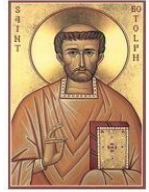




The Botolphian

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: 32

1st December 2015

Highlights this month

- St Botolph's church, Carlton-in-Cleveland, North Yorkshire.
- Welcome to new members: Michael Stainer (Folkestone); Emma Pepper (Headmistress St Botolph's Primary School, Shepshed). Email addresses now stand at 279 and (re-audited) membership at 355).
- Emails from Revd Margaret Widdess, Guy Hartfall, Anne Pegg, Phillip Buttolph and Emma Pepper.

Editorial

I am sorry to have to disappoint the twelve members who applied for ties but, as I wrote previously, I need orders for 27 ties before I can proceed. If another 15 orders come in I can still go ahead with the project but I am afraid the ties will not now be ready for Christmas.



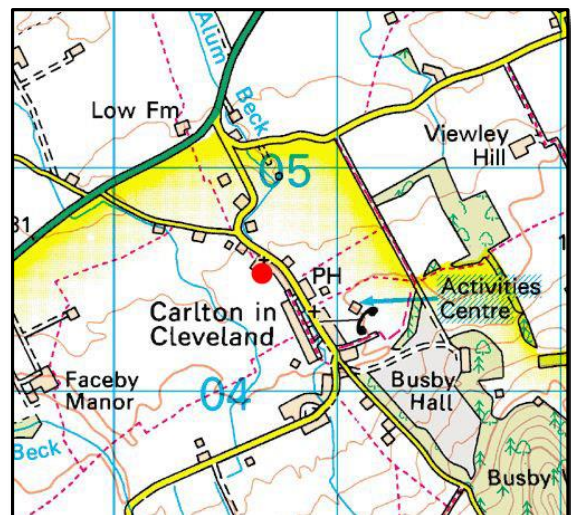
These are high-quality products and are very reasonably priced at £14 each (plus £3 p&p for up to 3 ties). I do NOT require any money at the moment but if you wish to add your name to the order list please contact me as soon as possible at botolph@virginmedia.com or on 01303 221-777 or 07802 646-0644 to show your interest.

In the meantime, whilst hoping for more orders, Zina and I wish you all a Very Happy Christmas and a Good and Healthy New Year.

Church Feature

Carlton-in-Cleveland

Approach: *Heading north on the A19 Thirsk to Middlesbrough Road bear off on the A172 towards Stokesley. This takes you northeast. After about 5 miles, turn right where you see the sign for Carlton-in-Cleveland. Follow this road to the T-junction and then bear right following the main road until, after 600 metres you see the church on your right. Park immediately outside.*

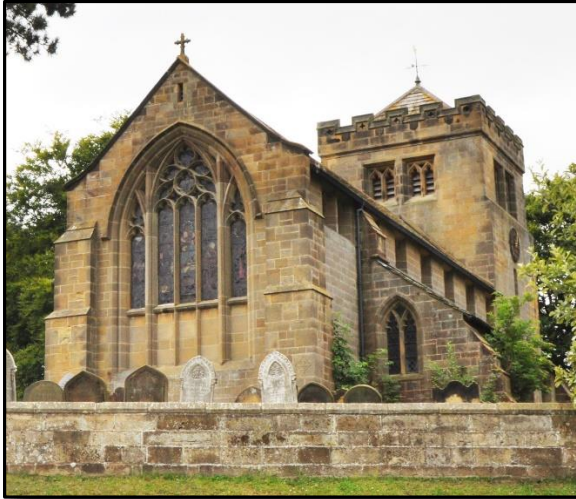


Key: *Contact Mike Rodgers, the churchwarden on 01642 713-839 or Revd Linda Shipp as below.*
Vicar: *Revd Linda Shipp, 01642 701-777. revlmslipp@btinternet.com.*

Church services: *This is a benefice of four churches and services are held variably in various places on Sundays at 8 a.m., 9.15 a.m., 10.30 a.m. and 6 p.m. but telephone one of the contact numbers to find out the service times if you wish to visit.*

