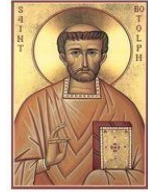




# The Botolphian

Newsletter of  
The Society of Saint Botolph

[www.botolph.info](http://www.botolph.info)



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

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14th October 2021

## Highlights this month

- **Saint Botolph's Church, Cambridge.**
- It gives me great pleasure to welcome Ian Styler as a new member.
- After my 'apology for lateness' email I received many delightful and encouraging replies - so many in fact that I was unable to reply to all of them yet ... or this issue would have been even later. Many thanks to you all.

## Editorial

I am afraid that the birth of this issue has been somewhat protracted for all sorts of reasons and I apologise for its lateness. I started its preparation well in advance - in the middle of September - but became side-tracked by various fascinating pieces of research, some of which I have used and some I have filed for use at a later date.

I first wrote about this Cambridge church in 2013 just before the first Annual Luncheon of the Society of Saint Botolph. I felt that, because the luncheon was in Cambridge, I ought to write about the church in advance of the event even though I had not yet visited it. When the time came the luncheon was wonderful and we joined Rev. Professor William Horbury for mass in the church and I took some photographs afterwards. But eight years had passed before I resurrected the pictures for use in this issue and, to say the least of it, the memory of taking them was not fresh in my mind and so writing about it became a bit of a struggle.

I must also admit to a third factor - that of being lucky enough to have had a superb summer this year, sailing round the lovely island of Sicily. After returning to England on 27th September to a series of cold and overcast days I found my powers of concentration somewhat compromised.

I eventually came to the conclusion that this was the equivalent of the 'writers' block' from which fiction writers suffer. I am gradually recovering ... I think!

So there are my confessions, I hope that you will find the final result worth waiting for.

## Church Feature

# Cambridge.

**Approach:** *Saint Botolph's Church Cambridge lies at the junction of Silver Street and Trumpington Street. N.B. Silver Street is often closed to motor traffic.*



**Key:** *The church is open every day. Holy Communion is held on Wednesdays at 10.30 a.m. and Sunday Services are at 8 a.m., 11 a.m. and 6.30 p.m.*

**Location:** 52.2024, 0.1181, CB2.

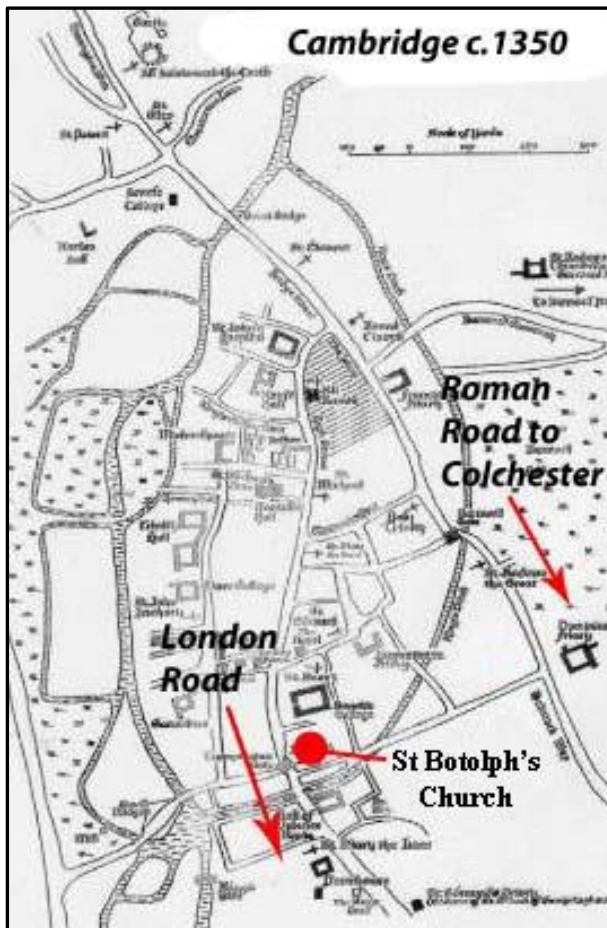
**Church Website:** <https://www.stbotolphcam.org>

**Rector (retiring):** Father Stephen Anderson

**Listed Grade:** I



The map above map illustrates Cambridge's geographical relationship to Colchester and London.



We find the church at the old South Gate which served the road to London.

Cambridge's fortunes have waxed and waned over the years. In Roman times it seems to have been relatively insignificant and was known as 'Duroliponte'. In C6 it thrived under the Anglo-Saxons and became known as 'Grantbrycge' -

(i.e. the Bridge over the river Granta). After the name of the town became corrupted to 'Cambridge' the river's name was suitably changed to the 'Cam' - although the river is still known as the 'Granta' in its lower reaches.

Bede described the place during Botolph's time as being a 'little ruined city' but three centuries later, under Viking rule, the community began to prosper again.

In C4 the Romans had installed city walls containing four gates. In C13 Henry III spent Lent in the city while he reorganised the place's defences and oversaw the re-modelling of the 'King's Ditch' and the building of the wooden Barnwell and Trumpington gates and a gated bridge over the River Cam. The Norman Saint Botolph's church would have featured prominently in this scheme as it was at the intersection of the roads leading from the last two gates. The church we see today consists of a C14 nave with a C15 tower, south chapel and rood screen.

