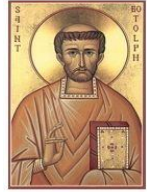




The Botolphian

Newsletter of
The Society of Saint Botolph

www.botolph.info



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President: Revd Timothy L'Estrange, Vicar of St.Gabriel's Church, North Acton.

Issue Number: 65

1st September 2018

Highlights this month

- **Church of St Peter and St Paul (ex-St Botolph), Harrington, Northants.**
- It gives me great pleasure to welcome as new members: Betty West, Sally Brookshaw and Revd James Watson from Harrington; Antonella Delucchi from Turin, Italy and Marti Stewart from Paris; Revd Jackie Bullen and Jane Hogg - both from St Botolph's Longthorpe; Judy Doherty from Folkestone.
- Correspondence from Mhairi Ellis, Jane Hogg, David Buxton, Sylvia and Edward Robertson and The Francigena Society.
- **Please join us at the society's Annual Luncheon at the Hilton City Hotel in Cambridge at 12.30 for 1 p.m. on Wednesday 24th October. Further details will follow in a separate email.**
- If you fancy a trip to Folkestone this **Wednesday 5th September** please come along to St Eanswythe's Church at CT20 1SW at 6.30 p.m. for my talk "Princess Eanswythe and Brother Botolph."

Editorial

In mid-August I had the pleasure of attending the University of Cambridge's Summer Programme at Selwyn College where I joined the Medieval Studies Course. I would recommend this experience to anyone with similar interests - but it was hard work with lectures from early morning until late evening. The two main groups of lectures I attended were "The Transformation of the Book" with Dr David Rundle and "Parish Churches" with Dr Frank Woodman. I would have liked to have followed an alternative series of lectures "Illustrated Manuscripts" with Professor Michelle Brown but sadly was unable to

do so because these would have clashed with "Parish Churches" - which was my main interest. The course's plenary lectures covered the subject of chivalry one of the highlights of which was being entertained by Magnus, the college's resident armourer, as he dressed two students in full sets of armour.

I stayed in excellently-appointed college rooms at Cripps Court. The whole week including accommodation and half-board cost about £1200. I considered the money well-spent. I only attended for one week but a lot of the students were there for two and for many of them it had become part of their regular summer vacation.

Church Feature

Harrington, Northants.



Approach: *From Kettering find the A14 and head north. After 1 mile take the second exit on*

the roundabout and keep following the A14 to the north towards Harrington and Rothwell. After 3.9 miles take the slip road at Junction 3 and then the fourth exit to cross the motorway and then the second exit onto the Harrington Road. Continue westwards towards Harrington. After 2 miles you will pass Church Farm Lodge on your right and then the Tollemache Arms on your left. Bear right along Church Lane and park on the grass verge outside the church.

Location: 25 Church Lane, Harrington, Kettering NN6 9NX: Lat/Long 52.417533, -0.856954; ; NGR: SP778805

Key: Sally Brookshaw 07729 774-032.

Church Website

<https://www.faxtongroup.org.uk/meetings.htm>

Contacts: Churchwardens: Oliver Brookshaw and Ann Wood.

Rector: Revd James Watson..

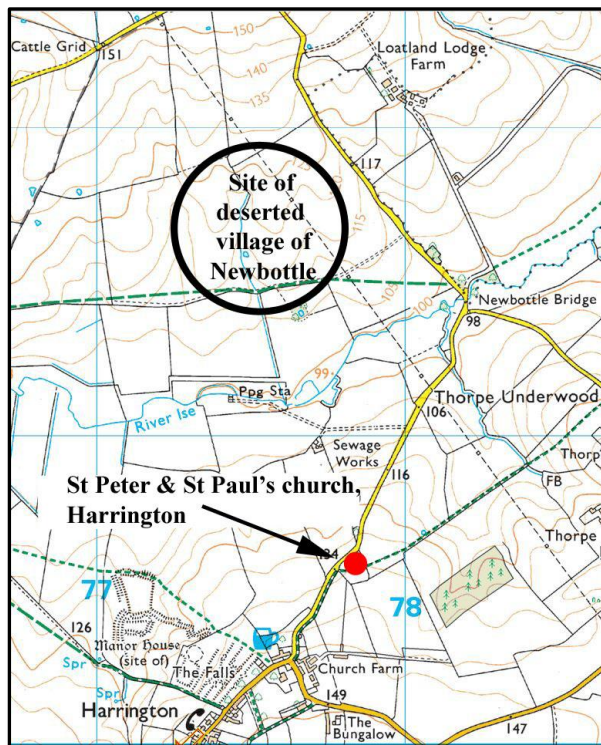
Future Church Services:

