



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

Mark Brandon: brandywine@brandonmg.plus.com

ECCLESIASTICAL CALENDAR



As you know the Anglican Church has its own calendar based on a cycle of liturgical seasons, principally Christmas and Easter. This is historically based on the Roman Rite - despite the Reformation. Of course the Catholic calendar is in turn largely based on the Jewish religious year. I believe that the Jewish month names come from their time in Babylon. There is a liturgical colour for each season which I believe differs from the original Sarum Rite (Left, illustration from a book of hours c1400 titled *Horae beatae Mariae virginis* (use of Sarum) courtesy of Houghton Library, Harvard University).

The liturgical year begins in November with the First Sunday in Advent (Greek *Parusia*), the time of expectant waiting. During February we were in Epiphany (see J&T No.32) and from Ash Wednesday, 26th February, we are in Lent. In Latin it is Quadragesima after Christ's 40 days in the wilderness and traditionally a time of abstinence. The word *Lent* is a contraction of the Old English *Lencten* meaning *spring season*. The origin of the

name Ash Wednesday comes from the practice of placing repentance ashes on the foreheads of participants. The ashes were traditionally from burning palm leaves from the previous year's Palm Sunday.

The day (or days) before Ash Wednesday is **Shrovetide** (Mardi Gras) commemorating the pre-Lenten period when Christians were shriven (attended confession). It is also a time of merrymaking associated with Carnival (leaving out meat).

I was born in Ashbourne, Derbyshire, famous for Royal Shrovetide Football. The town is divided into two teams depending on where you were born. I was born north of the Henmore Brook which makes me an *Up'ard* whereas those born south of it are *Down'ards*. Incidentally, my Gran owned a section of the brook which I used to dam up as a child.

The game is 900 years old and is played over two eight-hour periods (so includes Ash Wednesday). The goals are three miles apart and rules are practically non-existent. The shops are all boarded up and it is not unusual for participants to be killed! The ball moves via a giant scrum known as a 'hug'. The ball is larger than a football and filled with cork chippings so that it



will float in the river Dove. Cemeteries and churches are off-limits and murder is frowned upon.

You must admit it beats tossing pancakes - which were only a way of using up eggs, milk and sugar before Lent. It is also a minor victory for those 'oldies' who think Health & Safety has gone too far! (Left, Shrovetide football goal by H. Hind on Ash Wednesday 1887, *courtesy of Wikipedia*).

OUTSOURCING

Surprisingly this is not a new idea: In July 1890 the Chapter made a far-reaching decision. After centuries of

managing their own property portfolio and using the expertise of a Surveyor (known as Receiver) they decided that with the complexities introduced by the Ecclesiastical Commission, it would be better to employ a specialist company to manage all the Cathedral properties. The firm selected was Castle, Field & Castle of Oxford. Poor Mr Rigden the surveyor was given five months' notice. CFC were merged with Carter Jonas in 1924. Carter Jonas, whose growth has come from mergers and acquisitions, now have 700 staff working in 33 offices.

In October 1892 it was minuted: *The Masters of the Fabric were requested to open communication with the Watch Committee of the Salisbury Town Council as to the Police undertaking charge of the Close*. In February 1893 an annual sum of £5 was agreed to go to Superintendent Matthews of the City Police for superintending the Close Constable. Watch Committees were formed in 1835 as a consequence of the Municipal Corporations Act and were charged with oversight of policing and lighting. They lasted until the 1960s.

HIGH OR LOW?

John Elliott sent me a Ritualometer, popular in the 19th century. This is a thermometer listing various elements of worship that enabled you to work out whether you were High or Low church or somewhere in between. I like the idea that Rome is hot and Protestant is cold. As you know, the Cathedral is rather High church, for example using incense. The chart is shown on page 3. This is a fascinating glimpse into the wide spectrum of British worship but remember to wear your 19th century glasses. For those who have not come across Muscular Christianity before it was a 19th century philosophical movement characterised by *patriotic duty, discipline, self-sacrifice, manliness and the moral and physical beauty of athleticism*. (Right, statue of Thomas Hughes, author of influential 'Tom Brown's Schooldays', in the grounds of Rugby School *courtesy of G-Man April 2005*). More importantly it made a direct link between Christianity and Sport. So for example Clifton College seniors would take Boxing and the new Rugby football to the working class.



PAPAL.

"What agreement hath the Temple of God with idols?"—2 Cor., vi. 16.
 "Transubstantiation... is repugnant to the plain words of Scripture."—Art. XXVIII.

