

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

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THAT ODD CORNER

The Close wall was the subject of a Chapter minute in September 1896 when a tree blew down in a gale damaging the corner at the bottom of Exeter Street. It was agreed that when rebuilt, it would be set back so as to improve the roadway - no New Bridge Road in those days.

There were two caveats: that the corbeled cornice should be retained, and that the work should be at the Council's expense! Incidentally, these corbels are purely decorative. On a castle they would have openings (machicolations) between them to enable 'nasties' to be dropped on any attacker.



THE LAST EDITION

Sue Allenby informs me that the Bishop's Pound - in Pound Chequer - was where stray animals were taken. There was much cruelty in the treatment of animals as attested by Hogarth's prints. There is a painting of Hogarth with his pet 'pug' which bears the unfortunate name of 'Trump'.

Sue also mentions that the original site of the cattle market was at Barnwell's Cross (not Barnard's Cross) around the junction between Culver Street and Paynes Hill where you will see a commemorative plaque.

Referring to the item on Salisbury's Red Light district, David Sherratt tells me that the Bishop of Winchester held land in London occupied by the largest bevy of brothels. I am not sure what the collective noun for brothels should be but I have come across a jam of tarts and a flourish of strumpets! The ambivalence of the Church can be seen in St Augustine's (354 - 430) quote: *Suppress prostitution and capricious lusts will overthrow society.* The Bishop of Winchester, who pretty well owned Southwark, was supposed to control prostitution by the 15th century *Ordinances Touching the Government of the Stewholders in Southwark under the Direction of the Bishop of Winchester.* This simply add fines to the Bishop's rental income. So profitable was this trade to the bishop that sex workers became known as *Winchester Geese.*

As an aside, the words Stew and Bagnio (brothel) both come from the original Roman baths which I suppose were their equivalent of today's dubious saunas. Even in the Close the Sub-Dean's house is called Hooker House!!!!

TOMB TALK

James Harris, 1st Earl of Malmesbury *The greatest English diplomat of the eighteenth century and MP for Christchurch* is commemorated by an elaborate tomb in the north transept.



Another James Harris in his 1825 *Epitaphs of Salisbury Cathedral* writes: 'The monument now following was erected by [Sir Francis] Chantrey, and is one of the best specimens of his skill. It is to the memory of James, first Earl of Malmesbury, a nobleman of extraordinary abilities in the diplomatique capacity, and distinguished for every other quality that could adorn and dignify human nature. It has the following inscription.

Sacred to the memory of James, first Earl of Malmesbury, Knight Grand Cross of the Most Honorable Order of the Bath, one of his Majesty's Most Honorable Privy Council, and Lord Lieutenant and Custos Rotulorum [principal JP,] of the County of Southampton, born April 9th O. S. 1746 [Old Style ie before 1752], died November 21st, 1820, aged 74 years. Educated under the care and guidance of a father

eminently qualified to instruct

by precept, and stimulate by example, he devoted himself at an early period of his life to the service of his country. In the year 1768 he was employed as Charge d'Affaires at the Court of Madrid, and at the very commencement of his career displayed, in an important and delicate negotiation respecting the Falkland Islands, those characteristic talents, by which he has been so eminently distinguished. He was afterwards successively appointed Envoy Extraordinary and Minister Plenipotentiary to the Courts of Berlin and St. Petersburg, and having been nominated to the same situation in Holland, he contributed in 1786, by the firmness and energy of his conduct, to preserve the established Government under the Stadtholder, from the overthrow with which it was threatened by a revolutionary faction. In 1787 he was accredited Ambassador at the Hague; and in September following he was created Baron of Malmesbury, of Malmesbury in Wiltshire. He was selected in 1796, and 1797, to conduct two separate and arduous negotiations with the Government of France for the restoration of peace.



In 1800 he was raised to the dignity of an Earl, The acts of his public life were marked by penetration, judgment, temper, and decision; and the honours which he has transmitted to his posterity are the gratifying records of his sovereign's approbation. His many private virtues will long live in the recollection of his family and friends; and in testimony of the regard and veneration with which his memory is cherished, this Monument is erected in his native city by his most affectionate Sister, the Honourable Katherine Gertrude Robinson.'



The historian Paul Langford has claimed that Harris *proved brilliantly effective as a focus for Orangist and anti-French feeling, and as the agent of Anglo-Prussian cooperation.* Harris himself is quoted as saying frustratedly it is *a truth inculcated into John Bull with his mother's milk that France is our natural enemy.*

Left is a contemporary James Gillray cartoon of Malmesbury entering Paris.

THE LADY CHAPEL

There is a myth concerning the origin of lady chapels in Britain that features a 12th century King Lucius who asked the Pope to make him a Christian. In response two apostles were sent to England, Fagan and Duvian, who erected the Lady chapel at Glastonbury. However, the first authenticated lady chapel was in the Saxon cathedral of Canterbury, placed at the west end of Lanfranc's cathedral and moved again in 1450 to the east side of the north transept.



St. Mary is the most common dedication for an English church and the 'Marian cult' grew significantly from the 12th century. The original concept of placing them at the church's west end probably originated with misogynistic Benedictine monks. In 1220 the nine year old Henry III attended the laying of the first stones at Salisbury and two weeks later witnessed the laying of the foundation stone at Westminster Abbey's new Lady chapel encouraged the trend.

