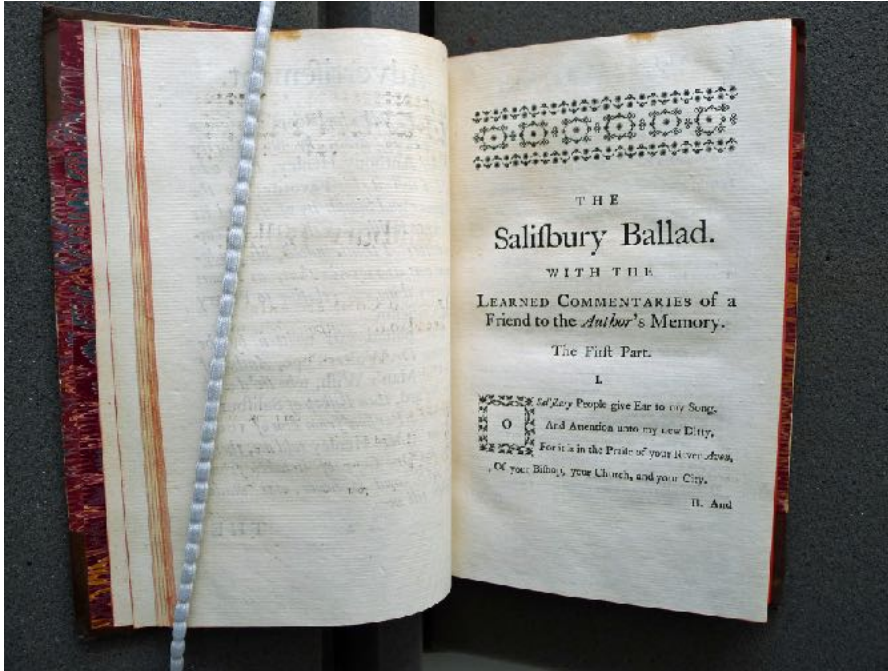




Extracts from the Chapter minutes from 1701 onwards and divers historical prospecting.

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CORRESPONDENCE

In the last edition I quoted a part of a poem by Dr Pope. Emily has turned up the original, see left.

Gordon Verity mentions that St Elphege is usually called Alphege and the church in Greenwich where he is buried, is also the last resting place of Thomas Tallis (see J&T No.20).

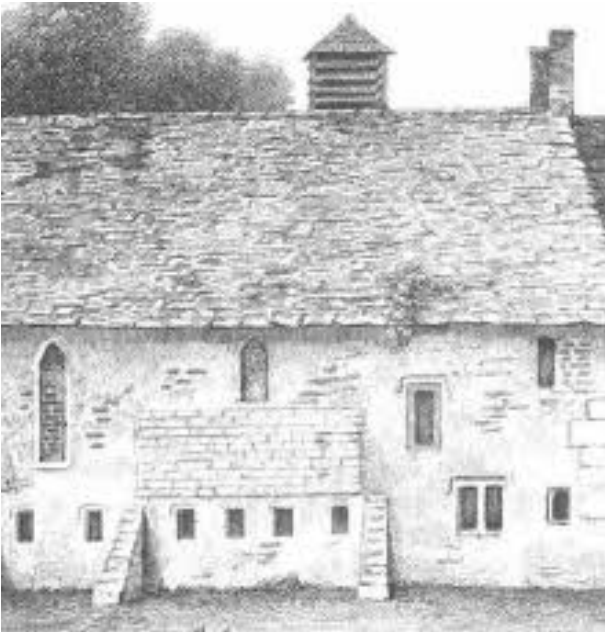
Mary Parker is currently reading *The Brothers York* by the English historian

Thomas Penn. I shall add this to my reading list as I have never fully understood the complexities of the War of the Roses. I also found on Amazon, and ordered, two classics: *Trees & Woodland in the British Landscape* by Oliver Rackham and King Alfred's *Anglo-Saxon Chronicle*.