ROMISH.

"They crucify to themselves the Son of God afresh."—Heb. vi. 6.
 "The Romish doctrine of Purgatory, Pardons,..... and Invocation of Saints, is a fond thing vainly invented."—Art XXII.

SACERDOTAL.

"Let no man deceive you with vain words."—Eph. v. 6.
 "The sacrifices of Masses... are blasphemous fables and dangerous deceits."—Art XXXI

RITUALISTIC.

"A strong delusion."—2 Thes. ii. 11.
 "The Sacraments were not ordained of Christ to be carried about or to be gazed upon, but that we should duly use them."—Art. XXV.

FLORID.

"Having a form of godliness, but denying the power thereof."—2 Tim. iii. 5.
 "Works done before the grace of Christ..... have the nature of Sin"—Art. XIII.

HIGH and DRY.

"Be not entangled again with the yoke of bondage."—Gal. v. 1.
 "Holy Scripture doth set out unto us only the name of Jesus Christ, whereby men must be saved."—Art. XVIII.

CHURCHY.

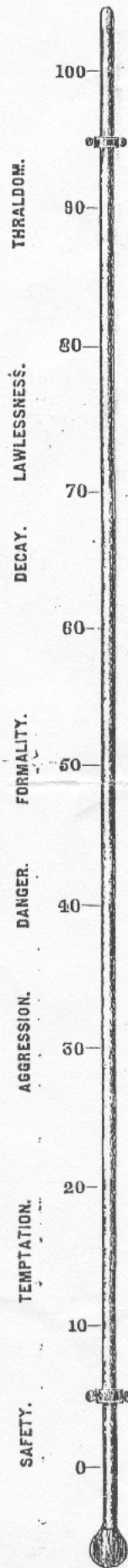
"I marvel that ye are so soon removed"—Gal. i. 6.
 "The Church.... a witness and keeper of Holy Writ."—Art XX.

ÆSTHETIC.

"A little leaven leaveneth the whole lump."—Gal. v. 9.
 "That we are justified by faith only is a most wholesome doctrine."—Art. XI.

EVANGELICAL.

"We know what we worship."—John iv. 22.



- Rome**
 Communion in one kind.
 Baldacchino.
 Kneeling to "Altar."
 Reserved Sacrament.
 Purgatory.
 Transubstantiation.
 Daily Masses.
 Order of Corporate Reunion.
 Auricular Confession.
 Masses for the Dead.
 "Agnus Dei" after Consecration.
 Perennial Lamps.
 Entire Congregation Spectators at Mass.
INCENSE.
 Elevation of Cup and Paten.
 Seven Sacraments.
 Mixed Chalice.
 "Mass" instead of Eucharist.
 Wafer Bread.
 Kissing the Holy Gospels.
 Sculptured Reredos.
 Bowing to "Altar."
 Sign of Cross in Administration.
 Confraternity of Blessed Sacrament.
 Name "Catholic" appropriated.
EUCCHARISTIC VESTMENTS.
 Tolling Bells at Consecration.
 Eastward Position.
 Eucharist at Weddings and Funerals.
 Lights on "Altar."
 Clergyman always "Priest."
 Gregorian Tones.
 Sisterhoods.
 Coloured Altar cloths.
 Encouragement of Guilds.
NO PRAYER BEFORE SERMON.
 Coloured Stoles.
 Kneeling in Creeds.
 Sacramentalism.
 Processional Cross.
 Excessive Music.
 Candles on Altar, but unlighted.
 Crossing at End of Creeds.
SEPARATION OF SEXES.
 Fasting Communion.
 Turning to East at Glorias and Creeds.
 English Church Union.
 Screen and Gates to Sanctuary.
 Choral Celebrations.
 Chancel called "Sanctuary."
 Sombre Clothing in Lent.
 Cross on "ALTAR."
 Dating Letters from Festivals.
 Special Sanctity of Chancel.
 Substitution of "Altar" for Table.
 Chanting Nicene Creed
 Weekly Offertory.
 Early Communion Encouraged.
 Dedication Festivals.
 Offertory Bags.
 Choral Services.
 Churchy Sermons.
 Processional Banners.
 Flowers on Table.
 "HYMNS ANCIENT AND MODERN."
 Recessional Hymn.
 Evening Communion Abandoned.
 Floral Decorations.
 Crosses for Personal Ornament.
 Longer Route for Procession.
 Services partly Choral.
 Processional Hymn.
 Procession of Choir and Clergy.
 Chanting Amens
 Surpliced Choir.
 Surplice in Pulpit.
SCRIPTURAL TRUTH AND PRIMITIVE RITES.

