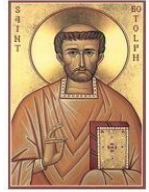




The Botolphian

Newsletter of
The Society of Saint Botolph

www.botolph.info



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Admin: Denis Pepper, 17, Cliffe House, Radnor Cliff, Folkestone, Kent, CT20 2TY. Tel: +44 (0)1303 221-777 botolph@virginmedia.com
President: Revd Timothy L'Estrange, Vicar of St.Gabriel's Church, North Acton.

Issue Number: 47

1st March 2017

Highlights this month

- St Botolph's church, Morley St Botolph, Norfolk.
- It gives me great pleasure to welcome the following new members: Veronica Wall, Marion Dunster and Revd Bob Weldon (all from Folkestone); Dr Ingrid Dodd and Dr John Stevens (both from the Dover area); Revd Colin Reed (Morley St Botolph); Leighton Williams (Norwich).
- Correspondence from Janet Havers, Graham Jones, Patricia Croxton-Smith and Sam Newton.
- **Please note in your diaries that this year's Annual luncheon in Cambridge (venue to be announced) will still be at 12.30 for 1 p.m. but a few days earlier than usual on:**

Wednesday 4th October 2017

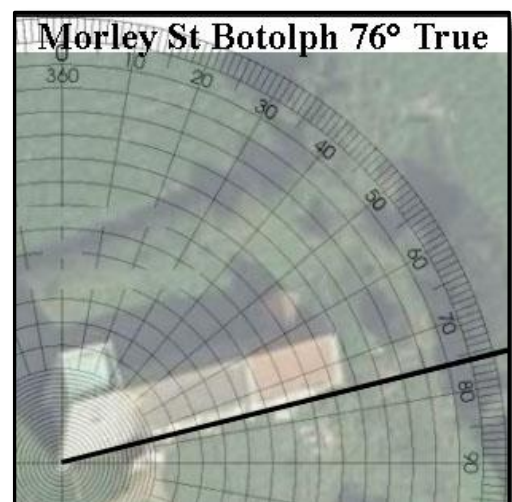
Editorial

A month ago I gave a talk entitled "Voyages around Botolph Churches" and during this talk I made two statements which were perhaps rather more sweeping than they should have been. The first was concerning the use of the architectural style of windows (i.e. Early English, Decorated or Perpendicular) to date a church. My architect friend Roger Joyce (Dip.Arch (Cant) Dip.Conservation (AA) RIBA IHBC AABC) quite rightly pointed out to me afterwards (I rather wished he had mentioned it during the meeting – but he was being kind to me!) - that I should have said that the style dated the window but not necessarily the wall in which it was placed. Indeed we have seen many churches featured in these pages where old windows have been recycled and placed in newer walls and one can sometimes even find three different styles present

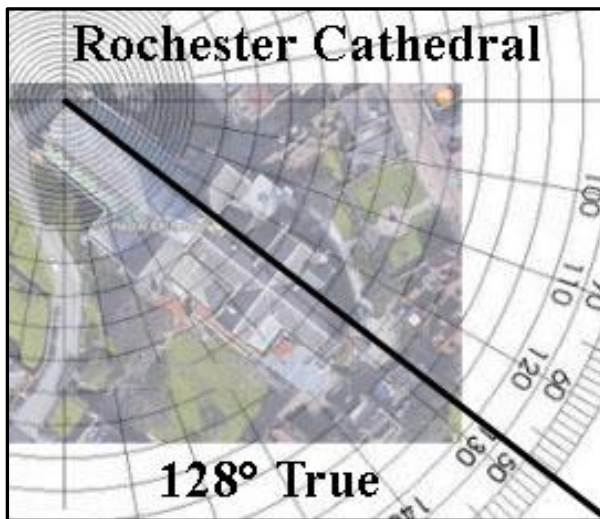
in the same wall. This creates a conundrum of which we shall find an example in this month's church.

