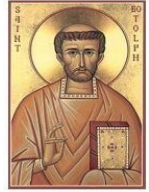




The Botolphian

Newsletter of
The Society of Saint Botolph

www.botolph.info



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Issue Number: 33

1st January 2016

Highlights this month

- St Botolph's church, Horsehouse, North Yorkshire.
- Emails from Revd William Howard, Angela Kemsley, Joanna Comer, John Sennett, Emma Rose Barber, Graham Jones, Nick Astbury, Arthur Davies, Christina Dykes and Revd Sam Funnell.

Editorial

A Happy New Year to all our readers and to Saint Botolph enthusiasts everywhere.

Time has been against me this month due to the fact that Zina and I have spent most of December in Lincolnshire caring for my cousin Jean as she reached the end of her life. One of the brighter points of our stay was that I revisited the church in Jean's village. At first sight I thought that the walls had once received a lime wash but on closer inspection I was amazed to find that the church is constructed of *chalk!*



This is generally considered to be a most unsuitable building material which only works if it has 'good shoes and a hat' i.e. a plinth of stone to stop rising damp and overhanging eaves to resist the weather.

Legbourne church is a rarity and all the more so because it has, remarkably, survived since 1380 - albeit with a few repairs which have seen some of the chalk blocks replaced by sandstone. As far as I know there are no Botolph Churches of similar construction.

Church Feature

Horsehouse, Yorks.

Approach: *Heading north on the A1 take Junction 51 and follow the A6055 to Leaming and Bedale. At the first roundabout turn right on the A684 and at the next junction turn left to Bedale. When you reach the junction in the village turn right and follow the A684 to the pretty town of Leyburn. Follow the A684 through Wensley and after crossing the bridge over the River Ure take the first left towards Coverdale and follow the signs to Carlton, Horse House (sic) and Kettlewell. After passing the Thwaite Arms you will find the church on your right. It is not easy to see where best to park on these narrow roads but we tucked our car into a corner as seen in the picture below and hoped we were not in the way.*



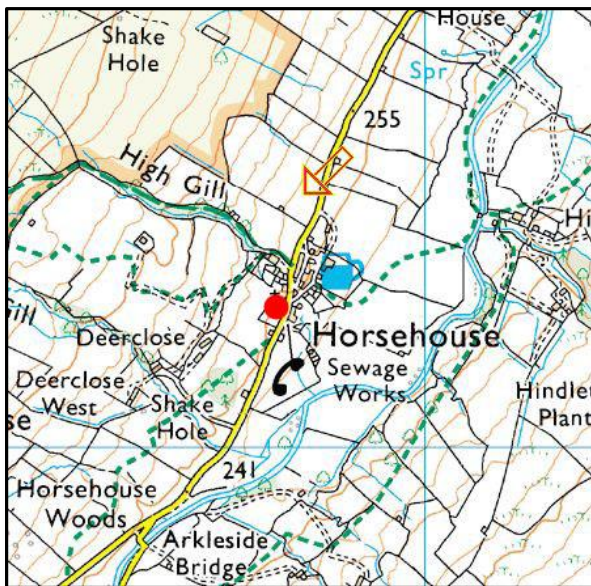
Key: The church is routinely open but, to be sure, telephone the vicar before your visit.

Vicar: Revd Kathy Couchman, The Rectory, Wensley, Leyburn DL8 4HS. Tel 01969 625-308.

Church services: The Jervaulx Churches are a group of four church communities consisting of the parishes of Middleham, Coverdale, East Witton and Thornton Steward. The Coverdale churches are those in Coverham and Horsehouse. Most of Coverdale's services take place in Horsehouse but Coverham church is used several times a year for special services - including a candlelit Carol service.

Location: Horsehouse, Coverdale, Leyburn, North Yorkshire 54.226922, -1.928960

Listed Grade: Not listed.



The church of St Botolph's Horsehouse dates from 1530 and, as a late construction, is unusual in two respects.

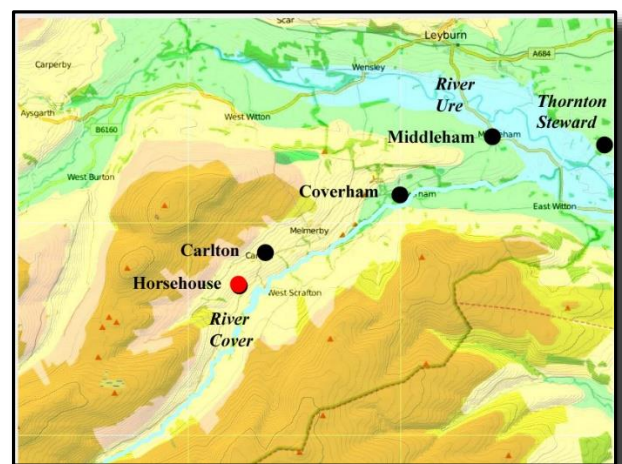
The first is that it represents one of the comparatively few churches built in C16 following the downturn in church building that resulted from the developing culture of Protestantism which was gaining momentum as a result of Luther's theses of 1517.