The Revd. Dr. W.M. Campion,<sup>1</sup> rector of St. Botolph's from 1862 to 1892, was responsible for many church improvements and alterations, much of which involved the designer and painter George Fredrick Bodley (1827-1907) who specialised in restoring and redecorating medieval churches. What we see today therefore is comparatively modern. The importance of Bodley's work, together with that of other C19 artists, is only just beginning to be recognised having until recently been overshadowed by a greater interest in medieval works.

A century after Bodley died, his work was suffering severely from the ravages of soot, dirt and moisture and in 2004 a 4-year restoration project to remedy this was started by *Tobit Curteis Associates* and *Sally Woodcock Paintings Conservation*. The chancel of the church is now a major showpiece for Bodley's work.

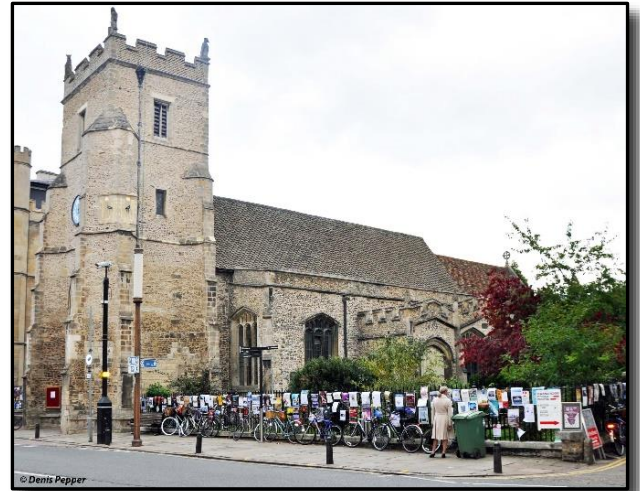
The church has four bells which were cast in 1460 which was when the west tower was added to the main building. It was around this same time that Queens' College bought the living from Corpus Christi College. Indeed it was a C15 rector of the church, Andrew Dockett, who provided the initiative for founding Queens' in the first place.

<sup>1</sup> Mentioned further below in connection with his investments in the Copralite Industry at Great Eversden.

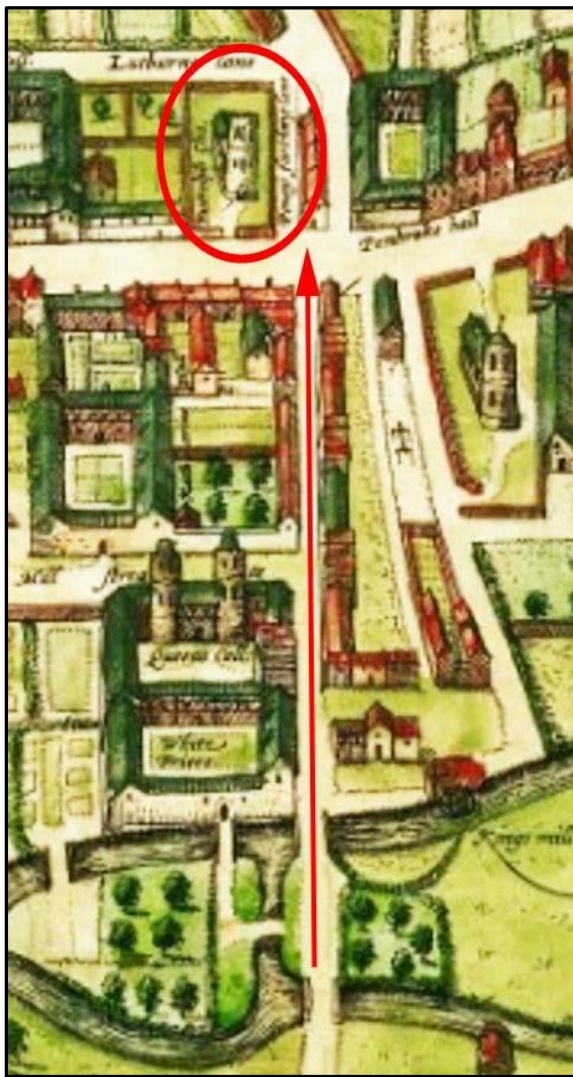


Mediaeval travellers approaching Cambridge from the west would have found Saint Botolph's church at the end of what is now called Silver Street.

'street' (rather than 'road' etc) together with the choice of cognomen suggests that it is of ancient (possibly Roman) origin although I have been unable to verify this. The map is orientated with east upwards.



The church viewed from the southwest.



The map above dates from 1575. Encircled is Saint Botolph's Church and the red arrow indicates the route across the two bridges and up today's Silver Street. The use of the word



The west tower dates from c. 1400 and is surmounted by representations of the four evangelists. The statues were restored in 1971. The C15 window is in the style of transition between Decorated and Perpendicular. It looks original but it is in fact an 1841 restoration.



Within the fabric of the tower there are some unusual random placements of large ashlars. I cannot at present see what might have been the reason for this.



