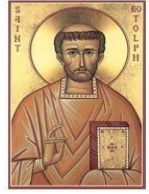




The Botolphian

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: 86 **2020 – the 1400th anniversary (circa) of St Botolph's birth** 1st July 2020

Highlights this month

- **St Botolph's Church, Chevening, Kent update.**
- Welcome to new members: Nick Molyneux from Nottingham; Graham Higgs from Chevening and Robert Hodges from Chevening.
- Readers' emails from Emma Rose Barber; Anne Pegg; Anne Dickinson; Patricia Croxton-Smith; John Burnapp; Michael Knights; Revd Margaret Widdess and many other greetings.

St Botolph's Day Mass at Acton

Our president, Father Tim L'Estrange, held a St Botolph's Day Mass in the side-chapel of his church in Acton on 17th June. The only bodily 'communicants' were his wife and his daughter Catherine whom some of you will have met at the past two Annual Luncheons.



I am not sure if one is supposed to *enjoy* Masses but I enjoyed this one. The video was, I thought, very professionally produced. Thank you, FT. The link which will enable you to watch this is <https://youtu.be/5aH3rnutD8s>

Editorial

This Covid-19 season has been difficult for everybody – not least for members of the Society of Saint Botolph. 'The best laid schemes' were in place for many St Botolph anniversaries this year but sadly they have all 'gone agley' but we battle on in the hope that the postponed celebrations will be able to occur next year.

I was astounded and gratified to receive so many responses to my 'Happy St Botolph's Day' message on 17th June. I was also delighted to hear that so many had found the message cheering and uplifting – not something I had expected but I am glad it happened – well done St B – I'm sure he must have influenced the writing of the script. One of the replies came from the Revd William Howard – for 30 years the vicar / rector at St Botolph's Church, Grimston, Norfolk – and I have been granted his permission to share the story with you:

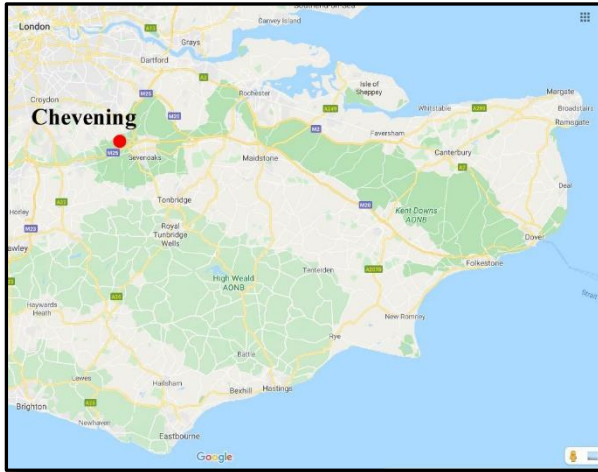
Did I ever tell you that we had been trying to start 'Friends of St Botolph's' without success, at Grimston, but one year I was away on a diocesan conference in Canterbury, when my wife rang me from home to say there had been a lightning strike, bringing down one of the tower pinnacles, which given that it was June 17th seemed like carelessness on heaven's part or even St B's. However, it was just what the community needed to be galvanised into realising their church building needed loving care, attention and cash, and the Friends took off... (that was in 2005). Looking back we realised that the lightning strike couldn't have happened on a more appropriate day.

And a couple of years ago we were invited back to Grimston to celebrate the Friends having passed the £100,000 mark of fun-raising (and spending). We won't know in this life what 'saints' get up to, until we join them...

Thank you, William, – there were two stories and I was hoping to print the second one too . . . but I ran out of space.

Church Feature

Chevening, (Kent).



Approach: *In my experience this is not an easy place to which to navigate. For my last visit I took the route marked in grey on the map below - from the M25/A20 interchange to Chipstead - where I found the road temporarily closed and had to make a wide confusing detour.*

It is probably best to make a day of it and visit Lullingstone first and then drive to Chevening via the side roads which eventually lead you along Pilgrims Way.



Key: *The church is open most days during daylight hours although the chapel containing the Stanhope and Lennard memorials is only open for viewing by appointment.*

Telephone Jess Lewis at the Church Office on 07934 279-797. The office is open: Mon 9-1, Tues 9-5, Weds 9-1, Thurs 9-4.

Priest in Charge: *The church is in interregnum. The Rectory address once the vacancy is filled, is likely to be: Chevening Rectory, Chipstead, Sevenoaks. TN14 6HF. Tel: 01732 453-555*

Church services: *As I write we are still in Covid-19 lockdown but hopefully the services will eventually revert to: Sundays 0800 and 1030. Informal Evening Service at 6.30 p.m. on third Sunday of the month (but telephone first to ensure there is no change to this timetable).*

Website:

<https://www.cheveningchurch.org/welcome.htm>

Location: 51.29951, 0.13293. TN14 6HG.
NGR: TQ549158

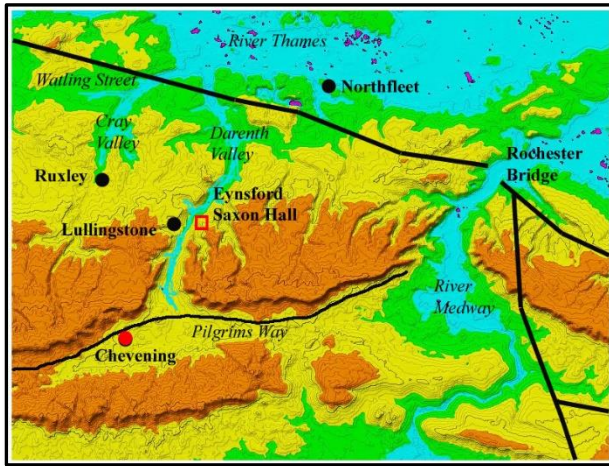
Listed Grade: I



This month I am updating the feature on Chevening which was published in the April 2011 issue where I wrote:

St Botolph's church, Chevening is part of what I consider to be the 'Northfleet cluster' because, it seems likely that the Christian sites of Ruxley, Lullingstone and Chevening were spawned by a mother church – perhaps at Northfleet.

