



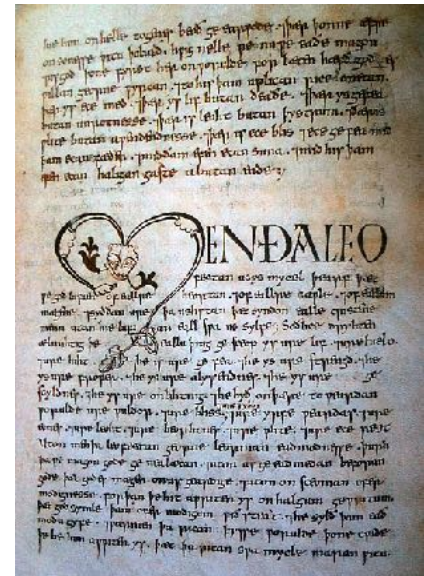
*Extracts from the Chapter minutes from 1701 onwards*  
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## FOUNDATION

The Cathedral is sometimes referred to as being 'Old Foundation'. Salisbury, along with Chichester, Exeter, Hereford, Lichfield, Lincoln, Wells, York and London were 'secular' in that they did not start off as monasteries and were run by a college of canons. This meant that they did not come within the ambit of Thomas Cromwell's Dissolution programme (or should it be pogrom).

## CROSS QUESTION

Thank you to all of you who sent in helpful comments about the word 'Rood' and especially to Edward Probert and Steve Dunn. Edward told me of the Old English poem the 'Dream of the Rood'. Although written about in the 10<sup>th</sup> century by Vercelli (right) it could have originated in the 8<sup>th</sup> century and so shows how old the use of the word 'Rood' really is.



Steve reminded me that it was not unusual in Roman times to be crucified on a single rod. 'The word translated "cross" in the New Testament is the Greek word stauros, which "denotes, primarily, 'an upright pale or stake' " ( *Vine's Expository Dictionary of Old and New Testament Words*, 1985). Vine's explains: "The shape of the [two-beamed cross] had its origin in ancient Chaldea, and was used as the symbol of the god Tammuz (being in the shape of the mystic Tau, the initial of his name) in that country and in adjacent lands, including Egypt. By the middle of the 3rd cent. A.D. the churches had either departed from, or had travestied, certain doctrines of the Christian faith. "In order to increase the prestige of the apostate ecclesiastical system pagans were received into the churches...and permitted largely to retain their pagan signs and symbols. Hence the Tau, or T, in its most frequent form, with the cross-piece lowered, was adopted to stand for the 'cross' of Christ' ". As Michael Caine would say "not a lot of people know that" - including me. Any experts out there, please confirm or refute!





The picture on the left by the way shows the only physical evidence of crucifixion. Note that the nail is through the ankle as the foot would have torn. The same would apply to the hand.

#### CHAPTER AND VERSE

The Chapter, as I am sure you know, received its name from the original concept of beginning with a reading from the Bible or the Statutes.

However, in March 1872 there is a reference by the Archbishop of Canterbury to the lack of meetings in Salisbury of the 'Greater Chapter'. This would seem to refer to a convocation of all the Canons whereas the normal Chapter meetings required just those canons that happened to be in residence at the time, especially the Dean, Precentor, Chancellor and Treasurer. A Greater Chapter meeting would of course have required the Chapter House whereas the normal meetings took place in cosier surroundings such as the Vestry or Deanery.

Incidentally, the Chapter takes charge *sede vacante* (the seat being vacant) of a diocese, a characteristic peculiar to Salisbury and Durham. In other sees one of the Archbishops take over.

#### AUTHORITY

As you know the Bishop controls the Diocese and the Dean the Cathedral. The relations between the two has not always been ideal as it was easy to tread on each other's toes. In 1853 Bishop Edward Denison 1837 - 1854, (in whose name the Chapter House was restored) wrote a reply to the Ecclesiastical Commissioners as follows:



*I certainly do think that there is room for improvement in relation of the Bishop to the Cathedral. His present relation is that of having extraordinary jurisdiction as Visitor, but not ordinary jurisdiction as Bishop. He has not in consequence any right to preach or to give any such directions as he might do to any other church in his diocese. I use the Cathedral as of right for the purpose of ordination and confirmation. I officiate always when present at the administration of the Lord's Supper. I preach frequently but this by request of the person whose duty it is. I do not interfere in any other respect.*

#### BEYOND THE GRAVE

A wonderful source is Copies of Epitaphs in Salisbury Cathedral by James Harris, dated 1825. For example a translation from the Latin.—**Henry Hyde**, Knt. son of Lawrence Hyde, Knt. of the county of Wilts ; about sixteen years Consul in the Morea [south-west Greece], founder of a church there ; Ambassador of Charles the 2nd to the Emperor of the Turks. A man promoted to arduous business and equal to it, being treacherously delivered up into the sacrilegious hands of his inveterate enemies, then setting in council at Westminster\*, and found guilty of being in arms for his King, on the 4 Nones [First quarter day of a Roman month] of March, 1650. He

finished his life kissing the axe by which he perished, in the 45th year of his age ; being auspiciously and evidently baptized to suffer the envied martyrdom of Charles 1st (in resemblance); a victim of the banished Charles 2nd, and foreteller of his return ; being exalted on a high scaffold, with a still higher spirit, he sung this angelic hymn

