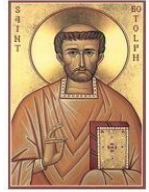




The Botolphian

Newsletter of
The Society of Saint Botolph

www.botolph.info



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Highlights this month

- **St Botolph's Church, Burgh, Suffolk.**
- **A warm welcome** to our new member Revd Katrina Dykes from Burgh.
- Today is *The Botolphian's* 9th birthday.
- **Correspondence:** I have received a great deal of correspondence but this was mainly about the Sleep Out which last month was all-pervading. I hope that I have not missed anything important - if so please remind me.

Editorial

Firstly I must thank you all so much for your support during my 'Sleep Out' last month. I received many notes of encouragement and £2,193 pounds in sponsorship money - much of which came from members of the Society of Saint Botolph. I did not quite catch up with my friend Dr Joe Sullivan - but it was he who heroically organised the event so I felt that he merited the excess. I was particularly proud of the fact that the sponsorship I received came from 72 sponsors - not only in England but also from the USA, France and Italy - and possibly other areas but there were some anonymous donations that I could not locate. The nearest number to my 72 was 39 ... and that was not Joe!

The total amount raised was a magnificent £20,774 and with Gift Aid this will rise to over £24,000 which will give a great boost to facilities and help for the homeless. So many thanks to you all on their behalf.

On my arrival I opened up a smallish package containing a tarpaulin which turned out to be rather larger than expected. I tucked myself into a corner between some full barrels of beer (!) and spread out the tarpaulin on top of which I placed two layers of thick cardboard and my sleeping bag. The event was held in the grounds of the

Three Hills Sports Park and once my bed was prepared I was called into the hall to give one of four short talks (see below).



After a cup of soup at 11 p.m. it was time for bed and replete in ski suit, three pairs of socks and a woolly hat I snuggled down into my sleeping bag and listened to the other twenty participants crawling into their cardboard boxes and bivouacs.



An hour later, although my eyes were closed my brain was still awake. I heard some light scratching on my left and suddenly thought of the possibility of rats. This was a problem for the homeless that I had not considered. The noise must have stopped because the next thing I knew was that it was raining. It was 1.30 a.m. I sat up and pulled the tarpaulin across and then tucked down under it.

I 'slept' until about 6.30 a.m. Not my most comfortable night. I kept warm and dry. Some people complained later of having had cold feet but my three pairs of socks saw me through. The main discomfort was my hip bone pinching the overlying skin between it and the cardboard - a concrete base would have been even worse. I discovered that there were 16 different positions into which one could manipulate oneself and that it was possible to make a minor adjustment every 20 minutes (like a spit roast) without fully waking up.

My talk

My name is Denis Pepper. I am actually **Dr Pepper** - like the fizzy drink. I am also known as an 'old sea dog' in that I've sailed all my life. I love to be on the water. I have never sailed around the world but I have sailed in many *parts* of the world - and for the past 25 years it has been in the Mediterranean. Having spent 7 years in Croatia, 7 years in Turkey, 5 years in Greece and now 4 years in Sicily I have had plenty of opportunity to encounter the poor and the homeless in Europe.

My point is that *homelessness is a universal problem*.

Not only is it universal in terms of space. It is also universal in terms of time. My specialist subject is a monk called Botolph. Botolph's Bridge Inn on Romney Marsh - you might have been there? It's the same man - Saint Botolph - born, about 620 and died 680 - until the thirteenth century venerated as the English patron saint of travellers. As a consequence Saint Botolph churches are to be found at each of the four main gates to London. He spent time in Folkestone ... read my book!

It was only fifty years after the arrival of St Augustine on the isle of Thanet, that at Icanho in Suffolk, Botolph founded the first Benedictine monastery in England. His abbey was large and housed over 100 monks. The core of them of course were Christian men who'd decided to devote their lives to God. But amongst them were to be found the mad, the bad, the ugly and the absolutely normal people who had fallen upon hard times. People just like the worldwide homeless I mentioned earlier. It is a truism that the homeless do not beg and that those who beg are generally not homeless.