Although dedicated to the Holy Trinity and All Saints, our eastern chapel also became the site of St. Osmund's shrine as well as being the place where the daily Lady mass was celebrated, a situation that can also be seen in other churches. It was also referred to as the *Salve altar* after the antiphon *Salve, Sancta Parens* - Hail, Holy Parent. The Blomfield-Buckeridge altarpiece now in the chapel of St. Edmund Rich was intended for the Trinity chapel. Part of the lady chapel at Ottery St. Mary is shown above. The ultimate expression of the Lady Chapel is of course Henry VII's 1516 chapel at Westminster Abbey, called by Leland *the wonder of the entire world*.

SAINT OSMUND

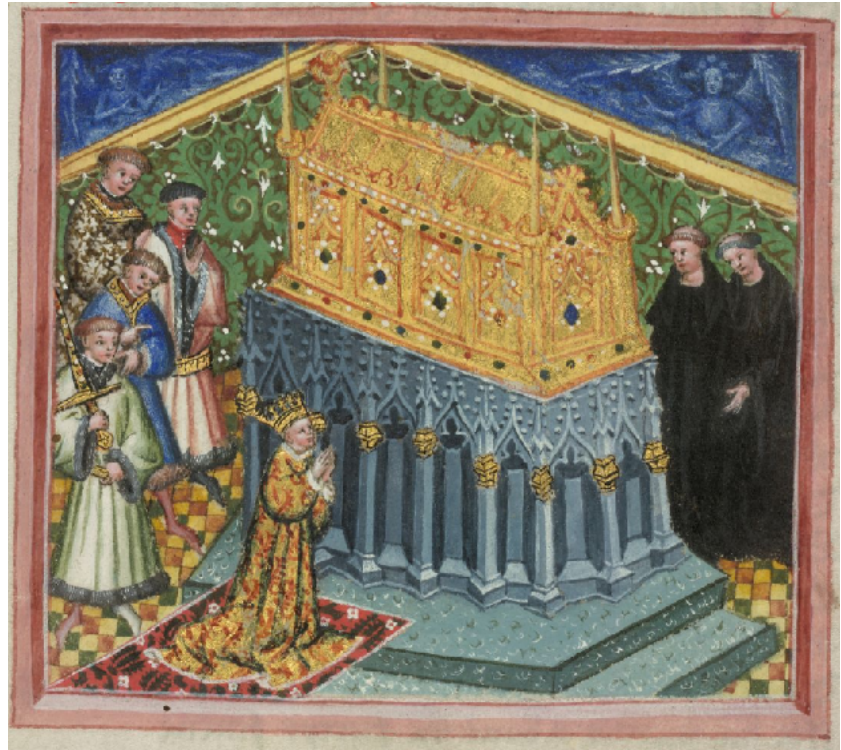
The record of St. Osmund's burial seems rather confusing as we have at least three solid relics. Firstly the foramina tomb chest on the stylobate between the Trinity and St. Stephen's chapel



(Edward the Confessor's tomb, left). Then there is the Tournai marble coffin lid inscribed with MXCIX (1099) in the South nave aisle stylobate; this is the date of Osmund's death and the slab was originally sited in the Trinity chapel (from 1644). Finally, there is the late 12th century Purbeck coffin lid, also in the south nave aisle, inscribed with the effigy of a bishop. It has been attributed to various prelates, the most recent (Stroud 1993) being Osmund.

We know that the bodies of Bishops Osmund, Roger and Jocelin were translated *ad novam fabricam*, together with the stones that covered them, in 1226. As only the Trinity and adjoining

chapels had been built they must all have been interred there. The tomb base, which is similar to that of St. Thomas Beckett (Canterbury) and St. Swithin (Winchester), is unlikely to have been in its current position as there was a wooden screen between the two chapels (see Sumptuous and Richly Adorn'd page 7). It also may not have been the original tomb of Osmund as he probably had a makeover whilst still buried at Old Sarum.



Although canonisation was sought in 1228, it was not until 1457 that the papal bull was received and Osmund could be moved into an imposing shrine. We do not know what it looked like but St. Edmunds' shrine can be seen above. This would most likely have been sited in the centre of the Trinity chapel which is probably why the old table tomb was moved to the stylobate. The shrine as you know was destroyed under Henry VIII. Osmund was patron of insanity - so perhaps more appropriate for our modern world.

HALLOWEEN

It is the end of the month and we mark the Celtic end of summer, the harvest and the beginning of winter. The festival therefore symbolises the division between the living world and the dead. Large bonfires would have been lit and each hearth fire re-lit from the glowing embers. The Romans tended to borrow their conquered peoples' religions; their goddess *Pomona* is remembered at Hallowe'en in apple *bobbing*. The early Catholic church also absorbed pagan festivals so Pope Gregory moved the All Hallows (Hallows = Saints) feast from 13th May to 1st November and *Samhain* became All-Hallows-Eve which morphed into Halloween.

Of course, pumpkins and Trick-or-Treat are imports from the US. We would have hollowed out swedes and turnips (right) and inserted candles to make a *Jack-o'-Lantern* to ward off the evil spirits. Trick-or-Treat is often accompanied by *Guising* (dressing-up). In parts of the UK the tradition of giving Soul Cakes (originally in return for prayers for the departed) still survives. The cakes are made with allspice, nutmeg, cinnamon and ginger along with raisins or currants; finally



being marked with a cross to symbolise alms. *Souling* was another fusion of pagan and Christian with children ritually begging for cakes (left).



Souling is probably the origin of Trick-or-Treat.