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Extracts from the Chapter minutes from 1701 onwards and divers historical prospecting.

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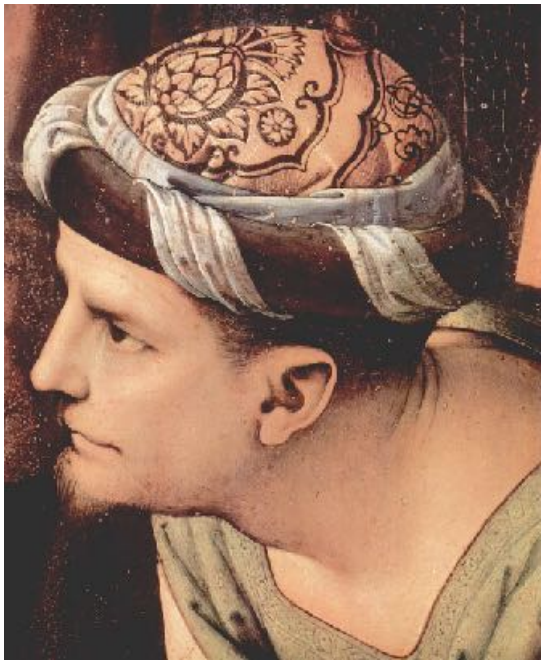
WHITSBURY

Our first trip out during self-isolation was to this lovely hilltop church with views down to Christchurch. It is a pastoral scene with the magnificent racehorses from Whitsbury Stud grazing below. The stud was of course the home of Desert Orchid. Amongst some interesting 18th century gravestones I came across the one shown below which states on it's

reverse that it was once part of the fabric of Salisbury Cathedral!

JOSEPH OF ARIMATHEA

All four gospels tell the story of a wealthy and respected member of the council who petitioned Pilate for permission to take away the body of Jesus. Unfortunately no historical location of Arimathea has been found. The Apocrypha contains stories of Joseph and a great body of myth and legend has grown up around this enigmatic character, not least of which concerns the Glastonbury Thorn and the Holy Grail. There are also those who believe that Blake's *And did those feet in ancient times* is a reference to Joseph's visit to Cornwall. Left, from the Lamentation of Christ *courtesy of Direct Media Publishing Public Domain*.



We often holiday in Padstow, where one of the sandy beaches is known as Chiddlypumps. We have got to know the local characters over the years and were told the local legend that Joseph of Arimathea came to Chiddlypumps whilst trading in tin - and brought the young Jesus with him!!! This story is also reported by the Rev. Sabine Baring-Gould of *Onward Christian Soldiers* fame. There is a possible link in that the Jews under the Angevin kings were reputed to have farmed

the Cornish tin. According to Robert Bartlett's *England under the Norman and Angevin Kings*, 1,200,000 lbs of tin was sent in 1214 down the Atlantic coast of France, the traders returning with Gascon wine.

ORDINATORUM CONVENTUS

Alan Willis kindly forwarded a copy of a printed version of a paper read by the Venerable Archdeacon Francis Lear (son of Dean Francis Lear) in June 1910 to a convention audience initiated by Bishop Wordsworth at the Palace. In the paper, Lear reminisces on the past 80 years. I have selected two passages initially:

Wyatt in the 18th century, had destroyed much that was beautiful; had re-arranged tombs in a meaningless way; so that those who lived 80 years ago inherited a state of things which was lamentable. The bBelfry was destroyed. The Choir Screen removed to create a "Gothic Vista. Neat, cold, unmeaningly symmetrical, the interior of Salisbury (so writes Dr Liddon in sketching Bishop Hamilton's life) chills the soul more cruelly than does the roofless nave of Tintern." No other English Cathedral suffered so desolating a scourge. In no other did the outline of the exterior create such lofty anticipations; and nowhere else, as the stranger passed within, were they so bitterly disappointed. a big stone screen, of no beauty, on which stood the organ, separated Choir [note spelling] *and Nave, the latter only used as a passage to the Choir, fitted with Carpenter Gothic canopies to the original stalls, at the back of which were theatrical-looking closets whence the families of the Bishop and Dean and Canons looked down upon the ministering Clergy and Choristers. Many who came to worship in the winter brought horse rugs with them to prevent them shivering with cold, for the only attempt to warm the big Church were three charcoal braziers, that stood upon the Choir floor, looking perhaps, somewhat cheerful and emitting sparks which sometimes settled upon the surplices of alarmed choristers.*