These are not people to be despised but people who need our support. Way back as long ago as the seventh century, Saint Botolph's monastery in Suffolk constituted a ready-made facility where those in distress would be welcomed and fed and, most importantly, *given a purpose in life*.

Folkestone in those days had the same facilities. Botolph and Folkestone's patron saint, Saint

Eanswythe were contemporaries and would have met. Eanswythe, in her nunnery up on Folkestone's Bayle would have cared for the homeless ladies - some of whom would have been local, but others would have come from the continent - crossing the dangerous English Channel and arriving in small vessels on Folkestone's beach. It seems that some things never change.

We must remember however, that Folkestone was not, as some have suggested, an insignificant fishing village - it was the closest port to France and in a direct line between Gaul and Canterbury. In 1086 Folkestone was recorded as having 395 households - putting it in the largest 20% of settlements recorded in Domesday.

Here, not only did we have the nunnery - but six miles up the road in Lyminge, Eanswythe's Auntie Ethelburga ran another large abbey which was a mixed monastery that could cater both for the male and female homeless. Some might just stay for a night or two - but others - perhaps more like our homeless in Folkestone today, would be accepted as lay brothers and sisters and reside there more permanently - working in the kitchens, tilling the fields or whatever. They found shelter, companionship and a purpose in life. Some would also have found, perhaps the greatest gift, - a faith ... an umbrella which would shelter them for the rest of their days.

In short, if we *still had* such monasteries the problem of the homeless would be solved ... *but in truth*, as we know, *the world has moved on*. The years between the monasteries and the workhouses were desperate times. Since then, we've had places like Dickens' Seven Poor Travellers and the somewhat ineffectual attempts of the welfare state. The pressures caused by the pace and instant networking of modern life have created *extra* problems and *extra* homelessness. Extra problems need extra facilities and we are lucky to now have Porchlight, the Rainbow Centre and several other similarly worthy organisations who have stepped up to the mark to meet these extra needs.

Porchlight's publicity page tells us that one in five people sleeping rough in Kent last year were women - higher than anywhere else in the country. 80% of the people helped by Porchlight come directly off the streets. Porchlight's guiding principle is that their first step towards providing help is a matter of building up trust.

I feel honoured to have been able to support Porchlight and, more importantly the Homeless, in this event where all I have to do is to sleep out for one night. Without organisations like Porchlight, the homeless would have the possibility of a lifetime of facing what we tonight will endure.

Feature

Burgh, (Suffolk).



Approach:- Take the A12 to Woodbridge and turn on to the B1079 following it past Grundisburgh towards Otley. A mile (or less) past the Grundisburgh junction you will find Drabb's (spellings vary) Lane on your right. We parked a little way up the road.

Key: The church is open during daylight hours.

Rector: Revd Katrina Dykes, The Rectory, Grundisburgh, Woodbridge IP13 6UF. Tel: 01473 735-183.

Benefice: The Carlford Churches: Ashbocking, Boulge, Burgh, Clopton, Culpho, Hasketon, Grundisburgh, Swiland, Otley.

Website: www.carlfordchurches.org

Church services: Holy Communion 0930 third Sunday. Other services are variable. Please check the website where all are listed.

Location: 52.12377, 1.24743, IP13 6QB. NGR: TM2236152277.

Listed Grade: II*

In some respects Saint Botolph's Church Burgh (pronounced 'Berg') rivals Iken, for it is here that the bodies of Saints Botolph and Adulph were brought following their disinterment at Icanho.

We are given to understand that the two saints were initially buried in the same grave at Icanho Abbey which continued with its service to the community until it was overrun, desecrated and ruined by the Great Heathen Army of Viking invaders when they returned from York in 870. It was during this same period that King Edmund (of Bury St Edmunds fame) was killed.

One might have assumed that the Icanho site would have returned to desolation and its importance forgotten. This cannot have been so however since Aethelwold, (Bishop of Winchester from 963 to 984) had no difficulty in locating the grave following the permission he had received

from King Edgar (944-975) to disinter the relics of St Botolph. This would suggest that although the monastery had been razed, a shrine to Saint Botolph had been re-erected and he was still being venerated by local people.