Ruxley lies at the head of the Cray Valley while Lullingstone lies in the centre of the Darent Valley and Chevening is at a point where the ancient trackway now known as 'Pilgrims' Way' crosses the head of the Darent Valley.



The word 'Chevening' always reminds me of 'Scheveningen' (in the Netherlands) but, although the Dutch town's first settlers were Anglo-Saxon, historical evidence for *its* name only goes back to 1280 whereas a century and a half earlier we find the *Textus Roffensis* of c. 1122 referring to the Kentish village as '*Civilinga*'. This may derive from the Latin *civis* meaning 'citizen'.

UPDATE

Background information.

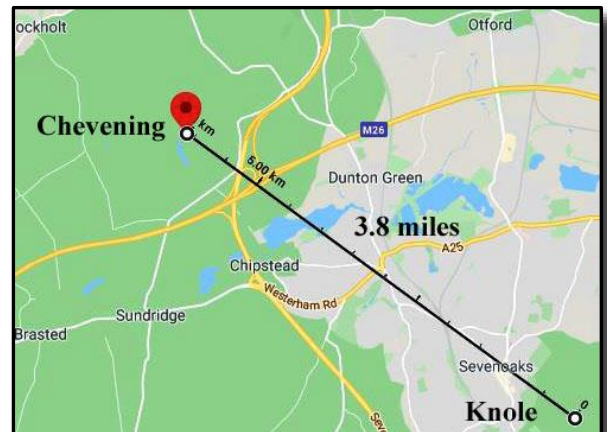
To understand the village of Chevening it is necessary to have some knowledge about its landowners.

St Botolph's church is part of the Chevening Estate which is dominated by the Grade I listed Chevening House built c.1630.



The village of Chevening is not mentioned in the Domesday Book although its neighbours, Brasted and Otford were both recorded as then being under the jurisdiction of the Archbishop of Canterbury. The lords in 1086 were the archbishop, Geoffrey of Rots, Haimo, Richard son of Count Gilbert and Robert the interpreter. The lord of Brasted was Haimo the sheriff. It is a safe assumption that Chevening was also under Canterbury control. By the late 1100s a rather humbler house had been built on the site and it or one of its successors

eventually became Chevening Manor – the forerunner of today's mansion.



In the scheme of understanding Chevening and its landowners we must first refer to another stately home - Knole House at Sevenoaks which lies 3.8 miles to the southwest. Its earliest recorded owner (c.1290) was Robert de Knole.

Knole House

In c.1440 it was acquired by **Lord James Fiennes** (distant ancestor of notable people of the same surname) **the first Baron Saye and Sele** (Sele, in West Sussex having a connection with the St Botolph's church in the village of Botolphs). Wheels within wheels!



Fiennes was executed by the Jack Cade mob in 1450 whereupon Knole was sold to Thomas Bouchier, Archbishop of Canterbury who donated it to the diocese in 1480. Thenceforth it remained the **Archbishops' Residence** until Henry VIII, who coveted the deer park, persuaded Thomas Cranmer to sell it to him.

After her father's death, Elizabeth I gave the estate to Robert Dudley who in turn granted a 99 year lease to a Rolf Thomas at a rental of £200 per year. Thomas died soon afterwards and . . . *here at last we come to the connection . . .* **John Lennard of Chevening, (c. 1508-1590)**, a wealthy Lincoln's Inn lawyer, bought the residue of the lease in 1570.

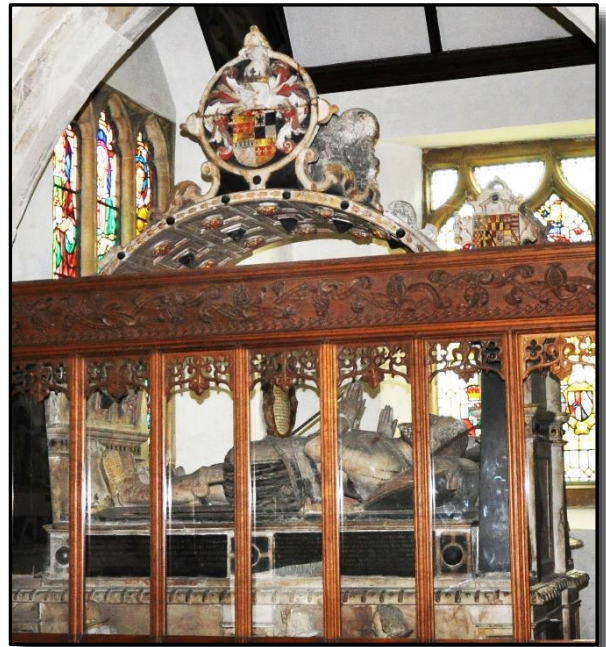
Chevening House

John Lennard's ancestors had lived in the Knole-Chevening area for many years. On his father's death (another John) in c.1540 John had inherited his house and lands and in 1551 he had purchased the property that was then Chevening Manor.