*Glory to God on high, On earth peace, good will towards men.*

\*Sir Henry Hyde suffered from a sentence of the court which was formed out of the House of Commons, consisting of 60 members, and of which the same Bradshaw was President who had been so of that which condemned the King. This new Court condemned the Duke of Hamilton, Earl of Holland, and Lord Capel ; who were executed on a scaffold erected before Westminster Hall, March 9, 1649-50. Sir H.H. was not executed with them, nor perhaps at Westminster, nor is there any account where he suffered, but wherever it was there is no doubt but

" It was at the fiat of Bradshaw, and all " The round-headed rebels of Westminster Hall."

The different parties in the reign of Charles I. designated each other Royalists and Parliamentarians, or Cavaliers and Roundheads.

On a grey marble gravestone under His monument, almost obliterated, is this inscription:—  
HSE Henry Hyde, Knt. Stranger! if you wish to know more look to the left. The person must be coming from the east.

On another grey marble gravestone is this inscription : — H S E Sir Robert Hyde, Knt. second son of Sir Lau. Hyde, Chief justice of England, who died 1 May, 1665.

## ENCLOSURE

The enclosing of common land is something we associate with an earlier period but it was still happening in the 19th Century and the 'culprit' here was the Church. I use the word advisedly as this subject polarises opinion. For example, you could argue that enclosure allowed for more modern farming methods and better use of an important resource or you could point out that 50% of land was owned by 0.06% of the population and it has resulted in the depopulation of the countryside ever since. Right common

land enclosed medieval strips (selions)  
*courtesy of Philip Halling and Geograph Project.*

Shalford (Under the Castle) enclosed in  
February 1799

Hanney in Berkshire divided and enclosed  
in June 1801

Chitterne St. Mary in March 1810 and  
more in April 1815

Stourpain in April 1849



However, the Chapter were not going to give up without a fight if their interests were threatened: *Ordered that the Chapter Clerk do write a letter to the Dean to notice the Bill depending in the*

*House of Commons for inclosing the common fields of Earlstoke and desire he will take proper steps to put a negative on the same till the Chapter shall be fully informed respecting the interest of the Dean and Chapter as impropiators of Melksham and patrons of the vicarage of Melksham.* Canterbury sent out a circular letter to all Chapter Clerks suggesting a meeting in London to discuss the Commission's findings. Power of Attorney given to Chapter Clerk to attend meeting at Melksham for the commutation of the Rectorial Tythes following the Act of Parliament. There was also a petition to both Houses of Parliament re the Commissioners' report.

Even in May 1857, Enclosure was still a topic: *Application under the hands of the Venerable Archdeacon Macdonald and Thomas Henry Sutton Sotheron Esquire to the Enclosure Commissioners for England and Wales for an exchange of lands in the parish of Bishops Canning.*

## CANONS

I have not come across any rules that describe the qualifications for being a Canon.

It was for instance not unknown for another Dean or Bishop to be elected a Residential Canon, though they were often absent. 'The Honorable and Right Reverend Hugh Lord Bishop of Carlisle Chancellor of the Cathedral Church of Salisbury for the confirmation of a lease of the rectory of Odiham Hants (January 1848). In December 1771 the Right Revd. Lord Bishop of St. Davids is included in the Chapter though how often he was in residence is open to question. *Know all men by there present that I Charles Lord Bishop of St. Davids Canon Residentiary of the Cathedral church of Sarum have made constituted appointed by these present to make constitute and appoint the Revd. William Dodwell DD* [Arthur Dodwell Clerk was made Curate of St. Thomas in January 1774] *Canon Residentiary of the said church my true lawful Proctor* [substitute]. *Ordered that the Chapter Seal be put to the renewed leave of Dr Ogle's* [Dean of Winchester] *option late Doctor Dodwell's* (October 1786).

Some parish churches were benefices and it appears that the canons took it in turn to nominate an incumbent each time one became vacant. *Vicarage of Sutton Benger....Edward Watkinson Clerk should be presented thereto on the nomination of Canon Sager, whose turn of nomination it is* (November 1743).

It is probably hardly surprising that this was an opportunity for nepotism. March 1835 (Canon) Rev. William Macdonald nominates Rev. Douglas Macdonald for Alvington vicarage in Devon. Bishops Cannings to go to Rev. Charles William Hony Clerk M.A. nominated by Archdeacon Hony whose turn it was (March 1873).

To our eyes this practice sounds rather corrupt but in Victorian times it probably seemed a sensible way of obtaining the right sort of person. When I was a medical student in the early 60s I was asked by King's College Hospital at an interview "Which hospital was your father at?" Plus ça change, plus c'est la même chose.