16 Sep 9.30 a.m. CW Holy Communion.

21 Oct 8 a.m. BCP Holy Communion.

Listed Grade: II*

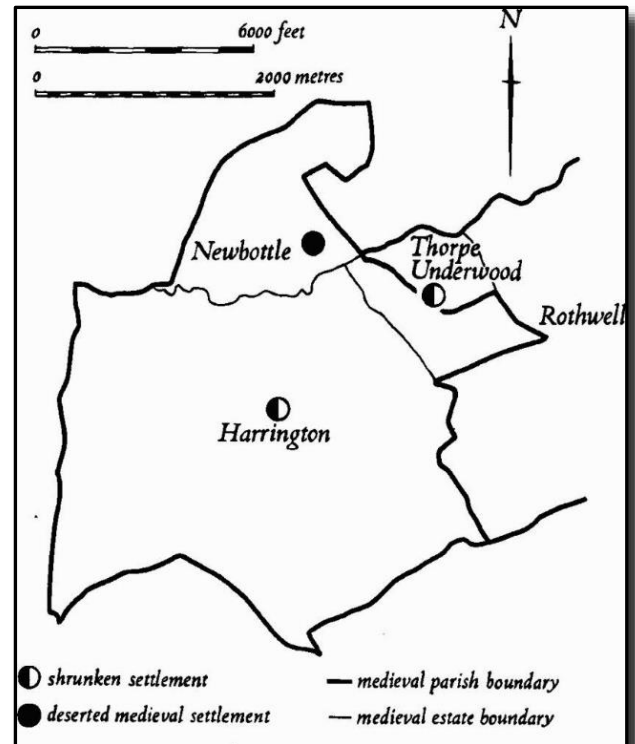
The Faxton Benefice: Arthingworth, Draughton, East Farndon, Harrington, Lamport, Maidwell and Oxendon.



This particular Saint Botolph's church is at present masquerading under the name of St Peter and St Paul's although there is no doubt that it was once dedicated to our saint.

Zina and I were met at the church by Betty West and the secretary of the PCC Sally Brookshaw and they kindly showed us round.

Betty remarked somewhat apologetically that very few records are available for this church - to which I replied that this made the prospect of researching it all the more exciting since it offered the possibility of lots to discover.



One of the first things that captured my attention was the name *Newbottle* as applied to a nearby site where a village once stood. I have discovered that with the passage of time *Bottle* and *Botolph* often become interchanged and this whetted my appetite but sadly I could find no Botolphian connection.

As we have discussed previously, the toponym of place-names containing 'Bot' usually derives from an Anglo-Saxon word meaning 'dwelling.' *New Botl* therefore means 'New Buildings' or 'New Settlement' and I am afraid that we will have to make do with that and push the possibility of an alternative toponymy such as 'New Botolph's' to the back of our minds! In the 1086 Domesday Book the name was recorded as *Negbote*.

Indeed the name of *Newbottle* seems to bring with it the kiss of death since there was another village with the same name 33 miles to the southwest near Banbury and it was abandoned too. A third *Newbottle* in the district of Tyne and Wear however is still alive and thriving.

The next mystery to solve is that of the church itself. Zina, without meaning to be rude, described it as a *mish-mash* and I find it difficult to disagree.



We must start with the most obvious ‘mish’ and that is the tower which, rather than being in the middle or at the west end of the church, stands annexed to the south. Although this is unusual there are other examples. When there was a resurgence of church building just before and after the Norman Conquest the first choice of the architects of the time was to have a central tower. The problems with this eventually became evident. The base of the tower needed to be very thick due to the weight of the high structure. If built adequately, the thick walls of the tower’s base blocked the view of the priest from the congregation, and if built inadequately the tower collapsed. For either or both of these reasons many of the towers were removed in C13. Is this what happened at Harrington?

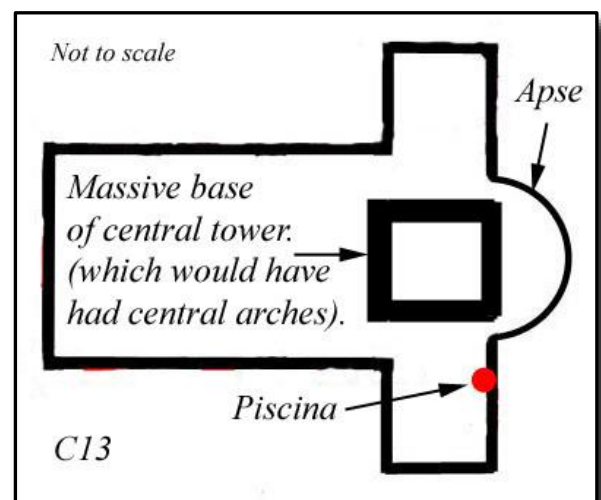
One of the main clues to the church’s early shape is the presence of a piscina in an unusual position at the front of the nave.