Wendy English wrote: I once heard a talk about Thomas Bennet, one of a series in the Museum lecture Theatre, where the speaker said that in his will Thomas left a cow, for the use of the choristers. It was tethered on Choristers' Green. When guiding, I like to tell that story.

Edward Probert had not come across a Bachelor's Porch before (see J&T No.39). As the Web is not a guaranteed source of information I have looked for confirmation but could not find it. However, *The Church Explorer's Handbook* by Clive Fewins (Canterbury Press 2012) states: *they were also used for the first part of the baptism and wedding services and as a resting place for the funeral cortege before moving on to the chancel. They were also used for the service of churching of women after childbirth.* Later he mentions: *Very rarely you will find a piscina - a niche set in the wall in which the priest would wash his hands before the Mass - in a church porch, indicating that altars almost certainly existed in some church porches. It is believed that in front of them, or in front of the niches that accommodated saints' effigies, oaths were sworn and contracts signed. Justice was also sometimes administered in the church porch.* Out of interest I looked up *Bachelor* in *Brewer's Phrase & Fable* where *Bachelor's Porch* was found. *Old French bachelor, from Vulgar Latin baccalaris 'farm worker'. A man who has not been married. The word was applied in the Middle Ages to aspirants to knighthood and knights of the lower rank were known as knights bachelor, those too young to display their own banner.*

TOMB TALK Giles of Bridport-



De Vaux College (originally, House of the Valley of Scholars of St.Nicholas of Sarum), founded 1262. The first university-level college in England for secular clergy.

Giles of Bridport*, bishop of Salisbury, was a native of the town from which he took his name and he may have been the brother of Simon de Bridport, who was treasurer of the diocese of Salisbury. As Dean of Wells, an office to which he was elected in 1253, he arbitrated in a dispute between the abbot and monks of Abingdon. In 1255 he was archdeacon of Berkshire. He was elected bishop of Salisbury in 1256, and was, as bishop-elect, sent that year on an embassy by Henry III to Alexander IV with reference to the money claimed by the pope for the gift of the Sicilian crown. The object of this embassy is described as 'against the clergy and people of England,' who were taxed to satisfy the pope's demands. Bridport escaped, though not without danger, from the snares of the French, and on his return to England he was employed to make an agreement with the clergy as to the payment of the tenth required of them.

He was consecrated 11 March 1257, and was allowed by the pope to retain his former ecclesiastical revenues, along with his bishopric. When he entered on his see the cathedral was nearly finished, and he covered the roof with lead. The church was consecrated on 30 Sept. 1258 by Archbishop Boniface, in the presence of the king and many bishops, who were gathered by Bridport's exertions (Matt. Paris, v. 719). On 24 Aug. 1258 he was appointed one of the twenty-four commissioners of the aid chosen in accordance with the arrangements of the parliament of Oxford, and on 21 Nov. 1261 was nominated by the king as one of the arbitrators between himself and the barons. In 1260 he founded the college of Vaux or De Valle Scholarum at Salisbury (above, courtesy of historicensland.org.uk). This interesting foundation is a strong proof of the bishop's munificence and love of learning. In 1262 he attempted to exercise visitatorial rights over his chapter, but withdrew his claim. He died 13 Dec. 1262, and was buried on the south side of the choir of his church.

The tomb of Bishop Giles de Bridport (right, *courtesy of Ealdgyth Creative Commons*) in Salisbury Cathedral illuminates a transitional period of



13th-century English sepulchral art. The tomb is sculpted from white Chilmark stone with Purbeck marble details, and takes the form of a small canopied structure, the sides of which comprise highly ornamented traceried arcades and sculpted reliefs in the spandrels above. The carvers of the tomb experimented with newly fashionable naturalistic foliage while still practicing traditional “stiff-leaf” forms; for drapery style they chose not the early 13th-century narrow folds but more up-to-date broad folds; they borrowed ornamental details for tracery and leaves from new work at Westminster Abbey, yet built a monument that may have been a local Salisbury design. Eight narrative reliefs that apparently illustrate the life of Bishop Bridport were added to the tomb. He is commemorated by a statue in niche 169 on the west front of Salisbury Cathedral.

