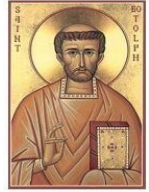




The Botolphian

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.

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1st May 2018

Highlights this month

- St Andrew's Church Hasketon, Suffolk.
- I am delighted to welcome two new members to the society, namely Katherine Malin from Stoke Albany and Judith Fin from Newton.
- Correspondence from Joanna Comer, Heather Flack, Patricia Croxton-Smith, Graham Jones and Mike Brintley.

Editorial

Oh what a time I have had with Sicilian Wi-Fi and the internet. As you know I try to publish *The Botolphian* regularly on the first of the month but I am afraid this one is definitely "Late on Parade." There were several factors that caused the delay. The major one was that when we arrived on 1st May the Patronal Festival of St Angelo was in full swing and so all the Wi-Fi shops were closed. I managed to purchase my usual contract as soon as they opened today but there was an administration problem which resulted in my spending fruitless hours trying to obtain an internet connection. I returned to the shop this evening and a long telephone call later the young assistant managed to solve my problem.

For those waiting for the publication of the final volume in my Botolph Trilogy, I am pleased to say that the book is now finished and is halfway through being edited. The next stage is to send it to my six trusty proof-readers after which I anticipate its publication in November - just in time for Christmas Presents!

Last month Zina and I had the pleasure of visiting (or in some cases re-visiting) another cluster of Saint Botolph Churches and we are particularly grateful to Katharine Malin (Stoke Albany), Judith Fin (Newton) and Jeremy Cullimore (Lincoln-by-Bargate) for opening their churches for us.

In the case of Lincoln-by-Bargate the timing of my visit was (as Revd Jeremy Cullimore observed) particularly fortuitous because the building is about to be leased to the Eastern Orthodox Church. It will then (as I understand it) be re-dedicated to **Saint Basil the Great and Saint Paisios of The Holy Mountain**.

This brought the matter vividly home to me that the dedications of our churches are *not static* - they come and they go. There will be some on our list which were once dedicated to another saint but then became dedicated to Saint Botolph - and others which were once dedicated to Saint Botolph but have since acquired affiliations elsewhere.

From the point of view of this society, the principal of *once a family member - always a family member* applies - so I take the view that any church or chapel which has for some period been dedicated to Saint Botolph belongs to the group in perpetuity.

The subject of this month's Church Feature might be a good example of this. Francis Seymour Stevenson (1862-1938), in his 1922 paper for the *Suffolk Institute of Archaeology and History*, wrote:

"Immediately on the line of road from Iken, and also adjoining Grundisburgh, is **Hasketon** . . . the dedication of which . . . may have been changed from Saint Botolph to Saint Andrew ..."

This is speculative in the extreme and Stevenson offers no supporting evidence but his comment has the ring of truth about it and so I felt the church was worth looking at in the hope that further evidence supporting his notion might come to light.

Church Feature

Hasketon, Suffolk.

Approach: *If you are on the A12 heading northwest then turn left on the B1079 Woodbridge to Grundisburgh Road. After 0.5 miles turn right onto Shrubbery Road and then 0.6 miles later turn right onto Church Road and you will find the church on your right.*