My second sweeping statement was that churches point *eastwards* (the altars being at the eastern end). Now although this is broadly true I was a little uneasy about it and have subsequently discovered that there are some notable exceptions to this.

This month's featured church, Morley Saint Botolph, is a good example since it is angled *north* of east at 76° True – I feel we need not venture into the realms of the difference between True North and Magnetic North here since the difference between the two is only small – and in any case it is the *comparison between* the churches that I am looking at. If it were a dark and dismal day and you had lost your way and had no compass Morley St Botolph, even lying at 76° , would still point you in an approximately eastward direction.



Compare this however to the angulation of Rochester Cathedral which is well *south* of due east at 128° True.



The reason for these discrepancies might have been the time of year at which the builders laid out the lines for the church's foundations. If they took the position of the rising sun as their guideline, although it rises at due East (90°) in March and September, its other 'rise positions' vary from 50° in June to 130° in December. Using that as a basis, Morley St Botolph's lines would have been laid down either in early April or late August and Rochester Cathedral's in early December or mid January.

There are even two Botolph Churches – those at Whitton and Botesdale – which have their altars at the *west* end of the church and so their angulations work out at 285° and 225° respectively. This might sound surprising but it does in fact follow the tradition of early Roman churches which positioned their altars in the west. This continued until C11 in spite of the fact that by C8 Rome had generally accepted the eastern orientation which was obligatory in the Byzantine Empire.

At this point it seems appropriate to note that our word *orientation* means 'angulation to the east.' One theory which has been offered to explain the different angles is that churches were set so that they pointed towards the position of the rising sun *on their saints' days*. This is however completely refuted by the evidence of Saint Botolph's Churches of which not one is angulated at the 17th June's 50° - the closest being Swyncombe and Carlton-in-Cleveland which both lie at 68°.

In conclusion it seems that there are no hard and fast rules about this – only habit and custom – and so ultimately, if a founder builds his church facing to the south because he wants the mid-day sun at the altar window – or because that angulation fits in better with the pattern of the local roads - then he is quite entitled to do so.

Incidentally, the St Botolph Churches which share first prize for most closely aligning with due East are those at Grimston, Stow Bedon and Thorney.

Church Feature

Morley Saint Botolph, Norfolk.



Approach: From Norwich, take the A11 and head southwest. After 12 miles turn off onto the B1135 Dereham / Wymondham road and at the roundabout take the third exit signposted Barnham Broom. At the next roundabout take the second exit B1172 to Wymondham Town Centre. After 2 miles turn right (signposted Morley Lane). After 2 miles you will pass The Buck Inn and see the church tower in the distance on your right. Take the next turning to your right (towards Wicklewood) – Church Lane – and a short while later you will find the church on your right. Park in the forecourt by the lychgate.

Location: Chapel Lane, Morley St Botolph, Norfolk NR18 9TL; Lat/Long: 52.5604, 1.0514; NGR: TG0693200214.

Key: A sympathetic paper (from the Churchwarden, Roger Cordey) on the notice board says: "I am sorry that you have found this church locked. Unfortunately damage and theft prevents me from leaving it unlocked permanently. If you wish to look in the church please contact me on 01953 602-430."

Rector: Revd Colin Reed, The Rectory, Attleborough Road, Hingham, NR9 4HP. Tel: 01953 853-154.

