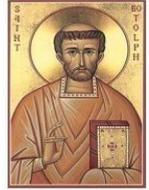




# The Botolphian

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.

Issue Number: 92

Now published every other month

1st February 2021.

## Highlights this month

- **Church of St. Botolph's, Bradenham, Buckinghamshire.**
- It gives me much pleasure to welcome Revd Jenny Ellis from Bradenham as a new member.
- Correspondence from: Marion Peel, Natasha Kerrigan, John Sennett, Graham Jones, Father Pachomius and many others.
- Sad news of the passing of **David Gallimore.**

## Editorial

Well I am glad to say that we are still here. One or two readers had not spotted my announcement that I was reducing publications of *The Botolphian* to once every two months and when the expected January edition failed to

arrive they became worried that Covid had got me. Thank you for your concerns.

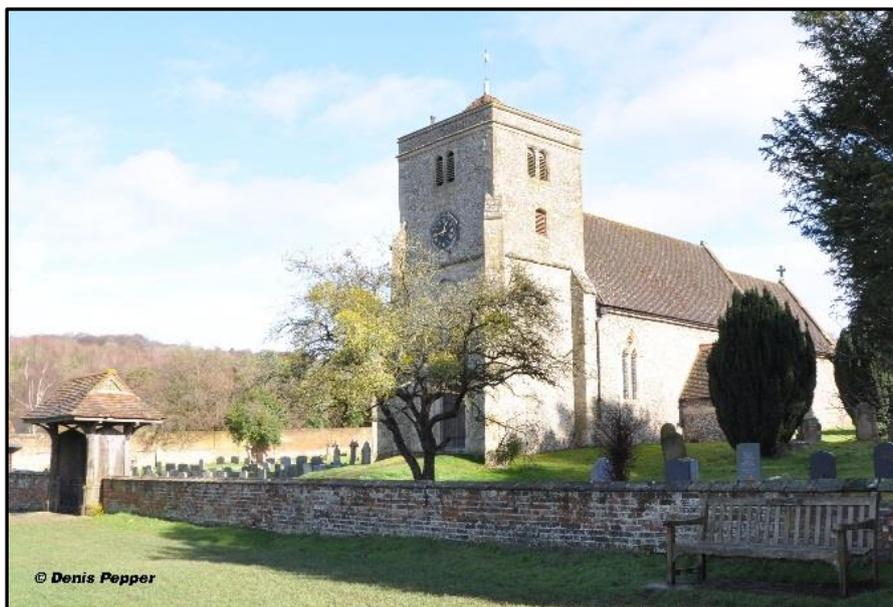
The extra time has allowed me to do more research and you will find, at the end of this issue, some fairly major (but in retrospect 'obvious') conclusions that I have reached about the aetiology of (perhaps) one half of Saint Botolph churches.

I hope that you are all coping well with lockdown, getting your jabs as quickly as you can (I had mine last Friday) and looking forward to the joy of renewed life when we can get back to normal again.

I am sure that the horrible situation we will have been through will have taught us something - but we have yet to find out what that might be. Certainly the hugs and physical closeness of friendship will be relished even more.

God bless you all and bring us to that point quickly and safely.

## Church Feature



© Denis Pepper

# Bradenham, Bucks.

**Approach:** Approaching Bradenham on the A4010, turn eastwards along Bradenham Wood Lane and you will soon see the church ahead of you on the right. There are a few parking spaces immediately adjacent to the church - but they are on the left-hand side of the road - so be prepared - and take care because the traffic is quite fast.

**Key:** The church is open Weds & Sundays..  
**Contact:** Revd Jenny Ellis.  
**Email:** [ellisjene@aol.com](mailto:ellisjene@aol.com). **Tel:** [07895 775-991](tel:07895775991)  
**Location:** The Green, Bradenham Woods Lane, High Wycombe, Bucks HP14 3AHF.  
**Lat/Long:** 51.66683, -0.80385,  
**Listed Grade:** II\*