We will discuss the matter of the relics' translation after we have had a closer look at this St Botolph's church which lies in Suffolk six miles northeast of the port of Ipswich.



The design of Burgh church is notable in that it economically combines the separate features of tower and porch into a single 'porch-tower'.



Gazing upwards towards the porch-tower's battlements, we can note the regular red marks on its face where *put-holes* (used during construction as location points for the wooden scaffolding) have been subsequently filled with brick.

The general structure of the church is of flint rubble and ashlar and the roof is of plain tiles. This building does not date from the time of the translation of Botolph's bones (c.970), but from 400 years later in C14.



The windows show a clear tendency towards the Perpendicular style although the easternmost window in the south wall is markedly different from the others in that it leans more towards the earlier Decorated style - perhaps this was the first window to be prepared for the church? Instead of the window having the gothic pointed arch that we would expect of C14, it, like its companions, has a flatter Tudor- style top.



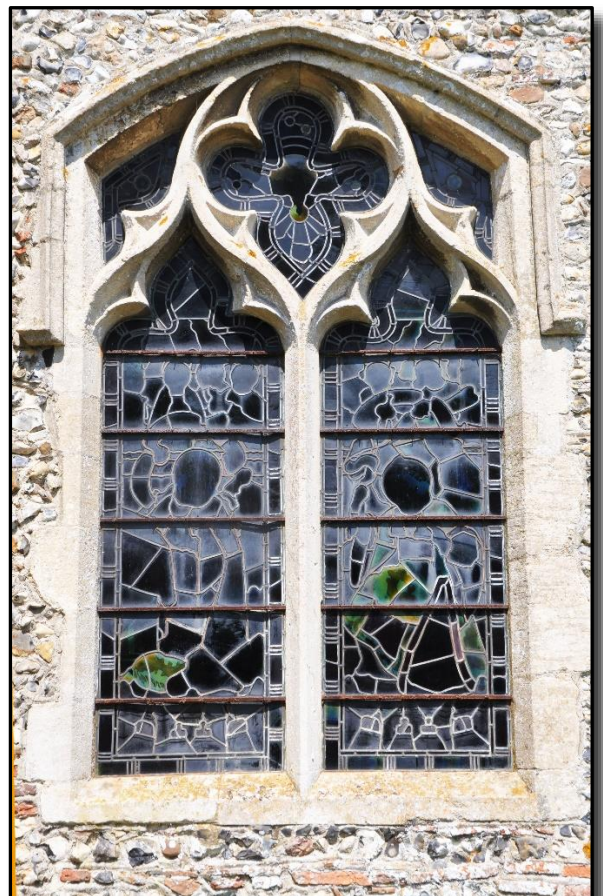
The east window, still overtly of Perpendicular style *does* retain more of a pointed arch - perhaps a gesture towards the old gothic tradition or more likely an artistic contribution complimenting the shape of the roof gable. This window, like its partner at the west end of the church, is a C19

replacement but its original design is likely to have copied the original.

In many St Botolph churches the presence of a westerly tower precludes the possibility of a proper west window, but the fact that the tower-porch of this church lies adjacent to the south wall permits the luxury of a west window - in Burgh's case the west window matches the easterly one.



The lone two-light window in the north wall of the nave matches the design of those in the south wall. As we so often find, the north doorway has been blocked although one might note that it has a gothic arch. In summary therefore we have three matching two-light windows, two matching three-light windows and ...



... one two-light chancel window which does not match anything. The tracery (i.e. the masonry within the frame rather than the frame itself) is still sharply cut and bears few signs of weathering - which makes one wonder if the window is a later addition ... but this crispness of cut is also true of the other windows in the church. It looks to me, therefore, as if either all the window tracery was restored in C19 or the church lies in such a healthy position that the ravages of 500 years weathering have miraculously left the masonry unscathed.



I thought that the mystery of this non-matching window had been solved when I found below it on the interior aspect a plaque which read:

Giving thanks to Almighty God for mercies vouchsafed in an hour of great personal danger, Arthur Maude, Rector of this parish, has caused this window to be dedicated Feb. 17 1902.