It can be seen in the picture above just to the right of the red banner. Its shape and style is C13 and its position suggests that this was the site of the main altar at that time. Piscinae were almost always placed to the right of the altar.



The main altar being (more or less) in the nave would either mean that no chancel then existed or, if it did, it was very foreshortened - just a simple sanctuary in fact.



Some sources suggest that the church dates from early C14 but with a C13 piscina and records showing that the earliest recorded rector Henry de Tescoz, was installed in 1218, the date must be put back to c.1200.

NAME	YEAR of INSTITUTION
HENRY DE TESCOZ	1218
RALPH DE HENGHAM	1247
JOHN DE HORKESTOW	1296
ELIAS DE TRIKYNCHAM	1322

Based on the position of the C13 piscina it is likely that the nave was of similar dimensions to the present one but with a semi-circular or rectangular apse. Why, we might ask, was the piscina not placed more conveniently in the walls of the apse itself? One answer might be that, tucked around the corner, the ablutions could be carried out more privately.

Another reason might be that the apse was probably shorter in height than the body of the nave and could therefore be built with thinner walls but in such circumstances the walls would prove too thin to accommodate the piscina's sacarium (drainage tube) which, regulations decreed, had to drain *within* the walls so that the holy water could not be appropriated for nefarious purposes. The nearest suitable wall would be just round the corner in the transept.



Within a century or so of the church being built, a new long chancel was added and, if there was a central tower it seems likely that it was then that it was removed. Perversely, the new chancel possesses *no* piscina.

There is however a 'large high-quality remodelled alabaster wall monument' to the Saunders family. This was installed in 1588 and occupies the sort of position where we could expect a piscina to be. Strangely the monument has not been inscribed with the *Christian* name of the Saunders in question but I presume it to be that of Ambrose Saunders who died in 1586.



If we look in the same position outside, we can see that a late C13 double lancet window has been blocked up. This has presumably been done to accommodate the Saunders memorial. This observation is important for two reasons - firstly because it is the only window of the chancel which has retained its true identity in relation to the age of the walls and it therefore suggests that in 1588 all the windows were of this style; secondly its style pins the date of the chancel to late C13 rather than late C14.

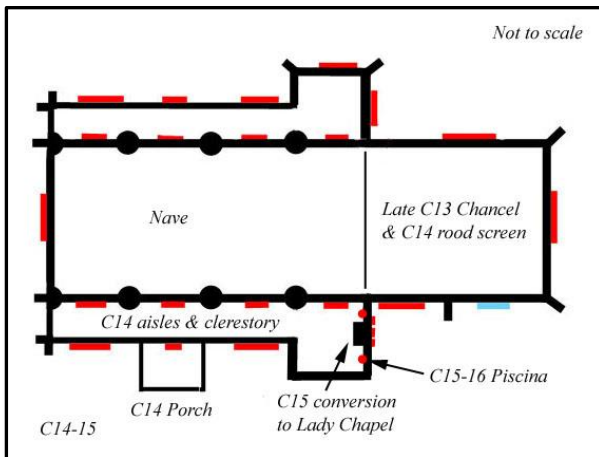


Looking inside the church again, there is an outside chance that in 1588 when the memorial was installed, a piscina was removed from this position - either to provide more space for the memorial - or because they were working on that part of the wall and piscinae by this time were redundant due to the changes in liturgy brought about by the comparatively recent Reformation.



Betty West generously provided me with copies of all her notes on the church and these tell us that the side aisles were added in C14.

This had the incidental effect of exposing the C13 piscina to a more open view as seen above. (We must remember however that at this point there were no pews in the church since they did not come into use until after the Reformation).



There must have been a massive rebuilding programme in C14 - the aisles were built, the clerestory was added and the roof was raised.



Staying on the subject of piscinae - in late C15 or early C16 yet another one - this time of a 'Tudor doorway' style, was installed in the south transept not far from its cousin.



This would have been at the time when the Cult of the Virgin Mary was at its greatest prominence. The positioning of the new piscina suggests that a new altar dedicated to the Virgin Mary was placed beneath the window in the south transept and the piscina took its proper position at the altar's right hand side.



An interesting anomaly in this area of the church is that the capitals of the westernmost six columns of the nave have stiff foliage decoration whereas the easternmost two columns have none.