By 1570 then, this wealthy man held the manors of Chevening, Knole, and four other places. The following picture is of the memorial in the Stanhope Chantry showing him and his wife in glorious repose.



His heir, **Samson Lennard** (1544-1615) married Margaret Fiennes (**Baroness Dacre**) after which they lived at Knole until 1603 when the lease was sold. On his death in 1615 he was buried in St Botolph's church at Chevening and lies beneath the magnificent alabaster tomb seen here in the Stanhope chantry behind the parclose screen.



It was his grandson, **Richard Lennard 13th Lord Dacre** who commissioned Inigo Jones to build the central portion of Chevening House between 1616 and 1630.¹ Successive generations lived there until it was sold by Richard Lennard's great-granddaughters.

In 1717 Major General **James Stanhope** (1673-1721), a general under Marlborough and chief minister to George I, was created 1st Viscount Stanhope and in the same year bought the property **Chevening Place** as the house was then called. It was here that William Pitt the Elder (Lord Chatham) and his wife spent a few months as a guest of Lord Stanhope after Pitt's resignation as Prime Minister in 1769.

Chevening remained in the Stanhope family for two and a half centuries until 1959 when the childless last Earl Stanhope drafted an Act to ensure that the estate would retain a significant role as a private house in public life.

Since the Earl died in 1967 the Board of Trustees have maintained the house as a furnished residence for a 'suitably qualified Nominated Person chosen by the Prime Minister.' It has been the country residence of successive Foreign Secretaries since the early 1980s. Boris Johnson lived here for a while when he was fulfilling that role and he has from time to time used the house as a country retreat since becoming Prime Minister.

¹ Canon Scott Robertson *Archaeologia Cantiana* Vol 16, 1886. p.128.

Arrival at the church.

The church is approached via a narrow leafy road which terminates after passing some attractive C17-C19 Estate Cottages.



A good old British telephone box is always a welcome sight – particularly one that is in working order.



I cannot imagine that this has been used by our PM Boris although his second country residence lies just a few yards up the road.



And this is where you park – just south of the security gate. The church lies to your right.



The approach is via a charming 1857 lychgate.

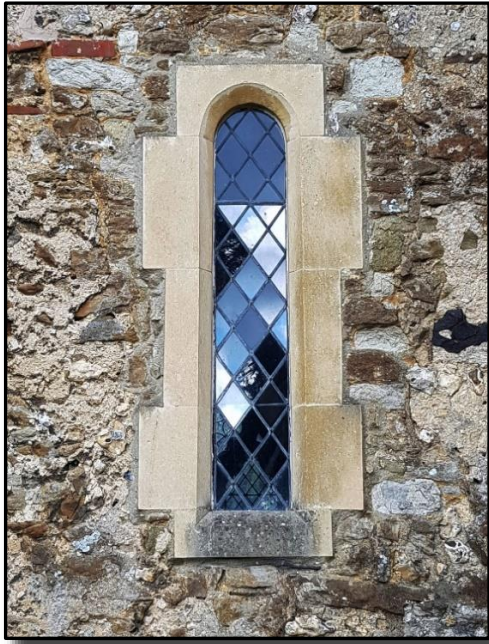


The south porch is attached to the south aisle and there is no doubt that from this angle it certainly carries an air of authority that suggests a Saxon origin.



To the left of the building lies a 'stub wall' (seen above) in the centre of which is a lancet window that was, in C19, moved here from its former

position which was exactly opposite in the centre of the westernmost arcade of the north wall.



One might take a guess that this window started life in C11 - but its pristine condition is reminiscent of Trigger's broom.² To its left are some of the Roman tiles which occur frequently in the masonry of this church. These validate the age of the walls and suggest that some of the masonry might have been recycled from a nearby ruined Roman villa.

Not easy for the researcher

St Botolph's at Chevening is a *beautiful* well-maintained church and, I am sure, is a joy to the members of her congregation and to most visitors. To the serious ecclesiologist however she is like a woman of a certain age who is reluctant to impart clues about the ages of her different parts. She is also like an item presented on the *Antiques Road Show* where the experts raise their hands in horror and cry in despair "You *polished* it!"

The windows of the church are designed and positioned to let in plenty of light and reduce the gloom that we all deplore. To that end many of them are C16 designs - right at the end of the gothic perpendicular period and trespassing onto the toes of Tudor. Having 400 years of development behind them, they are the most advanced of church lights and those which provide

the maximum of interior brightness whilst not unduly weakening the walls.

Sadly, as far as I can make out, most of the tracery in this church dates from the massive refurbishment that was carried out in C19 and some from as recently as the last century. No expense has been spared – the windows are beautifully made – but many are repro.