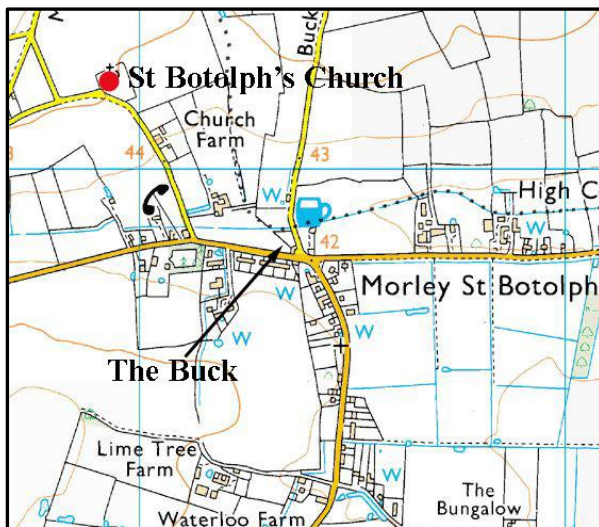
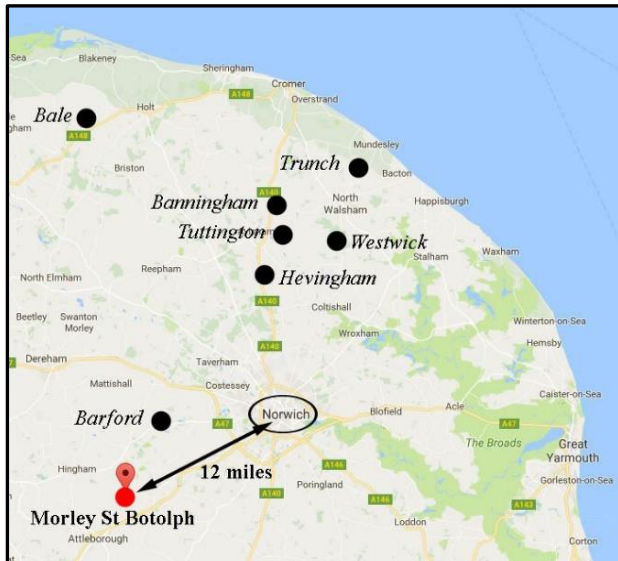
Email: rev-colinreed@btconnect.com.

Benefice: The Benefice is called High Oak Hingham and Scoulton with Wood Rising and comprises the following eight churches:

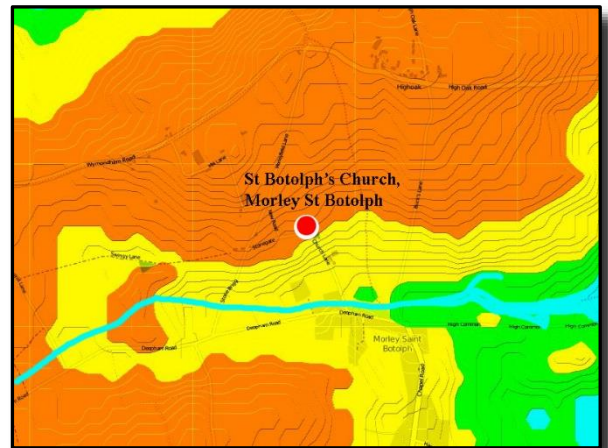
St Andrew Deopham; St Mary Hackford; St Andrew Hingham; Morley St Peter; **Morley St Botolph**; Holy Trinity Scoulton; St Andrews & All Saints Wicklewood; St Nicholas Woodrising.

Services: *Times of Services are posted on the board outside the church. Morning Prayer and Holy Communion Services are rotated throughout the benefice. Services here are usually at 10 a.m. If you wish to attend I suggest you first telephone Roger Cordey to ascertain time and date.*

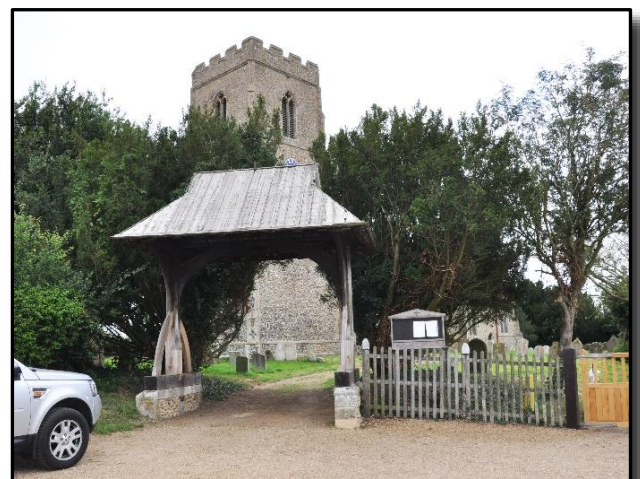
Listed Grade: II*



This is one more of the St Botolph Churches which have the suffix 'ley' of which there are seven, the others being Frosterley, Gravely, Knottingley, Ruxley, Shenley and Wardley. *Leah*, we are told, is Old English for a glade or clearing or (later) a pasture or meadow. *Mor* means a barren upland or marsh.