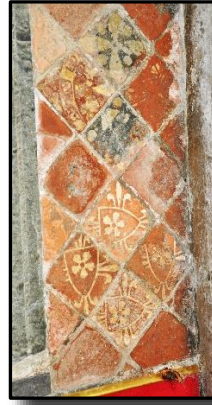


Instead, each of the easternmost columns has a strange little rosette (known architecturally as a *fleuron*) parked up on its innermost face. The two types of column were clearly built at different periods.

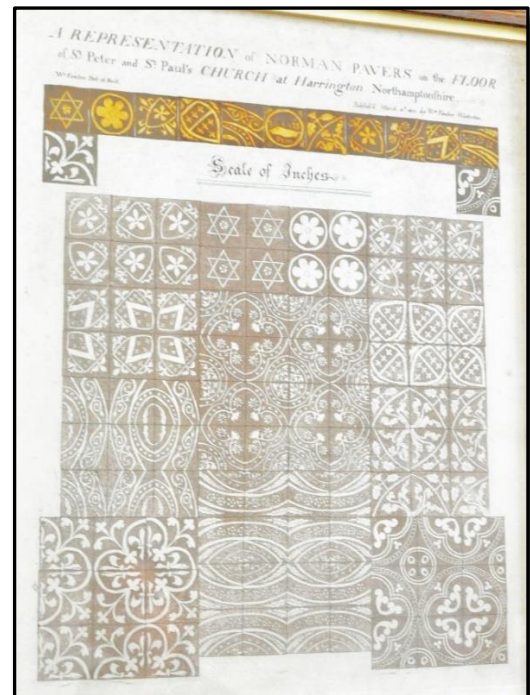
The eastern one shown above is known as a Compound or Cluster Column. It consists of a hidden single central pier surrounded by its six columns.



The western columns sport a variety of different heads. The one on the left above looks as if it might be an effigy of a recent incumbent or parishioner. Moving on from piscinae and columns we come to tiles.



These are in the chancel and you will note that the rosette in the shield is somewhat reminiscent of the rosette above the capitals.



On the wall nearby is this engraving. It was published on March 12th 1802 by William Fowler - an architect and builder who, in 1796 achieved fame by making drawings of Roman pavements found in his home town of Winterton in Lincolnshire. In 1799 he published a coloured engraving of a Roman pavement in Roxby and between 1799 and 1829 followed this with three volumes of coloured engravings of 25 pavements plus other miscellaneous subjects. He was therefore experienced in this art. The engraving is entitled: *A Representation of Norman pavers on the Floor of St Peter & St Paul's Church at Harrington Northamptonshire.*

The problem here is that the Norman period, broadly covering C11-12, ended in 1154 - half a century before the church was built - so if the tiles are of the period stated by Fowler they must have come from elsewhere. Nikolaus Pevsner (1902-1983) in his *Architectural Guide* takes the view that they come from C14-16. Clearly he knew much more about these things than I do but shown below is a selection of similar tiles positively identified as C13.



I would humbly suggest that the tiles in the chancel date from the time it was built - i.e. between late C13 and early C14 - around the time of Edward I - not so much Norman as mid-Plantagenet. I invite your comments.

Changing Dedications

A notable fact that the engraving tells us is that back in 1802, this church was still dedicated to St Peter and St Paul. There is not room in *The Botolphian* to follow the church's dedication story in detail. Suffice it to say that my research indicates that these are the dates on which the dedication changes occurred:

From ? to c.1534	--- Saint Botolph ---
c.1540 - c.1830	--- Saints Peter & Paul ---
c.1831 - c.1905	--- Saint Botolph ---
c.1906 - today	--- Saints Peter & Paul ---

The church was definitely dedicated to Saint Botolph when the *Liber Ecclesiasticus* was published in 1835. It is unlikely that the 1874 Public Worship Regulation Act would have brought any change but the Oxford Movement's success in obtaining a reversal to the Act in 1906 might well have inspired the Harrington incumbent (Revd Horace Atkins) to change the church's allegiance to 'Biblical Saints' in a show of support.

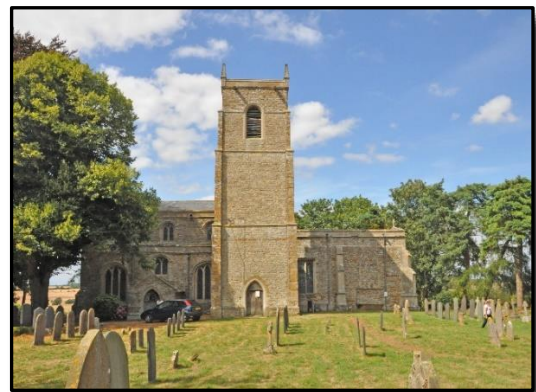


Revd Horace Atkins was from St John's College Cambridge which suggests that he was an academic who might have had sympathies with the Oxford Movement of that 'other place.' I can find no record of the Revds Frederick Dean and John Charles Chapman exhibiting any eccentricities which might have induced them to abandon Saint Botolph.