It transpires that the rector was riding his bicycle back from a confirmation in Otley when he was knocked over by a passing horse and cart and was consequently in a coma for six weeks. At first glance it appeared that, in his gratitude for survival, the Reverend Maude had replaced this whole window including the masonry, but further research showed that it was only the stained glass that was changed. The result was a beautiful window by Kempe telling the story of the angel Gabriel visiting the Virgin Mary.



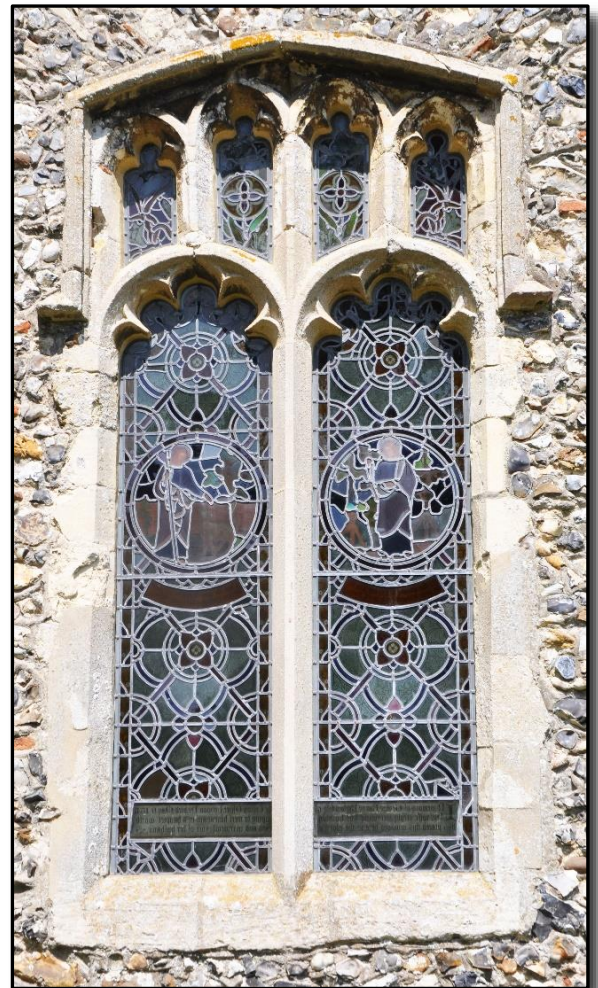
As Roy Tricker points out in his excellent booklet on this church (but one of the many churches

¹ Roy Tricker's descriptions cover more than just the church itself. He writes poetically: "Here we may enjoy the beauty of an English country churchyard which slopes away from the church to the south and

which have benefited from his skilful research and writing),¹ each of the four stained glass windows that were installed by Reverend Maude were designed and made by Charles Eamer Kempe, and each bears his 'wheatsheaf signature'.

The Perpendicular period.

Since this church offers such a good example of the early Perpendicular style of Gothic architecture (sometimes referred to as 'rectilinear' as opposed to 'curvilinear' which applies to the earlier Decorated style), now would seem to be a good time to discuss a couple of points before entering the church.



This is one of the church's three identical two-light windows and is described as

a 2-light Perpendicular window with cinquefoil heads to the lights and tracery above.

Taking a close look, the five sections of the cinquefoil can be seen at the top of each of the main panes. By comparison, the large picture of the 'odd-man-out' window illustrated previously,

west and is itself of considerable interest, containing at least 50 different species of wild flowers including the little teasel".

clearly shows only three sections - the more common trefoil style.

With regard to dates, I always think of the Perpendicular style as being '*loosely C15*' but in truth its period can cover from C13 to C17 depending upon the master mason's² and the benefactor's passions, fancies and experience. It was Thomas Rickman who, in 1812, published the first recognised attempt to discriminate the styles of architecture used in England and he dated the Perpendicular Period as lasting from the beginning of the reign of Richard II (late C14) to the end of that of Henry VIII (first half of C16). Current wisdom dates the beginning of the period to about 1330, the earliest example having been the chapter house of the Old St Paul's Cathedral (devastated by the Great Fire of London in 1666). The Perpendicular period was characterised by the greater use of wood and elaborate carvings and as we will discover shortly, the interior of St Botolph's, Burgh illustrates this beautifully.