NOTE.—The Ritualometer should be read upwards. The lines printed in CAPITALS indicate distinct epochs in the process of its pernicious development and departure from the Scriptural basis.

A PRICELESS MANUSCRIPT



In October 1892 the following minute appears: *The Chapter agreed that the M.S.S. of Chaucer's Boece and No 103 Fons Jacobi be intrusted to the care of the Trustees of the British Museum on loan for the purpose of being copied under the direction of Mr. Turnwall.*

The Fons Jacobi (Jacob's Well) appears on the Cathedral Library inventory but the Chaucer does not - Emily is investigating.

Boece is Chaucer's name for the Roman philosopher Anicius Manlius Torquatus Severinus Boethius (left, *courtesy of Wikipedia*), born about 480AD and put to death 524AD. He was in the service of the Visigoth king Odoacer who had conquered Italy. He fell under suspicion and was confined in the tower of Pavia where he was tortured and beaten to death. His father-in-law also fell foul of the king apparently for his *indiscreet and disrespectful grief* and was also murdered. The king who died shortly afterwards appears to have belatedly regretted both actions on his deathbed.

Whilst imprisoned in the tower, Boethius wrote his **Consolation of Philosophy** which was acclaimed as a major work. Boethius believed that Greek philosophy was a civilising influence. The first English translation is by King Alfred and the second is by Chaucer about 1378-1381.

For more detail see the scholarly **The Complete Works of Geoffrey Chaucer** (1899) edited by Rev. Walter Skeat MA and available on-line at <https://oll.libertyfund.org/titles/chaucer-the-complete-works-of-geoffrey-chaucer-vol-2-boethius-troilus>. It includes the following paragraph:

There is also a copy in a MS. belonging to the Cathedral Library at Salisbury. It was discovered by Dr. Wülker in 1875; [xliv] see the Academy for Oct. 5, 1875. Bk. i. met. 1 was printed, from this MS., by Dr. Wülker in Anglia, ii. 373.

RULES OF BEHAVIOUR

Lay Vicars (Vicars Choral): February 1818, Laymen guilty of adultery, fornication or incontinence and other heinous crimes, using endeavours to procure abortion..... March 1893: new regulations, Lay Vicars are not to frequent public houses or to sing in them. They need the Dean or Residential Canon's approval to sing in a public place. They should also have regular employment or at least be actively seeking it.

The other side of the coin; a Lay Vicar at Lichfield drinking from a Rummer. This 2.5 pint glass was the daily allowance - the beer is drunk just once a year now, in memory of past lay vicars.



CONVOCATION

May 1893: *Fasting Communion: The Dean read the report of the committee of the Upper House of Convocation of Canterbury (adopted by the House 5 May 1893) which was followed by discussion, no resolution being proposed.* High Church Anglicans often fast for an hour (or even from the previous midnight) before receiving Communion.

Convocations are assemblies of the provinces of Canterbury and York that have met two or three times a year and since the mid-19th century have been particularly concerned with the reform of the canons of ecclesiastical law.

Once the royal mandate has been issued convocation is legally authorised to deliberate matters within its jurisdiction. In special circumstances the sovereign may issue further injunctions. Royal letters of business set down any particular matter which the sovereign might wish to be deliberated. The royal licence allows convocation to enact canons (see 25 Henry VIII c.19) which then need the royal assent. The convocations of the provinces of Canterbury and York usually meet separately. Business may be passed from one convocation to the other and each may discuss and ratify the decisions of the other.



After the formation of the General Synod (1970),

Convocation survived, but was subordinate to it: i.e. the General Synod consists of the Convocations of Canterbury and York, joined together in a House of Bishops (the Convocations' Upper Houses) and a House of Clergy (the Convocations' Lower Houses), and having added to them a House of Laity. The separate Convocations of Canterbury and York now meet rarely (less than annually).

Incidentally, fasting can be dangerous and Catholic nuns were prone to *Anorexia Mirabilis* or 'miraculously inspired loss of appetite' giving rise to the colloquial 'Fasting Girls'. The most famous example was Saint Catherine of Siena (above, detail by Domenico di Pace Beccafumi who died in 1551 *courtesy of Pinacoteca Nazionale*). If you think that such self-inflicted suffering is bizarre, believe it or not she used to insert sticks in her throat to produce a gag reflex and was known to drink the pus from ulcers of the poor!!!!!!!!!!!!!!!!!!!!!!