There was a Dean and six Canons and four Vicars Choral. The Dean alone kept residence for the three summer months. There were two Canons resident for three months each, during the rest of the year. There was only one sermon on a Sunday, except on Easter Day and Assize Sundays. An after-noon sermon was introduced in Dean Pearson's time during the summer months. There was no way of lighting the Cathedral, so that there was no sermon during the winter afternoons. The Holy Communion was celebrated on the 1st Sunday in the month and on the great festivals. Alms were only collected when the Holy Communion was celebrated. There were seven Lay Vicars, the Organist being one of them, and eight Chorister boys. These were natives of Salisbury, who lived in the town with their parents or friends, and never had a holiday from the Cathedral. The Lay Vicars were not very competent singers, and only three attended at a time, except on Sundays. The Precentor was Master of Charterhouse, and was rarely seen in the Cathedral. The Chancellor, holding a well-endowed office, was Bishop of Carlisle. His business was a to preach the Saints' Day sermons. This he did by deputy, paying one of the Minor Canons £25 per annum. The Prebendaries were all endowed, many of them with considerable emoluments and preferments, and many living beyond the Diocese. A few preached in their statutable turns, but many of them never came to the Cathedral. We can hardly wonder that an Act of Spoliation passed through Parliament in 1837, depriving all clerical holders of Cathedral preferments of their salaries except the Dean (whose salary was greatly reduced) and four Canons. Existing interests were respected. The Vicars Choral was a separate Corporation.

Shades of Trollope again! Spoliation was part of Ecclesiastical Law in which a suit was sued in the Spiritual Court to recover the fruits of the church.

EX LIBRIS GESTE

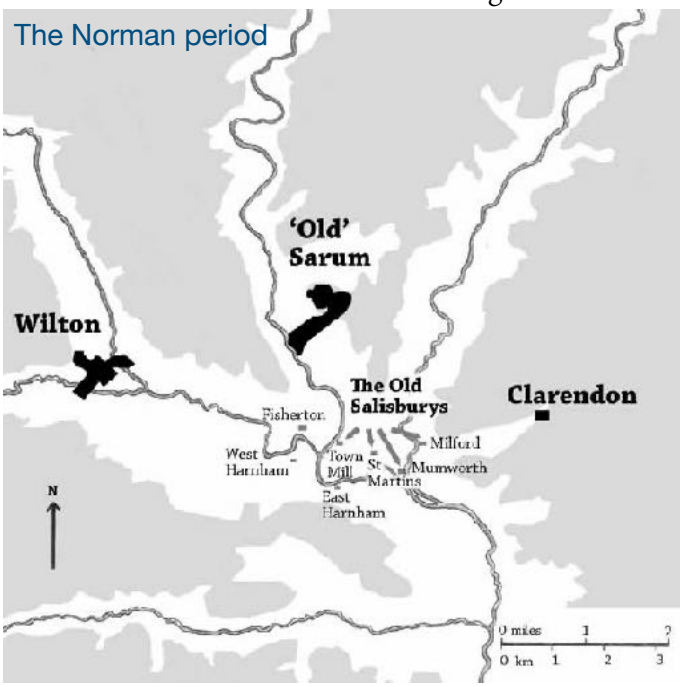
Emily forwarded a photocopy of Bishop Geste's life after my piece in the last edition. He amassed a large library of over 900 works on theology; bearing in mind the Tudor period in which he lived it is no surprise that two thirds of them were Protestant (half of these being Lutheran). At least 500 of them had been annotated in his own hand which makes a wonderful resource for anyone studying the Reformation.

JOHN CHANDLER

This author (publisher of *Endless Street*) very thoughtfully produced an on-line version of his book *Salisbury, history around us*, as a free download to local residents. Here are some extracts:

1) The Iron-Age hillfort of Old Sarum was named by the Romans *Soruiodunum* (probably 'fortress of Sorvious') which morphed through Searo-, Saris-, to Salis-. The Roman surveyors used Old Sarum to sight the roads to Winchester, Dorchester, the Mendips, Mildenhall and Silchester. Surveyor shown left using the *Groma*.

