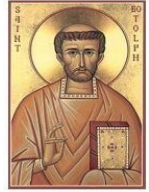




The Botolphian

Newsletter of
The Society of Saint Botolph

www.botolph.info



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Issue Number: 39

1st July 2016

Highlights this month

- St Botolph's church, Saxilby, Lincolnshire.
- Welcome to new members, Gerry and Brian Dandridge from Hassocks, Sussex; David Turner, churchwarden of Saxilby; Tom and Diane from Lefkas, Greece;
- Correspondence from Graham Jones; St Botolph's Hadstock; Revd Paul Griffiths; Christopher Micklethwaite and Christopher Whittle ... and many others with St Botolph's Day greetings.

Editorial

I think we all would agree that, one way and another, June has been a turbulent month. There has been political turmoil as well as celebrations of St Botolph's Day and other historical commemorations. At the end of it all, life goes on pretty well the same however – and here is your *Botolphian* to prove it.

I have had *some* replies regarding the *Annual Luncheon in Cambridge at 12.30 for 1 p.m. on Wednesday 12 October 2016.* I know it sounds a long time away but I really need to have an idea of numbers well in advance so PLEASE send me an email by return.

Saxilby, Lincolnshire.

St Botolph's Church, Saxilby is situated in a dynamic location. In latitude it lies halfway between the Humber Basin to the north and the Wash to the south. In longitude it is midway along the western edge of the Isle of Lindsey. It lies close to that important waterway the River

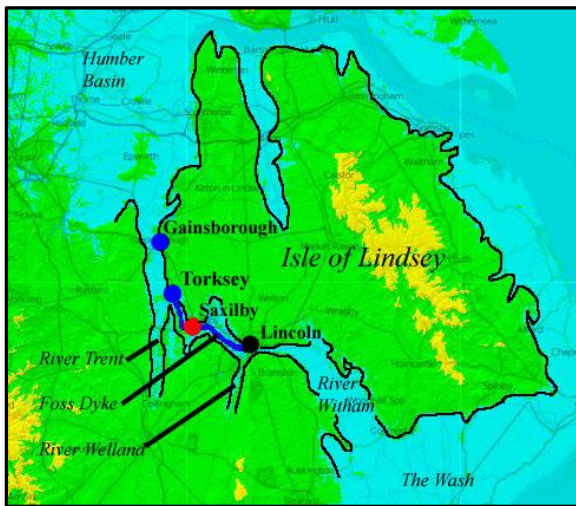
Trent and abuts the middle of the Foss Dyke - a canal cut by the Romans in C2 in order to facilitate access to and from *Lindum* (Lincoln).



The '-by' suffix in Saxilby's name signifies that the settlement was named by the Vikings as being a farm, although the British Museum suggests that the *prefix* refers to a *Saxon* (perhaps called 'Saksulfr'). This translates therefore as 'Saxon Farm.' The location does not feature in the Domesday Book although the neighbouring *vill* of Ingleby, with which Saxilby is linked, is recorded as being very large and having 38 households ... but no church. By contrast with 'Saxon Farm,' 'Ingleby' is 'Angle Farm.'

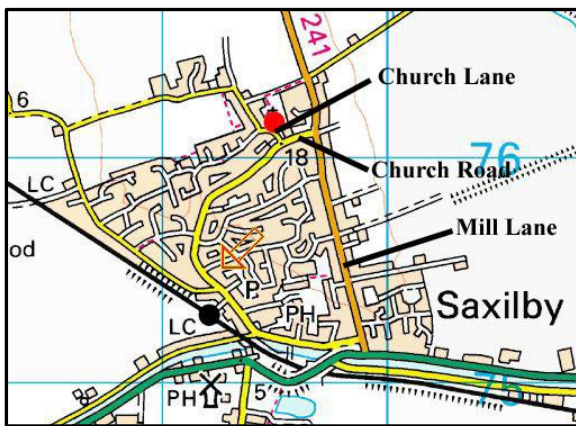
The nearby towns of Torksey and Gainsborough have strong Viking connections. It was at the former that the Great Heathen Army established its winter quarters in 872-3. Gainsborough was one of the capital cities of Mercia in C7 and in 868 King Alfred the Great married the daughter of the chief of the *Gaini* tribe – hence its name. In 1013

the Danish conqueror Sweyn Forkbeard intended to make Gainsborough his capital but died before this could be put into effect. His son, Cnut the



Great was ousted by our King Aethelred II and fled back to Denmark but, as we know, he 'made a successful come-back' three years later. Thus the 'dynamism' in which Saxilby is situated was arguably at its greatest in C9.