Location: *Alum House Lane, Carlton-in-Cleveland, Middlesbrough, North Yorkshire TS9 7BB. 54.433874, -1.219956.*

Listed Grade: *As far as I can make out this church (to my surprise) is not graded as a British Listed Building but I expect to be corrected on this.*



This is a comparatively modern church - completed in 1897 - but of course being a 'Botolph Church' is built on ancient foundations. The architect was Temple Lushington Moore (1856-1920) who specialised in Gothic Revival. Carlton was one of the 40 new churches that he built, 34 of which are designated as listed buildings ... but not this one apparently(?)



The story goes that by 1870 this church's predecessor was in a parlous state. There was a pool at the rear of the building and the church was often flooded when this pool overflowed. It is

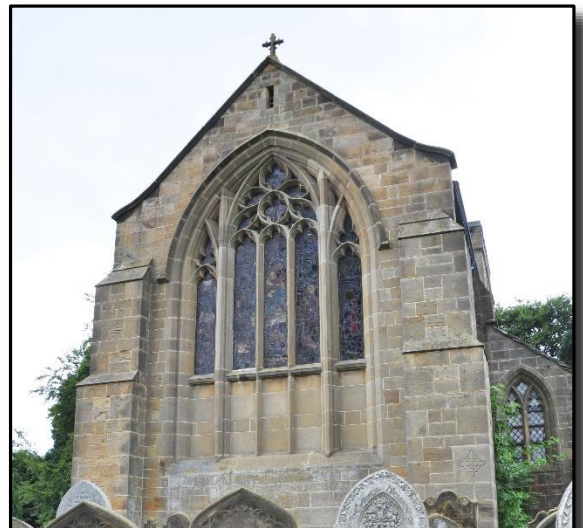
recorded however that the church was 'a beautiful quaint building and a delight to worship in.'

Nowhere within the church could I find a list of previous incumbents but the information leaflet tells us that when Revd George Sanger was installed as vicar he found the building in desperate need of repair and he set to with a view to accomplishing this. Tragically, after a lot of hard work, in 1882 on the night before the restored building was due to be dedicated, the church burnt down and (a no doubt dispirited) Revd Sanger left the scene.

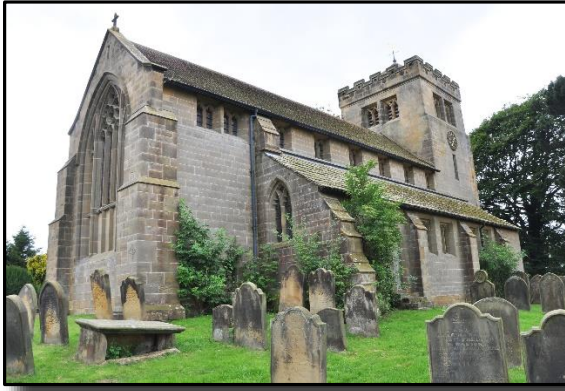
His successor, Canon Kyle, took up the cudgels and it was through his diligence that Temple Moor was engaged to design and oversee the construction of the new building.



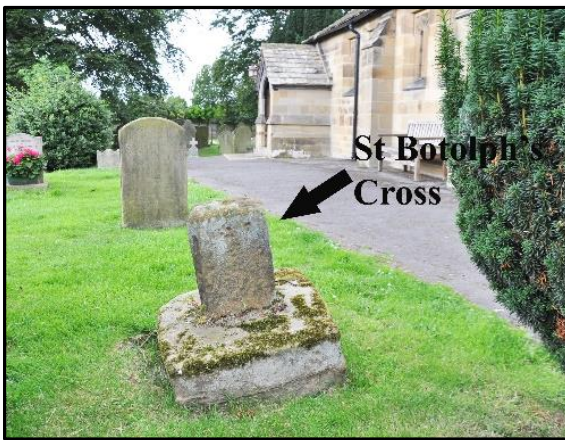
As a result of this we find today a wonderfully warm and inviting purpose-built church. It is true that it lacks the quirkiness of older buildings but Temple Moor seems to have achieved a very satisfactory compromise.