It is relevant that the style's emergence coincided with the period of the *Black Death* in which one third of the English population lost their lives. The greater interior use of wood and carvings at this time might be a product of this pandemic which in terms of numbers was far more tragic than at the height of the pandemic from which (we hope) we are just emerging. A renewed appreciation of the warmth created by the 'milk of human kindness' perhaps brought the wish for greater 'warmth' in the appearance of church interiors? The use of *angels* represents an apt analogy of peace and beauty.

In conclusion then, my '*loosely C15*' stretches all the way from early C14 to mid C16 although a few examples of the Perpendicular style can even be found in buildings of late C13.

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² Prior to 1666 the architect and overseer of church building work was the *master mason* but after the Great Fire the demand for builders was so enormous that the

Entering the church through the south doorway we find ourselves in the base of the porch-tower. Here, amongst the notice-boards, there is an aerial photograph taken by Cliff Hoppitt.

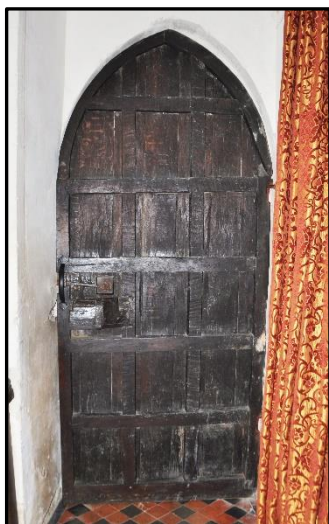


The outline of an Iron Age (circa 1200 B.C. to 550 B.C.) fortress shows through the vegetation in the fields to the north of the church. We will discuss this later.



Passing under the bell-ropes, one approaches the inner doorway. This, like the outer one, dates from C14 - suggesting that at least the lower section of the porch was built at the same time as the nave. Records indicate that the upper tower part was gradually added over the next century.

monopoly of the stonemasons' livery companies was side-stepped and master masons were replaced by the embryonic form of the modern day *architect*.



Although the *doorways* are contemporary with each other, the doors themselves are not. The outer one dates from 1894 whereas the inner door, with its nail-head decoration, is close to the same age as the doorway itself. It sports a *Sanctuary Knocker* (arrowed) which is thought to be even older.

One of the most celebrated sanctuary knockers is to be found at Durham Cathedral.



The Durham version (above) dates from C12. The principle of 'asylum' or 'sanctuary' was established by King Ethelbert of Kent in Botolph's era of C7 and continued, with variations, until it was abolished by James I in 1623. Under these 'arrangements', a person who had been charged with a crime could flee to a church where, if he gained access he would be safe from lynching or whatever the local community had in mind for him. There were certain churches where, if he could just touch the ring of the sanctuary knocker he was also assured of protection. (This is to me somewhat reminiscent of certain childhood games). The felon's safety would last for only forty days however, after which he or she had to decide whether to stand trial or to confess their

guilt and submit to being exiled from the realm after surrendering all their possessions.



Just inside the south doorway we find the C15 font. It was restored in C19 when a new pedestal was fitted and, where necessary, the figures were freshened and recut.



The church has an attractive nave and both it and the chancel have fine wooden roofs in the Perpendicular tradition. These date originally from C16 although they were greatly restored during C19. These facts trip easily off the tongue (or in this case 'off the computer') but it is truly remarkable that, even taking the C19 restoration work into account, a wooden roof such as this should last for 500 years.

It was the builder and carver Henry Ringham of Ipswich (1806-1866) whom we have to thank for saving this beautiful woodwork. He was born in Lincolnshire and by 1861 had moved to Ipswich where he was employing 49 people. He is

described as being one of the finest woodcarvers of the nineteenth century. His work is prolific in Suffolk.



Each pendant of the roof's arch-bracing is finished by a wooden angel, some of which bear a shield; a second group of angels are attached to the wall posts. Together they total forty delicate carvings.