Location: *Church Road, Hasketon, Suffolk IP13 6HA. Lat/Long: 52.1064, 1.2846.*

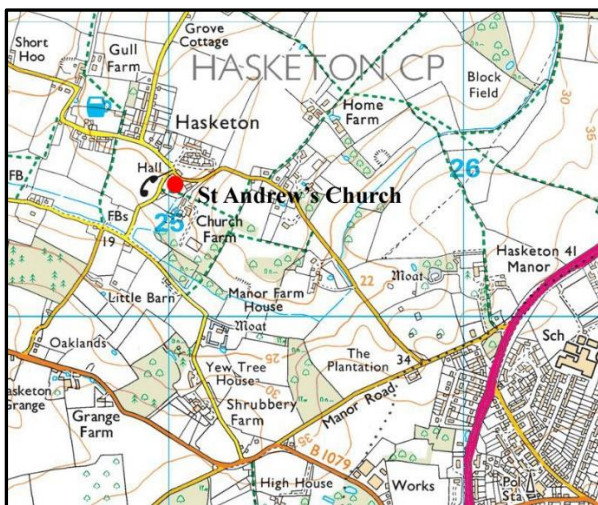
Key: *Always open*

Contacts: *Churchwardens:*

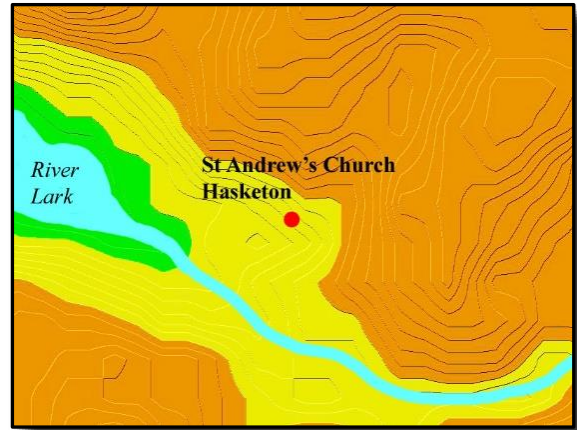
Priest: *Revd Canon Clare Sanders, Parish Rooms, The Green, Grundisburgh, Woodbridge IP13 6TA. Tel: 01473 735-183.*

Church Services: *Every 1st Sunday: 0930 Family Service; 2nd Sunday: 0930 Parish Eucharist; 3rd Sunday: 0930 Morning Prayer; 4th Sunday: 0930 Family Communion.*

Listed Grade: *II*.*



St Andrew's Church Hasketon is one of 38 round-tower churches to be found in Suffolk and it lies close to the centre of the village



In topographical terms it lies on the lower slopes of an escarpment, conveniently close to a fresh water supply which drains down from the hills and feeds into the River Lark.



Round Tower Churches are always spectacular and create something of a 'Wow Factor' as they 'emerge' from the trees. This church, together with its churchyard, is particularly well-kept. The earliest parts date from C11. It is constructed of rubble flint with ashlar dressings.



The lower part of the 60 ft high tower is circular and dates from C11-12 although the tower's lower

window is early C14. Above this is a lancet window of un-known date.



The octagonal belfry was added in early C14.



Some of the upper-works have been repaired with red brick.

Our friend Roy Tricker wrote the excellent guide for this church and he suggests that this brickwork probably dates from C18.



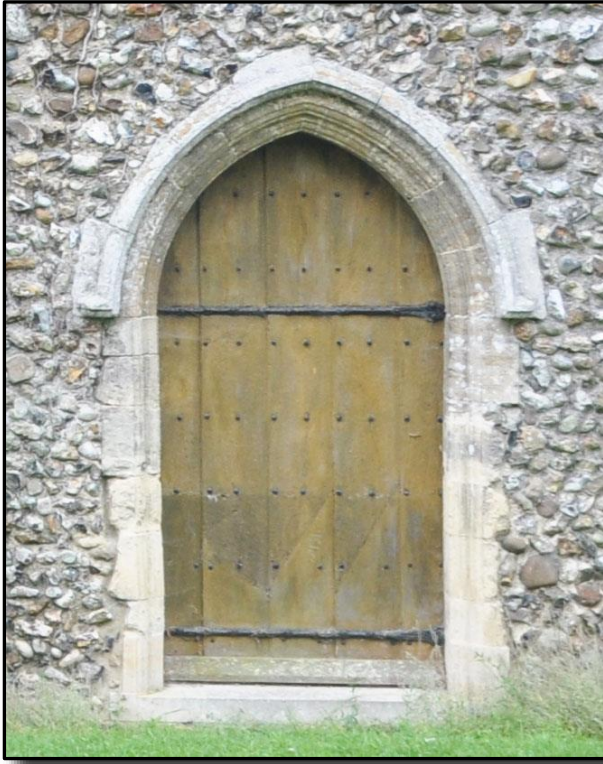
The north wall of the nave was rebuilt in early C14 and . . .



. . . the herringbone masonry that parts of it exhibit suggests that the rebuilding might have followed the old style. In the past herringbone work has often been associated with Saxon constructions but today the received wisdom is that this style continued into the Norman era.



The *south* wall offers a better example of herringbone.



The humble north door is not without interest. It is of C14 simple plank construction with strap hinges of contemporaneous date.

I am always amazed that cut wood should last this long and I love to see these ancient pieces of metalwork fabricated by the village blacksmith - now long-since dead but - leaving the evidence of his very-personal craft behind him.



To the west of this door there is a single-light window where I thought I had spotted the gnomon hole of a Mass Dial.



There were two things against this however, the first being that I could see no scratch markings emanating from the hole. The second was that it was on the *north* wall where, due to the perpetual lack of direct sun, no self-respecting sundial would ever choose to sit. The solution came from Roy Tricker's guide book which told me that it was likely that this particular piece of masonry had started out life on the sunnier side but had been moved to the north wall during the C19 restorations.