*In the Domesday Book the Burh of *Brid* (aka *Brydian*) had *port* added to it which shows that it had become a market town (not a port).

CLOSE ENCOUNTERS

Emily writes: ‘I was cataloguing a file which was only recorded in the archive accession register and not catalogued properly. The accession register records that it was found among Salisbury City Archives in the County Records Office at Trowbridge in March 1984. The file is labelled “Sarum Liberty of the Close – Sessions of the Peace. Miscellaneous Information and Affidavits 1789-1820.” It seems to be a collection of settlement certificates and other information about individuals that came before the sessions – the contents actually cover the period 1786 -1823. It needs closer study but included is what I think must be a summary/ notes made by someone probably in the 1980s or 1990s on the file’.

The hand writing, in pencil, is difficult to read but here are some quotes to give you a flavour:

1789: George Hacker for breaking into the Cathedral Church in company with 5 other boys.

Hester Pope delivered of a male Bastard Child within the liberty of the Close which is now living and is actually chargeable to the Liberty of the Close. George Ingram of Alderbury, serving man had carnal knowledge of her body, did beget said bastard. George Ingram refused to appear before the next session of the Peace. The constables of the Liberty are charged to convey him to the common gaol at Fisherton Anger.

Thomas Turley sewingman says on his oath that ‘one blue coloured cloth great coat with red capes was stolen in his master’s house.’ Daniel Manton of Fisherton Anger suspected of stealing and a search to be made.

1792: John Henry Jacob - his information given before the Justices of the Peace on the 15th day of August in the Liberty of the Close. Peter Surman of the said Close, tailor, did swear six profane oaths and curse in the words ‘God, God damn your eyes, God damn you.’ Sworn before me Walter Remick(?) Can:Res:

1793: A person calling himself Joseph Randall who says he comes from Winchester and is by trade a carpenter was wandering and begging alms within the Liberty of the Close.

James Brittain accused John Thompson cutler of assaulting striking and otherwise iltreating him within the said Liberty.

1794: Rose Hams apprehended in the Close as a rogue and vagabond wandering and begging there. Confined to House of Correction of the said Liberty. To be sent back to the parish of Saint Mawen in Cornwall from where she came.*

1801: George Morris swore that ‘John Ricket of Brentford (?), labourer, was coming out of the Cathedral with a piece of sheet lead in his hat.’ GM took him into custody with the help of James How, and sent for the Close Constable. JR taken to Constable’s house ‘and about five or six pounds of sheet lead and some charcoal

were found in JR's coat and waistcoat pocket.' GM believes JR 'feloniously stole the lead and charcoal from the Cathedral church being the property of the D&C.



An engraving of The Close dedicated to the Bishop by Francis Jukes 1745 - 1812, courtesy of British Library: King George III Topographical collection

*Houses of Correction were built after the passing of the Elizabethan Poor Law in 1601, where those 'unwilling to work', vagrants and beggars were set to work. The first example was Bridewell in London. In 1691 the *Reformation of Manners* was founded with the aim of the suppression of profanity and lewd practices in general, including brothels and prostitution, not to mention *Molly Houses* (male homosexual). This was followed by William Wilberforce's *Society for the Suppression of Vice*.

Richard Ingleman (1777 to 1838), a mason on Southwell Minster, was asked to design a House of Correction. This became a model of its type. One of his subsequent commissions was the House of Correction/Wiltshire County prison at Fisherton Anger in 1817. His New Bridewell County House of Corrections at Devizes (named after its London counterpart) featured labour: treadmilling corn, whitewashing, baking, cooking and cleaning. Later, in 1842, a schoolhouse was added. Prisoners often worked in teams but in total silence.

As the Liberty of the Close came under the Bishop's jurisdiction there was a prison near the North Gate. There was a gaol by the river Avon which was converted into the infirmary in 1822, which no doubt explains its bleak appearance. All that is left of the prison is the base of the clock tower. The remains of the County Gaol can be seen up an alley between York Road and Gas Lane.