Secondly, it is surprising that, at such a time, Horsehouse church should be dedicated to a **British saint** like Saint Botolph since one of the principles of the developing Reformation was suppression of the saints - particularly those who were not of Biblical origin.

In 1548 Henry VIII decreed that the images of all saints must be removed from churches. The following year saw the publication of the Book of Common Prayer which excluded any rites which could be used for festivals of dedication. This meant, in effect, that Saints' Feast Days had to be discontinued and, as if to prove the point, the new liturgical calendar was devoid of *all but Biblical saints*.

The fact that Horsehouse church's founders were successful in dedicating it to St Botolph (if indeed the church was dedicated to our saint at the *outset* of its foundation) can be considered a tribute to his reputation at that time. A saint of lesser prestige would certainly have been side-lined.

The village of Horsehouse is a Botolph site that cannot be studied in isolation. It lies in the middle of the long narrow valley of Coverdale where the River Cover drains northeast to join the River Ure which in turn joins the Ouse which, after passing through York, empties into the North Sea at the Humber Estuary.



The entrance to Coverdale lies at Middleham where there is a (Grade I) church dedicated (with St Mary) to St Alkeda. - a local C8 saint who is **considerably more obscure than St Botolph** but who has managed, nevertheless, to stand the test of time. Perhaps her 'longevity' stems from the fact that the Middleham church dates from 1280

so its dedication would have been well-established by the time of the Reformation - although even that would not have been guaranteed to rescue her. One is tempted to wonder if the relative remoteness of the northern churches was a saving feature.

A little further to the East lies the (Grade II*) Saxon church of St Oswald in the village of Thornton Steward. Interestingly St Oswald was a contemporary of St Botolph's and, if the Scottish theory of St Botolph's origins is correct, it is likely that the two would have met in Argyllshire after Oswald was exiled there in 616.

Travelling southwest and crossing Middleham Moor we move into Coverdale itself. The village of Coverham dominates the entrance to the dale and it was here that an abbey was founded in early C13. The church of Holy Trinity (Grade II*) is the only remnant of the abbey and, although it was made redundant in 1985, services are still held there two or three times a year - particularly at Christmas. It is one of the churches of the Jervaulx group of which Horsehouse is another.

And this brings us back to Horsehouse. The church was built in 1530 on the orders of the monks of Coverham Abbey as a 'chapel of ease' so that, in bad weather, worshippers did not have to make the long and arduous journey to the mother foundation. Unlike the churches listed above (but similar to St Botolph's church in Carlton-in-Cleveland featured last month) St Botolph's Horsehouse seems not to be graded as a British Listed Building.

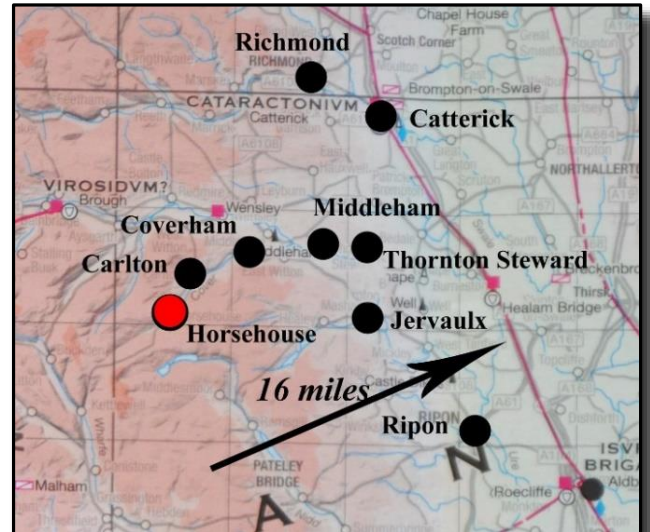
The village acquired its unusual name from the fact that, although ox-carts *were* used for transporting heavy goods in some parts of the Yorkshire dales, they were not suitable in places like Coverdale where steep gradients and treacherous pathways meant that goods had to be carried by packhorses.