Much of Norfolk is flat and wet (hence the Norfolk Broads) but this church is sited on dry land which is a good 7 metres higher than the stream.



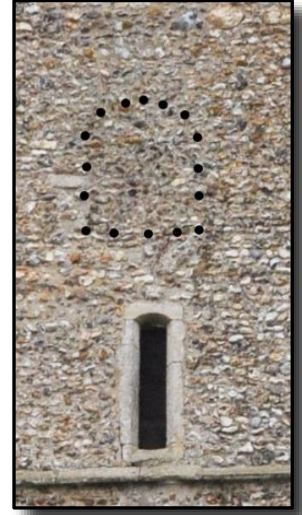
The church is approached through an attractive lych-gate.



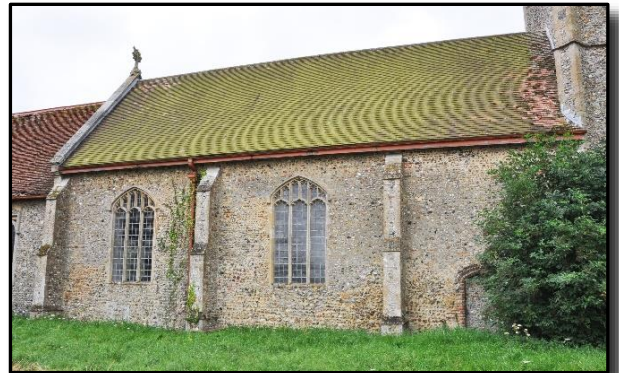
In 1959 the church suffered a disastrous fire which destroyed the nave and, according to Simon Knott, “the tower (was) turned into a chimney by the inferno.” A small silver lining in this cloud was that the heat from the fire gave the masonry of the chancel arch an attractive pink tinge. The chancel was relatively unaffected, suffering mainly from smoke damage, but the church was left in ruins for several years before being restored under the guidance of James Fletcher-Watson – a Norfolk architect and water-colour artist of high repute. The nave ceiling was rebuilt barrel-shaped. The church re-opened in 1964.



Mercifully the basic structure of the church was unaffected by the fire. The massive C15 six-stage embattled tower stands solidly symbolising the church’s strength although the fire damaged both the clock and the three bells that hung there. The bells were removed and replaced by a single one which came from St Margaret’s Church, Norwich when it was made redundant in the late 1970s.



Looking closely at the western aspect of the tower, the flint pattern suggests that there might once have been another window (as dotted in on the right hand photograph) although this might just be an illusion.



As is so often the case the north doorway has been blocked off. The nave windows are of Perpendicular style and as those on this north wall are identical to those on the south wall I think we can assume that they have not been replaced.

Today, probably I guess as a result of the fire, there is no stained glass in the nave and only a very little in the chancel.

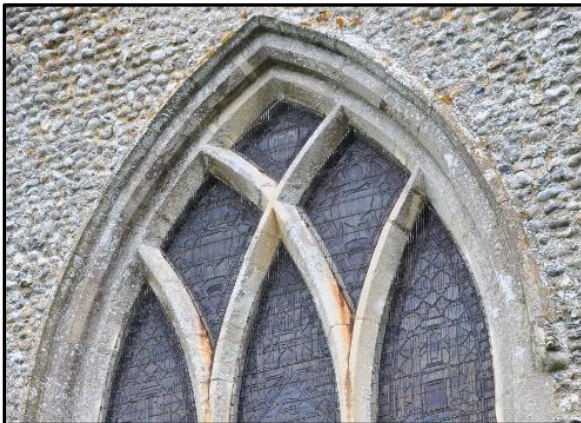


In 1880, the vestry, the east wall and the south porch were re-built. As will be seen later, it seems that the stained glass of the east window must have been replaced at the same time. The question that occurs to me is 'Is the masonry part of the east and vestry windows original – or were the Early English style windows we see today recycled from another earlier church?'