This then is the backdrop to this church and the question that we shall eventually have to ask is 'Why was it dedicated to Saint Botolph?'



Approach: From Lincoln, take the A57 Saxilby Road to the northwest. Saxilby lies only 7 miles away and as you drive you will be following the Roman Fossdyke canal on your left - although you see very little of it due to the high hedges. At the A46 roundabout take the second exit and continue on the A57 past the next roundabout towards Worksop and Gainsborough. Shortly after this, the Fossdyke appears at last. A short while later you will see the sign to Saxilby village so turn right on the B1241 Mill Lane here towards Sturton. Take the fourth turning on your left (Church Road) and then first on your right

(Church Lane) and you will find the church on your right.



Location: 5 Church Lane, Saxilby, Lincolnshire LN1 2PE. Lat/Long: 53.274786, -0.659161. NGR SK8951476151.

Key: The church is open daily between 8 a.m. and 5 p.m.

Contact: David Turner (churchwarden).

Tel: 01522 702-174.

Email: dandcturner@virginmedia.com.

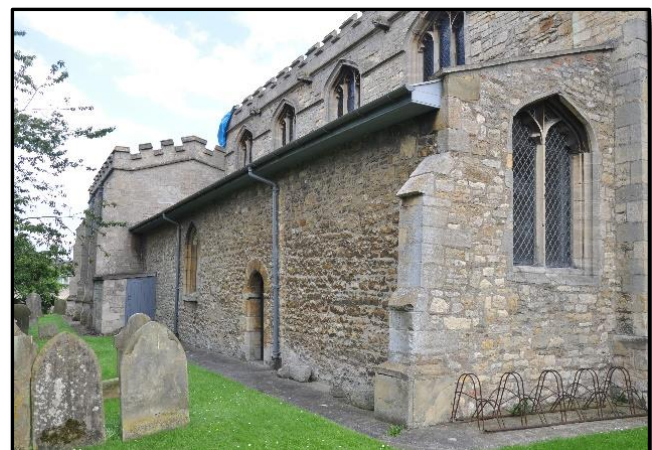
Vicar: The church is at present in inter-regnum and is being looked after by Revd Bill Williams ably supported by curates Revd Joan Vickers and Revd Pam Rose.

Services: Every Sunday at 10 a.m (sung Communion). Every Thursday at 10 a.m.: (said Communion) - but it is probably best to ring David Turner in advance to check these times if you are visiting from afar.

Listed Grade: I.

The church itself:

This church dates from C12 but has seen considerable restoration work over the years – in particular the west tower which was completely rebuilt in 1908. The oldest part of the existing building is the north wall.





During refurbishment in 1929 the doorway (seen centrally above) was re-discovered and originally thought to be Saxon.



The C15 oak rood screen with its seven arches is finely crafted – quite lace-like – and is topped by ...



Further thought considered that the sophisticated chamfered edges placed the architecture of the doorway in the Norman period.



... the large rood (the cross) itself - although that too is finely made.



Inside the church, the chancel arch is C13 Early English whereas the windows are C15 perpendicular style as is the nave roof.



The foliated capitals of the (singly-grouped) pillars at the west and east ends of the north aisle are early C12 ...



... whereas the central quatrefoil (four-grouped) pillars are of a slightly later date.

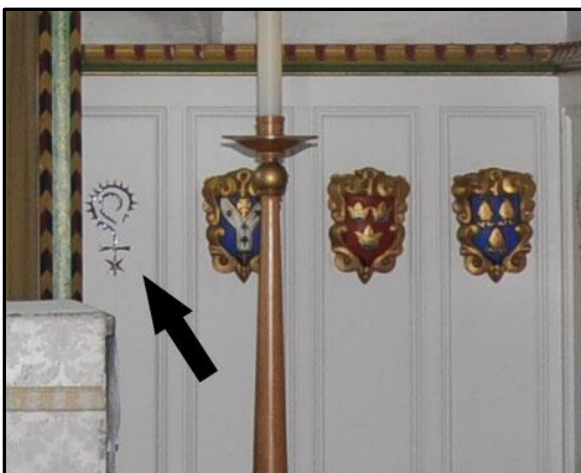
On each side of the altar are three shields and 'The Mark of Saint Botolph' (arrowed). The total of six shields represent the dioceses with which St Botolph had connections i.e.: St Edmundsbury & Ipswich; Lincoln; York; Canterbury; Ely; and Norwich.