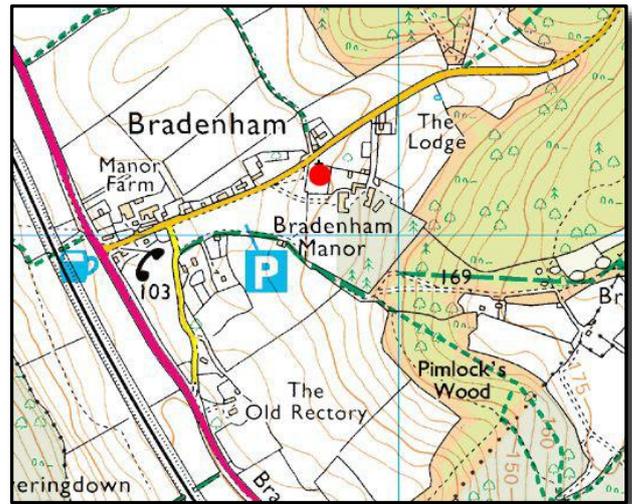
## Domesday Record of Bradenham.

**1066 Lord(s):** Two brothers  
**1066 Overlord:** King Edward  
**1086 Lord:** Harding of Horsenden, Swarting.  
**1086 Tenant in chief:** Harding of Horsenden, Swarting.  
**Population size:** 2 households.  
**Mention of church?:** No.



The village of Bradenham lies halfway between Princes Risborough and High Wycombe in a valley which cuts through the Chiltern Hills. The area is served by the River Wye. (*This is not to be confused with the 134-mile-long River Wye of Welsh-border fame*). This River Wye is only 9 miles long but it has, in the past, been notable for its water mills of which the Domesday Book recorded eighteen in the short distance between West Wycombe and the River Thames.

**Topological trivia:** The name ‘Wycombe’ derives from a combination of the river’s name plus ‘combe’ meaning ‘deep valley’. Until 1946, High Wycombe was known as Chipping Wycombe due to its market town status (*ceapen* being Old English for ‘market’). Princes Risborough bears the first part of its title by virtue of the fact that the land was formerly owned by the Black Prince, Edward Prince of Wales (1330-1376).



## Exploring the church



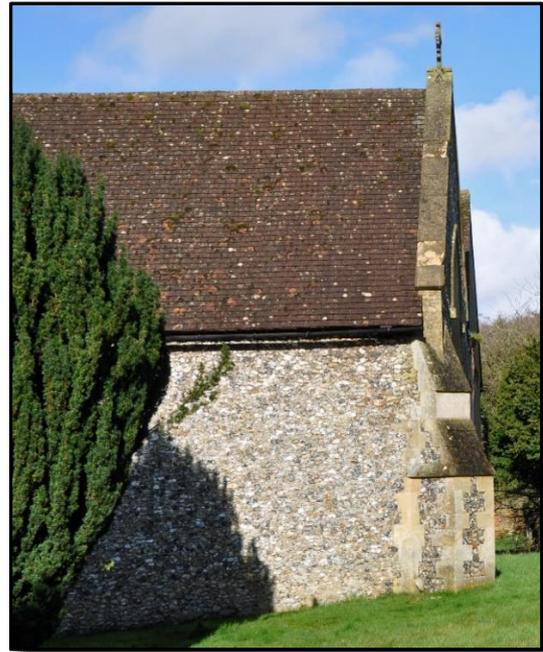
Like many south porches this one dates from C19 although *unlike* many, the one at Bradenham nicely matches the style of the rest of the building.



The church is constructed of undressed flint rubble with ashlar of puddingstone which is a particular feature of this area. Bradenham puddingstone is notable in its class because it contains more pebbles than other types. A few great boulders of this somewhat strange and unusual material are to be found on the village green to the west of the church. They resemble the more commonly known *sarsens* which are made of sandstone of a different type and do not exhibit the pebble stringers. One puddingstone boulder is said to reside under the southeast buttress of the church tower although I must confess that I could see no sign of this.



Compared with older pictures the yews are now obscuring much of the south side of the church of which the nave is the oldest part, dating perhaps from the end of C11 but we will discuss this later.



The chancel was rebuilt in 1863.