When I first started looking seriously at Chevening I found any number of puzzles and mysteries. My research took me to:

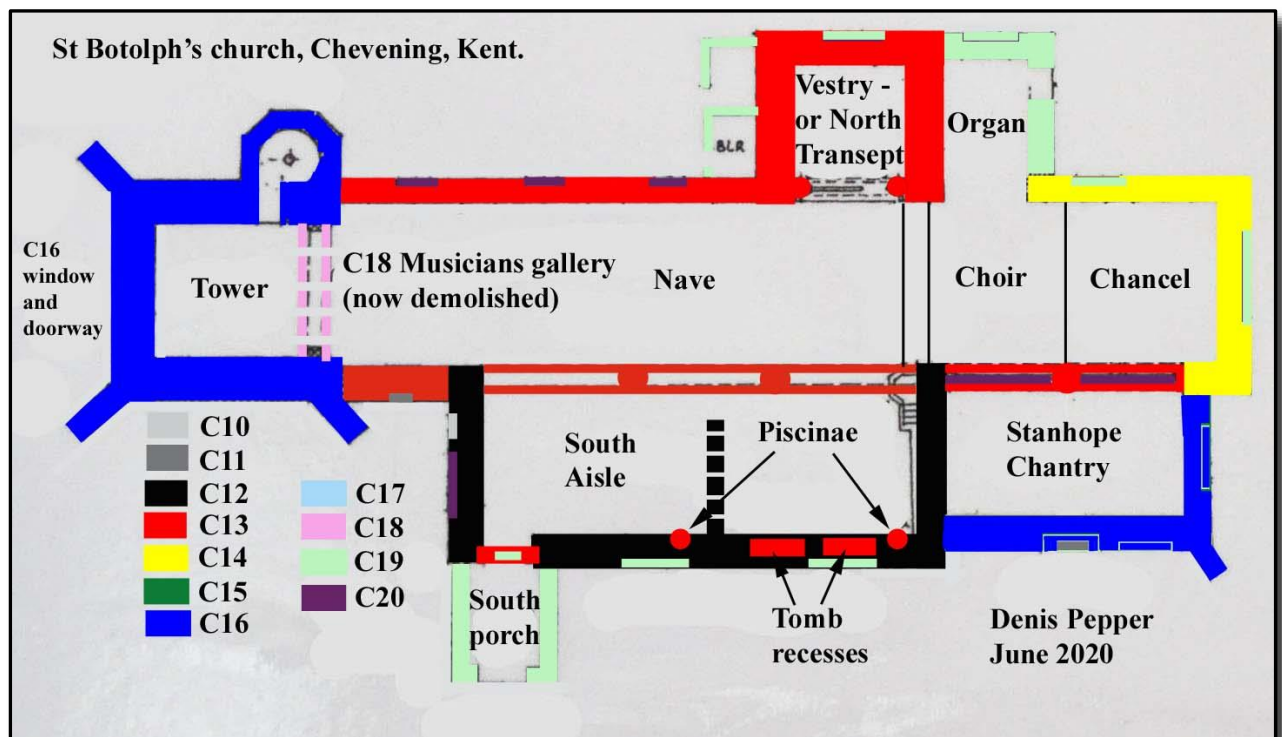
1. Edward Hasted, 'Parishes: Chevening', in *The History and Topographical Survey of the County of Kent: Volume 3* (Canterbury, 1797), pp. 105-126.
2. *Archaeologica Cantiana* Vol. 16, 1886 where, on pages 114-126, Canon Scott Robertson provides a detailed catalogue of the church's possessions.
3. The 'Pevsneresque' *West Kent and the Weald* in *The Buildings of England* series originally by Pevsner but this second edition written by **John Newman**.
4. British Listed Buildings – online at <https://britishlistedbuildings.co.uk/101336446-church-of-st-botolph-chevening>
5. Robert Hodges' *A Short History of the Church* available online at <https://www.cheveningchurch.org/history.htm>
6. I also had photographs of a noticeboard I found in the church on my first visit in 2011. This was also by Robert Hodges.

Many of the six sources above disagreed with each other about the dates of different parts of the church and eventually (only a couple of days ago) I managed to contact Robert Hodges.

Robert has been associated with the church for nearly 50 years and is a mine of useful information – not only on this church but also on many other churches in East Anglia and Kent where he worked as an Ecclesiastical Surveyor for many years. Before this he was Assistant Surveyor to the well-known architect George Pace.

Robert was extremely helpful and put my mind at rest on many circumstances. I shall explain further as we progress.

² *Only Fools and Horses* . . . 17 replacement handles and 14 heads but according to Trigger it remained the same broom.



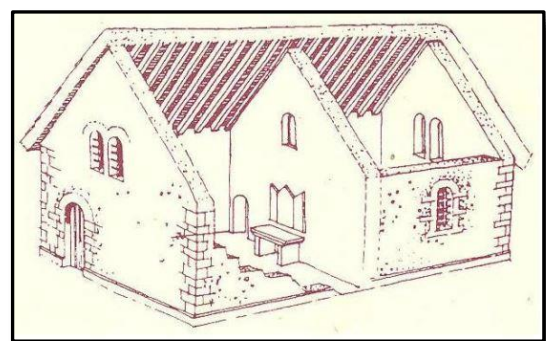
This above, is what we have at Chevening. I have drawn this on the basis of a ground plan I found on Robert's noticeboard and I have coloured it using a new series of architectural colours that I have devised and intend to use for all future ground plans. *Necessity is the mother of Invention.* I have made enquiries to see if there are standardised colours for different centuries for plans like this but as far as I can tell there are not – although I subscribe to the view that ‘nothing is new in this world’ and it will not surprise me at all if somebody comes up with a colour scheme that somebody else has standardised. The colours, may I say, are not chosen at random – there is some logic behind them.

We can see from the plan that the earliest part of the church is the South Aisle. I discovered this fairly early on - but, to be frank, I did not believe it.

Naves usually sit on the foundations of previous naves as a church progresses through time.

Here we have a church where today's nave developed to the north of the original which was downgraded to a mere aisle.

This means that if there were any earlier churches on this site, it is likely that their foundations lie beneath today's south aisle.