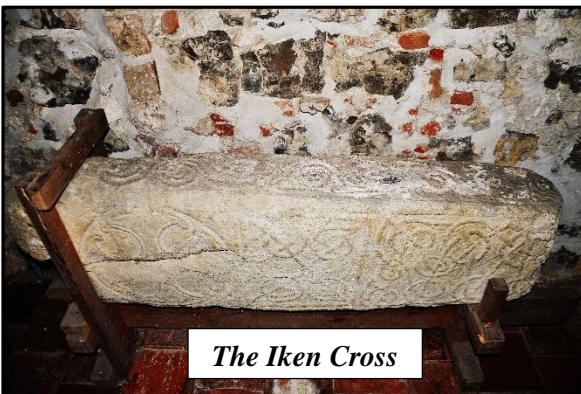
The untutored architectural eye could be forgiven for thinking that the east window, being of C14 Decorated style, actually dated from that century.



The embattled parapet on the tower and the sandstone of which the building is made, together with the ancient gravestones in the cemetery, all serve to suggest an older provenance for the building.

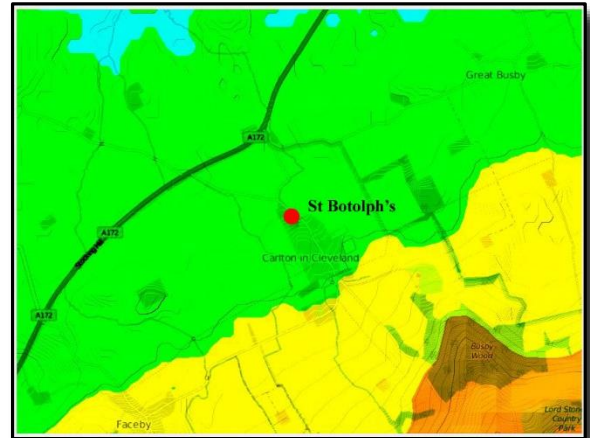


In the churchyard itself there is even the base of a cross (arrowed in the picture above) which local legend tells us was crafted by a master mason who was part of Botolph's entourage when he visited Carlton in 675. The legendary concept is that the mason erected such crosses at places where Botolph had been successful in getting the word of God across to the local people. I noted that the base of the cross was of similar dimensions to those of the cross shaft found at Iken although it shows no sign of Iken Cross's Celtic-style decoration.



The Iken Cross

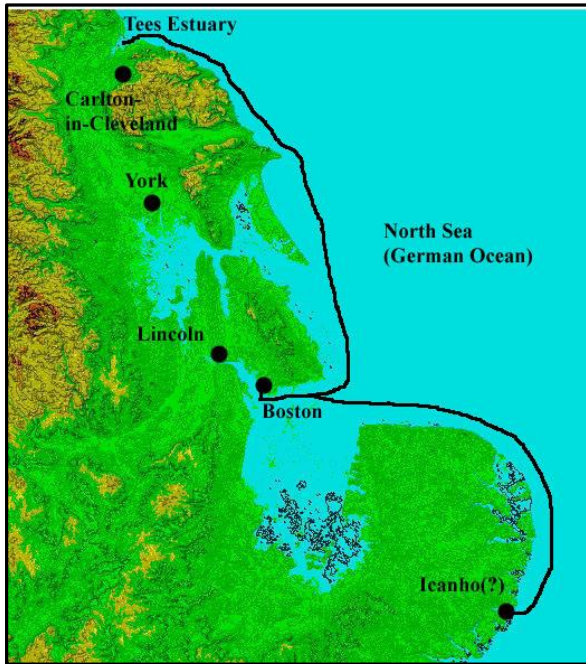
One might regard Carlton's claims doubtfully but who are we (at such a great chronological distance) to deny that Saint Botolph *did* visit this far north? It is interesting that the plausible date of 675 is specified for Saint Botolph's visit since that would have been right at the end of his tenure as Abbot of Icanho.