These often worked in long trains travelling along narrow tracks. Typically, in order to give fair warning to trains coming in the opposite direction, the leading horses (mainly sturdy Galloways or Jagers) wore bell-collars.

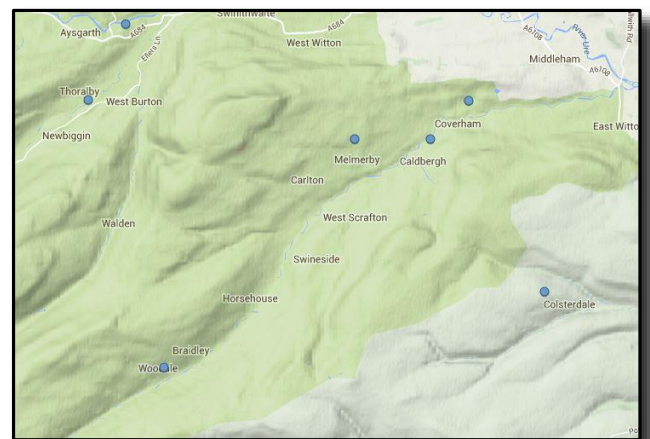


They carried wool, lead and coal on the outward journey and salt on their return. Overnight stabling and rooms for the train leaders were provided in settlements with 'stage houses' and Horsehouse is one of the few remaining examples of such a settlement.

The other great users of these same routes (mainly from C16 onwards) were drovers who would transport up to 200 cattle or 2,000 sheep at any one time.



Horsehouse was well-equipped then as far as packhorse routes and drovers' routes were concerned but, by comparison with many other St Botolph churches, the Roman roads (as shown in red above) are far away.



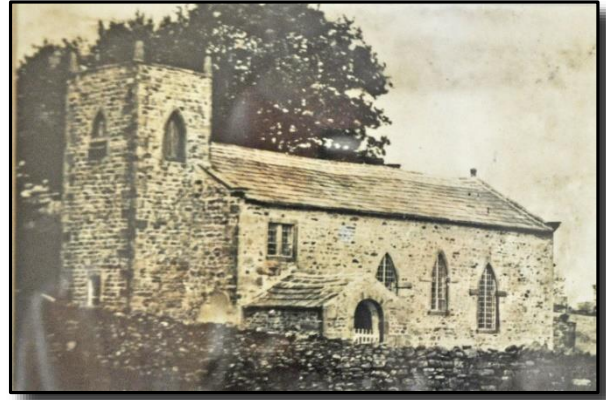
This next picture gives a good impression of the area's ridges and valleys and also shows (in blue) the location of settlements with Viking place-names.



From the outside the church seems to have been built to a scaled down version of a grand design - with the result that it looks quite tiny. Once inside however, there is no sensation of a church in miniature.



The nave is clean and bright and enhanced by beautiful wrought-iron candle holders. The position of this little church in the depths of the Yorkshire Dales and the story of the packhorse trains reminds us that its construction in 1530 could not have been easy; transportation of the building materials would have been hard slow work.



After its first restoration in about 1802 its appearance was as shown in the picture above. It received further attention in 1870. The basic design was unaltered but battlements were added to the top of the tower to give extra height and the south porch was enlarged with the resulting loss of the square southwest window.



Five new buttresses were added to the south wall and the chancel was reconstructed.



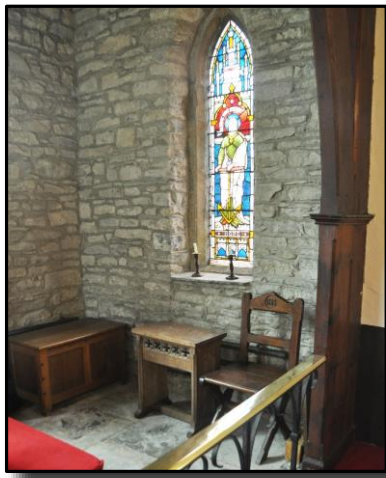
No such buttressing to the *north* side of the church seems to have been necessary. (Note the last of a flock of marauding sheep which I disturbed on rounding the north-west corner. I am not sure which of us was the more startled!)