It would have been seen as appropriate for a church at the major gate of the city to have been dedicated, as at London, to Saint Botolph the patron saint of travellers. It was similarly appropriate for a timepiece to be situated nearby and here we see a choice of three. The vertical sundials were restored in 1913 replacing earlier dials designed by a Mr Butterfield.<sup>2</sup>

<sup>2</sup><https://www.elsolieltemps.com/pdf/gnomonica/121.pdf> [accessed 11 October 2021]. Cambridge Sundials by Alexis Brookes and Margaret Stainer.

This man seems likely to have been related to Michael Butterfield (1635-1724) a British clockmaker who relocated to Paris in 1663 where he found fame and royal patronage as a designer and maker of sundials.<sup>3</sup>

It has to have been a predecessor (or a namesake) because it is recorded that the earlier sundials were repainted in 1614 ... 21 years before Michael was born.



The wonderful font lies just inside the west doorway. The date of the bowl itself is not specified but as Pevsner tells us, it was

*‘surrounded in 1637 by an octagonal casing. The cover is quite spectacular, square and open with very slim angle columns.’*

It is known as the ‘Laudian Font’ on the basis it dates from the time of Archbishop Laud (1573 - 1645).

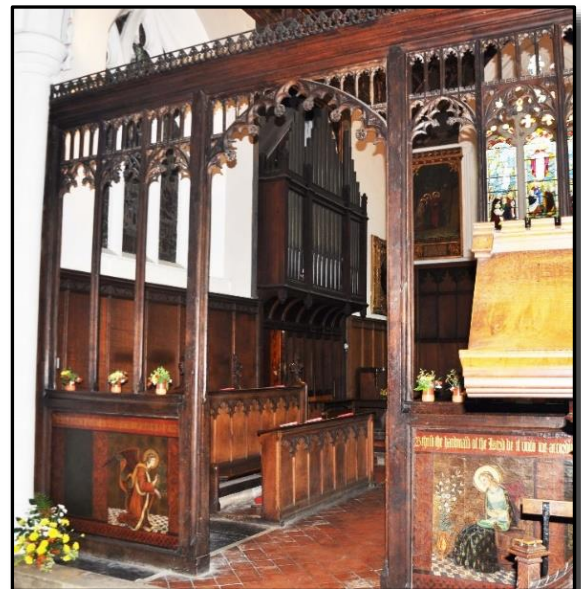
<sup>3</sup>[https://en.wikipedia.org/wiki/Butterfield\\_dial](https://en.wikipedia.org/wiki/Butterfield_dial) [accessed 11 October 2021]



As we enter the church, we find the font on our left and the C17 pulpit at the far end of the nave, adjacent to the C15 (very early) rood screen - with its rood (cross) above it. The sanctuary behind seems to emit something of a glow and this is partly due to the splendour of its beautifully restored ceiling. On the right of the picture we can just glimpse the side chapel.

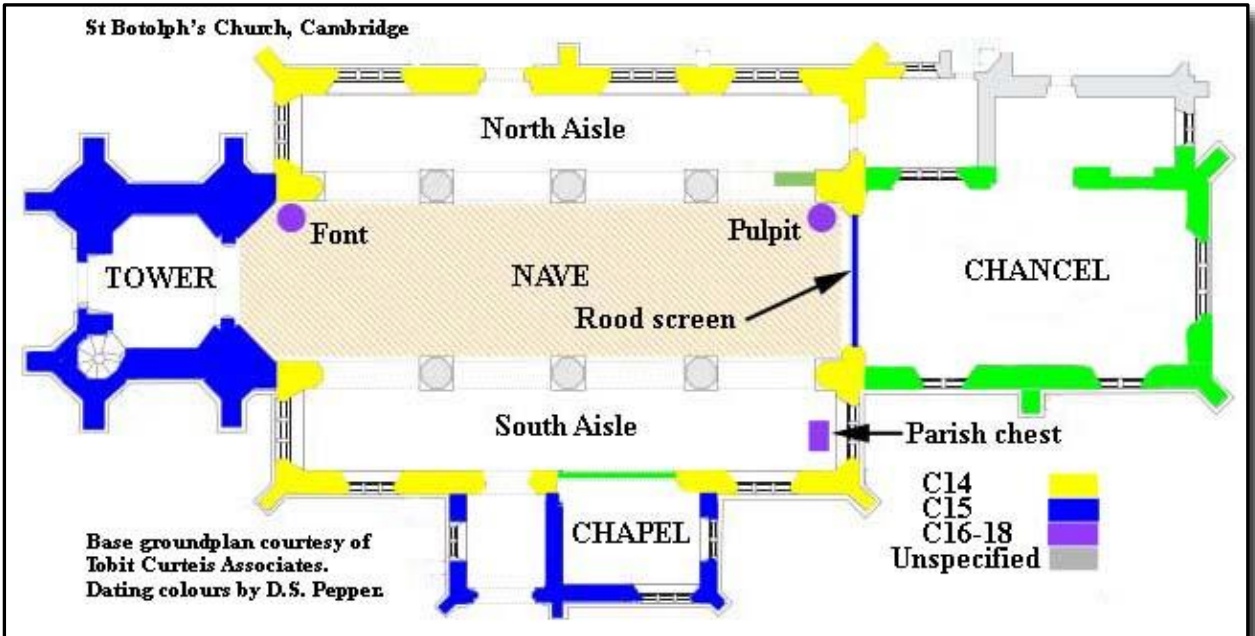


The C17-C18<sup>4</sup> pulpit, C15 rood screen and lectern.