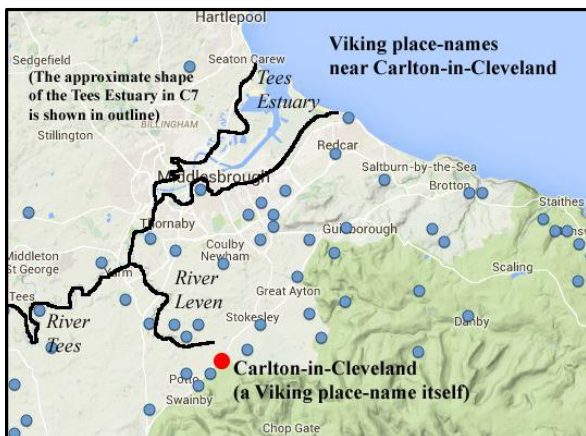
As can be seen from the contour picture above, the church lies on the lower part of the Cleveland Hills' escarpment. The track of nearby Roman roads are shown in red below.



If Saint Botolph *did* make a personal visit here, his logical 'way in' would have been through the Tees Estuary - a sail of about 250 miles from Icanho Abbey - if that indeed was based at Iken in Suffolk. His alternative would have been a slow and tortuous route overland - either crossing the River Humber or travelling through York. The sea passage would, in fine weather, have been much more attractive.

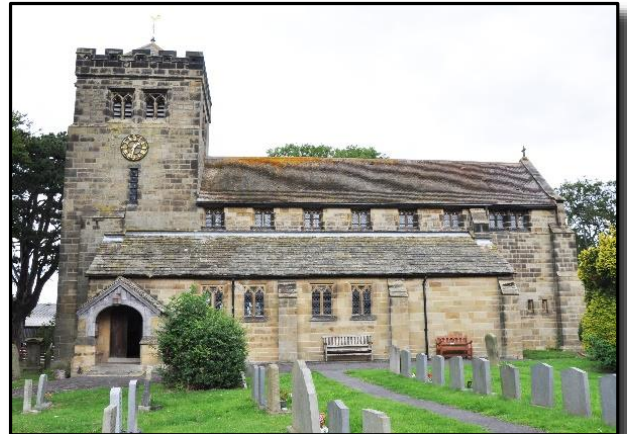


He would have been able to break his journey at Boston had he so wished. Having entered Tees Bay (known to the Romans as Dunum Sinus) he would have sailed up to the River Leven and probably managed to get quite close to Carlton-in-Cleveland before proceeding on foot. The picture below shows the situation 300 years later by which time a rash of Viking settlements had appeared, one of which was Carlton-in-Cleveland itself. This begs the question of whether *Carlton* was the name given to the village when it was founded by the Danes (did they, shortly afterwards, build its first church?), or whether a pre-history village existed under another name.



The Domesday Book tells us that in 1086 the population of Carlton was 'very small' at 1.3 households; there were 8 villagers and 21 ploughlands. No mention is made of a church - but experience of these records tells us that this is not necessarily relevant. The Domesday Book records that a (now-lost) village called *Blaten* or *Carr*, which was very close to Carlton *did* possess

a church, 20 villagers and one priest. But this identical record seems to be repeated for the nearby villages of Goulton, Whorlton, Rudby and Hutton - all of which (including Carlton) were under the lordship or tenancy of Count Robert of Mortain. Analysis of the records suggests that the church mentioned in the other five 'villages' might actually have been just the one church ... and that could easily have been situated in Carlton. Indeed it occurs to me that *Blatun* (for that is how Domesday spells it) might have been the (non-Danish) original name for Carlton ... but that is a very speculative long shot!



The only other 'church of ancient origin' in the immediate area lies two miles to the southwest of Carlton in the 'abandoned village of Whorlton' (I have no picture of this). The church dates from C12 and although it is in ruins Revd Linda tells me that it is in her benefice and is still used regularly during the summer.