On closer inspection of the vestry window . . .

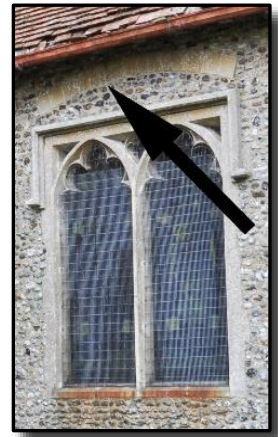


. . . a 'flatness' becomes apparent - as compared with the more graceful lines of the masonry of the east window:



Such flatness is typical of Victorian replica window construction and I think that we can assume that this is what we have here. But what about the C13 east window? The rest of the church windows are over 100 years younger. I rather hope that it is the last of the original windows but it too could have been recycled from another church.

While we are on this subject it might be appropriate to point out another anomaly – and that is the unusual arc-shaped lintels above the east window of the vestry, the north window of the chancel and the westernmost of the windows in the south wall of the chancel.



It rather suggests that in 1880 all but the easternmost chancel window were taken out and then repositioned after the walls had been rebuilt; the arc-shaped floating lintel being a quirk of the restorer.



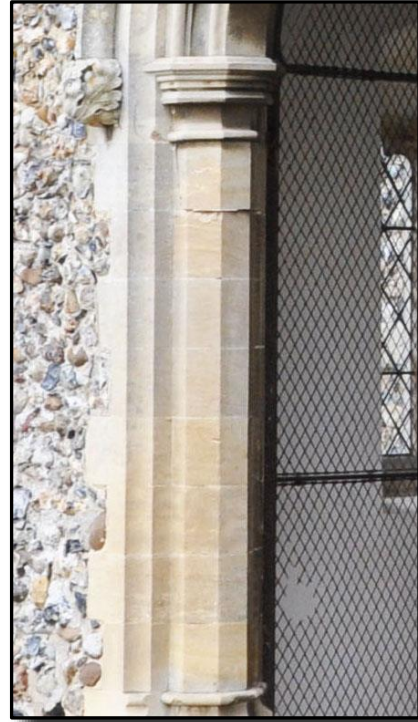
A view from the south-east.



Above is a feature from the end of the east window's hood moulding.



C15 Perpendicular-style windows on the south side of the nave.



There are no Mass Dials on the walls of this porch – which is not surprising when one observes the sharply cut lines of the masonry which is clearly comparatively modern. It is highly likely that the ancient stonework which was removed to provide this archway, would have borne the markings of such a dial.



The south porch. The church literature reminds us that church porches are much more than just an entrance. This is where the priest would traditionally meet the bride and groom and conduct the first part of the Marriage Service and also where he would meet the child who was coming to be baptised. It is also where parish business was often carried out.



We were lucky to find the church decorated for a wedding. It is in quite an isolated area so, sadly, the grills have to be kept securely locked when the church is not in use.



Just to the right of the south door is a stoup for holy water. Unlike the one we saw last month, this one is intact and waterproof. Experts have suggested that this is of C12 (Norman) origin so one is bound to wonder how it came to be here. Records show that the first rector of the church, was John de Thomston and that he was installed in 1244.



The south door itself is C15 and has no unusual features . . .