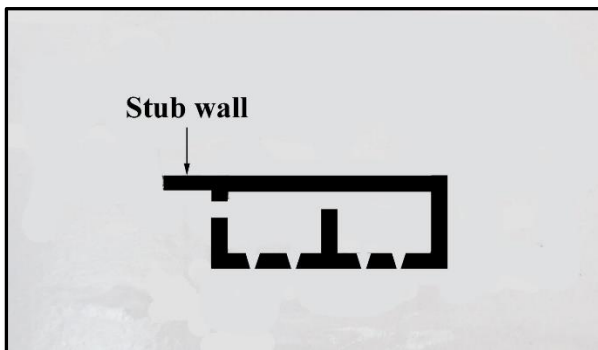
The conjectural picture above is by courtesy of Robert Hodges. He writes:

“The early church was probably a plain, small barn-like structure comprising two ‘cells’ having a simple roof of reed thatch and low eaves.” During C13 and C14 the wall formerly separating the two parts of the south aisle was removed, the church was enlarged by the addition of the nave and nave arcade and the south entrance door archway and enlarged windows were added together with a chapel on the north side.”

I asked Robert if there is any evidence for the existence of the cross-wall and its removal and he assured me there is. He points out that its loss has weakened the south wall considerably. A beam was placed to try to give the wall some lateral support but the wall continues to move to this day. This is not helped by there being the outlets of three springs beneath the building so ingress of water is a regular problem.

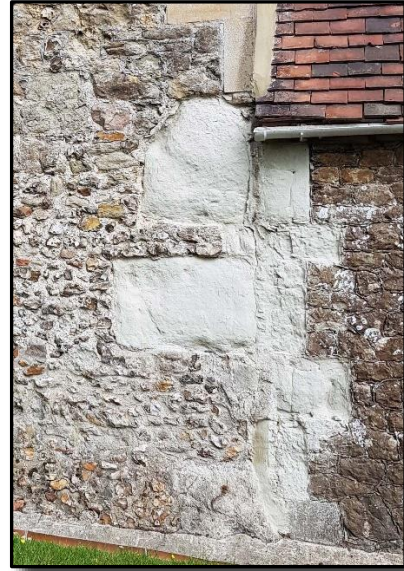


Turning to our right we face the west wall of the south aisle building. At the bottom left are remnants of a door (ringed) and further up, indicated by the arrowed line, are the remains of a gable.



There are some doubts about the stub wall. The first ground plan I looked at indicated that it was C12 - the same age as the south aisle walls - but this would have left the building looking like the picture above - which made no sense at all . . . unless the wall was built to support a lean-to shelter - perhaps with a thatched roof - to protect the users of the little doorway.

The mark of the gable shown earlier would go a little way towards supporting this theory. Alternatively, Robert suggests, the wall might have been built in C13 when the new nave was made and the stone gleaned from the spoil remaining from the north wall of the aisle after the arcades had been cut away.



These massive quoins at the southwest corner of the south aisle make one suspect that the building is perhaps older than C12.



The south wall shows a few scars of previous work. It has been cement rendered at some stage but much of the rendering has now (mercifully) fallen away.



A close-up of the previous picture shows that the westernmost of the two windows is pretending to

be 400 years old but probably dates from C20 – its eastern partner which is identical in design looks a little older – perhaps from C19. Beautiful modern workmanship though.

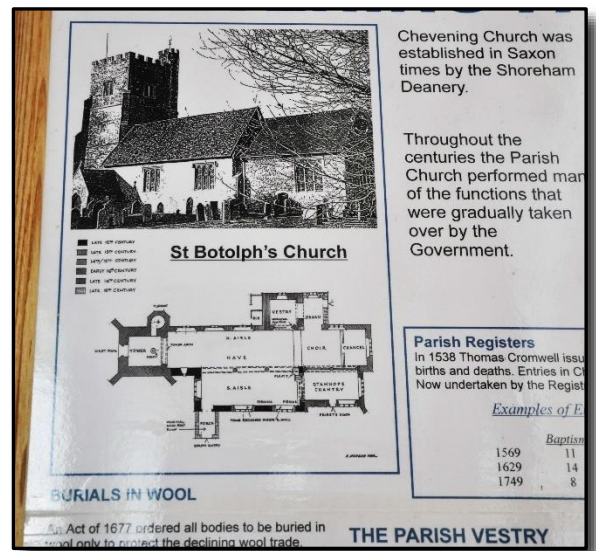


This part is known today as the Stanhope Chantry but it was probably originally called the Lennard Chapel since the first tomb to be installed in here was that of John Lennard who died in 1590. Even then however the word ‘chantry’ could not have been applied because chantries in their classical sense were made illegal soon after the Reformation in 1547.

The first Stanhope-in-residence to make use of the facility was James Stanhope in 1721. It is not clear when the annexe became known as the Stanhope Chantry or indeed *when* it was actually constructed.

Newman (Pevsner) writes: “*South chapel (Stanhope) basically C13 nearly matching the south aisle. Contract of 1584 for making the roof.*” The two sentences provide us with contradictory evidence.

It looks to me as if the building and its vault was constructed specifically to house the remains of the landowners and if this is the case it would date from C16 which might mean that the east and south windows – and the priest’s doorway - are original.