2) The daring endeavour to raise God's house heavenwards has left no documentary evidence, but the date of the spire can be assigned on stylistic and comparative evidence to about 1310-30, during the episcopates of two scholarly bishops, Simon of Ghent and his friend Roger Martival. It was the period when the medieval church reached the pinnacle of its wealth, when churchmen competed to accomplish ever more daring feats of architecture; just before the profound demographic and social changes of the fourteenth century, including the Black Death in 1348-9, began to reduce the income from its agricultural estates. Spires were then in fashion, and many which have now fallen were added to existing church towers. At Salisbury this meant raising and buttressing the tower to receive a stone spire – revolutionary for its time, since spires were usually of wood – which would double the total height of the building. The spire is in fact virtually the same height as the tower on which it stands – each are just over 200 feet (61 metres) – and this is also the width of the transepts.

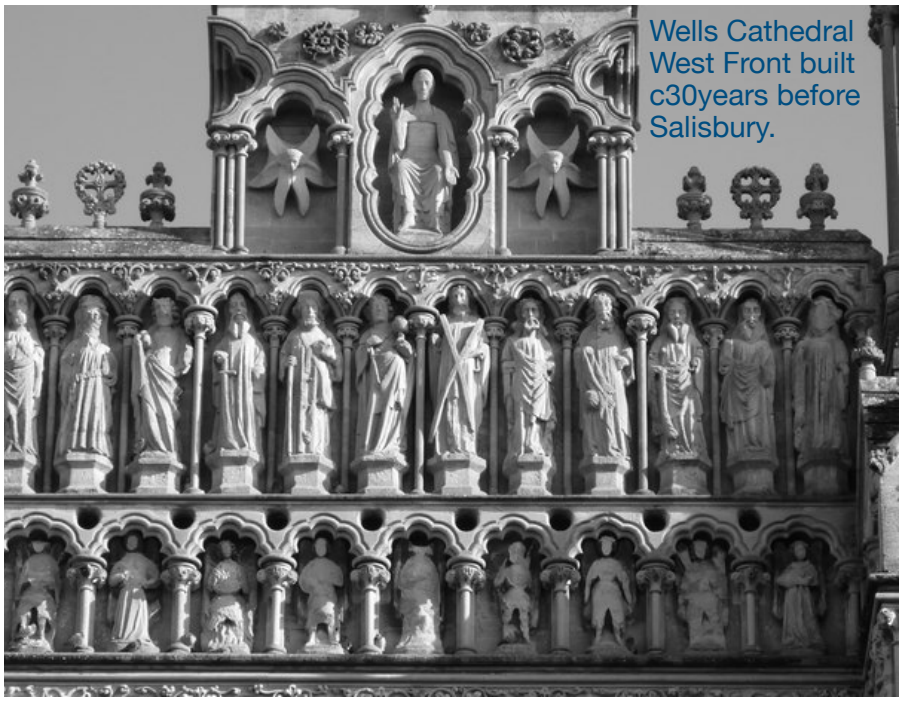


At 404 feet (123 metres) Salisbury cathedral has the tallest medieval spire in England (as everyone seems to know), but in the fourteenth century this was by no means the case. Not only was Salisbury not the tallest in England, it was not even the tallest in Wiltshire. Supposedly Malmesbury Abbey's spire, which fell in about 1500, was taller,

and occupied a far more dominant site in relation to its surrounding countryside. Of cathedral spires Lincoln's central tower was raised in 1307 to carry a spire some 525 feet high. It blew down in 1548, thirteen years before the spire of Old St Paul's in London, which had been almost it's equal. Of surviving spires Salisbury is often compared with St Mary Redcliffe in Bristol, with which it is contemporary (although rebuilt in the nineteenth century), and which had belonged to the Salisbury chapter; and with Grantham in Lincolnshire, another Salisbury possession.

