



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

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BLOG: jot-and-tittle.com

A PEEK THROUGH THE WINDOW - NO. 5

Mike Deeming writes:

MThe Treaty of Waitangi was signed in 1840 in New Zealand between the Governor and six Maori leaders. It was intended to establish the legal basis for the colony with the rights of the indigenous Maoris enshrined. Over the next year numerous Maori chieftains signed the agreement, though many did not, and many were unsure of the commitments they were making. The uncertainty arose partly because the English version and the Maori translation differed, notably on the meaning of 'sovereignty' and on land ownership rights. This led to the Maori wars and a dispute that has lasted until today.

In 1858 the lawyer George Alfred Arney (1810-1883) sailed from England to New Zealand and was appointed Chief Justice there, a position he held until 1875. He had to adjudicate on numerous claims



and is now admired for the 'warm liberalism he brought to the question of social justice and equity in relation to the Maori people and the Maori Wars.'

Despite this, the uncertainties and the inequalities persisted and led in 1960 to the declaration of Waitangi Day as the national day (now a public holiday, 6th February this year) and the setting up of the Waitangi Tribunal in 1975 to address outstanding grievances.

What does this have to do with Salisbury Cathedral? Arney was born in Salisbury and is buried here in the cloister. An excellent stained glass window by A O Hemming in the St Thomas Chapel commemorates his life. It shows three biblical scenes - God giving the Ten Commandments to Moses, Moses bringing the Law to the people and Christ's Sermon on the Mount - all symbols of law and its importance in George Arney's life, and indeed, all our lives.

Arney is also commemorated in numerous street names across New Zealand.

In 2014, the Tribunal published its latest strategic plan aiming to finally resolve all outstanding issues by 2025, nearly 200 years from the original signing of the Treaty. These links between Salisbury and New Zealand and Arney's contribution delight our New Zealand visitors.



THE BLOG

The BLOG jot-and-tittle.com was started to provide an additional resource for Cathedral guides, including an archive of back numbers. It also enables additional material to be shown - see Steve Dunn's article in *The Column* on the missing North Transept entrance. Mike's glass articles will also feature. Another aim was to widen the readership, so if you know of anyone outside the Cathedral you think might be interested in joining the mailing list please do ask them to let me have their e-mail.

CORRESPONDENCE

The Open University were very keen to instil in us that our TMAs (essays) must show both sides of an argument before arriving at a conclusion. This I obviously failed to do in last month's piece on Archbishop Hubert Walter (right, exterior of Canterbury Cathedral *courtesy of Ealdgyth, Wikipedia*) so Sue Allenby has penned a correction.

I noted your short para on Hubert Walter in J&T and thought you may like to read by far the best summary of his life (Oxford DNB). I don't think there is anything in it with which I would disagree.

You are correct in saying that HW was an absentee bishop, but Salisbury has much to thank him for.

HW was Richard 1's most loyal and competent administrator, running this country, which Richard hardly visited. He was considered to be wise and fair, initiating widespread reforms across Chancery and the Judiciary. When he had accompanied Richard on the third crusade he reformed the conditions the army endured, ensuring the men were well provided for and better treated. In England he was forced to raise taxes to fund the king's exploits, but always did so without squeezing the poor; likewise his treatment of the Jews whom he never exploited. HW's reforms across the board were significant.

When HW was appointed to See of Canterbury he had frequent clashes with the monks of Christchurch who deplored the 'secular' as opposed to the 'regular', although the animosity appears to have been one-sided. Stephen Langton inherited the same problems.

The incident you mention was probably not ordered by HW, but was the result of over-zealous soldiers determined to achieve the arrest of Longbeard - think of Henry II's outburst ending in Becket's death.

HW's neglect of Salisbury has to be put in context, and appears to have been the result of the tremendous work-load demanded by King Richard. His brother John also appointed him to government. HW crowned him, but didn't trust him, having quashed his rebellion against Richard. HW included in the coronation oath, therefore the fact the 'King of the English' had always been 'elected'. Later this fact would be used to justify the rebellion of the barons, alongside the pope's 'deposition' of the king during the Interdict.

You will see from the article that HW employed only clever men! Elias of Dereham was his protégé and steward and most probably made his tomb chest, (1205). The base of which in marble is recognisable in Longspee's later tomb chest (1227) in oak. In between these dates Elias had been working on Becket's shrine. Tomb and shrine building was a craft deriving from both mediums. Furthermore, the excellent legal training Elias had from HW enabled him to become steward to his successor, Stephen Langton.



The rest, as they say, is history!