We will discuss the Tollemache family later but I will say here that I would imagine that the Revd Hugh Tollemache (rector from 1831 to 1890) would have had strong traditional affiliations which would have influenced a decision to return the church to its pre-Reformation status.

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A general tour around the church



We tend to regard the south side of most churches as their 'face.' You might recall that I have often likened churches to friendly grey elephants standing in fields. This particular elephant has its trunk held high in the shape of its tower and the view of its face is consequently somewhat spoilt and obscured.



The western end of the south face is pretty enough however . . .



. . . and viewing from the south-east, the church stands tall and proud - in spite of the battle scars of time that have left her 'short of an eye' to the east where the aforementioned window has been blocked up.



The building was massively re-fenestrated in C15-16 and virtually every one of the thirteen lower glazed windows are different - each probably having been donated by different parishioners.

Here in the southern angle between the south transept and the chancel we see an incongruous marriage between a Tudor-style window frame and a Flat-top - both being from the same Perpendicular period.



Another perpendicular style window has been battered (as indicated by the repairs to the wall below) into the east end . . .

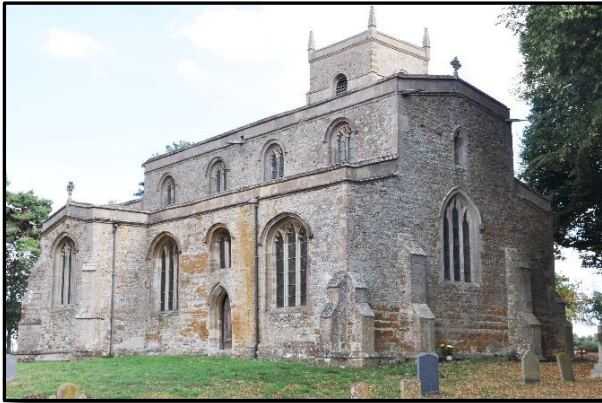


. . . and yet here from the north the church looks almost as grand as a stately home.

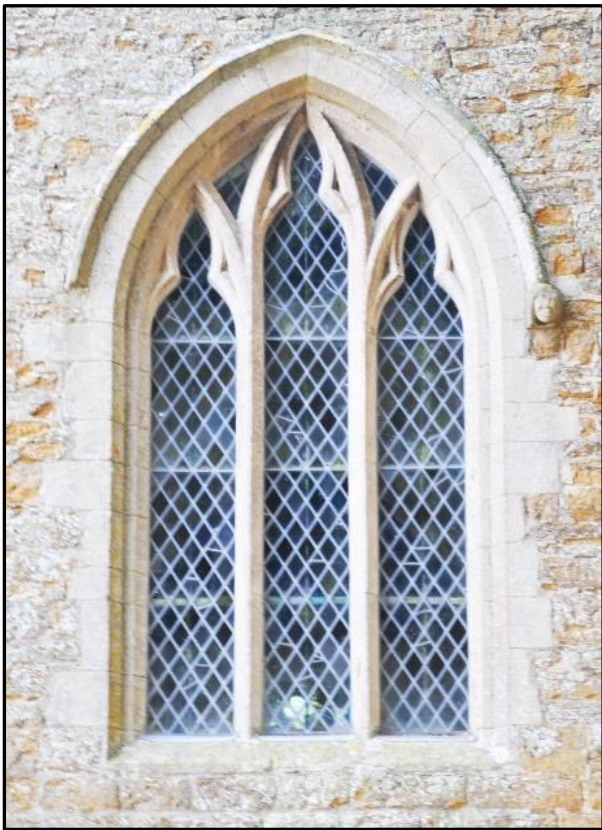


British Listed Buildings tells us that in C19 a rood tower was inserted in the angle between the chancel and the north transept.

This I think would be most unusual if it were true although it may well have been *repaired* in C19. Rood lofts went the way of many other things in the Reformation and the idea of building a rood tower as late as C19 seems bizarre - but see below where the rood screen is discussed.



North-western aspect.



The western window is probably the prettiest in the church. The upper shape is reminiscent of the blocked up window in the chancel.