3) It has been suggested that the original [Close] plan was to divide the land available around these walks into fifty-two unequal plots, one for each member of the chapter. The fourteen largest plots extended from the West Walk back to the River Avon; these were for the most senior members of the chapter, including the dean, whose hall (now known as the Medieval Hall) still stands, concealed behind later buildings, opposite the cathedral's west front. One of these fourteen, called Leadenhall, was begun by Elias of Dereham in 1221 as his own house, but also as a model for the other canons to emulate. The lesser chapter members were expected to build their houses on smaller plots abutting the North and Bishop's (east) Walks. Such an arrangement seems to have been envisaged long before the cathedral was begun, by about 1199, when the plots were actually allotted individually to the canons.

The plan when implemented soon ran into difficulties. Each canon was expected to build a house at his own expense, so that he could accommodate his vicar choral (who deputized for him at cathedral services) and other staff, and also in order to provide the hospitality expected of him. But by 1222 many canons appear not to have started building, and it is likely that for some the financial commitment proved too daunting. In the event most canons resided only intermittently, and the successors of some of those who had built, on a suitably lavish scale, found the burden of upkeep too great. From the fourteenth century most houses in the Close had become the corporate property of the dean and chapter, or belonged to the bishop, and they were then allocated to canons according to seniority and choice. But fewer canons chose to, or could afford to, reside in the Close, and by the end of the middle ages houses were being let to laymen who had no involvement in the business of the cathedral. Only seven properties remained as canons' residences, and most of these were rebuilt during the sixteenth century. Some properties were badly treated during the civil war and commonwealth period, so that after monarchy was restored the later seventeenth century saw considerable rebuilding, especially by lay gentry who chose to establish their family seats in the Close. The Matrons' College also dates from this period, and several houses were converted for use as schools.


Wells Cathedral West Front built c30years before Salisbury.

Despite the vicissitudes of Close life and the changing fortunes of its houses, many property boundaries established in the thirteenth century (and perhaps earmarked before 1200) have survived, and a number of houses have

preserved, overtly or concealed, portions of their medieval architecture. They include Aula Le Stage, Arundells, the King's House (formerly the prebendal house of Sherborne Abbey, and now Salisbury Museum), right, the Old Deanery (now called the Medieval Hall *courtesy of Graham Horn Creative Commons*), Hemingsby and the North Canonry, as well as parts of the Bishop's Palace.

One other very prominent feature of the medieval Close … a wall enclosing it had probably been started in the 1270s, and in 1327 licence was obtained to crenellate, in other words to heighten and fortify it. Four years later the king agreed to allow the dean and chapter to use stone from Old Sarum cathedral for this purpose (they had in fact been using the old cathedral as a quarry for many years), and the wall was extended. Re-used carved stones and mason's marks may still be spotted in many places along the Exeter Street face of the surviving Close wall. The battlemented wall was built along the north, east, and part of the south sides of the Close, although St Nicholas's Hospital and other buildings at the Close's southern edge were left outside; a later western wall, between the Close and the River Avon, was never completed and was later pulled down.

TOMB TALK - Poore family

On the south wall of the South Transept is a canopied table tomb by J Carline of Shrewsbury to a design of Revd Hugh Owen. It contains the following inscriptions: *Rachel, wife of Edward Poore, who was sole daughter and heiress of Geo. Mullens, of the Close, M. D. and Rachel, daughter of Strode Bingham, of Melcomb Bingham, in the county of Dorset, who derived their descent from the brother of Robert Bingham, the immediate successor of Bishop Poore, and also a very active promoter of the building of this Cathedral.*

In the Nave of this Church are deposited the remains of Edward Poore and Rachel his Wife : He died May 19, 1780, aged 76. She died June 16, 1771, aged 63. They had two sons, on whose death without issue, the male representation of this ancient family devolved on the Poores of Rushall, (descended from his grandfather Edward Poore, of Figheldeane,) and four daughters, the survivors of whom, Eleanor and Charlotte, caused this memorial of respect and veneration to their lamented parents to be erected A D. 1817. [Edward, 3rd Baronet died on the way to Australia where those on board thought he was a miner after squandering his inheritance]. Left, canopied table tomb in south transept courtesy of *Church Monuments Gazeteer*.

Edward Poore, Barrister at Law, one of the King's Justices of the Great Sessions of Wales, and some time Representative in Parliament for this City, and the Borough of Downton, derived his descent in a direct line from Philip Poore, of Amesbury, brother of Richard, Bishop of this Diocese, and founder A D 1220, of this Cathedral. [MP for Salisbury and then Downton].