



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

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## A PEEK THROUGH THE WINDOW - NO. 25



### MIKE DEEMING WRITES:

Queen Victoria was very protective of her youngest son Leopold. Born in 1853, he inherited haemophilia and this, together with his mild childhood epilepsy, meant that he was extremely vulnerable. However, he was highly intelligent and, after graduating from Oxford, increasingly acted as his mother's PA, liaising on her behalf with the government. But for him, it was stifling, and so he saw marriage as the best route to independence.

In 1876, he rented Boyton Manor in Wiltshire as a country refuge and as an escape from his mother. Boyton Manor was of course the ancestral home of the Lambert family whose ledger stones are in the North Quire Aisle, including the one of the baby who 'apparently' died before he was born! For Leopold, numerous attempts at betrothal (including to Alice Liddell – 'Alice in Wonderland') finally succeeded in 1882, when he married Princess Helena of Waldeck and Pyrmont.

He gave up the tenancy of Boyton Manor and they settled at Claremont near Esher, where his two children were born; the second, his son Charles Edward, was born after Leopold died in 1884, at the age of 31, following a fall in Cannes. The marriage had been in consequence short but very happy; Helena too was bright and well educated, so they were ideally matched. Incidentally, through Charles Edward, Leopold is the great-grandfather of the present King of Sweden, Carl XVI Gustav.

Leopold's link to the diocese is commemorated in the memorial window in the South Quire Aisle. The two lancets depict Jacob's dream on the left and, on the right, St John witnessing the sealing of the servants of God. The Latin inscriptions translate as *And he saw a ladder standing on the earth* (Gen 28v12) and *And I heard the number of the sealed, one hundred and forty thousand* (Rev 7v4), respectively. Both these images are commonly associated with masonic tradition and indeed often feature in masonic lodges. Leopold had become a mason whilst at Oxford and rose to the position of Provincial Grand Master for Oxfordshire, a position he still held when he died.





Back in the 1870s the principal commercial activity near Boyton Manor was the substantial cloth mill a mile away at Upton Lovell. Thus it was that when a new public house was built to support the mill workers, it was named the ‘Prince Leopold’ in his honour, a name it still enjoys. It is almost certainly the only pub bearing that name in the country, and it offers a warm welcome even in snowy weather!

The window and the pub are the two commemorations of his time in Wiltshire – I’m sure these are the ways he would have liked to be remembered here. (Ed: I can certainly recommend the pub).

### TOMB TALK - Bishop John Davenant

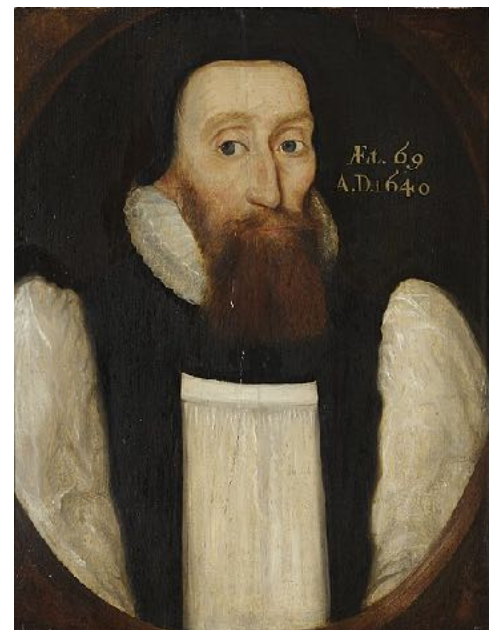


**T**he tablet left can be found in the South Quire Aisle. Translated by James Harris (1825), it reads:  
*Of all monuments, attend a little time to what is said of John Davenant, he was born in London, 20th May, 1572. On the 4th July, 1587 he was admitted Pensioner of Queen's College, Cambridge in 1609 he was elected Margaret Professor before he had reached the 36th year of his age; in 1614 he was admitted Master of his College, and was one of the eminent Divines that James the 1st sent to the Synod of Dort in 1618; on his return, in 1621, he was raised to the See of Salisbury : he well fulfilled the duties of a primitive Pastor. He also published many pieces of Polemic Divinity, and died 20th April, 1641, in good old age, after he had presided over the See 20 years, and just before he saw the ruin of the Church and State.*

The synod of Dort (colloquial for Dordrecht in Holland)

was held to settle a divisive controversy initiated by the rise of Arminianism (Remonstrants). Précising a complex subject: Jesus died for all men and not just the (Calvinist) elect. There was a political element to this argument too, as the followers of Jacob Arminius (professor at Leyden university) were prepared to reach an accommodation with the Spanish which the Dutch Calvinists were not even willing to consider.