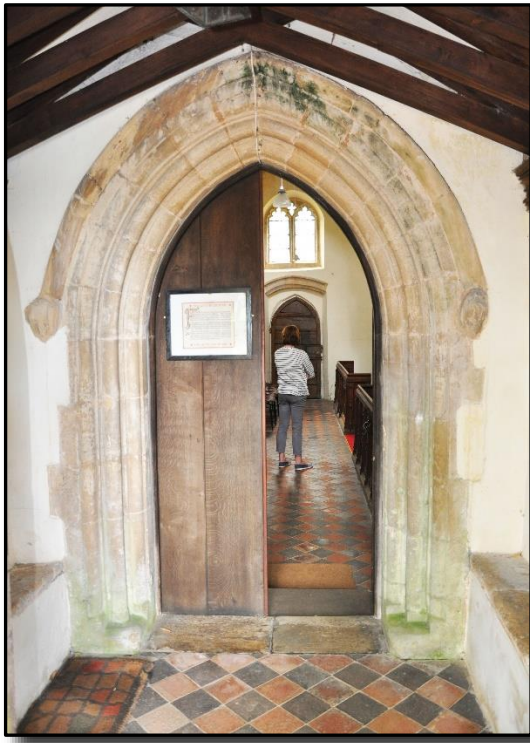
The west window frame is likely to be original in shape (although the tracery must have been restored) since hovering above it is this original niche built in similar style.

The mystery of the tower

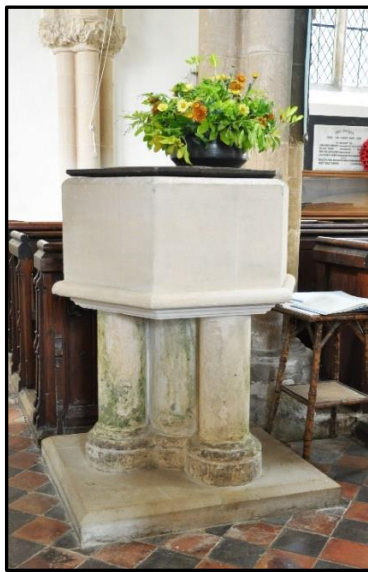


Why was the first tower not placed here at the western end of the church as is usual? Was the ground insubstantial? Were there, even then, a lot of graves at this western end and a consequent reluctance to disturb them?

Betty West's notes record that the present tower was built by William Wilbraham Tollemache, Earl of Dysart, in 1809 on the site of a previous tower which collapsed in c.1800. We might imagine that the original tower dated from late C15 and so lasted for something over 300 years before it met its demise.



Entering through the porch, the gothic shape of the south door is mirrored by the north door set in a perpendicular doorway on the opposite wall.



Precisely positioned just inside the doorway is what I see as an hexagonal (but British Listed Buildings in 1957 recorded it as being *octagonal* - perhaps it was replaced in late C20?) C19 font bowl on a C14 clustered column pedestal with three flanking shafts.



The pedestal of the font matches the base of columns found elsewhere in the church.



If we start from the back of the nave, this extraordinary object is the first thing to greet us. It is a 5 ft. long C17-18 Vamping Horn or *Tuba stentoro-phonica*. It has nothing whatever to do with ladies of doubtful virtue but is more likely to have a connection with the 'vamping' of jazz.

It is claimed that Sir Samuel Moreland invented it in 1670 and gave a demonstration of its megaphonic powers to King Charles II. The king could clearly hear Moreland's voice at 800 yards and he promptly ordered three large horns for his castle at Deal together with smaller ones for use on his ships.

A little later the horns were adapted for church choirs although it is uncertain to what effect they were put - perhaps they were used to simply vamp up the volume? The church at Braybrooke (only three miles to the north of Harrington) has a similar horn and there are others at East Leake in Nottinghamshire and Ashhurst in West Sussex.



Sally on the left, Betty and Zina on the right and the crocketed early C16 oak rood screen straight ahead. It has a grape-vine design running along the front edge of its upper beam. The rood cross also has crockets but the usual figures of Mother Mary and St John are absent.



The design of the screen is quite intricate . . . but what have we here? A cat hole? Yes, apparently it is exactly that and there are three or four others scattered about the church so that the C19 mouser could have free access to its prey.



Two of the arrows above show the lower doorway to the rood stair and the upper doorway . . . but how does the facility serve its designated purpose further by transporting the venerable priest onto his position on the rood loft (middle arrow)? There are no signs of steps and it would be quite a jump. It seems we have another mystery here.

One must assume that the screen we see today is part of the original c.1510 screen - but this must have been much higher with a decent handrail at the front, and the rood, candles and figures of Mary and John higher still - raising the base of the loft to the level of the upper doorway.



I conjecture that base of the (larger) loft would have been in the position shown above in c.1510 and, perhaps being relatively new and maybe carved by a local artisan who therefore had a vested interest, that it was removed in c.1534 due to the strictures of the Reformation and hidden - perhaps in the Rectory - rather than destroyed.