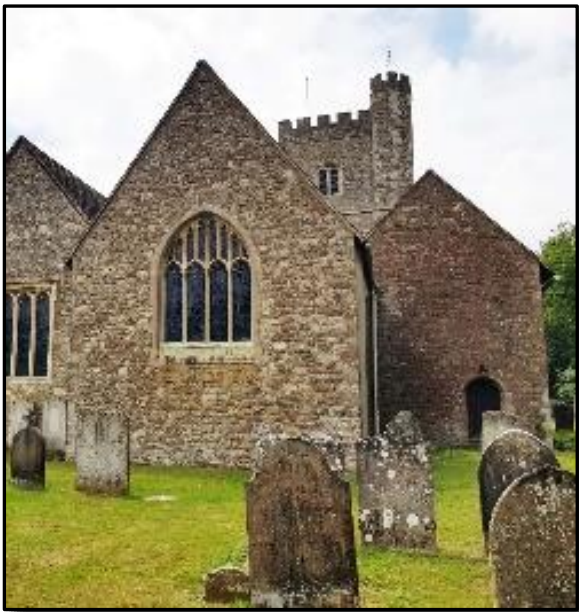
In support of this, the ground plan used on the church noticeboard *also* dated the chantry to C16.



The door itself is recorded as a ‘fine piece of Saxon carpentry’ – presumably dating from C11. I did not compare measurements but I wonder if this door originated from the now blocked up west doorway to the South Aisle mentioned earlier. It looks to be in excellent condition. The further thought occurs is that it was perhaps stored and then re-installed in the Chantry chapel when it was built.



Turning the corner to look at the east end, we see the earlier gothic arch of the east window and its perpendicular-style tracery.



And as we look along the north wall of the chancel the organ chamber comes into view.



The north wall of the chancel hides its secrets under cement rendering.



Above is a view of the organ chamber and the north transept/vestry. (It appears that what is now called the organ chamber was originally built as a vestry - but when the organ took possession in 1890 the north transept had to be converted into a vestry).

With the gutter pipe marking the junction, the organ chamber on the left was built in C19 and the north transept/vestry on the right was built sometime between C10 and C13 (British Listed Buildings) or C13-C14 (Robert Hodges) or C19 (Newman-Pevsner). It may be that Newman is referring to the Organ Chamber which is undoubtedly C19 but if so then he does not refer to the north transept at all . . . which is either very odd or a very clever evasion.

If we look closely, we can see that the mortar between the stones of the C19 organ chamber is (unusually) filled with tiny flint chippings.



This same craftsmanship is also to be found on the walls of much of the rest of the church. I had never seen this before but Robert Hodges told me that the technique is known as *galleting*. The galets (from the French word for 'pebble') are tapped into the mortar while it is still soft. When

used in the way we see here, its purpose is to prevent the birds from pecking away the lime mortar. Robert explained that, in the same way that chickens need grit, birds find useful substances in the mortar to provide them with the nutrient necessary to make their eggshells. The technique is most common in South East England and Norfolk.

I find that the process provides a most attractive up-market finish and I suspect that its use at Chevening might be associated with the fact that no expense has been spared on employing craftsmen who take great pride in their work.



If we look at the construction of the earlier north transept/vestry wall however, we find that this is one area where galletting has *not* been used. The mortar here is presumably a harder cement. – although, confusingly, the masonry does not look as if it dates from C13. It must have been renovated at some stage – most likely in C19 – but why then, one must ask, was galletting not used to match – unless the restoration was done before the organ chamber was built?

In all other aspects it is difficult to tell the two constructions apart – particularly as they both sport identical reproduction C16 windows.



This view from the (slightly re-routed) adjacent Pilgrims' Way shows the northern aspect of the church. We will return later to the subject of the three windows of the nave.



The C16 tower, made of local ragstone, is of three stages and has a half-octagonal NE turret which marks the top of the stairway to the bell-chamber.



Both the perpendicular-style west window and the west doorway are original.



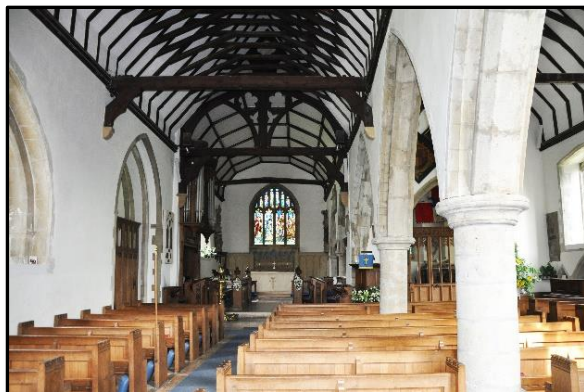
The south doorway. If the church had been just a little earlier one might have expected a Norman doorway here but this one fits the bill for late C12. When it was built there would have been no porch and I searched in vain for a Mass Dial on its outer faces but then I remembered that Robert Hodges article tells us:

"Originally the porch was of framed oak (possibly similar to the timber porch at Shoreham church) [Ed: Shoreham's porch dates from C15]. Traces of the former porch can be seen where old mortises have been left on the underside of the tie-beam, with socket holes in each wall plate. These indicate the position of earlier wall-posts and curved braces. The original C16 roof timbers remain intact complete with their king-post roof truss."