The theme is continued through into the chancel where glowing wood greets us on all sides. Roy Tricker tells us in the church booklet that the basic structures of the nave and chancel date from C14 although there is a suspicion that the cores of their walls might be even earlier.

The church suffered a great deal of destruction at the hands of the Puritans in mid-C17 and all the original windows were lost but, as we have discussed above, many of them were replaced in C20 through the generosity and benevolence of the then rector, the Reverend Maude.



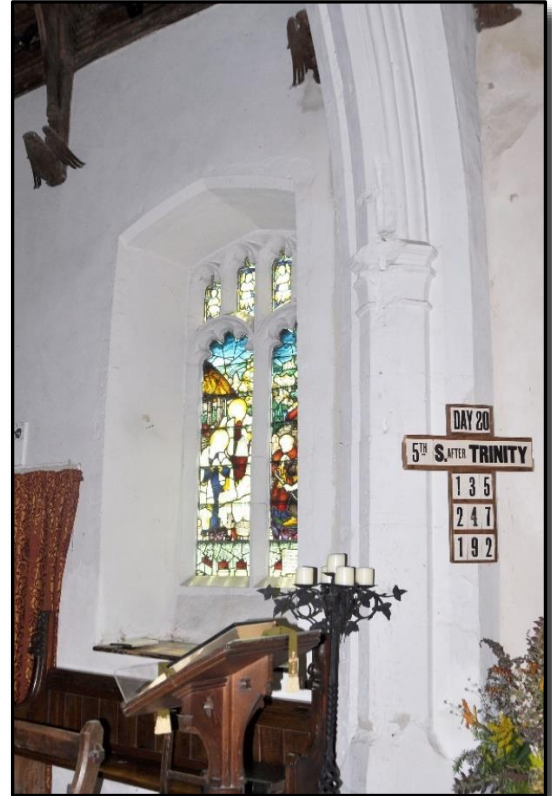
Particularly notable is the east window, above which we read *Praise God in His Sanctuary*. The three stained glass lights depict the crucifixion in the centre, with St Andrew in the northern window and St Botolph to the south.



Many of the churches in the locality have had a long and strong connection with St Andrew, and Burgh was no exception, but here it seems that St Botolph won out in the end. The link between the two saints is another subject for us to discuss later.



The embroidered frontals of the altar are a novelty in that they are removable and so are regularly changed to match the colours of the ecclesiastical calendar.



The piers of the C14 chancel arch are semi-octagonal. Sadly its capitals were damaged by the insertion of a rood loft and screen which are now no longer evident, having fallen victim to the Reformation. Just to the right of this picture (out of frame) there is evidence of another piscina which tells us that formerly another altar stood in the nave in front of the chancel arch.



A piscina in C14 Decorated style is tucked into the corner to the right of the altar. In technical terms its niche has a cinquefoil head and chamfered surround.



The attractive C17 pulpit is on the northern side of the nave. Its arched panels are pleasing to the eye

and its date makes one wonder whether the pulpit had to be renewed after its predecessor fell victim to the Puritans when they visited the church in 1643. Perhaps the earlier pulpit had controversial religious paintings on the side panels which precipitated their destruction?



Inside the blocked north doorway is a painting 'The Birds of the Bible' which was donated by the artist Anna Zinkeisen in memory of Colonel Guy Heseltine who died in 1967.



The 'St Cecilia' Organ was installed in 1927. You might ask yourself, as I did, what is the difference between a St Cecilia Organ and any other organ. In my research on this subject I have found out a lot about St Cecilia and her association

with blindness and music, but I have been stumped on my quest to discover the answer to my original question. I hope that one of our readers will enlighten me.

Lowside Windows?

It is worth noting at this point that there is no sign of a Lowside Window (now one of my pet subjects) in this church - which is exactly as it should be in a church which dates from mid C14, as this was the time that LSWs went out of fashion.