Although banished and persecuted, their liberal approach had a considerable effect on modern Protestant theology. John Wesley was believed to be influenced by English Arminianism. Soteriology is the doctrine of salvation. In Calvin’s *Doctrines of Grace* his views are summarised by the



acronym TULIP.

T = Total depravity

U = Unconditional election

L = Limited atonement

I = Irresistible Grace

P = Perseverance of the saints

Bishop John's portrait (page 2), oil on panel, is courtesy of the Queen's College collection *and is in the public domain*. His master, James I was opposed to Arminianism but Charles I favoured it. The painting below by Abraham van der Eyk (1721) is courtesy of the Museum of Fine Arts, Lyon and *is in the public domain*. It is an allegory of the Arminian dispute in which the Bible is outweighed by the Sword of State.



### THE HUNGERFORD CHANTRY HOUSE

**T**his property lies to the west of Mompesson House and is largely 18<sup>th</sup> century but its history goes back to the 13<sup>th</sup> century. It was used as a choristers' school and residence by Bishop Mortival in 1322 but by 1347 the occupants were vicars. Its name comes from the Hungerford foundation of 1472 when it housed the chantry's attendant priests. At the Reformation in 1550 the property was sold by the Crown to Lawrence Hyde and became a private residence. Between 1752 and 1800 it housed a girls' school but was owned by H P Wyndham.

The newly fronted house was tenanted by Daniel Eyre in 1802 when, as part of the agreement, he agreed to take down a ballroom (44' x 21') and additional buildings and allowed Wyndham to add the front garden wall. The house was conveyed to the Dean and Chapter by Millicent Jacob in 1906.

There is a minute dated January 1906: Letter from A de Bock Porter of the Ecclesiastical Commission re Hungerford Chantry House.

They approve purchase of Mrs Jacob's house for £2,000 and will provide £989.6.5, the proceeds of India 3% stock in trust for the D&C. There is the possibility of a further amount in trust for the *Redemption of Tithe Trust Charge if the Board of Agriculture are ready to give their consent to this application of the fund and it would be well for you to approach that board in order to secure the requisite authority*. The Dean replies asking if the Tithe Rent Charge can be commuted *for a capital sum to be used in this purchase*. The Secretary replies that the EC cannot agree to that but would be prepared to offer a mortgage at the rate of £3.53 per cent over 35 years; principal and interest to be paid half-yearly.

For more detail see **Salisbury, The Houses of the Close** by the Royal Commission on the Historical Monuments of England (HMSO 1993).

### WIMBORNE ST. GILES

**F**ollowing the piece on Little Petherick Church, Steve Dunn e-mailed: *Thinking about Comper, you are probably aware that he created the screen at Wimborne St Giles and coloured the incredible Bodley reredos at Marlborough College in 1950-51. He also painted the vaults of the chapel. Whilst at Wimborne St Giles note the polyhedron at the foot of the Ashly monument on the North side of the chancel. Comparison can be made with the Gorges tomb in the cathedral. Pevsner suggests that the Ashley version might commemorate a cabbage(!) as Sir Anthony Ashley was said to have introduced the cabbage to England - I'm a tad doubtful that that is its significance.*

As you can imagine, I was intrigued so see the next edition for a report.

### EPAMINONDAS

**I** am straying from our usual subjects. In the 1940s part of my education was the 'Southern States' literature: Little Black Sambo, Uncle Remus and Epaminondas. These are now regarded by sociologists and advocates of political correctness as being racist which of course is looking at them with a 21<sup>st</sup> century mind-set. The only people of a different colour we came across were at school where we had become attuned to fellow pupils from all over the Commonwealth.

However, I digress; the point I am making is it came as a profound shock to me that the name Epaminondas was in fact Greek and referred to a remarkable 5<sup>th</sup> century BC Theban general who we should really know more about.

Wikipedia has some 12 pages on the general. Essentially, he was the leader who first defeated the Spartans, using superior tactics. In fact his pioneering battlefield manoeuvres were copied for over two thousand years. He also released the Helots (Spartan slaves) and spread democracy throughout Greece. It appears he was unassuming and did not pursue the cult of personality.