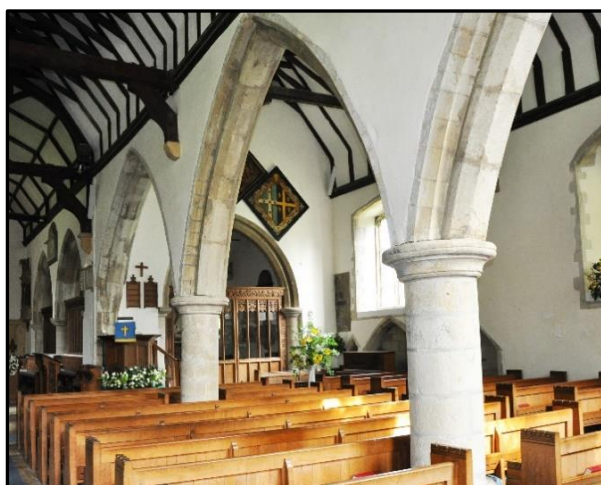
It would seem likely that, if there was one, the Mass Dial would have been carved into the old oak porch.

Inside the church.

Below, I am using the only pictures that I have of the interior of this church and these date back to my visit in 2011. Covid-19 has prevented my updating them as I intended.



The Nave



An oblique view towards the southeast showing the South Aisle with the screened-off Chantry Chapel at the end.



A close-up with a splendid (if unintended) view of a C13 column(!) together with the two tomb recesses and piscinae on the south wall.



The choir and chancel.



The high altar with its 1890 Caen stone Farmer and Brindley reredos, based on Da Vinci's 'Last Supper'. This was originally intended for Durham Cathedral but, by a stroke of good fortune, the Dean and Chapter did not approve it and the sixth Earl Stanhope purchased it for Chevening at a good price!



The chantry is now kept locked as a result of a grim experience in October 1983 when the C18 funerary armour and gilt coronet of the first Earl Stanhope were stolen.

I had no appointment with the key-holder so the photograph above was taken through the glass of the locked screen. To the left can be seen a memorial to Lady Frederica Stanhope who died in childbirth in 1823. On the right are the alabaster effigies of John (d. 1590) and Elizabeth (d. 1585) Lennard. The larger canopied tomb on the far left is that of Sampson Lennard (d. 1611) and his family.



Looking west up the nave from the chancel steps we see the C15 limestone font at the end.



The font cover (seen here lying at the font's base) was made from a local oak which was a casualty of the 1987 hurricane. To our right on the north wall there are three wide arcades mimicking those of the southern part of the nave.



Such arcades are usually indications that at one time there was a north aisle.

Newman (Pevsner) writes:

"No north aisle but three early C13 blocked arches in the nave N wall. But was there ever a N aisle?"

He goes on to note, *"The outer arch chamfer is continuous, which suggests that the arcading never opened into an aisle."*

In a footnote he had written, *"This is the arrangement common in C13 chancels (cf. Ash,*

Lower Halstow (E), Rainham) but not usual in any other part of a church."

One's natural reaction is to go round to the outside of the building to see if there is any evidence there.



This is the sort of thing that I was hoping to see – exemplified by St Botolph's church in the village of Botolphs in West Sussex. The north aisle here was built in C13 and demolished in C17 after it had fallen into ruins. The arcades were blocked up and windows inserted.



Frustratingly at Chevening all there is to see is a strong cement rendering which hides all the evidence away very effectively. This was where Robert Hodges rescued me with the information that one of the first things that he had done on taking over responsibility for the fabric of the church was to arrange for an archaeological trench to be dug at right angles to the north wall of the nave and this settled the question once and for all: there never was any north aisle.

This means that once again the craftsmen who built the church's nave had gone that extra mile by taking the trouble to match the two opposing walls. The arcading is purely decorative.

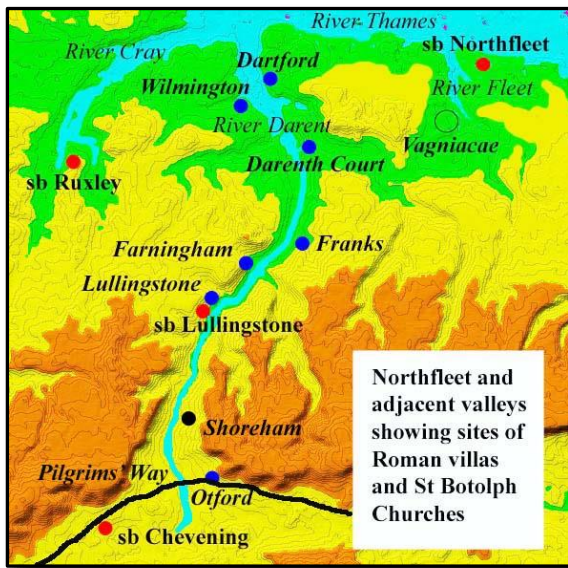
During the latter half of C19 and early C20 the building underwent major restoration which included lowering the floor by 2 feet and replacing the old box pews. The work was paid for by Lord

Stanhope and carried out by W.E. Caröe. The stained glass windows are mainly C20 although the window in the south aisle is C19.

The church's construction is of partly-rendered rubble and flint with supporting ragstone placed at openings. Originally, most of the exterior would have been lime-washed and/or plastered – so the clues for which we have been searching would have been hidden in any case.

Relevance of the church to Botolph's life.

As I wrote in 2015 when I first featured this church, I believe that it was part of a cluster based on Northfleet and that there is a more than even chance that all four churches owe their original foundation to Saint Botolph himself.