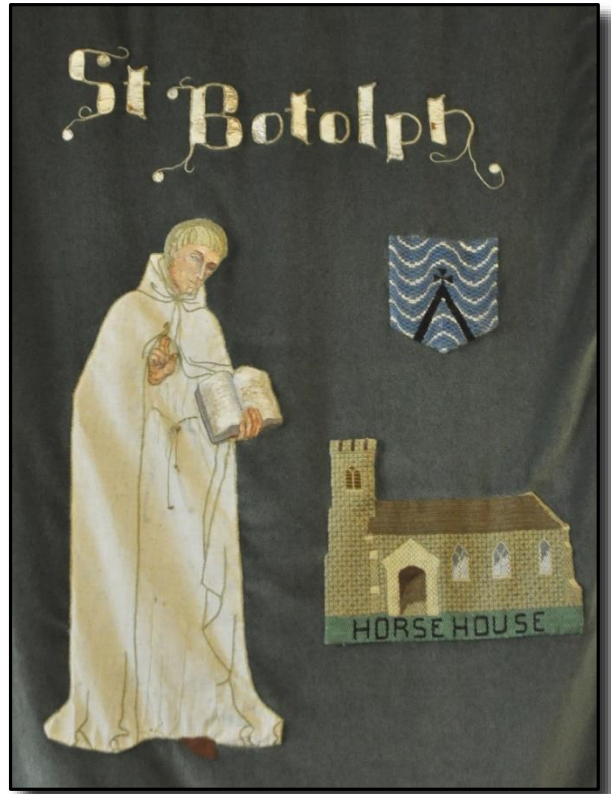
Inside, the nave has been plastered to give a good clean-cut appearance.



Looking west through the light and airy nave one can appreciate the prettiness of this church which the Victorians do not seem to have harmed too greatly.



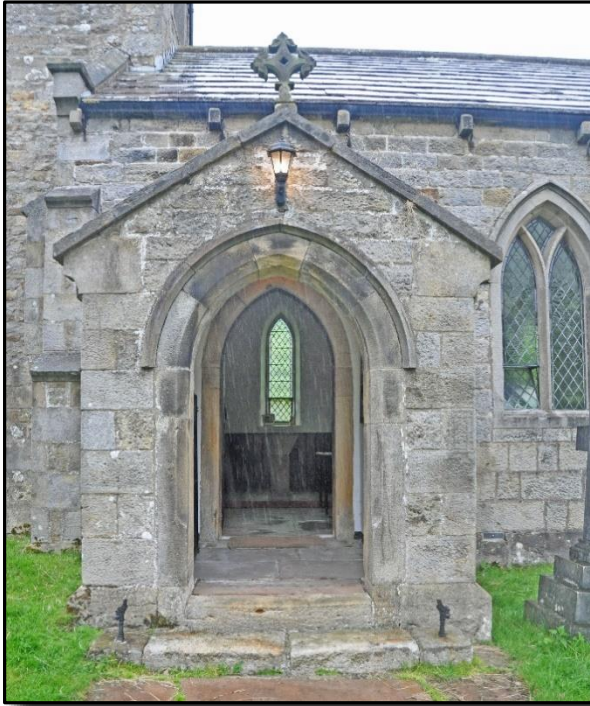
The replacement stonework of the 1870 chancel has been carefully chosen and left unplastered. There are no sedilia or piscinae - one suspects that they would have been there originally but the restorers chose not to replace them.



It is always good to see a Patronal Banner and the one at Horsehouse does our saint proud, making him quite a handsome fellow and including his coat of arms and a picture of the local church.



The simple stone font lies in the northwest corner of the church - a classical position to greet the incoming visitor. I have no idea of its age but I suspect it is C19 rather than C16.



Any Scratch or Mass Dials that there might have been on the south wall or porch have long since been obliterated. The font is just visible in this picture.

The church has three bells (dated 1771) which were remounted in 1981.

Classification of the site.

I can find no evidence of an earlier church on this site so it would seem to merit a 'C' classification. Did the monks of Coverham choose St Botolph as the patronal saint for their new church or was his name added later? It would be interesting to read the abbey records but one must assume that these were all destroyed during the Reformation twenty years after the new church of Horsehouse was completed.

My grateful thanks to Revd Kathy Couchman who gamely *tried* to meet us at the church but it was not to be because we had to be away early to get to Carlton-in-Cleveland and Kathy had an appointment at the other end of the parish. I have a feeling we must have passed each other on the road.

The Botolph Patterns Part 5. (Continued from last month)

“... it begins to look as if the presence of the little chapel of St Botolph in Dyfed may hold the key to the dates of foundation of some of the Botolph churches in England.”

This was how I concluded the 'Botolph Patterns' last month but, on further research, my hopes were dashed. 'Aaah' you will say - but although it had a sad ending, my research was not without its more exciting moments.