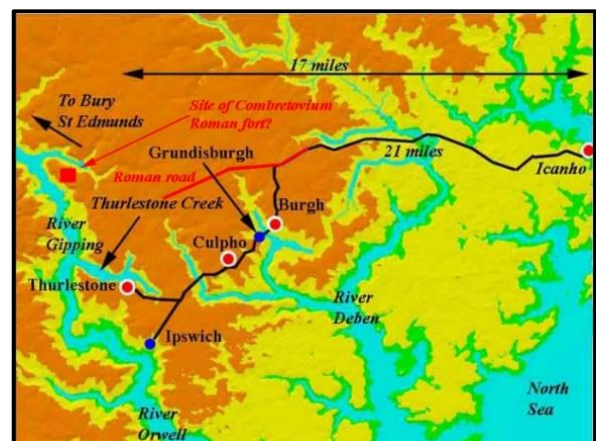
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Unravelling the mysteries of this church's link to St Botolph.

St Botolph's Church Burgh lies on the top edge of a hill looking down on the River Lark - which in earlier days was called the Fynne. The church is remote from the actual village of Burgh which lies further to the south opposite another village by the name of Grundisburgh.



I discussed the C10 translation from Icanho to 'Grundisburgh' of St Botolph's relics at length in the January 2022 newsletter, so I will not burden you with them again - although below, to refresh your memories, is a map of the area of the trek.



The mystery that remained was the location of the relics' *interim resting place* which has always been referred to as being at Grundisburgh - and yet there has been little doubt that the relics' temporary geographical location was on the other side of the River Lark at Burgh.

Since the January newsletter I have now had sight of the wording of the relevant section in Bodleian Manuscript 240 page 352 and this is what it says:

ut percipimus, illo delati sunt tempore Lefstani abbatis. Corpus namque beati Botulphi episcopi primitus apud quandam villam Grundesburc nominatam humatum est; cujus

... for the body of blessed Bishop **Botolph** was buried first in a certain village called **Grundisburgh** ...

The only words that we need worry about here are the three that are highlighted, viz: '**Botolphi**' tells us that we have the correct saint and '**Grundesburc**' shows us that this village is mentioned specifically, rather than the village of Burgh. It is the third word '**apud**' which is the potential stumbling block because it can mean 'in' 'at' or 'near'.

If the writer is intending to transmit the idea that the site was **near** Grundisburgh then the place where the church stands would satisfy that requirement, whereas it appears at first sight that the other two choices would not.

Referring to the Domesday Book I could find no church in the Grundisburgh listings, nor in those of nearby Thistleton - but at Clopton there was one listed on land tenanted by **Ranulf Peverel** whose pre-Conquest tenant was St Etheldreda's Abbey at Ely, and a second that was on the lands of **William of Arques** - again the previous tenant had been Ely Abbey.

Haspley had no church (although some of its land was held by Bury St Edmunds). Culpho is the next nearest and, as we would have expected, a church (St Botolph's, Culpho) is listed here on land held by **Roger of Poitou** - again Ely was the previous tenant.

Boulge, - rather far away to the NE had a church on lands tenanted by Robert Malet, - but other than those there was really nothing else in the running - so it looked as if Burgh must have been one of the two churches that were listed as being at Clopton.

Right from the beginning of my interest in St Botolph's Church at Burgh, I had been struck by the incongruity of the fact that the only other Domesday-recorded church in the area (St Mary's, Clopton) was virtually next door - i.e. within 400 yards. This is not unique but it is certainly unusual and surely must tell us something.

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In my hunt for further clues I discovered a paper written in 1988 by Edward Martin with contributions from many others. It is referenced as *Report No. 40 of East Anglian Archaeology* and was published by the Suffolk County Planning Department of Suffolk County Council.

From this paper I gleaned that in Roman days Burgh was a place of great importance ranking beneath places like Colchester but level with minor oppida such as Wallbury Camp (a little south of Bishop's Stortford) and Witham Fort (between Colchester and Chelmsford).

'It is likely that the site [Burgh] served both as a regional centre and as the seat of a local chieftain; combining the functions of a market with an administrative and possibly religious role.'

A further conclusion drawn by the report was that Burgh was a '*place of refuge rather than a dominating fort*'.