Edward Probert writes: *More than 20 years ago one of my colleagues on a residential course at Windsor Castle was the rector of the Church of Ireland parish of Abbeyleix. The paper he presented had to do with the stained glass in that church, which was substantially by H Holiday. I remember in particular his being rather taken aback by the erotic element apparent in some, notably an angel in figure-hugging fish-scale armour (left, courtesy of Abbeyleix, St. Michael and All Angels, Leighlin). Having just looked up the parish website I note a) that the same guy is still rector, and b) that they also have two lancets which are identical to ours in the South Quire Aisle. Link: <https://www.gloine.ie/search/window/14288/w01?i=3>.*

Eroticism is all a question of scale (Ed).

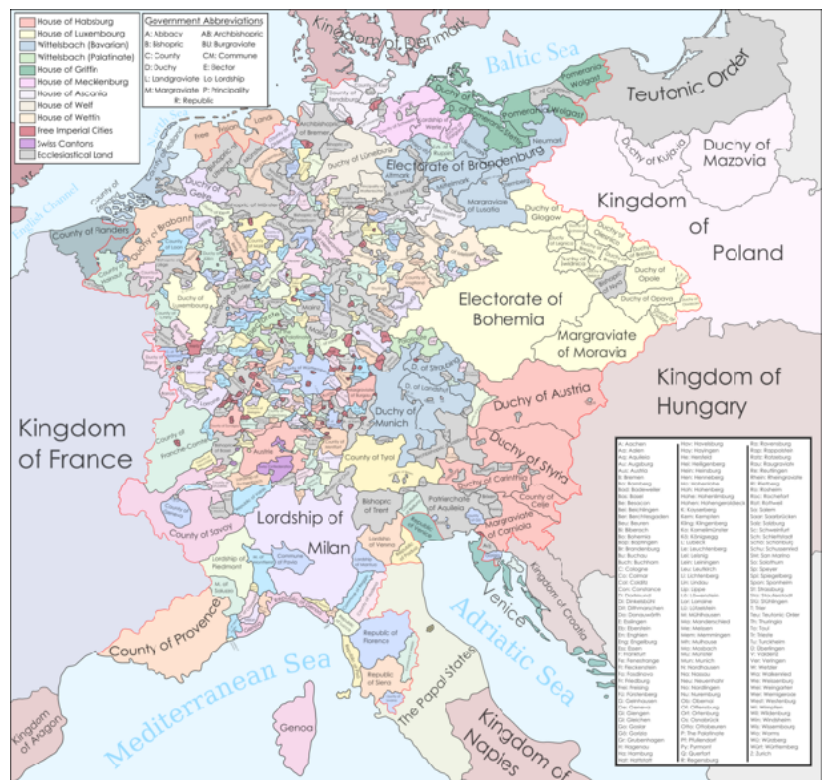
HOLY ROMAN

I J&T No.56 I wrote about the Scachsenspiegel. This was very much tied up with the Holy Roman Empire. If, like me, you only had a hazy notion of what the HRE was all about, here is a simple overview of a very complex subject.

The *Sacrum Imperium Romanum* (the HRE title did not come into being until 1254) began with the crowning of the Frankish king, Charlemagne, in December 800 some three centuries after the fall of the Western Roman Empire. The rationale was the desire of the Pope to increase his temporal security during turbulent times and the Emperor was conceived as *primus inter pares* (first among equals), inheriting his power from the Roman emperors. The principles and institutions however evolved over time.

The empire then broke up due to the squabbling of the Carolingian heirs. Otto I, King of Germany from 962 to 973, saw himself as the successor to Charlemagne. The HRE then lasted until 1806 with the abdication of Francis II during the Napoleonic wars.

The dynastic office was traditionally elective (see J&T No.56) and the territory it controlled comprised the hundreds of kingdoms, principalities, duchies, counties, prince-bishoprics and Free Imperial Cities in what is now Germany, Bohemia, Burgundy and Italy (see map on page 3, with coat of arms 190-1806,





courtesy of Wikipedia). The members met at an Imperial Diet and no doubt you remember from your school days the 1521 *Diet of Worms* to which Luther was summoned..

The HRE gradually morphed into a largely German State that struggled for dominance over the Pope for centuries. This in turn gave rise to the Guelphs and Ghibellines (see J&T No. 53).

Ironically, Napoleon also saw himself as heir to Charlemagne when establishing the Federation of the Rhine. Germany became unified in 1871 and from 1933 to 1945 the Nazis saw themselves as inheriting the mantle of Charlemagne in creating the Third Reich. So to sum up, it was not Holy, Roman, nor an Empire! (below, Golden Bull issued by Holy Roman Emperors *courtesy of German Wikipedia*).

VISITATION

The Bishop also had a role as *Visitor*, enabling him to keep a check on Cathedral management which normally was the province of the Dean. Below are the minutes for the visitation of April 1889. These official visitations took place every few years and were also carried out at parish level. We do not have the questions but they can be inferred by the answers given below.

Question 1: The Dean and Precentor should not be one person and Canons should remain Prebendaries.

Question 2: Continuance of Wednesday non-choral service to be considered.

Register of communicants and those confirmed to be kept by the Vicar of the Close.