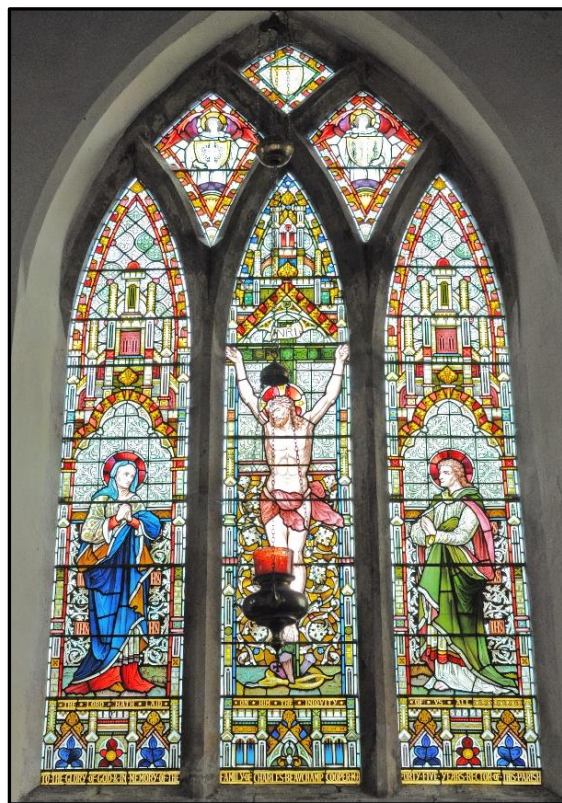
. . . except for some strange graffiti on the right door jamb.



I am not sure if this is a cross – or an arrow – or both? It is probably entirely insignificant . . . but . . . as Esther Rantzen used to say – “Perhaps you know better?”



The original font must have been irreparably damaged in the fire. Records tell us that it was supported on a 'well-ornamented but slightly unusual pedestal' and the font itself 'had shields on the basin, suspended in square flowers.' The existing font is modern and dates from 1964.



An inscription tells us that the window was provided "To the Glory of God and in memory of the family of Charles Beauchamp Cooper M.A. forty-five years Rector of this parish." The only reference I have been able to find in order to date this rectorship is the transfer of land in Essex in May 1845. It seems that the window was spared by the fire.

Francis Blomefield in *An Essay Towards A Topographical History of the County of Norfolk: Volume 2 (1805)* writes of an earlier rector by the name of Sir Thomas Ward who was installed here in 1480 and who was responsible for embellishing the chancel. In Blomefield's day the **east window** featured a picture of the rector "in a rich vestment . . . (but) the rest of the window, which was finely adorned is now defaced." The C15 window he refers to must have been replaced a little later in C19 by the window we see today.

Of the **south chancel window** (which now has mostly plain glass) he records that it depicted a shield.

When Blomefield visited the church he found there a **chancel screen** which had, on the chancel side, a drawing of Sir Thomas Warde – identified by his name being inscribed above. In the middle was a picture of the parsonage house; on the north side of it was a sketch of the church of Saint Botolph; on the south side, the church of Saint Peter.

"At the door of the nave lie two old coffin-stones, under which the founders were interred, because the stone the pillars of the door stand on was laid



The C13 east window with its Y-tracery and attractive stained glass. Also shown again is the 'pinked-by-fire' chancel arch.

when the wall was built and it was usual for founders to reserve places for their own interment at the door."

"(Sir Thomas Ward's) gravestone (as I take it to be) now lies broken upon the chancel floor and was a thick coffin-stone."



Putting Francis Blomefield aside for a moment - the colourful and attractive roof of the chancel is quite a joy - it is embellished by painted carved wooden angels.



This one still seems to have a little soot on her face – a remnant perhaps of the fire?



The organ is set back into the vestry as seen both above and below.



A quick cultural note here: The 'vestry' is of course really the 'vestmentry' where the liturgical clothes are kept - but until 1850, because this was the room in which they met, the 'vestry' also became the name of the committee which administered the secular and ecclesiastical government of a parish. This was the equivalent of today's Parochial Church Council but with the extra responsibility of looking after civil affairs such as the administration of the Poor Law. Corruption and nepotism reared their ugly heads with the result that the Vestries Act of 1850 filtered off the secular duties and banned the 'secular committees' from meeting in churches. The *ecclesiastical* administration continued (sometimes in vestries) as the PCC.