The Mark of St Botolph (it tells me in the beautifully written Saxilby leaflet) 'is taken from an old Norwegian 'prime staff' in Trondheim. This really is most interesting and I have done my best to find information about this staff which must, presumably, be a Primate's crozier. I have been unsuccessful and I would be most grateful if anybody can provide any clues ... or even pictures of this 'prime staff.'



To the right of the altar there is a triple sedilia and a piscina.

The chancel with its imposing C15 perpendicular-style window.



Under the tower we found a beautiful banner depicting our saint and to the right there are two facsimiles of 500 year old manuscript sheet music.



Above: The facsimile of sheet music dating back to the sixteenth century.

Sadly, perhaps because it was one of the first Botolph Churches that I visited, I failed to photograph either the font or some important effigies in the north chancel - but J. Hannan-Briggs came to my rescue and I am indebted to him for allowing me to use his photographs under the Creative Commons Licence.



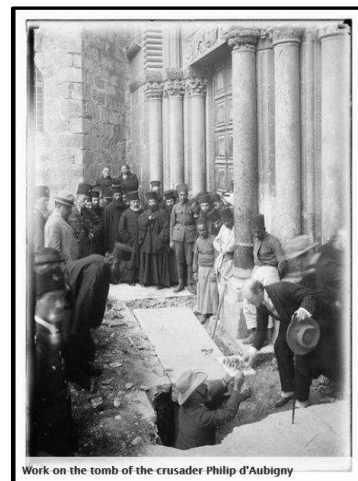
The font is C15 and in this picture it can be seen bearing the arms (from left to right) of Pickett, Blake, and Bigod. Hidden from view, in the same continuing order are the arms of d'Aubigny, Tibetot, Umfaville, St Liz and Folliot. All of these families were linked by marriage.

And this is where, after spending a couple of days of researching this church and looking in vain for clues as to what 'made it tick,' it all suddenly became very exciting as things at last started to fall into place.



It was these effigies – the ones that I initially overlooked – which held the clue. The alabaster figures had, so the story goes, been brought from a private chapel at Ingleby and placed here upon existing tomb chests. They have been dated to c.1390 and are likely to represent Sir Giles d'Aubigny (c.1337-1386) and his wife, Lady Alianore. Sir Giles was the Third Baron Daubeney – variously also written as d'Aubigny / d'Auberné / Albany. The family genealogy is complex but the following are some of his 'blood relatives':

1. Robert de Tosny (d.1088), was the founder of the d'Aubigny line. As part of William the Conqueror's army, he was given Belvoir – so called by Robert because of its 'fair view' of the surrounding countryside.
2. His son William inherited Belvoir. *He* took his name from the place of his birth: St Aubin d'Aubigné, in Brittany.
3. Sir Phillippe d'Aubigny (1166-1236) was one of King John's faithfuls and twice a crusader. When the Muslim Sultan of Egypt captured Jerusalem in 1187 it shocked the whole of Christendom into action and his father Ralph was one of the first to react. Phillippe followed suit in 1222 and again in 1236 when he met his death. His gravestone lies prominently outside the door of Jerusalem's Holy Sepulchre.



Work on the tomb of the crusader Philip d'Aubigny

4. Henry Daubeney, First Earl of Bridgewater, was the last of the family to be born at Ingleby (in 1493). He died childless at Lambeth, London in 1548 and both the Bridgewater and the Daubeney baronetcies died with him. I mention this in detail to illustrate the fact that we are talking here of one of the most powerful families in the land.

PRIESTS AT INGLEBY CHAPEL			
1086	A Priest at Ingleby		Thomas Wardreber
14 th cent	John de Pelsale	1388	Hamon Brook
1338	Thomas Son of Hugh de Skendynghop	1338-9	Sir John Elys
	Thomas de Hekyngton		William de Wrangell
1377	Thomas Woubourne	1412	Edward Stanlowe
			John Wjlyngton
VICARS OF THE PARISH OF SAXILBY			
	John Glasse B.A.	1933	Walter Lauchlan Mann

They had their own chapel at Ingleby and their own priests from 1086 to 1412 as seen above. None of these priests were duplicated at Saxilby. In the 1086 Domesday Book, Ingleby was rated as being 'very large' (38 households). It lies only 1 mile away from Saxilby which was too small to mention. There is no record of any churches in either place at that time.