This modern church is traditionally furnished with a font which looks, I suppose, as pristine as the C14 ones would have done at a time when they had only enjoyed 100 years of use.



The combined triple sedilia and piscina also follow ancient tradition.

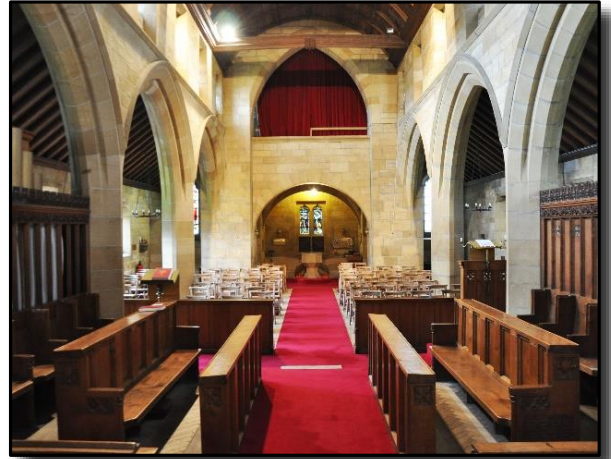
Scattered around the church are relics of its predecessor - some stonework ...



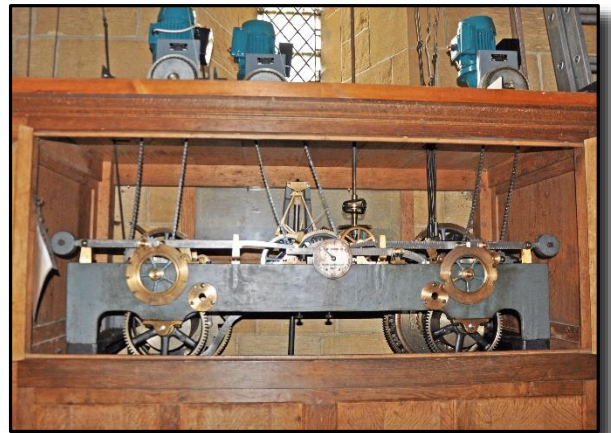
... and the ubiquitous parish coffer.



The picture below, looking from the Sanctuary towards the font, shows the bellringers' gallery.



This houses not only the bellropes but also the workings of the church clock to which the following picture does not do justice since, in reality, the mechanism is quite spectacular.



The gallery offers a splendid view of the nave and chancel.



Carlton's location then does not seem to have been influenced by any Roman roads, the nearest of which is 10 miles to the west. Rather closer however there existed the Scotland to York drovers' road which crossed the River Tweed at Yarm and passed within 4 miles of Carlton-in-Cleveland and so perhaps that had some influence

on the chosen site? In Botolph's day the drovers' road would have kept to the lower ground and passed through an area that is now known as Cleveland Tontine but after a turnpike was set up there to collect tolls the parsimonious Scots drovers diverted their route up Scarth Nick and over Black Hambleton. What wonderful names!

Thanks

My sincere thanks to Revd Linda Shipp for opening the church for us.



We met Linda just after she had returned from sick-leave following cancer treatment and we were delighted to find her making such good progress. She kindly presented me with a bottle of St Botolph's Beer from Boston Massachusetts. Thanks also to Dr. Sarah Lee who gave us a guided tour of the Bellringers' gallery.

Classification of the site.

The classification of this site hinges on the truth about Carlton's Saint Botolph's Cross and whether the Danes might have founded a new church - or used or rebuilt an existing Saxon church - or if indeed, they did *anything* ecclesiastical here.

The position of the building suggests that its foundation was pre-Norman. It does not look as if the original was a 'Travellers' church since it was rather a long way from the Roman roads - but the existence of the aforementioned 'drovers' road might be relevant.