The base of the rood screen depicts, on the left, the angel Gabriel and on the right the Virgin Mary. These are both Victorian representations but the screen itself is original and is the only medieval screen in Cambridgeshire to survive the Reformation.

<sup>4</sup> British Listed Buildings says the pulpit is early C18 but other sources differ.



Dating of the architecture is in short supply in the records. The above groundplan is courtesy of Tobit Curteis, who, in conjunction with Sally Woodcock Paintings Conservation, were the conservators of the chancel in 2008.



The chancel had been completely refurbished in C19 by the Victorian master of neo-Gothic restoration, C.F. Bodley.



He designed the reredos specifically to hold the painting of the Crucifixion which had been donated by the University printer John Smith. Flanking the window are pictures showing the two Marys and the disciples at the empty sepulchre and above, as part of the ceiling decoration, are pictures of angels playing musical instruments.



The ceiling is a joy to behold and it gives a great sensation of warmth to the whole chancel area.



The rood (cross) is Victorian, the former rood having been destroyed in the Reformation.



Before leaving the chancel we should pay special attention to the north window which shows Saint Botolph elevated between Saint Bernard and Saint Margaret - the two patron saints of Queens' College.



The parish chest lies in the south aisle adjacent to the east wall.



Separated from the south aisle by a parclose wood and glass screen is the First World War Memorial chapel.



At the back of the chapel on its west wall the face of Thomas Plaifere (d. 1609), a former professor of Divinity at Lady Margaret College, looks sternly out from his memorial. Pevsner (who I suspect was always on the lookout for the worst of the worst as well as the best of the best in order to add colour to his notes) seems to relish his discovery of this memorial which he describes as *an absurdly bad example of the same type as the Butler Monument in St Mary* - but Pevsner fails to expand on which 'Butler' and which 'St Mary'.



A view of the west end of the church illustrating the extraordinary height of the tower arch.

## The origin of the church and its history

British History Online<sup>5</sup> tells us:

*'The foundation of St. Botolph's has been conjecturally assigned to the late 10th or early 11th century, when the cult of the saint was being promoted at Ely, Thorney, and Bury by Aethelwold of Winchester'. When it is first mentioned (c. 1200) the advowson belonged to the Bishop of Ely, which may indicate a foundation by a group of townsmen who later surrendered the patronage to an ecclesiastical authority.*

*It was appropriated to Barnwell Abbey by Bishop Eustace (1198–1215), a 'competent' stipend for a vicar being reserved.*

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**Bishop Aethelwold of Winchester** is a key figure in the Saint Botolph saga and his mention here calls for an overview of the part he played.

Aethelwold and his friend Dunstan (who in 960 became Archbishop of Canterbury) were both ordained priests on the same day in 943 at a time when England was emerging from a conflict which had turned the country into a battleground for over a century. I refer, of course, to the raids and eventual full-scale invasion of the Vikings.

Towards the end of the troubles there had been a 12-year period of peace following the capitulation and baptism of the Danish leader Guthrum in 878 - but the fire of war was still burning under the surface and when Guthrum died in 890 the flames burst forth once more.

It was 954 before the last Viking warlord in England was ousted from his stronghold in Northumbria and by then 11 years had passed since Dunstan's and Aethelwold's ordinations. During the interim both had served at Glastonbury - Dunstan as Abbot and Aethelwold as Dean - and both had been closely involved with the royal court. In 954 King Eadred was in power and Aethelwold was part-time tutor to the sovereign's young nephew Edgar who would soon become king.

The following year it was 'all change': Aethelwold became Abbot of Abingdon; Eadred died; Edgar's elder brother Eadwig took the English throne and Abbot Dunstan was forced to flee the country following an argument with the new king.

<sup>5</sup> 'The city of Cambridge: Churches', in *A History of the County of Cambridge and the Isle of Ely: Volume 3, the City and University of Cambridge*, ed. J P C Roach (London, 1959), pp. 123-132. *British History Online* <http://www.british-history.ac.uk/vch/cambs/vol3/pp123-132> [accessed 7 June 2021].



These events led to the crucible of monastic reform being filled with the ingredients necessary for its making ...