It would seem to have been resurrected in C19, the loft part removed and the screen replaced where it is now. This would mean that the rood stairway and tower must date from C15-16 rather than C19 as suggested elsewhere but were probably refurbished in C19 at the rector or squire's expense for sentimental rather than practical reasons. I rest my case and await your input.



The sanctuary is a simple affair - of no interest to would-be thieves. You have already seen the south side but on the north side - just within picture shot, a large memorial lies just inside the altar rails.



The magnificent marble chest-tomb is that of Laurence Saunders. The backdrop shows Laurence and his wife kneeling. To each side of them are figures of their four sons and five daughters. Loosely translated the rap-like inscription reads:

*This is most heartily for to desire
The readers hereof of their devotion
To pray for the soul of Laurence Saunders Esquire
Who departed this world by God's vocation
In the year of Christ's incarnation
A thousand five hundred forty and five
The fourteenth of July he was dead and alive.*

Of course there is more to write and more photographs to show but I feel we have covered the bare essentials of this most interesting and complex church.

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On to the questions:

1. "When was the site first founded?"

I have found nothing to suggest that there was a previous church at this location so the answer to this must be c.1200.

2. "Who founded the first church?"

Domesday tells us that in 1086 the land was owned by the C11 Benedictine Monastery of Saint Mary and Saint Peter at Grestain in Normandy which lies close to Honfleur at the mouth of the River Seine. The arms of the abbey are *azure with three gold fleurs de lys*.



Sadly these tiles are not blue - and there four *fleurs* rather than three - so this makes it a lead we cannot follow.

The abbey was closely linked to Duke William and was one of the prime movers in taking control of the English Church after the Conquest. Following this the abbey established a mass of churches and priories and arranged the ordination of new priests. It seems likely that Harrington's 'birth' can be laid at this monastery's door even though it took another hundred years to 'get it off the ground.'

This begs two more questions to which at present I have no answers:

(i) "Was the church dedicated to a saint as soon as it was founded?"

(ii) "Who had the final word on the choice of saint? Was it Grestain Abbey . . . the diocese . . . or the people of the parish?"

3. We now move on to look at some of the research carried out by Betty West. The first thing that she identified was that the four mills recorded by Domesday in Harrington, was a number well above average. Corn must have been in plentiful supply therefore and the manor would have been assured of a good income.

By 1140 the tenant under Grestain Abbey was William Fitz-Alvred. In 1228 it was in the hands of John de Montacute but by this time Henry de Trescoz had been the church's priest for ten years so it looks as if it was John de Montacute who laid the first stone - under the encouragement, no doubt, of Grestain.

In 1231 de Montacute transferred his land to the prior of the Knights of Saint John of Jerusalem and they remained Harrington's tenants for the next 300 years.

But then comes a slightly puzzling record when we find that, in 1253 King Henry III (d.1272) made a grant of building materials to the prior and his tenants in order to build a *chapel* in a nearby locality now known as 'The Falls.' This looks to me like an early example of discrimination with the villeins and serfs expected to use the chapel while the prior and nobility used the church. Again I look for your suggestions.

The next name to appear (in 1439) in the records was that of Robert Saunders. Robert was followed first by John and then by Edward (d.1514) until, in 1542, the tentacles of the Reformation reached the priory which was dissolved and the lordship granted by Henry VIII to Laurence Saunders (d.1545). His family still retained control at the time of the death in 1586 of Ambrose Saunders whose monument graces the south side of the chancel . . . at least the monument *seems* to refer to Ambrose but as no Christian name is inscribed, one is bound to wonder whether his successor Edward was a bit of a cheapskate and managed to adapt the wording to cover both himself and any other errant Saunders who might need to be included. Edward died in 1599 whereupon the estate passed to his daughter and thence to her husband Sir John Stanhope.

Sir John was created Baron of Harrington in 1605 in recognition of his work as one of the commissioners (a mix of English and Scottish MPs) who negotiated the Union of the Crowns of England and Scotland. He died in 1621 and his son died without issue in 1675 whereupon the title became obsolete. The property then passed to his daughter Elizabeth who was the wife of Sir Lionel Tollemache who was eventually to become

ennobled as the Earl of Dysart. The manor house was demolished in 1745.

Name of Parish, Dedication, and Nature of Benefice.	Population.	County.	Diocese.	Net Value.	Patron.
Harrietsbam . . . St. John	R 704	Kent	Cant.	452*	All Souls' Coll., Oxford.
Harrington	R 1758	Cumb.	Chest.	250*	H. C. Curwen, Esq.
Harrington St. Mary	R 70	Linc.	Linc.	240*	Robert Cracroft, Esq.
Harrington St. Botolph	R 191	N'amp.	Peterb.	421*	Countess of Dysart.
Harrington St. John	R 358	N'amp.	Peterb.	174*	Christ Church, Oxford.
Harrogate, High (in Knares- boro')	PC 2812	York	Chest.	96	Vicar of Knaresboro'.
Harrogate, Low (in Pannall) PC				90	Vicar of Pannall.