It lies conveniently close to the sea-route from Iken and Boston and yet is isolated enough for any of Abbot Botolph's acolytes who might have visited the location to consider it a suitable place in which to build a new foundation. Perhaps they thought it might make a good base from which to

minister to the northerners? The nearest other Botolph churches are each just over 30 miles away: Horsehouse (32 miles to the south west); Frosterley (36 miles to the northwest) and Bossall (31 miles to the southeast). This presents us with *another* Botolph pattern; each church is a two-day walk from Carlton.

Whether this is by coincidence or design is difficult to tell but I suppose that if one were sending 'missionaries' into the barren areas of the north it would make sense to plant each new church at regular easy-to-manage distances: far enough apart to spread the net wide but close enough together to be able to communicate with each other easily.



I hover between C7 and C10 as my guess for the foundation of this site. I am coming to the conclusion that many Botolph Church sites were positioned by design rather than in a haphazard way. On that basis, these four would either have been founded by the Danes, which I think is unlikely, or by the Saxons - and I would plump for the latter.

My guess therefore is that Carlton-in-Cleveland is a quasi-Type A. I am not convinced that Abbot Botolph himself would have managed to spread his net this far north during his lifetime (although of course he might have done so). It would seem more likely that, after his death in 680, some of his more adventurous successors at Icanho Abbey might have proved their worth by venturing into pastures new.

The Botolph Patterns Part 4.

(Continued from last month)

In the correspondence section of last month's *Botolphian* I listed three communications which concerned an 'errant' Botolph's Chapel in

Pembrokeshire and I promised to give further details.

The presence of such a chapel in Wales (to be more precise it is in Dyfed) is bizarre because it is totally eccentric to the perceived pattern. It must, I thought, be spurious and nothing to do with *our* Saint Botolph at all. And, as I started on the trail, so it seemed to be. I am indebted to Graham Jones for drawing my attention to the presence of the chapel in the first place, and to Colin Potter and his cousin Gillian (both from Pembrokeshire) who helped unravel the story and to Justin Scale upon whose land the chapel is/was.

My first source of information came from Gilbert Dobble's *The Saints of Cornwall*. (Oxford: Holywell Press, 1964) where I found:

... The parish of Steynton contains a house, now called St Botolph's, on the site of an ancient chapel of S. Budoc. It was pronounced, and spelt, St Buttocks' ... this "offended the delicacy of a former owner," who changed the name to "St Botolph's" ...

and that, I thought, was that and threw the paperwork into the bin.

Having slept on the matter though, I retrieved the paperwork, unscrewed it and looked at it again. Various emails passed between me and Colin Potter and his cousin, on whose advice I looked at Lewis's *Topographical Dictionary of Wales 1833*. Here I discovered that in the western part of the parish of Steynton

"is St Botolph's ... purchased ... in 1803 from the family of the Elliots to whom it had belonged for many years ... the ancient edifice ... partly on the site of a monastery supposed to have been a cell to the priory of Pill. Richard Budd, about the year 1633 ... bequeathed £1.6s.8d ... charged upon the estate of St Botolph's."

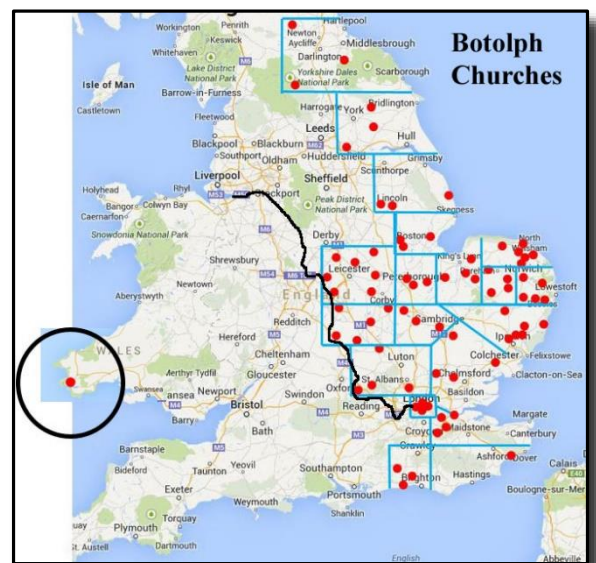
The Dictionary goes on to tell us that (rather than the chapel itself) it was *Pill Priory* (founded in 1200) which was dedicated to St Mary and St Budoc. We also read that in 1818 a celt was dug up near St Botolph's where also there are some remains of a Druidical altar, called by the country people, the 'Long Stone.'

