out?



**PLEASE
SEE
NOTE
ON
PAGE 5.**



Top left – from the Jesse Tree window, in the south nave aisle; this is an old photo taken when the window was much less discoloured than it is today (C13)

Top centre – Mary and child from the WWII memorial window in the north nave aisle (1949)

Top right – nativity scene from the window in the Morning Chapel, in memory of Isabel Kerr Hamilton (1886)

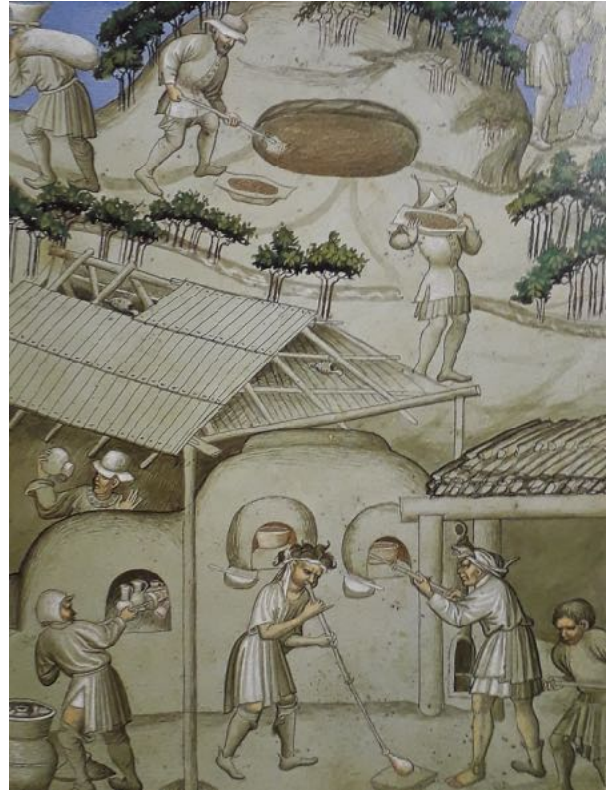
Lower left – the odd one out of course – this shows Ruth with the baby Obed (born in Bethlehem and later becoming the father of Jesse and grandfather of King David) with her husband Boaz and first mother-in-law, Naomi (1932)

Lower centre – Mary and Child from the ‘Victory’ window in the St Michael Chapel in the south transept (1920)

Lower right – from the narrative windows on the life of Christ in the Trinity Chapel (1872)

There are a few give-aways in the Ruth and Obed window, not least the presence of the mother-in-law and the absence of halos. But perhaps more tellingly is the colour. All the other images feature the 'Marian' blue colour. Blue was first used for colouring images of Mary's robes as far back as the fifth century – previously 'red' was the typical colour. Blue was a colour of distinction and 'Marian' blue became the standard paint colour in the Middle Ages because the paint was based on lapis lazuli. Lapis lazuli came from Afghanistan and was even more expensive than gold, so its use was a symbolic demonstration of the veneration of wealthy donors.

Early medieval coloured glass was made in kilns dotted round the forests of France, where the local combination of beech ash and sand allowed the glass blowers to make specific colours. Their recipes for these 'pot-metal' colours were prized secrets, with each glass maker typically producing just one colour. The colour was derived from the natural iron and manganese oxides in the ash. Pedlars would collect samples and sheets of glass to sell to end-users, mainly the church. Red glass made this way was extremely dark, so was usually 'flashed' - a thin layer of red glass was essentially laminated to clear glass for strength. Coloured glass wasn't made in England and imported glass was expensive, so most glazed windows here would have had clear or greyish (grisaille) glass. Later, colours were achieved by adding metallic oxides, including cobalt for blue. Silver staining dates from the early C14 and the use of enamel paints from c1530. Indeed, from the mid-C17 all colouring was done by enamel paints, the secrets of pot-metal colours having been lost. Not until the 1850s when 'antique' glass became available, could the pot-metal colours be recreated by chemical synthesis. There are examples of most of these different colours and techniques in the windows depicted above, including medieval red flashed glass in the Jesse window image. For enamel painted glass, you'll need to look at the Moses window above the Quire, installed in 1781.



I can't write about Christmas without mentioning the three kings – they are depicted in this 'Adoration of the Magi' roundel from the lancet next to the Jesse window in the South nave aisle. It is amongst the earliest glass in the Cathedral. Indeed, Roy Spring, the former Clerk of Works, thought that it may well have predated the Cathedral, perhaps coming from Old Sarum. He would have formed this view looking in detail at the age of the glass and the way the colour in each piece has aged. One day technology will be able to identify precisely where in France the glass came from and when it was made, but we're not quite there yet.