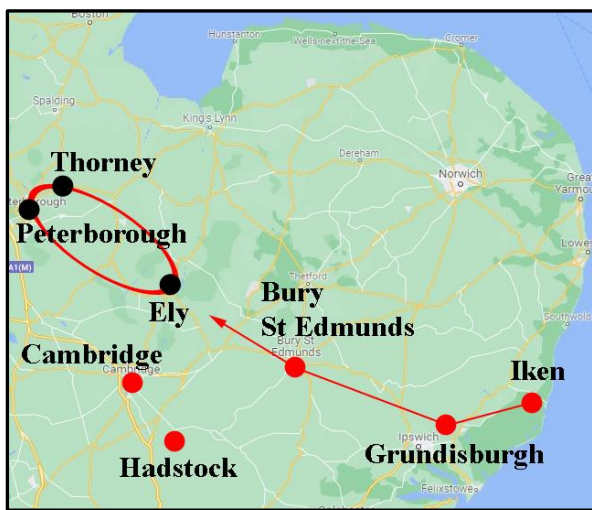
... and the principle ingredient was ***Benedictinism.***

**Note:** Saint Botolph is widely credited with having introduced Benedictinism to Britain.

Botolph was professed in France - not as a Benedictine but as a Columbanian - but it was whilst he was abroad (c. 638-647) that Benedictinism began to gain in popularity on the continent as a better-structured and more benevolent monastic rule than the other options that were available. It is believed that when he returned to Britain, Saint Botolph brought this new teaching with him and that it was at his Icanho Abbey where it was first put to the test in England.

It proved highly successful for all sorts of reasons which we will not go into here but suffice it to say that, in line with his role of patron saint of travellers, it seems appropriate that it should have been Saint Botolph who led the way i.e. a traveller bringing to Britain new developments which he had learnt abroad. It is not surprising that when the monastic reform movement started 300 years later, one of the first saints to be exhumed was Saint Botolph. This was carried out by order of Bishop Aethelwold and with the permission and encouragement of his former pupil King Edgar - another Benedictinism enthusiast.

Received wisdom is that the saint's bones were exhumed with a view to them being enshrined in the reformed monasteries at Ely, Thorney, Peterborough and Bury St Edmunds and in the king's abbey at Westminster (but see further discussion below).



We might imagine that Bishop Aethelwold, filled with enthusiasm for the reform, would be eagerly roaming the country exhuming saintly relics and

enshrining them in new and refounded Benedictine monasteries as quickly as time would allow. On examination that does not seem to have been the case.

With the exception of Saint Swithun of Winchester, I have been unable to find a parallel instance of *any other saint* being disinterred by the C10 Monastic Reformers (Aethelwold, Dunstan and Oswald the Bishop of Worcester) in the same way that it is suggested that Saint Botolph was - i.e. with the specific intention of his relics being enshrined in one or several of the new monasteries.<sup>6</sup> If anybody else can come up with another example of such a saint I would be interested to hear about it.

As things stand at the moment it appears that Saint Botolph was quite unique and that the triumvirate targeted him for very specific reasons which were perhaps these:

1. As patron saint of wayfarers his name was still in common use.
2. The location of his grave was known - perhaps even *well-known* - it might still, in C10, have been attracting worshippers who wanted to plead for our saint's intercession with God on their behalf. (If this had been the case one might think that they would have been rather upset about his body being removed from their field of worship).
3. His abbey of Icanho was, for some reason, not scheduled for re-building.
4. As the *pioneer* of Benedictinism in England Saint Botolph is likely to have been regarded by Aethelwold as the highly important founder of the very cause he was promoting.

Having gone to all the trouble of collecting Botolph's relics (together with those of his 'brother' Adulph who was sharing the same grave), one would have expected that their enshrinement would have been immediate - but it was not until they had languished for fifty years at nearby Grundisburgh that they were welcomed into the (by then not so new) monasteries. Of all people, it looks as if we might owe this latter rescue to our subsequent conqueror Cnut the Great.

But did Aethelwold really exhume the bodies of Botolph and Adulph with the specific intention of installing them in shrines at his newly reformed abbeys?

<sup>6</sup> Saint Swithun (c. 800 - 862), Bishop of Winchester from 853 until his death, was translated from his almost-forgotten grave into the Monastic Reformers' refurbished 'Old Minster' at Winchester in 971.

From the Botolphian aspect it would be gratifying to think that our saint's fame was such that he was targeted in this way but the fifty years' storage of his body suggests that this was not so. It looks more likely as if Aethelwold was suddenly struck by a dreadful realisation that Botolph's 300-year old grave (like that of St Swithun) was in danger of being lost to memory and as a result he conducted the disinterment in order to put the relics in safe keeping while he decided what to do with them; it became the duty of somebody else (Cnut being the most likely candidate) to carry out the final enshrinements. History tells us that one of the people aiding Aethelwold in Botolph's exhumation was a priest called Ulfcytel (aka Ulkitellus, Ulfketyl etc.) whose name suggests that he was of Danish origin.<sup>7</sup> Ulfcytel would have witnessed the arrival of the relics at Grundisburgh and either he (if he lived that long) or his progeny might have been pleased to tell the new Christian Danish conqueror the story of their exhumation and storage. This is all conjecture of course but in my view it is the only logical explanation for the half century hiatus.