At Ingleby there is no sign of the Daubeney estate now although the picture above, which I have taken from Google Earth, does I believe show the outlines of the village streets and buildings. I am not sure if this was the actual site of the baronial manor or whether that lay outside the village.

So what happened and where does Saxilby church fit into all of this?

Henry Daubeney, the First Earl of Bridgewater married his second wife Katherine Howard in

about 1533. She was not the Katherine Howard of Henry VIII fame who was in fact her step-neice (executed 1542). Another step-neice was Anne Boleyn (executed 1536). By 1535 the Bridgewaters had quarrelled and Henry was seeking a divorce but this would not have saved him from the bad odour in which Henry VIII would have held his family as a result of the faithless wives they had provided for him. It seems likely that after his death the Ingleby estate fell into ruin – partly because Henry had no progeny and partly because he had fallen from favour.

The Saxilby church meanwhile flourished in spite of the Reformation. As we have seen, a great deal of the building work was carried out in C15 and its large embattled structure is indicative that this was effected under the auspices of the local nobility i.e. 'the Daubeney's.' It was therefore just the sort of modern church that the reformers would have been keen to foster.

The archives of St Botolph's contain some interesting churchwardens' accounts for the post-reformation period which reveal difficulties encountered as Edward VI's protestantism gave way to Mary I's catholicism and then reverted to the more stable protestantism of Elizabeth I. The church possesses an elegant Chalice and Paten dating from 1569 so the church was clearly thriving then.

And what of the effigies? Surely it is likely that as the Ingleby estate fell into ruins, the old retainers would have become concerned about their former master's family effects and consequently trundled them down to the church for safe and reverent keeping.

But why and when would the church have been dedicated to Saint Botolph? As we know, any saints but Biblical saints were distinctly *persona non grata* at the height of the Reformation so the preference would have been for it simply to have been known as 'Saxilby Church.' However, there is a tenuous link which may be relevant and that is the fact that the grandfather of Henry Daubeney's second wife Katherine was Hugh Tilney of Boston – a town renowned for its great Saint Botolph presence. Perhaps our saint's name was linked to the Saxilby church well before the Reformation, or maybe, as with many churches, it acquired it during rededication in C17.

Classification:

I believe that St Botolph's Church Saxilby is a 'Gentleman's Church' founded subsequent to the Norman Conquest and that it merits a

classification of B(iii). Although it is within 3 miles of a Roman road and very close to important waterways it does not strike me as being a church built primarily for *travellers*. I shall be interested in your comments.

Thanks

My thanks are due to David Turner, churchwarden of St Botolph's Saxilby, for his help in clarifying some points.

Readers' letters and emails.

1. **Graham Jones** wrote, regarding my feature on St Botolph's church Upwell:

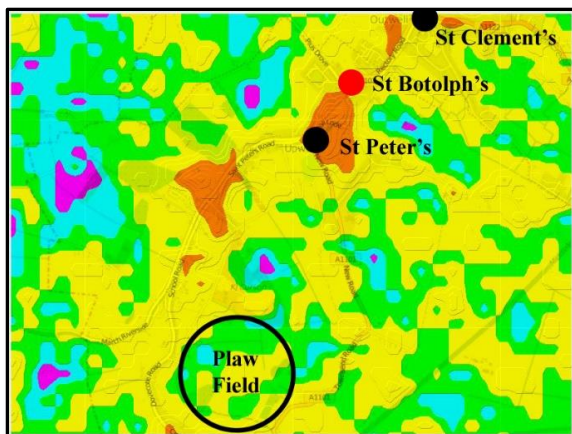
By coincidence, I'm just putting the finishing touches to a survey of the religious dedications in Norfolk, all 3,400 of them, so I hope you'll humour me by allowing an alternative view on St Botolph's, Upwell.

Upwell's importance flowed from its strategic location at the junction of the rivers Ouse and Nene with a crossing point which carried an important route linking Ely and Wisbech. The crossing could be guarded from rising ground in Plaw Field, giving rise to Blomfield's references to 'the Isle'.