At the north-eastern corner stands a lean-to vestry abutting the chancel - both being supported by

very sturdy buttresses the size of which makes me wonder if this church might be built on ground which is prone to subsidence. This would explain the choice of a round rather than square tower. (See comments in *The Botolphian* of June 2017) and would also explain why it was necessary to do so much rebuilding only 300 years after the church's foundation.



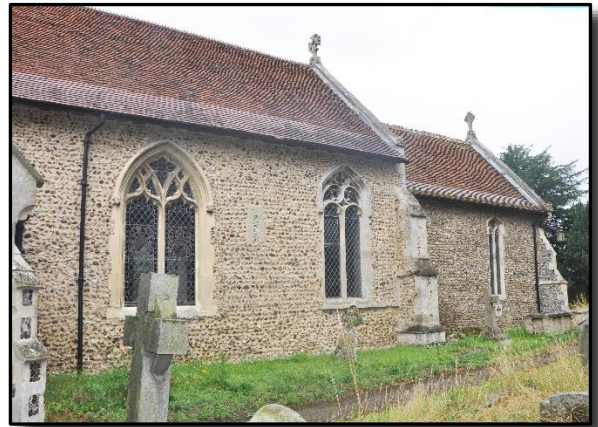
Now to the eastern wall. This was mostly rebuilt in C19 which is also the date when the stained glass of the C14-style window was dedicated.



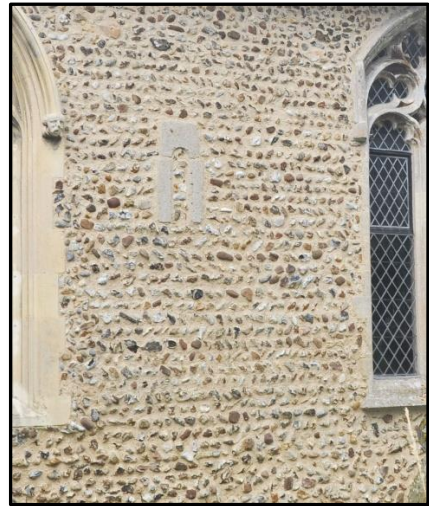
One might be forgiven for thinking this was genuine C14 but on closer inspection the unweathered sharp edges reveal it as a C19 copy . . . but nicely done.



The south porch also dates from C19.



In the centre of the south wall, carefully preserved . . .



. . . lie the remains of a blocked Norman window (surrounded by the herringbone masonry discussed earlier).



The C14 south doorway.



The church is light and airy inside and shows every sign of being well-loved.



The upper and lower parts of the font date from C15 whereas the stem is a C19 replacement. On the octagonal bowl are carvings of Tudor roses which alternate with armorial shields of the Brewse family.



The carvings are beautifully executed and owe their fine preservation to the fact that they were covered in plaster until being restored during the C19 renovations.



Below the bowl eight carved heads stare thoughtfully at the floor.



The font at nearby Burgh bears some resemblance so one might assume that the same C15 font-making mason was at work here.



An interior view of the north door.



The chancel.



A view of the nave looking west. The entry in British Listed Buildings tells us that “The roof originally consisted of four bays but now has a wagon roof of plaster panels with moulded pine ribs. Of the original trusses all that remain are the

tie beams which have *ovolo* mouldings to their lower angles and *brattishing* to their tops.”

I have no idea what this means. I could of course look it up but I fear that my enjoyment of those wonderful words would be spoilt by a somewhat banal interpretation.



In this same picture - high above the aforesaid brattished trusses and the organ pipes - a belfry squint is visible. We have seen these elsewhere and it is thought that their purpose was to afford the bell-ringer stationed in ‘the gods’ a sight of the altar so that he could see when the Communion Host was elevated - whereupon he would ring the bell to announce that fact to those outside the church.