The picture above, courtesy of Cambridge University Collection, was taken from the northwest and shows in the centre, St Botolph's church surrounded by trees and ensquared by the outline of an Iron Age Fort. Running diagonally across the upper right edge are two lines of hedges which mark approximately where the borders of the River Fynne (aka Lark) would have been in Roman times.

Report No. 40 also tells us that:

1. Burgh continued to be occupied after the Roman Conquest - possibly as an official administrative outpost.
2. A Roman villa (rather than a humble farm) was built within the earthworks.
3. The site was still recognisable as a fortification when the Anglo-Saxons arrived.

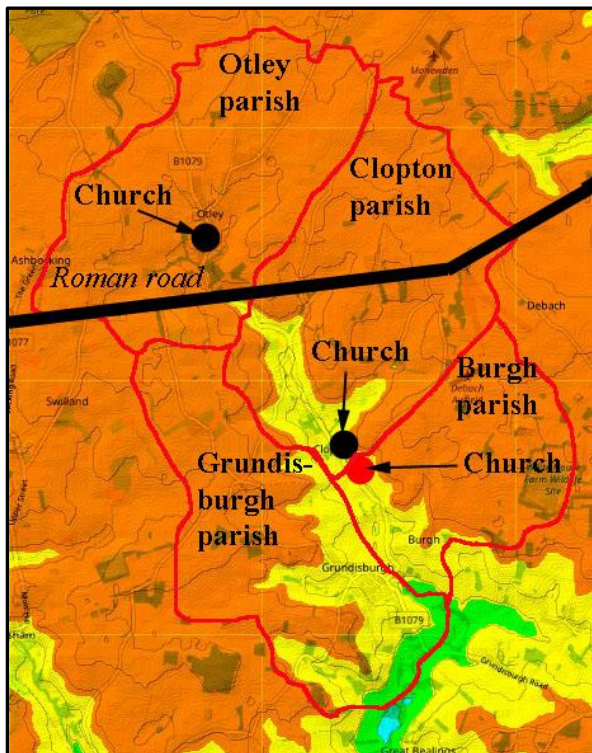
The paper also dares to suggest that, due to the saint's relics being stored at the site, St Botolph's Church might have been founded as a commemorative chapel. This is the total opposite

of previous received wisdom which relied on the concept of a secure and well-founded church being in place before the arrival of Bishop Aethelwold's exhumation party in C10.

We should take Report No. 40's suggestion seriously however since, combined with another of its speculations, the existence of a secure (but non-church) site where the relics could be stored safe from marauding Vikings becomes a distinct possibility.

The other speculation to which I refer reads:

*'... it becomes apparent that the earthwork does in fact lie fairly centrally in a natural block of land ... made up of the combined parishes of **Burgh, Clopton, Grundisburgh and Otley**, ... and one is tempted to suggest that here we may have a Saxon estate which owes its origin to the estate of the Roman villa at Burgh.'*



Anglo-Saxons are well known for their disinclination to inhabit former Roman dwellings but one assumes that there were exceptions and the villa's Anglo-Saxon function might have been as a stronghold rather than as a dwelling. In such circumstances when it became obvious that the intended 'short-term banking' of the relics had been extended, a St Botolph's Commemorative Chapel would have seemed almost compulsory.

The final comment that I shall pluck from Report No. 40 reads:

'In the mediaeval period the two parishes [Grundisburgh and Burgh] are often found bracketed together (e.g. for the 1327 Lay

Subsidy return) and this relationship may explain the Domesday presence of a church at Burgh and the absence of one at Grundisburgh.'

It is likely then, that in early mediaeval times the combined area was known as Grundisburgh and that the fortification site and subsequent village on the east side of the river was referred to as 'Burgh'. When we read of St Botolph's relics being stored at Grundisburgh we should in future understand that this nomenclature includes the site where St Botolph's Church now stands.

Classification.

Saint Botolph's Church Burgh is unique amongst this group of churches since it does seem to have been founded specifically as a result of the storage of the saint's relics there. This would put it in the realms of being founded by Saint Botolph's acolytes and so I would regard the church site as being **Type 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 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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