I must admit to a weakness for some C20 stained glass windows (as opposed to those of earlier periods) and this beautiful example which sits in the north wall of the chancel rather appealed to me. It was installed in memory of Edward Robinson Parr (who died in March 1912) and his family. It features St Patrick on the left and St Bridget on the right.



The floor of the whole church is constructed of smart chequered black and white tiles. The post-fire pews are shorter than the earlier ones which used to seat 230 people.

The wider aisle is more efficacious but there are now only sufficient seats for 90. There is a pulpit on one side and an ambo (or lectern) on the other.



Here, Zina is seen discussing some church details with the churchwarden Roger Cordey and showing him a copy of *The Botolphian*.



The south wall of the chancel has a priest's door and right up in the corner is what must have been a piscina.



There is no sign of a drain now however and the recess is referred to in the church notes as an aumbry (i.e. a handy cupboard).



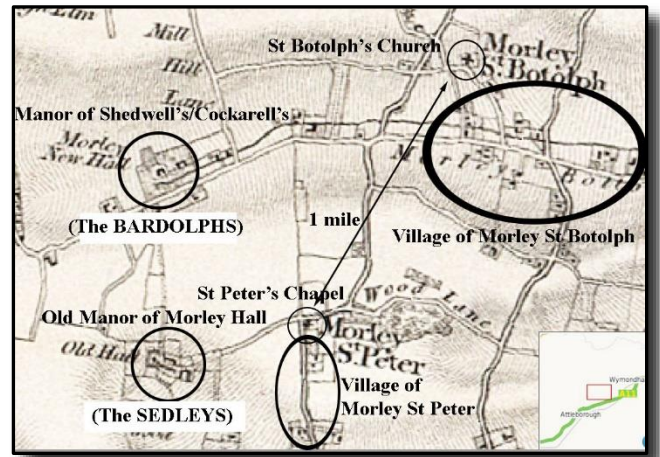
At the eastern end of the nave just behind the lectern its twin sister is to be found. A piscina in this position is usually a good indication that once upon a time another altar was situated here.

Classification:

As the 1838 Ordnance Survey map below shows us, there is both a church *and* a chapel associated with Morley which comprised two distinct villages: Morley St Botolph and Morley St Peter. Francis Blomefield (v.s.) tells us that ‘St Butolph (*sic*) is the mother church, St Peter’s being only a chapel of ease, belonging to it and had no separate rector but was served by a curate nominated by the rector.’

He also tells us that at *Walter’s Taxation* in 1254 St Botolph’s and St Peter’s were taxed as one rectory and that in 1382 Thomas de Flitcham and the Priors of Flitcham, Bromholm, Kerseye, Windham and Norwich also had lands here. “The chancel was fitted up and adorned by Sir Thomas Warde who was inducted as rector in 1480.”

There were two manors in close proximity to each other. In 1253 Sir Robert de Morley, Admiral of the Northern Fleet had free-warren granted to him in the lands of the Old Manor of Morley Hall (not the same as today’s Morley Hall – see below). This passed through the Morley family until 1545 when it was inherited by John Sedley of Southfleet in Kent.



The other manor –that of Shadwell’s/Cockarell’s was owned by Ralf de Beaufo at the time of the Domesday Record and very shortly afterwards became the family seat of the Bardolphs.

“The chapel of St Peter . . . was founded by Sir William Bardolph . . . before 1240, the Bishop granting him license (*sic*) so to do, and it being esteemed much to the ease of the parishioners, it was made a parochial chapel, dependant on St Butolph’s church.”

So there we have it. It seems that the Lords Bardolf/Bardulf/Bardolph (the name endings change just like Botolph’s) were prominent landowners in Norfolk at that time and that it was they who founded the Church of St Botolph together with its daughter chapel St Peter’s. Bearing in mind the similarity of their family name to that of our saint it would not be unlikely if that similarity was the reason that they chose Saint Botolph as their patron.