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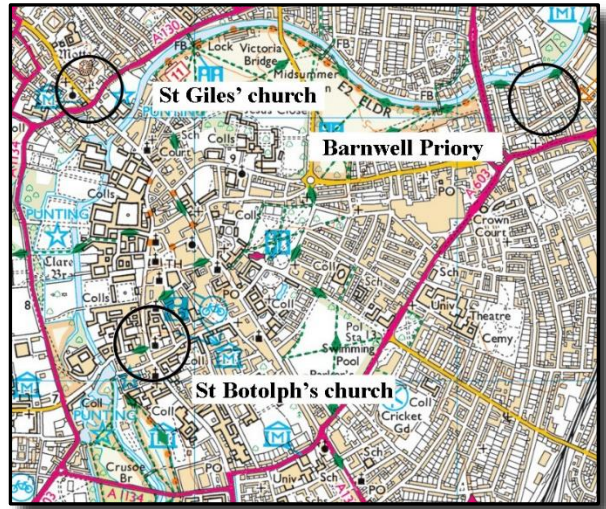
So to recapitulate, British History Online writes:

*'The foundation of St. Botolph's has been conjecturally assigned to the late 10th or early 11th century, when the cult of the saint was being promoted at Ely, Thorney, and Bury by Aethelwold of Winchester'.*

On this basis, the first Cambridge church could date from c. 980 or be an early example of the little-publicised Danish participation in the construction of new English churches dating from c.1020.

The next part of BHO suggests that the church might have been founded by 'a group of townsmen'.

There is no indication that this was a church built from the proceeds of the wool industry so we are left in the dark as to who these townsmen might be but by the time it was first mentioned in 1200 the church belonged to the Bishop of Ely who was busily appropriating it to **Barnwell Priory** which lay one mile to the northeast.



The story goes that Hugolina, the wife of a highly unpopular High Sheriff of Cambridge called Picot (c.1022-c.1095),<sup>8</sup> had been suffering from a long illness which seemed to be reaching its natural conclusion in her death. She prayed to Saint Giles, pledging to build a church in his honour if she were to recover ... which she indeed did and St Giles' church was consequently built in north Cambridge adjacent to the castle which was occupied by Picot and his family.

Rather than employing a priest to serve the church, her husband Picot, being something of a cheapskate, managed to obtain the free services of six **Augustinian canons** to run it.

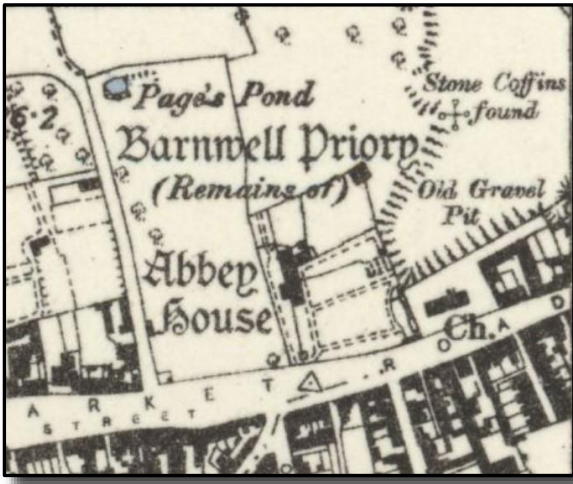
We will discuss the rise of the Augustinian movement in connection with the name of Saint Botolph in the next issue of the *Botolphian* when we revisit Colchester.

Some years after the Augustinians had become established at Saint Giles, a certain Pain Peverel granted them land one mile to the east where, in 1112, construction began of a massive undertaking which was to become Barnwell Priory.

It was finally consecrated in 1191 and dedicated to Saint Giles and Saint Andrew.

<sup>7</sup> Two others with similar names of Danish derivation were active during the period, namely: **Thurcytel** (Abbot of Crowland and/or Bedford Abbey until his death in 975) and **Oscytel** - a relative of Oswald Bishop of Worcester. He was Bishop of Dorchester until his death in 971.

<sup>8</sup> The Abbot of Ely is reported to have called him: 'A hungry lion, a ravening wolf, a cunning fox, a dirty pig and an impudent dog'.



So in 1200 the priory would have been new - and that is when the tithes and endowments of Saint Botolph's were gifted to it to the extent that future vicars of the church would 'pay an annual rent of 4 marks to Barnwell while bearing all the episcopal burdens himself'.

Although this is the first historical mention of the Cambridge church it hints at it being well-established by then so we would be looking at this second building dating from 1150 or earlier.

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St Botolph's remained beholden to Barnwell Priory for the next two and a half centuries during which time a number of prestigious organisations vied for its use. It passed from Pembroke College to what is now Gonville Hall; to the Guild of Corpus Christi and thence to Corpus Christi itself when in c. 1442, due to the high maintenance expenses that Barnwell Priory were facing with regard to repairs to the church, their interests were surrendered to the incumbent priest, Andrew Dockett, who consequently became the rector. It took nearly twenty years more before the link with Barnwell was finally broken whereupon Corpus Christi sold the advowson to Queen's College.

Today, Saint Botolph's is the only mediaeval church in Cambridge which is a rectory. BHO writes:

*'Its rector is usually a fellow of Queens' and resides in the college. No permanent rectory residence has ever been built for the parish.'*

### Update

This was indeed the case until relatively recently but the retiring rector **Father Stephen Anderson** has kindly updated the situation for us.