The evidence suggests that the *St Buttock's story* is apocryphal and that the name of St Botolph has, in fact, ancient roots in the area.

Returning then to the Danish Occupation, D.P. Kirby in his *'The Earliest English Kings'* writes: *"Guthrum's attack on Alfred ... in the early days of 878 was launched from Gloucester ... A separate Viking force, which had wintered in Dyfed, crossed to effect a landing in Devon."*



The presence of the overwintering Vikings explains the cluster of Norse placenames in Dyfed. This location is as eccentric to the *normal* distribution of Norse placenames as the position of St Botolph's chapel at Dyfed is eccentric to the *normal* location of Botolph Churches.



These records focus on the year 878 and the Treaty of Wedmore when Guthrum was baptised. The irregular black line shown in both pictures above illustrates the estimated border of main Danish occupation at that time.

Far from being spurious and of no interest to us, it begins to look as if the presence of the little chapel of St Botolph in Dyfed may hold the key to the dates of foundation of some of the Botolph churches in England.

To be continued ...

Readers' letters and emails.

1. Revd Margaret Widdess wrote from Cambridge St Botolph's. First she observed (good-humouredly) that the *Botolphian* seems to be growing in length and variety [Ed: she is quite right - I must try to stop my enthusiasm running away with me] - and secondly she corrected me on an error in the November edition where I gave her the title of 'Priest-in-charge' whereas, as she points out, she is properly titled 'Associate Priest' or 'Curate.' Sorry Margaret.

2. Guy Hartfall also gently chided me for misplacing the apostrophe when I wrote *Queens'* rather than *Queen's* when referring to Queen's College Cambridge. We *do* like to get things correct in this newsletter so, dear readers, do not hesitate follow Guy's example and help with my ever-continuing education!

3. Anne Pegg wrote from St Botolph's Barton Seagrave saying that if any members who live in her area wish to contact her for a guided tour of her church she would be happy to provide her contact details. [Ed: Contact me on 01303 221-777 or 07804 646-644 or botolph@virginmedia.com and I will be pleased to pass on Anne's details].

4. Phillip Buttolph (*note the name*) wrote from Enterprise, Oregon USA to say how much he appreciated the newsletters and gave me his new email address to ensure he keeps receiving them!

5. Emma Pepper - (sadly no relation to me) - is headmistress of St Botolph's Primary School, Shepshed. Her husband is in the army and is a real-life 'Sergeant Pepper.' Emma now reads *The Botolphian* and between us we are trying to arrange a time for me to go to talk to her pupils about the patron saint of their school.

Endnotes

Please do not hesitate to write to me or send an email to botolph@virginmedia.com if you have any alternative views to those expressed in *The Botolphian*. It is good to engender some controversy from time to time!

Regular Endnotes

If this is your first 'Botolphian' and you have acquired it by circuitous means but would like to receive an email copy each month then just send an email to botolph@virginmedia.com saying 'YES PLEASE.'

If you wish to UNsubscribe then send the message
'NO THANKS.'

You will frequently see the 'twin' towns of *Boston* mentioned in these newsletters, - one in Lincolnshire and the other in Massachusetts USA. The relevance to the Society is that the name 'Boston' is said to be a contraction of '*Botolph's Town*.'

Classification of Botolph Church sites:-

A: C7 church sites relevant to Botolph's life.

B: 'Travellers' churches.

Bearing in mind that the Danish invasions started in c.800 and continued for 200 years, it seems logical to sub-divide Type B (and perhaps type C) churches into those which appear to have been founded:-

- (i) before 800
- (ii) between 800 and 1066 and
- (iii) after the Norman Conquest.

C: Neither of the above.

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Folkestone, Kent. 1st May 2013.