Draft of services proposed for 5th November to commemorate benefactors to be referred to a committee.

Special service for children on Innocents day [Childermas 28th December] so one for inmates of hospitals on Maundy Thursday [Thursday before Easter] appears hardly possible.

Undesirable for a hymn to be sung at the early celebration of Holy Communion.

Difficulties insuperable of combining Temperance (26.6.89) service with other societies.

Pentecostal Chapter did not want to change rota of preachers (10.6.89).

Question 3: Laymen now wear cassocks and take their place in the Nave during the Sermon.

Question 4: D&C pledge their co-operation in the higher religious education of the clergy proposed by the Synod.

Question 5: Sub-Dean and Succentor [Deputy Precentor] historical precedence over non-residentiary Canons but this does not extend to sacred offices.

Question 6: The Dean will convoke the Great Chapter at the wish of the Bishop but not at the wish of the Prebendaries.

Question 7: Masters of the Fabric are responsible for the number of keys of the Cloisters.



The lay officers may use the Library.
Great care taken over burials in the Cloisters.

Question 12: Inventory of Cathedral made according to the Statute of Roger de Mortival.

Question 15: Religious education of Choristers is down to the Custos Puerorum [a Canon who had supervision over the Choristers].

It is hoped that the Choristers' property will, in the future, be able to fund some exhibitions [scholarships].

Question 18: It is hoped to effect an exchange between the vicarages of Bradford-on-Avon and Cricklade Saint Sampson.

Question 19: Issue of a preparation for Holy Communion by the Visitor will be most welcome. During Lent special addresses on Holy Communion are given.

Services for Guilds desirable and City incumbents asked to preach, but not as a matter of right.

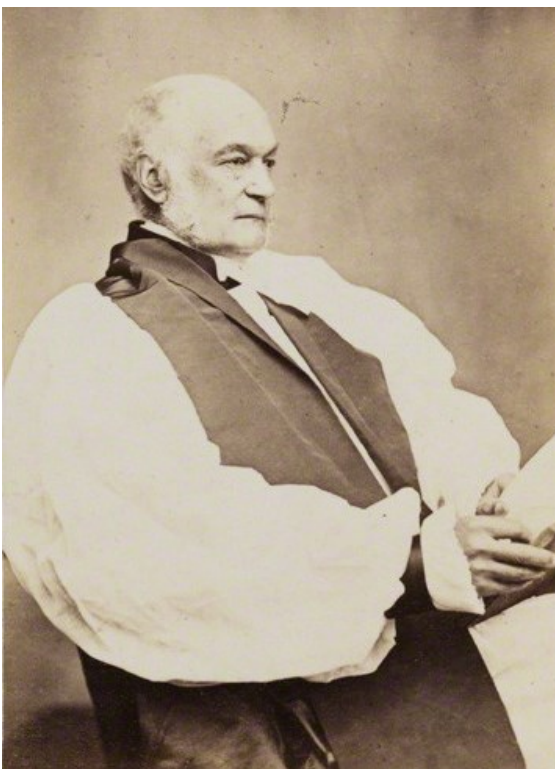
Dean and Residentiary Canons ready to preach in parishes where their property lies.

Position of Vicars Choral secured by Act of Parliament.

TOMB TALK - Bishop George Moberly

He was born in St Petersburg, Russia in 1803, the seventh son of Edward Moberly, merchant, and his wife, Sarah Cayley, and educated at Winchester College. He matriculated at Balliol College, Oxford, matriculating in 1822, and graduating BA 1825, and MA 1828. He was a Fellow of Balliol from 1826 to 1834. He was ordained deacon in 1826, and priest in 1828. Moberly married Mary Anne Crockat on 22 December 1834 at Oxford. After his academic career he became headmaster of Winchester in 1835.

This post Moberly resigned in 1866, and retired to the Rectory of St. Mary's Church, Brighthelmston, Isle of Wight, he was also a Canon of Chester Cathedral. Gladstone, however, in 1869 called him to be Bishop of Salisbury, in which see he kept up the traditions of his predecessors, Bishops Hamilton and Denison, his chief addition being the summoning of a diocesan synod.



Though Moberly left Oxford at the beginning of the Oxford Movement, he fell under its influence: the more so that at Winchester he formed a most intimate friendship with Keble, spending several weeks every year at Otterbourne, the next parish to Hursley.

Moberly (left, dated 1870, *courtesy of Wikipedia*), however, retained his independence of thought, and in 1872 he astonished his High Church friends by joining in the movement for the disuse of the damnatory clauses in the Athanasian Creed. His chief contribution to theology is his Bampton Lectures of 1868, on *The Administration of the Holy Spirit in the Body of Christ*. He died on 6 July 1885 leaving 15 children!

His ornate tomb, designed by Sir Arthur Blomfield, lies on the South wall of the Ambulatory.