On 8th October 2021 he wrote:

*A Rectory was built in 1934 on a site bought by public subscription from Clare College.*

*In the 1970s, the Rector, the Revd John Long, also became Archdeacon of Ely, followed by his successor, the Revd David Walser, who held both roles into the 1990s. His successor, the Ven Jeffrey Watson, did not want to hold both roles, solely the Archdeaconry. However, the Rectory was retained for the Archdeacon's sole use and presentation by the patron, Queens College, was suspended. Priests in Charge were appointed and there followed a long period in the role by Revd Professor William Horbury.*

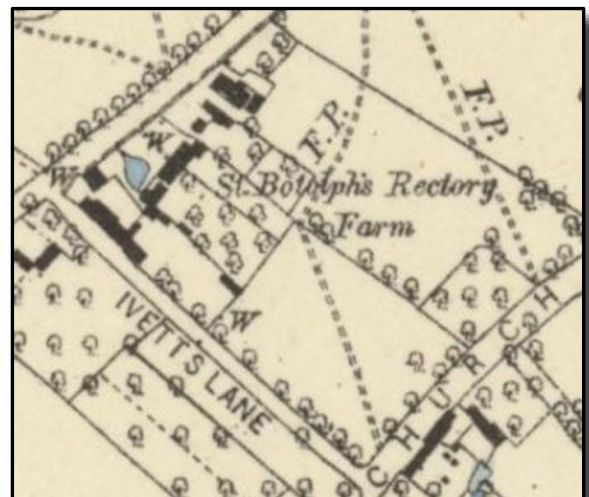
*I was licensed as Priest in Charge on 2nd April 2017 and that remained the case until July this year, when the Suspension was lifted and I became the Rector on the basis that the Rectory would be transferred fully into Diocesan ownership.*

*I retired last Sunday 3rd October and the Diocese has committed to finding another house for my successor.*

I am most grateful to Father Stephen for providing this information so promptly that I can issue it 'hot off the press'. We wish him a long and happy retirement.

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Some years ago, Paul Kemsley of nearby Bourn, pointed out to me that nine miles to the west-south-west of Cambridge lies a village called Great Eversden. Maps of the village clearly show an area labelled as St Botolph's Rectory Farm despite the fact that no St Botolph's Rectory as such has ever existed in the village.



The answer to this anomaly proved to be linked with the activities of a new business venture craze which started in late C19: viz the **Coprolite Industry**. Coprolite was the name given to a product that was mined from the Greensand stratum which runs through much of this part of eastern England. The stratum was rich in fossils and the fossils were rich in phosphates which, once ground down, made excellent fertilisers. In

order for landowners to benefit from this bonanza it was necessary to obtain a licence from the Land Revenue department.

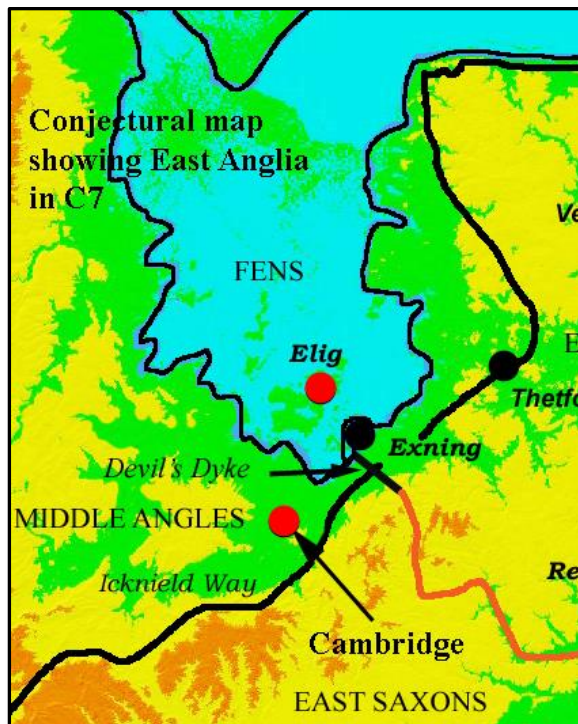
In the autumn of 1871, Charles Bidwell, who was an experienced coprolite surveyor, was asked by Revd W.M. Campion, then Rector of St Botolph's Cambridge, to look at a field in Great Eversden with a view to its purchase by the rector for subsequent exploitation in the new industry.

The farm that developed on Campion's land subsequently became known as Saint Botolph's Rectory Farm.

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### Cambridge in the seventh century.

The topography of this area has changed enormously since Botolph's day when there was a wide mere of shallow fen-water right on Cambridge's doorstep and in that mere lay the island of Ely (marked as Elig in the map below<sup>9</sup>).



The two are only 14 miles apart and both lie 56 miles (as the crow flies) from the site of Icanho. Botolph, you will recall, lived from c.620 to 680.

### **Etheldreda**

The name of the Abbess of Ely was **Saint Etheldreda**,<sup>10</sup> and she was about sixteen years

<sup>9</sup> This map is taken from the Botolph Trilogy Volume III - *Botolph the Travelling Saint* - (Folkestone: Earls Gate Publishing, 2019) ISBN 978-0-9567508-2-2. Available from 07802 646-644.

<sup>10</sup> also known as Saint Aethelthryth, Aethildrudis and Saint Audrey.

younger than our saint and she died a year or so before him. There is little doubt that that they would have met - partly in view of the fact that both moved in religious circles - and partly because the abbess was one of the daughters of King Anna of East Anglia with whom the name of Botolph is closely associated.