The first rector, John de Thomston was installed in 1244 by Sir William Bardolf of Wormegay (1195-1275). In 1316 Ponceard de Monte-Martini was installed by Sir Thomas Bardolf, the 1st Baron Bardolf (1282-1329), as were the next three rectors in 1318, 1327 and 1329. The advowson then passed to John the 2nd Baron Bardolf. This little church of St Botolph’s was therefore quite a Bardolf family concern. Although, like the other Norfolk churches that we have seen, it was clearly linked to the Hanseatic trade, it does not give the impression of being built for the greater glory of its founder so much as a facility for the estate workers. The addition of the St Peter’s Chapel of Ease lends support to this theory.

For simplicity’s sake however I would classify this church as C – a Hanseatic Church founded in early C13.

Thanks

My thanks to Roger Cordey for opening the church for us and for explaining the way in which he and his committee keep the local villagers involved with it. Through these efforts, even those villagers who do not attend services here, still lend their support. To generate such involvement is not easy today and I am full of admiration for the way this is being done at Morley St Botolph.

Readers' letters and emails.

1. **Janet Havers** wrote from Barford (the church featured last month) kindly saying "it was a lovely surprise and something we will treasure." [Ed: These are always heart-warming letters!]. Janet also mentioned that she was walking with some WI friends in the Chilterns last September and they stopped at St Botolph's Swyncombe for a picnic lunch and there was the latest issue of *The Botolphian* in the porch. Well done to John Sennett for that – and thank you again Janet.

2. **Graham Jones** wrote with a 'little something' as he understatingly put it – and then gave me the wonderful news that he has identified another 'lost' St Botolph's church at Hanley Castle near Worcester. This is marvellous news for me since it is only the second of our churches that has been discovered on the west side of what we refer to loosely as the 'Danelaw Line.' The other church was also discovered (in Dyfed) by Graham.

I think I will have to save the whole story until I have visited Hanley Castle and then make a feature of it. Suffice it to say for the moment that the church is in *Magonsaete* territory – that is to say it is in the area where King Merewalh held sway in C7; this king has other known links to Botolph so this makes the story all the more interesting and adds feasibility. It also breaches the 80 barrier as it brings the known dedications up to that number.

Graham is preparing the second edition of his very informative book **Saints in the Landscape ISBN 978-0-7524-4108-5 (Stroud, Gloucs: Tempus Publishing, 2007)** and he will be including the details in that.

3. **Patricia Croxton-Smith** wrote with details of another reference to the *Life of Botolph* in the Utica Ms. Many thanks for that.

4. **Sam Newton** kindly sent me a copy of an article on the *Forgotten History of St Botolph* that has just been published in the Proceedings of the Suffolk Institute of Archaeology.

5. **John Burnapp** sent me a 1994 archive snippet that he found in this week's Church Times, where the author took a cold and blustery pre-Lent walk with a naturalist: "We struggle to Iken

through (the gale's) howling music and make a dash for the church like sanctuary seekers . . . St Botolph 'a man of remarkable life and learning' . . . a 'reed saint' . . ."

6. **Anne Dickinson** wrote that St Botolph's Burton Hastings has now received the Faculty to add a *church extension with WC and servery* but they cannot of course start building until they have the money. She has added an extra link to the website to keep people up-to-date with the extension. They will be holding various events including, on Maundy Thursday, a choral performance of Stainer's Crucifixion. So please look at:-

www.stbotolphsbh.org.uk

<https://www.justgiving.com/campaigns/charity/burton-hastingspcc/lent-cake>

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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: 'Hanseatic' churches.

D: None of the above.

Typical Characteristics of Early St Botolph Churches.

- 1. All are in the eastern half of England
- 2. Most have Saxon foundations.
- 3. Many lie with 3 miles of a Roman road or well-used waterway.
- 4. Most are situated close to the bottom of an escarpment but well clear of water levels.
- 5. Many are strategically placed in areas which represent the beginnings, middles and ends of long journeys.

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Folkestone, Kent. 1st May 2013.