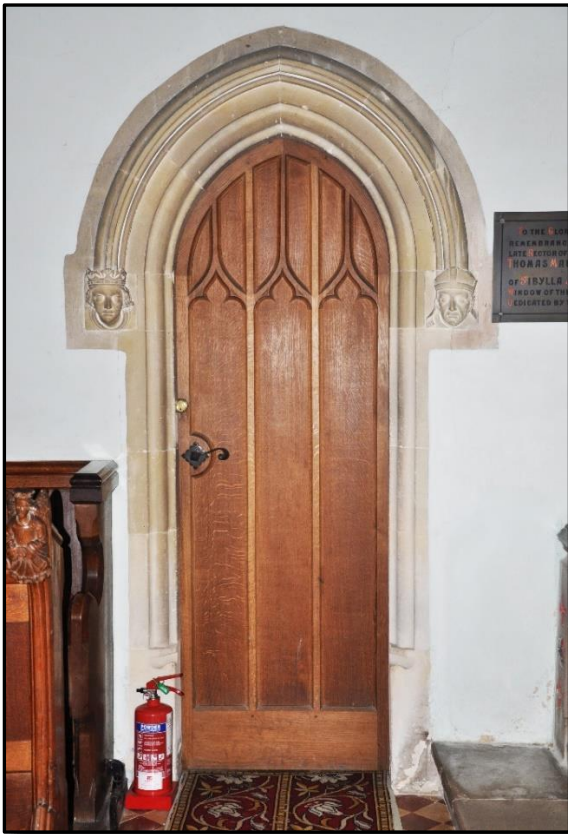
Here is another novelty which I discovered just inside the chancel’s south window. In the absence of a piscina I at first assumed that this was Hasketon’s answer as an alternative.



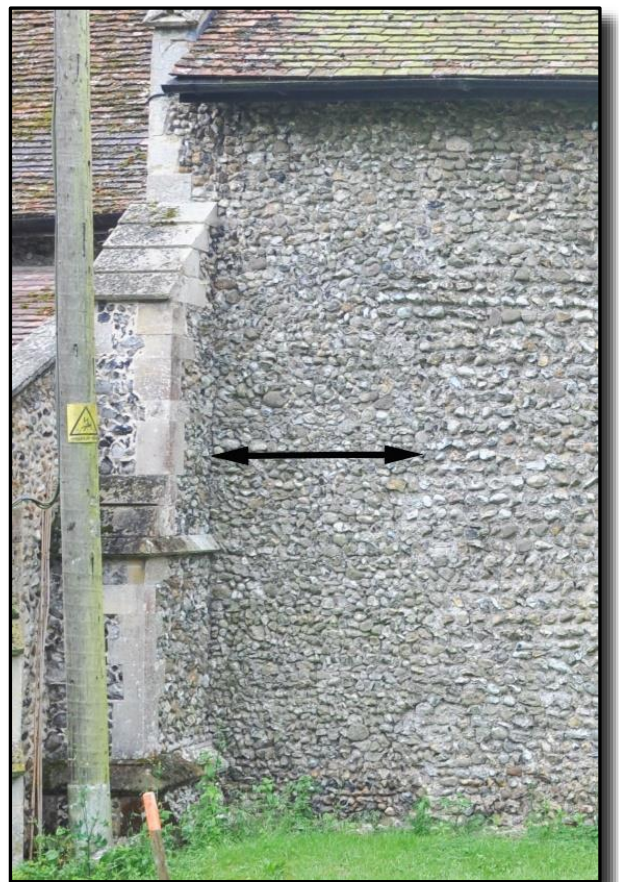
Removing the lid did nothing to satisfy my curiosity. The notice standing behind it gave no clue. The only thing to which I could liken its appearance was a machine gun magazine from WWI. I look forward to receiving your suggestions as to what this might have been used for.



On the north wall adjacent to the chancel arch we find the remains of the doorway to the rood staircase.



The door to the vestry.



The staircase was external and evidence of its position can be seen from the change in the masonry style on the north wall.



On the south wall of the chancel is a moving memorial plaque to Revd William Farrer's 15 year-old son which reads:

*Here lie his kindred's hopes, his parents' joy.
A man in manners - though in years a boy.
If on his years you look, he died but young.
If on his virtues then he lived long.*

He died in 1635.

Classification

It is interesting to note that of the two churches on our list which are reputed to have changed their dedications from Saint Botolph, *both* are Round Tower Churches - and they are the only Round Tower Churches on the list. The other is at Tuttington in Norfolk.

During my investigation into this church I have found no suggestion in Hasketon's records that there was a church on this site before the Norman Conquest.

In his paper, Hasketon Church crops up while F.S. Stevenson is considering where St Botolph's relics might have been divided and stored following their disinterment from Icanho by Bishop Aethelwold of Winchester in late C10. It has generally been accepted that Burgh/Grundisburgh was the location but it seems that Stevenson felt that Hasketon church was involved.