In the meantime, may I wish you **a very happy Christmas!**
Mike Deeming

ROYAL VISITS

You may be surprised just how many monarchs found their way to Salisbury. There are records of: Henry II Henry III Richard II and probably Henry IV and Henry V. Henry VI Edward IV Richard III Henry VII Henry VIII Edward VI Elizabeth I James I Charles I Charles II James II William III George I George II George III Victoria I and Edward VII. Looks like we are more entitled to add *Regis* (of the king) than Bognor or Bere! Right, Henry IV (*in possession of the Royal Family*).



THE POISONED CHALICE

At two Great Chapters in 1904 the following subject was raised concerning Holy Communion.

Bishop Mylne reported a case in his parish of a regular communicant who declined to partake of the chalice and refused to give his reasons. Others had similar cases and usually wiped the rim. The Bishop sited the custom at Davos Platz and would not disapprove of the adoption of this custom whereby a long piece of bread was dipped in the wine and placed in the mouth of the celebrant.

Letter from Dr William Selby Church *BART(1901) KCB(1902) BM Oxon(1864) MA DM Hon DSc Oxon Hon DSc Viet Hon DCL Durh Hon LLD Glasg FRCP(1870) JP*, President of the College of Physicians, 130 Harley Street W. to the Archbishop of Canterbury concerning chalices.

Absolute cleanliness, as understood by the bacteriologist, is unattainable under the circumstances of ordinary life; it is the proportionate amount of risk incurred in the varying circumstances of life that has to be considered. Comparing the risk incurred in partaking of the Sacrament with those run in ordinary life, it appears so small as to be inappreciable...Your Grace's humble servant.

The Archbishop has no objection to entering this letter on the minutes provided it is marked *Not for publication. Yours very truly, Randall Cantuar.*

I think you could replace many of today's Health & Safety rules by the good doctor's letter. Right: Archbishop Randall Thomas Davidson (1848 - 1930) by John Singer Sargent *courtesy of Lambeth Palace, public domain.*



WHATS IN A NAME

A further point raised by the Bishop in 1904 was the letter and book of *Coptic Liturgies* received from Cyril XII *Patriarch of the Preaching of St. Mark*. The Bishop's Chaplain had also visited *Photius Pope and Patriarch of Alexandria* (who

incidentally opposed the change to the Gregorian calendar). Due to the various schisms within the Church, there are currently four Patriarchs of Alexandria. My favourite is the Greek Orthodox who's full title is *His Divine Beatitude the Pope and Patriarch of the Great City of Alexandria, Libya, Pentapolis, Ethiopia, All Egypt and All Africa, Father of Fathers, Pastor of Pastors, Prelate of Prelates, the Thirteenth of the Apostles and Judge of the Universe*. And I thought that Jesus lived simply! Patriarch Photius (or Fotios) is shown right, *public domain*. Below, St Mark's Catholic Coptic Cathedral, Cairo. Photo courtesy of Roland Unger, *creative commons*.



HAVE A GREAT CHRISTMAS

Robins on Christmas cards started as a joke 150 years ago when postmen wore red tunics and were known as *Robins* - In Victorian times, mince pies were made



with beef and spices - The tradition of putting tangerines in stockings originated with 12th century French nuns who left socks of fruit and nuts for the poor - Carols weren't sung in churches until they were introduced in the 13th century by St Francis of Assisi - Before turkey became established, the traditional Christmas fare was a pig's head and mustard - The holly wreath symbolises Christ's crown of thorns with the berries representing blood - Hanging presents on trees goes back to the Druids - Christmas pudding was originally a soup made with raisins and wine - London sweet maker Tom Smith created the first cracker in 1847 based on the sweet wrapper - Boxing day gets its name from the money collected for the poor in church Alms-boxes - Kissing under the mistletoe is thought to come from the Norse goddess of love, Frigga - the earliest reference to a Christmas tree is in a German document of 1570. ED 🧑🏻

IMPORTANT NOTICE

Dear Reader

Jot & Tittle

has been issued for over three years now.

Gratefully, the interest has grown significantly.

In order to better serve our readership,

Jot & Tittle will move to a web-based format and be delivering its issues through direct mailing.

What we kindly ask of you therefore is to send your name and e-mail address (if you haven't already) to markandsuebrandon@outlook.com or fill in the form on page one of the website **jot-and-tittle.com**.

Once we receive your request, we will add you to the **J&T** distribution.

Thank you in advance

Editor: Mark Brandon.