



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

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## DATING

In the last edition I mentioned that William Long, surgeon was at Barts for 33 years from 1784 to 1807 which as our Chancellor pointed out, does not add up. His funerary monument does however mention the 33 years but does not give the dates.

## EASTER



Unpacking a word like Easter could take a lifetime of research - not to mention how the date is calculated by different theological interpretations of Christianity: Easter, also called Pascha (Greek, Latin) or Resurrection Sunday is a festival and holiday commemorating the resurrection of Jesus from the dead, described in the New Testament as having occurred on the third day after his burial following his crucifixion by the Romans at Calvary c. 30 AD. It is the culmination of the Passion of Jesus, preceded by Lent, a 40-day period of fasting, prayer, and penance. Left, window in the parish church of the Holy Cross, Potting, Germany, depicting the Passover Lamb, *courtesy of GNU Creative Commons.*

Most Christians refer to the week before Easter as "Holy Week", starting with Palm Sunday and which contains the days of the Easter Triduum, which includes Maundy Thursday, commemorating the Maundy (washing of the feet) and the Last Supper, as well as Good Friday, commemorating the crucifixion and death of Jesus. Maundy comes from the Latin mandatum or commandment. In Western Christianity, Eastertide, or the Easter Season, begins on Easter Sunday and lasts seven weeks, ending with the coming of the 50th day, Pentecost Sunday. The First Council of Nicaea (325) established two rules, independence of the Jewish calendar and worldwide uniformity, which were the only rules for Easter explicitly laid down by the council. No details for the computation were specified; these were worked out in practice, a process that took centuries and generated a number of controversies. It has come to be the first Sunday after the ecclesiastical full moon that occurs on or soonest after 21 March. Even if calculated on the basis of the more accurate Gregorian calendar, the date of that full moon sometimes differs from that of the astronomical first full moon after the March equinox. Its last possible date is the 25<sup>th</sup> April.

Easter is linked to the Jewish Passover (right, Seder table set up for the eve of Passover, *courtesy of GNU Creative Commons*)





by much of its symbolism, as well as by its position in the calendar. In most European languages the feast is called by the words for passover in those languages; and in the older English versions of the Bible the term Easter was the term used to translate passover. Easter customs vary across the Christian world, and include sunrise services, exclaiming the Paschal greeting, clipping the church, and decorating Easter eggs. Left, a

Polish Deacon blessing Easter food, *courtesy of Wikimedia Creative Commons*). Eggs were symbols of the empty tomb but also referred to the fact that could not be eaten during Lent. The Easter or Lenten lily (Daffodil), a symbol of the resurrection, traditionally decorates the chancel area of churches on this day and for the rest of Eastertide. Additional customs that have become associated with Easter and are observed by both Christians and some non-Christians include egg hunting, the Easter Bunny, and Easter parades. There are also various traditional Easter foods that vary regionally. The Origin of the Easter Bunny is shrouded in mystery but it's believed to have originated in Germany in the 1500s. It was based on the legend of the Osterhase, or Easter hare. The legend says that a poor woman hid eggs for her children to find. After they found the eggs, they saw a hare jumping away. Eggs are seen as a symbol of fertility and renewal but there is also the fact that eggs were given as a payment from a villein to his lord at Easter.

The modern English term Easter, cognate with modern Dutch *ooster* and German *Ostern*, developed from an Old English word that usually appears in the form *Ēastrun*, Bede provides the only documentary source for the etymology of the word, in his *Reckoning of Time*. He wrote that *Ēosturmōnaþ* (Old English 'Month of *Ēostre*', translated in Bede's time as "Paschal month") was an English month, corresponding to April, which he says "was once called after a goddess of theirs named *Ēostre*, in whose honour feasts were celebrated in that month (vernal equinox)".

Below, *Ostara* by Johannes Gehrts 1884, *courtesy of Felix Dahn et al*. In Latin and Greek, the Christian celebration was, and still is, called *Pascha* (Greek: Πάσχα), a word derived from Aramaic ܦܫܚܐ (*Paskha*), cognate to Hebrew פסח (*Pesach*). The word originally denoted the Jewish festival known in English as *Passover*, commemorating the Jewish Exodus from slavery in Egypt.

As early as the 50s of the 1st century, Paul the Apostle, writing from Ephesus to the Christians in Corinth, applied the term to Christ, and it is unlikely that the Ephesian and Corinthian Christians were the first to hear Exodus 12 interpreted as speaking about the death of Jesus, not just about the Jewish Passover ritual. In most of the non-English speaking world, the feast is known by names derived from Greek and Latin *Pascha*. *Pascha* is also a name by which Jesus himself is remembered in



the Orthodox Church, especially in connection with his resurrection and with the season of its celebration.