Here we see the *Liber Ecclesiasticus* of 1835 duly recording the church as being dedicated to Saint Botolph with one of Elizabeth's descendants, the Countess of Dysart, as its patron.

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So those are the players - but *why* was Botolph favoured with the dedication?

I believe it is those mills that Betty mentioned which give us the clue. The area was a farming community having good seasons and bad seasons. The lord and his people needed someone they could trust to bring the harvest home and get a good price for it and Saint Botolph's reputation was second to none. He was a popular choice with many of the manors in the area and his festival day, on 17th June, right in the middle of the growing season, would have been something which would have brought joy and optimism to all involved. The Hanseatic League had been founded fifty years earlier and were going from strength to strength so in 1200 there seemed a good chance that profitable sales to the continent would continue for ever. Boston in Lincolnshire was only 50 miles to the north-east and it came highly-recommended as the port of the future. Boston and Botolph were synonymous . . . Saint Botolph it had to be.

And when the Knights of Saint John took over twenty-five years later, business was still going strong - so why should they change?

Classification?

C - a church built in C13 and linked to Hanseatic trade.

Thanks

My grateful thanks to Betty West and Sally Brookshaw to for showing Zina and me around the church - and especial thanks to Betty of course for her generosity in sharing her research.

Correspondence

1. **Mhairi Ellis** wrote from St Botolph's-without-Bishopsgate, London with the good news that after a long interregnum they have a new priest called Father David Armstrong who comes from a parish in Chelmsford. Welcome David.

2. **Jane Hogg** wrote from St Botolph's Longthorpe thanking me for the article which recently featured their church. She pointed out that much of the research which is now available was done by the late Louis Arrowsmith. Jane wrote "I am particularly intrigued with your finding that the church may not have been built all at the same time. Since other architectural experts concluded that the style is contemporary with the date of removal we have concluded that more stones were added to the current church as it was built in the 1260s. The same source of stone is used for the Tower and the Thorpe family were certainly well placed to pick up any stones which "fell off the back of a cart" around the abbey!" [Ed: One of my reasons for suggesting this was the cramped position of the Low Side Windows. LSWs are proving to be an enigma that nobody understands but I am beginning to believe that their purpose was *not* to view the high altar where it stands today at the end of a longer chancel but to view the priest in earlier days when the chancel was much shorter and the altar was adjacent to the LSW.]

St Botolph's Longthorpe will be open on Saturday 15th September. Jane writes "We are opening the church as part of Heritage Open Days. As we are open most of the time and free of charge we have to offer something extra - so we are mounting displays of the church's old bibles, vestments and the history of the church, the stained glass windows and Alexander Caleb Taylor, an early X-Ray pioneer who is buried in the graveyard. I am giving short talks on the church's history at 11a.m. and 2 p.m." Jane has invited me to speak at the church on a future date about my *Voyages around Botolph Churches* and I look forward to doing so.

3. **David Buxton** wrote from St Botolph's at Church with Chapel Brampton, Northants: "At our Probus Club meeting on Tuesday Derek Cummings mentioned a possible index for the Botolphian. By sheer coincidence I had just finished copying every issue since its inception and have placed them in ring binders in our church. I thought it might be a way of encouraging membership of the Society and I have included a covering prompt for readers to consider joining us. My purpose in writing to you is that I have also included indices for the newsletters in numerical order and also one in alphabetical order of parish. They are probably not in a format you would prefer as I have indicated the county locations under three column headings (mainly to draw attention to the East Anglian roots) but you might find a use for them in the short term.

[Ed: Many thanks David - how enterprising and helpful. I shall pass your files on to my daughter-in-law Angelique and ask her to include them on the website.]

4. **Sylvia and Edward Robertson** (coincidentally also from St Botolph's at Church with Chapel Brampton) wrote: "An article was seen in the British Archaeology magazine of Sep-Oct 2018 page 53 which shows a Corbel from St Botolphs Church found on landfill in the lower Thames valley from earth at the Billingsgate site taken in 1963. The Church of St Botolph Billingsgate was first mentioned around 1140! [Ed: Thank you for that - I must look the article out.]

5. **The Francigena Society** (which closely monitors *The Botolphian* for clues in their continuing research into the route from the Channel coast to Rome described in detail by Bishop Sigeric in 990) sent me an update revising their thoughts on the route he took (covering three days) between Pontarlier and Lausanne.

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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 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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