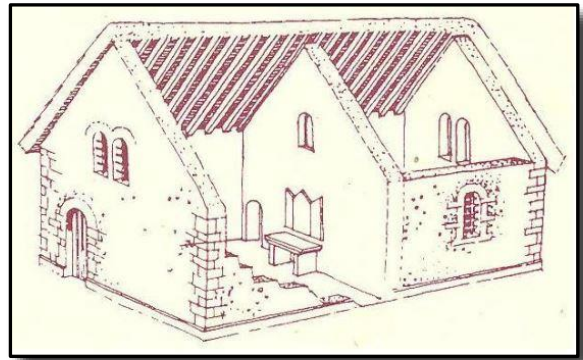
The church's position on the Pilgrims Way is somewhat reminiscent of St Botolph's at Swyncombe in Oxfordshire which lies similarly on another ancient track – the Icknield Way. Chevening could stem from either of two sources:

1. A(i) – it might have been founded by 'radiation' from a 'Botolph centre' – perhaps at Northfleet.
2. C(i) – in such a situation it could have been founded independently as a Travellers' Church before A.D.800. The dedication to St Botolph, the Patron Saint of Travellers, might have come subsequently.

In my drawing of the ground plan, I have followed conventional wisdom having gleaned what I can from the literature. What we see in this drawing however is, I believe, the situation that prevailed in C12 - after the south aisle had been rebuilt using

those parts of the previous church's Anglo-Saxon construction which were still serviceable.

Robert Hodges' drawing – reproduced again here . . .



. . . more closely resembles a Saxon church than it does a Norman or Early English one. If it had been of wooden construction then I would even have said that C7 more closely matched the bill. The size of approximately 53 ft x 18 ft lends strength to this argument.

Chevening has always been in the Rochester diocese and is part of the deanery of nearby Shoreham (Kent not Sussex – see its location on the coloured contour map above). There are rumours that Shoreham's church (dedicated to Saints Peter and Paul) represents what is left of a C7 minster.³ Since I could find no concrete verification of this, I contacted Ann Ball of Shoreham and District Historical Society. She has no record of such a minster – so, if I am correct, the nearest minster would still have been at Northfleet – but I must admit that there is no real evidence for that either!

Classification of Chevening church.

After taking this second look at Chevening I am still of the opinion that it has an ancient heritage which is likely to be C7 and I would still maintain an 'A' classification for the site.

Thanks

My gratitude to Marcia Barton for her help with various aspects of Chevening church and in particular for her valued introduction to Robert Hodges to whom I am also very grateful.

Correspondence

1. I received nearly 40 replies in response to my St Botolph's Day greetings. I had no idea that it would mean so much to you all but I am glad it did. I think I have replied to everyone but I am finding that emails do tend to go astray so my apologies if a reply did not arrive.

³Historic England – PastScape - "Shoreham was one of the early minster foundations in Kent, founded before 700 . . ."

https://www.pastscape.org.uk/hob.aspx?hob_id=410313

Quite a few emails came in telling me of brave efforts to celebrate our saint's day by YouTube and Zoom and I have received various links to these.

2. Emma Rose Barber sent some interesting information about a C11 sundial with the word 'Wayfarer' on it in Great Edstone, Yorkshire which seemed designed specifically to encourage travellers on their way. She asked if I had seen similar 'traveller-guiding' sundials. I have not - but perhaps somebody else has in which case I would be pleased to hear about it.

3. Anne Dickinson sent a lovely picture of a floral pathway leading to St Botolph's Burton Hastings.

4. Anne Pegg wrote from St Botolph's Barton Seagrave expressing her sadness that the peal of bells that was arranged to celebrate the 400th birthday of their church on 17th June could not go ahead. A talk on Botolph and the church was organised via a YouTube video. youtube - films.stbots.church

5. Patricia Croxton-Smith wrote with a tale of woe from St Botolph's Hadstock. The village relies on the church and the village hall, both of which are closed. For their survival the two organisations rely greatly on the funds raised by the St Botolph's Day Fete and there will be no income from that this year.

6. John Burnapp from St Mary's at Welwyn, whom some of you will have met at the Annual Luncheon, wrote to say that he took a nosedive off a step ladder in the garden and broke his right elbow which ended up being screwed and plated. His wife Alice is reverting to her previous form as a nurse. Get well soon John.

7. Michael Knights wrote from the ruins of St Botolph's church at Shotesham suggesting that we might one day have an all-StB-churches Botolph's Day joint celebration. I guess he might be thinking about linking everybody together via this new-found technology called Zoom. This might be one piece of silver lining we can gain from the Covid Cloud.

8. Revd Margaret Widdess wrote from St Botolph's Cambridge telling me that she returned to the church to preach a St Botolph (videoed) sermon.

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: **Danish foundations:** between 800 and 1066
- C: **Travellers' churches.**
 - (i) Founded before AD 800
 - (ii) Founded between 800 and 1066
 - (iii) Founded after the Norman Conquest.
- D: **Hanseatic churches** founded between 1150 and 1450 as a result of commercial enterprise.
- E: 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 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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For those having difficulty in obtaining my books, copies can be purchased directly from me:

Volume I, 'Botolph' (Folkestone: Earlsate Publishing, 2010) ISBN 978-0-9567508-0-8 at £8.99 plus £3 p&p

Volume II, 'Brother Botolph and The Abbess' (Folkestone: Earlsate Publishing, 2014) ISBN 978-0-9567508-1-5 at £12.99 plus £3 p&p.

or Volumes I and II together £17 plus £3 p&p.

Volume III, 'Botolph the Travelling Saint' (Folkestone: Earlsate Publishing, 2019) ISBN 978-0-9567508-2-2 at £12.99 plus £3 p&p.

or special price of £27 for the three books (which includes p&p).

Available from Earlsate Publishing, 17 Cliffe House, 38 Radnor Cliff, Folkestone, Kent CT20 2TY. Tel: 01303 221-777.

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