## CATECHUMENS

This word is very much associated with Easter where it referred to those undergoing training and instruction preparatory to Baptism. There was an elaborate ritual during Lent with the candidates finally being admitted at the Paschal Vigil.



## TOWN AND GOWN

The list of Salisbury's mayors goes back to John Hethe in 1387 who became its member of parliament in the following year. Many of Salisbury's mayors went on to become the local MP. Hethe was also town Reeve. In Chaucer's *Canterbury Tales* one of the pilgrims was a reeve who is described as skinny and bad-tempered but good at his job of managing an estate. I think that in Hethe's case he was probably Chief Magistrate. It wasn't until the

mayoralty of Laurence Horne in 1612 however that the city finally became independent of the Bishop (Above shows Hussey's painting of the demolition of the Bishop's Guildhall).

The charter of 1612 incorporated Salisbury as a free city under the title 'The Mayor and Commonalty of the City of New Sarum' and, as amended by later charters, remained the city's governing charter until 1836. Sir Giles Tooker, lawyer and MP for Salisbury played an active role in obtaining the James I Charter in 1611 and in return was appointed the City's first Recorder from 1612 to his death in 1622, *courtesy of Salisbury City Council Guildhall*. The ancient boundaries of the city were confirmed, and the jurisdiction of the bishop was confined to the Close, saving to the mayor the right to proceed to services in the cathedral with his officers, and the mace borne before him. By a charter granted to the bishop at the same time the liberty of the Close was created with its own commission of the peace. The right was also granted for the bishop to have, or to continue to have, a prison, pillory, and stocks within the liberty.

The liberty of the Close remained outside the jurisdiction of the city until the Municipal Corporations Act of 1836, but the holding of sessions appears to have ceased before that date, possibly with the destruction of the bishop's Guildhall in 1785. The bishop's court also continued, the times for holding it varying at different periods. It was still in existence as a



court of record in 1835, but no case had been tried in it for eighteen years, and the book setting out its procedure had been lost. The government of the city was vested in the mayor, recorder, 24 aldermen, and 48 assistants, the first holders of these offices being named in the charter, and provision being made for future elections. The mayor was to be chosen in common council on the Wednesday after the feast of St. Martin (Martinmas fell on the 11<sup>th</sup> November) and was to take the oath of office that day before the bishop, or, in his absence, before the old mayor, the recorder, and at least four aldermen.

### BACHELORS' PORCH

An old name for the north door of a church. Menservants and old men used to sit on the benches down the north aisle whilst maidservants and poor women sat on the south aisle benches. After the service the two groups would form lines down which the clergy and the gentry passed.

### QAB + EC = CCE

April 1879: Reverend J.H.Maclean applies to Queen Anne's Bounty for £155 for improving outbuildings and two Glebe cottages at Bramley.

In J&T No.5 I discussed Bishop Gilbert Burnett (1689-1715) whose tablet is on the wall of the south nave aisle. He tried hard to help the poorer clergy and was instrumental in setting up Queen Anne's Bounty which has helped many clergy over the centuries. Appeals to QAB had to be approved by the Chapter in the first instance. In J&T No.12 I talked about the Ecclesiastical Commission, set up in 1835 to manage the revenues of the church. It had a similar effect on our Cathedral as if Thomas Cromwell was still alive.

In 1948 the two organisations were united to form the Church Commissioners for England.

Today the CCE manage an investment of £8.3 billion, including 105,000 acres of land (this figure may be understated as it is believed to be the largest owner of forests in the UK) where they try to achieve a 5% return on RPI. Right the MetroCentre, Gateshead, one of the largest investments, *courtesy of wfmillar Creative Commons*. They are accountable to Parliament, the General Synod and the Charity Commission.



### NAMES

It appears from the Chapter minutes that it helped to have a double-barrelled surname or ancestral christian-name to get on. July 1881: Rev. Lionel Digby William Dawson-Damer Clerk MA Prebend of Yetminster Secunda.

September 1878: Rev. William Starkie Shuttleworth resigns from Bramshaw.

June 1887: Rev. Charles Adams Houghton installed into the prebend and canonry of Fordington and Withlington.

April 1892: Rev. William Harvey Wilkinson Curate of Warminster to be presented to the vicarage of South Milton, Devon.

November 1893: Rev. Percival Hart Dyke presented to prebend of Gillingham Minor.

July 1889: Edward Archdale Ffooks of Sherborne confirmed as Archdeacon's Registrar.

**Prospera Pascha sit** to you all (note: red is the colour for the liturgy on Good Friday).