This is a classic site, therefore, for a bridging/crossing/boundary church of the sort I suggested could be reasonably attributed to Cnut, or someone else interested in securing routes for defence and military movements across eastern England.

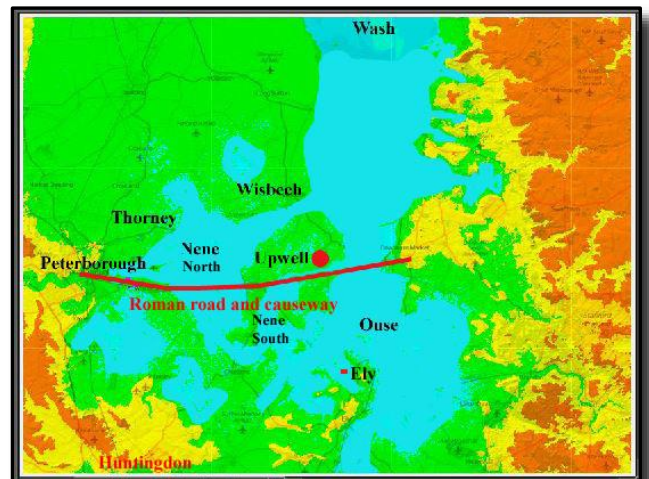
The dedication of Upwell church in honour of Peter and Paul strongly suggests that it was always the mother church of Upwell. As to our chapel's foundation and status, it was in the hands of the churchwardens immediately after the Reformation, but whether they had received it in the course of the Dissolution remains an open, but not, I suspect, insoluble question.

As a result of Graham's email I looked into the matter further and of course he is quite right.



I had made the statement; 'the topography gives no hint that Upwell might have been sitting on an island of higher ground,' whereas, as Graham pointed out, Blomefield refers to 'the Isle.' Under greater 'magnification,' the 'Isle' on which St Peter's stands can indeed be seen, although we are only talking of a few metres.

Today for example, the Botolph site is at 3 metres, the St Peter's site at 6 metres and Plaw Field at 2-3 metres. Not much perhaps - but enough to keep your feet dry if you are surrounded by muddy puddles. The crossing points must have looked something like this:



Thank you Graham.

2. **St Botolph's Day Greetings:** I received too many of these to number – and I was very pleased to get them too – so many thanks to everyone.

3. **St Botolph's Hadstock** has been having a very busy time with their annual St Botolph's Day Fete – which again raised nearly £5,000 and attracted over 1,000 people – but I get the impression that one of the main bonuses is the fellowship enjoyed by the village.

They have also of course been building up to a commemoration of the millennium of the 1016 Battle of Assandun with lectures, re-enactments and other activities. The full battle re-enactment will take place on 10 September. Do try to attend because I am sure it will be a great event.

Their priest Revd Paula Griffiths wrote a wonderful new hymn which was sung to the tune of 'St Botolph' during the service of Choral Evensong on 19 June 2016 at which the sermon was preached by the Bishop of Colchester. With Paula's permission I reprint it below:

HYMN FOR ST BOTOLPH

By Revd Paula Griffiths.

*Through dangerous lands, on storm-tossed seas,
He followed Jesus' call:
Down ancient roads, through towns and fields
To spread the faith to all.*

*A man of wisdom, insight, grace,
Revered by all he knew,
He formed a rule of Christian life
Where deep devotion grew.*

*In chapels built by bridge and gate
The travellers fearing harm
Would seek his help to keep them safe,
And journey on, with calm.*

*Lord, as we here, in Botolph's place,
Recall his saintly fame,
May we too follow where Christ leads
And praise your holy name.*

*May we, his people, know your peace
And build on that great store
Of faith in Christ through age to age
To love you more and more.*

Thank you Paula.

4. **Christopher Micklethwaite** wrote to say that his wife Jane is in Lincoln County Hospital and fighting her way bravely through chemotherapy. Our thoughts and prayers are with her.

5. **Christopher Whittle** wrote from Massachusetts giving notice that he has just published an architecture book entitled *Saint Botolph Strong*. The book is available on [Amazon.com](https://www.amazon.com) for \$60 USD plus shipping.

I hope I have not missed anybody out in this section. With all the festivals going on there was a lot of correspondence this month. Please let me know if I have erred in this respect.

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.