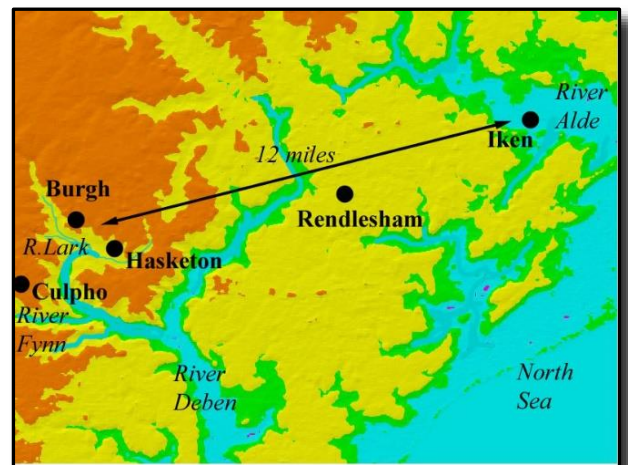
To support this he writes

More immediately on the line of the road from Iken and also adjoining Grundisburgh, is Hasketon with Saxon work in its church [Ed: I have found no evidence of any Saxon work] the dedication of which is not mentioned in Domesday [Ed: Church dedications are never mentioned in Domesday - which records no church at Hasketon. Perhaps this is what he means?] and may have been changed from St Botolph to St Andrew.

Stevenson offers no evidence for this change. In short, unless the church was founded before the Norman Conquest - perhaps by Cnud the Great - it can have had no part in the collection, distribution or storage of St Botolph's relics. If it *was* founded by Cnud then could he have done this with Saint Botolph specifically in mind? If so this would put Hasketon in line with the abbey of St Edmundsbury and the great church at Hadstock as joint partakers in the Cnud Penance for the sins of his ancestral Great Heathen Army. One must ask though: "Where is the evidence?"

When I started writing this feature I fully expected to find further clues that Hasketon church was involved in the Saint Botolph story but sadly my hopes have not been realised. It is a pleasant little church and it has been a privilege to investigate it but, in the absence of any substantial evidence, I am proposing to remove it from my list of St Botolph churches.

To be fair to Stevenson, his paper is a very scholarly work and offers some useful references. Hasketon is not the only misjudgement he makes however. He also claims a connection between the name of Botolph Claydon in Buckinghamshire and our St Botolph. There is no evidence for this either.



A final contour map, conjecturally modified to suit the likely topography of C7. This shows Hasketon church 12 miles WSW of where we believe Botolph's Icanho Abbey was situated and close to Rendlesham - one of the main seats of the East Anglian kings.

Correspondence

1. **Joanna Comer** from Saint Botolph's Lullingstone, Kent sent me an interesting email concerning their solution to a St Botolph's Day problem which probably affects others:

“As you know, St Botolph's, Lullingstone is a small church and although we are fortunate to have a rota of organists we do not have a choir and we struggle with unfamiliar tunes. On the nearest Sunday to 17th June we like to remember our saint by singing the four hymns in his honour.

We obviously have no problem inserting the Botolph verse into *For all the saints* between verses 4 and 5 and know the tune St Botolph by Slater for *Lord Jesus, our eternal King* - but without a choir to give us a confident lead we struggled with the other two.

Our organist has come to our aid with the other two hymns by setting them to tunes we do know. *Jesus, to you we bring our praise* goes nicely to *Fulda* by William Gardiner and we sing *St Botolph sought a desert spot* with confidence to the tune *St Fulbert*.

Best wishes and thanks for all your efforts in keeping the Society flourishing.
Joanna Comer.”

I hope that others will find this helpful and I will be pleased to hear from you if you do.

2. Heather Flack, Patricia Croxton-Smith and Graham Jones sent some kind comments and good wishes - for which I was grateful.

3. On Wednesday 5th September 2018 I have been asked to repeat my lecture *Princess Eanswythe and Brother Botolph* as part of the week-long celebrations of the 880th anniversary of the translocation of St Eanswythe's relics. The lecture will be at St Mary & St Eanswythe's Church Folkestone at . . . I think . . . 6 p.m . . . but I will check this. In response to a question from the audience at the last lecture, **Mike Brintley** from Canterbury Archaeological Trust has kindly agreed to come along and recite the Lord's Prayer in the same sort of dialect that St Botolph and St Eanswythe would have used. I also hope that two volunteers will be modelling the dress which both would have commonly worn. Please start making arrangements to join us if you can.

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 END-NOTES

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.
(i) Founded by radiation from Botolph centres.
(ii) Founded along the course of Botolph's journeys.
- B: **Travellers' churches.**
(i) Founded before AD 800
(ii) Founded between 800 and 1066
(iii) Founded after the Norman Conquest.
- C: **Hanseatic churches** founded as a result of commercial enterprise.
- D: None of the above.

Typical Characteristics of Early St Botolph Churches.

1. Nearly 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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