Graham Jones referred me to an article written about the nearby Pill Priory and this article resulted in my studying the foundation of the nearby port of Milford Haven. It transpired that St Budoc's Chapel was associated with Pill Priory but had become redundant by the time of the 1534 Dissolution. In 1546 the land was sold to the Barlows of Slebech in whose hands it remained until Catherine Barlow married a certain *Sir William Hamilton*. Catherine died in 1782 and in 1791 William married Emma Lady Hamilton, who, you might remember, later became very friendly with Admiral Lord Nelson. Sir William went on to found and exploit the port of Milford Haven.

Reverting to the Barlows of Slebech - they lived mainly in London and it seems likely that it was here that the name of Saint Botolph came to the attention of Catherine Barlow who later decided that she preferred that name for her residence over that of (the locally-pronounced) 'St Buttock.'

It seems therefore that the Botolph Pattern which suggested a link between the Vikings of Dyfed and our saint is (sadly) spurious - at least as far as the evidence of St Budoc's chapel is concerned. There is little doubt that a link with the Vikings exists but it seems that we must search for it in East Anglia rather than in Wales. (See map at the end of this issue).

To be continued ...

Readers' letters and emails.

1. Oh dear! I had emails from **Revd William Howard, Angela Kemsley and Joanna Comer** about the Queens' College Cambridge *faux pas*. I would like to make it clear that Guy Hartfall had it absolutely right - it was Murphy who caused the problem by sitting on my shoulder and forcing a 'typo' which compounded my earlier felony.

Joanna writes succinctly and patiently:

'**Queen's** is the *Oxford College's* spelling, as it is named in honour of one queen, Queen Philippa, wife of Edward III.

Queens' College, Cambridge, claims three royal patronesses, Margaret of Anjou, wife of Henry VI, Elizabeth Woodville, wife of Edward IV, and Ann Neville, wife of Richard III, thus the plural spelling and punctuation of Queens' College.'

Joanna also writes that her husband George is: 'directly descended from Sir Thomas Duckett [Dockett] of Grayrigg, the elder brother of Andrew. Being descended from Andrew would pose some awkward questions, as he was a pre-reformation priest and therefore officially celibate.'

Thank you Joanna, Angela, Guy and William and all of you who added to the fun by commenting and observing. It is gratifying to note how thoroughly people read the Botolphian.

2. **John Sennett** (Swyncombe) wrote lamenting the fact that the SOSB tie project never got off the ground.

3. **Emma Rose Barber** wrote requesting information on St Botolph's iconography. I was pleased to pass the information on to her. She also asked "If we regard St. Botolph as essentially an Anglo-Saxon saint, to what extent do you think St. Christopher replaced St. Botolph in this role?" I did my best to answer this question but finished by admitting that this is a subject which requires more research. It is on my list!

4. **Graham Jones** (as mentioned above) kindly sent an article about Pill Priory which also contained a host of useful references. Thank you Graham for your continued support and advice.

5. **Nick Astbury** (Shotesham) sent his new email address and kindly agreed to meet me at Shotesham when I visit in 2016.

6. **Arthur Davies** (Colchester) and **Christina Dykes** kindly wrote saying how much they enjoyed the last issue of *The Botolphian*.

7. **Revd Sam Funnell** (Folkestone) who kindly told me about the hymn tune 'St Botolph' (I had no idea that there was a hymn tune bearing our

saint's name) which is one of the tunes which is used for the hymn (610) 'I come with joy to meet my Lord.' The tune was composed by Gordon Slater when he was organist at St Botolph's Church, Boston, Lincs (1919-1927).

Endnotes

Please do not hesitate to write to me or send an email to botolph@virginmedia.com if you have any alternative views to those expressed in *The Botolphian*. It is good to engender some controversy from time to time!

Regular Endnotes

If this is your first 'Botolphian' and you have acquired it by circuitous means but would like to receive an email copy each month then just send an email to botolph@virginmedia.com saying 'YES PLEASE.' If you wish to UNsubscribe then send the message 'NO THANKS.'

You will frequently see the 'twin' towns of **Boston** mentioned in these newsletters, - one in Lincolnshire and the other in Massachusetts USA. The relevance to the Society is that the name 'Boston' is said to be a contraction of '*Botolph's Town*.'

Classification of Botolph Church sites:-

A: C7 church sites relevant to Botolph's life.
B: 'Travellers' churches.

Bearing in mind that the Danish invasions started in c.800 and continued for 200 years, it seems logical to sub-divide Type B (and perhaps type C) churches into those which appear to have been founded:-

- (i) before 800
- (ii) between 800 and 1066 and
- (iii) after the Norman Conquest.

C: Neither of the above.

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Folkestone, Kent. 1st May 2013.



The above map shows the location of St Botolph's, Dyfed. I attach this for the benefit of any of our Welsh readers who may like to investigate further.