History tells us that in the first half of C7 Etheldreda's sister and step-sister were both nuns at Faremoutiers Abbey in France when they met Botolph and persuaded their father to provide some land for Botolph to build the monastery which subsequently became famous as Icanho Abbey.

The reason for bringing Etheldreda into the picture in this Cambridge issue is partly to dispel the rumour that she lies buried in the city.

What in fact happened was that about fifteen years after she had died, her sister (who was the new abbess) exhumed her body - which, one assumes might have been buried in a simple shroud - and, finding it to be incorrupt and thus of saintly status, deemed it to be worthy of more elegant accommodation. The new abbess therefore sent a group of monks to the ruined Roman town of Cambridge to search for something suitable. Here, the story goes, the monks found amongst the ruins a marble coffin (one might guess that they evicted the current occupant). They took this back to Ely and Etheldreda was duly re-buried in it and then enshrined. (Several websites mistakenly report her as having been buried in Cambridge).

Another reason for mentioning her is that her patronal festival is on 23rd June - only six days after Saint Botolph's - and at a similarly high point of the farming and festive calendar. This results in fairs in mid to late June that we might expect to be labelled as **Saint Botolph's Fair** are therefore sometimes, and in certain areas, found to be known as *Saint Etheldreda's Fair* (or, using her pseudonym, *Saint Audrey's Fair*) instead.

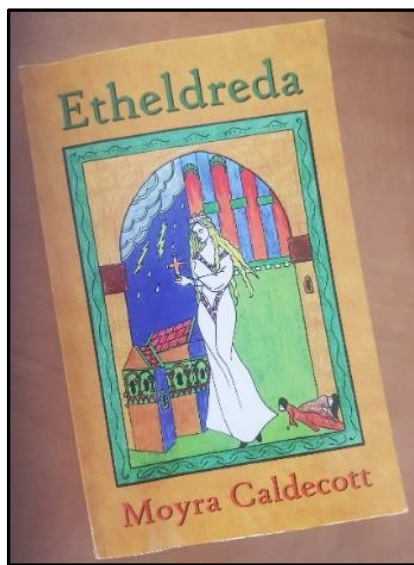
I was fortunate to come across a thesis (written in 2019 by Ian Styler for his doctorate) entitled *The Story of an English Saint's Cult: An analysis of the influence of St Aethelthryth of Ely c. 670-1540*,<sup>11</sup> which puts many of the two saints' similarities in perspective including the fact that, like Botolph, representations of Etheldreda's cult also appear in Scandinavia.

In passing, we should note at this point that the word 'tawdry' originates from the great number of necklaces that were sold in her memory at the St Audrey Fairs.

<sup>11</sup> <https://etheses.bham.ac.uk/id/eprint/9666/>

## For further reading

Apart from studying Etheldreda's cult in depth in Dr Styler's thesis, a lighter alternative is available to provide a glimpse of her life. This historical novel was published in 1987 by Moyra Caldecott.<sup>12</sup>



I know from gruelling experience that writing a 'bio-novel' based in C7 calls for an incredible amount of research and Moyra Caldecott has, I feel, done a good job and produced an interesting and (as far as one can tell) historically accurate story about this saint's life in the same way that I have tried to do with Saint Botolph.

I was gratified to find that this book seamlessly complements my *Botolph Trilogy* although I was sad to find that our saint himself was not mentioned. You will however find Etheldreda introduced on page 333 of *Botolph the Travelling Saint!*

I found *Etheldreda* on Abe Books for the bargain price of 72 pence! I would recommend it for anybody who wishes to become further acquainted with the wonders of C7.

**Classification: Type 5** - *A church lying on or close to one of the major ancient trackways, Roman roads or city gates, the proximity of which merits the suspicion that a major aspect of the function of the church has for a long while been closely linked with long-distance travel.*

## Thanks

My grateful thanks to St Botolph's retiring rector Father Stephen Anderson for his help.

<sup>12</sup> 1. (Arcana Pasperbacks 1987). 2. (Bath: Bladud Books, Mushroom Publishing, 2005) ISBN 1-84319-269-1.

## 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](mailto: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: -

The list of classifications I use has been subject to constant revision over the past six years. The current version, revised December 2020, is as follows:

1. A church on a site which might have been founded directly by St Botolph during his life or by his acolytes soon after his death.
2. A church the original of which is thought to have been the product of Danish landowners (c.878-890, c.1016-1035).
3. A church originating from and as a result of Monastic Revival (c. 950 - 1016).
4. A church which, even if it had a humble predecessor on the same site, mainly blossomed as a result of opulence gained from the wool trade (c. 1150-1450).
5. A church lying on or close to one of the major ancient trackways, Roman roads or city gates, the proximity of which merits the suspicion that a major aspect of the function of the church has for a long while been closely linked with long-distance travel.
6. A church lying on or close to a pilgrimage route. For the moment until a pattern becomes clear, this classification has been sub-divided in the following way:
  - a. Churches founded for this purpose before A.D. 800.
  - b. Churches similarly founded but between the years A.D. 800 to 1066.
  - c. Churches founded after the Norman conquest.

### 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 within 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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