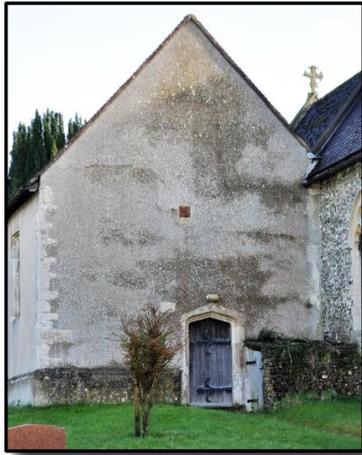
As we round the south-eastern corner of the chancel we find that attached to it is a north chapel with a C16 window and rough-cast rendering.



Beneath the chapel is an opening which allows for the ventilation of a subterranean vault.



The ground falls away to the west.



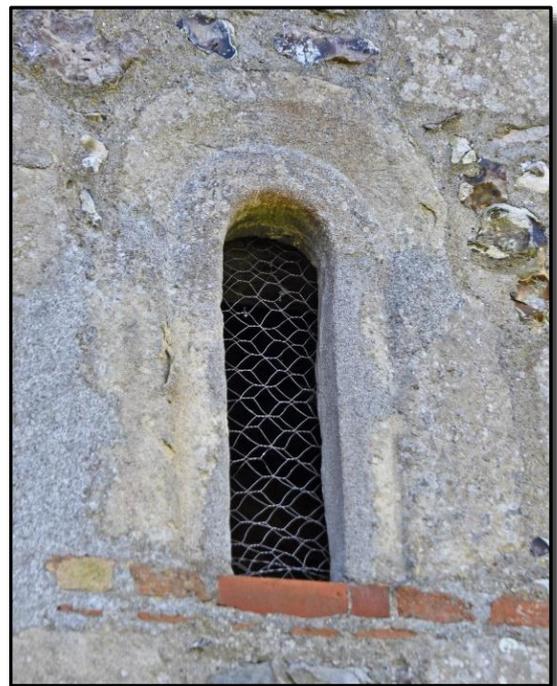
A C16 Tudor-style doorway gives access to the chapel and high in the centre of the wall there is a terracotta inclusion portraying a stag's head. The building was provided in 1542 by William, the second Lord Windsor and it seems likely that the terracotta panel was a personal item of his.



There are just two C14 Gothic Decorated style windows in the north wall of the nave. The western one is original whereas the eastern one is an 1863 restoration.



The 2-stage tower with its northern stairway dates from C15.



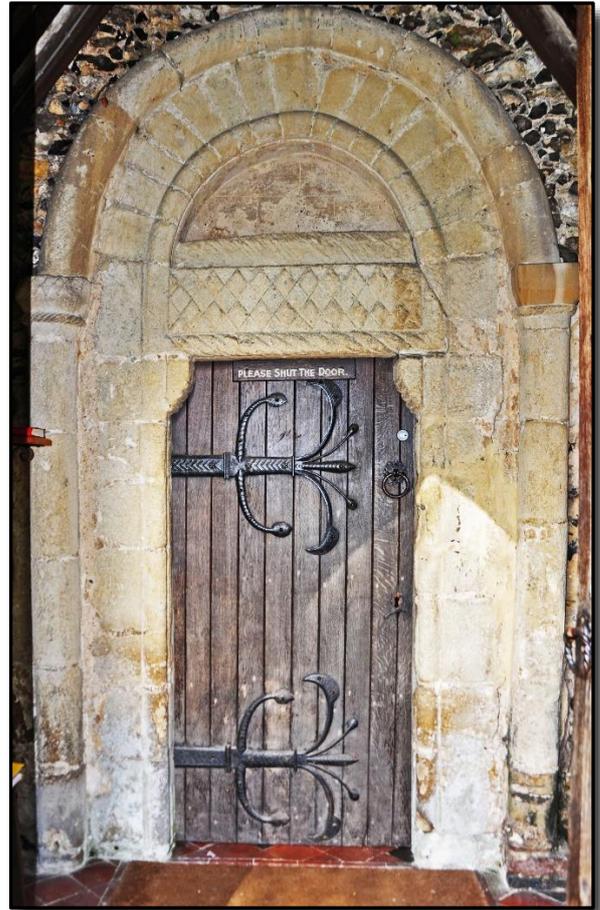
The C15 lights to the stairway have a Norman look to them



Indeed the tower itself is so squat and chunky that it too looks somewhat Norman in style. The buttresses and three-light window date from C15 whereas the 3-centre-arch doorway is Tudor.



Regaining the C19 porch, a treat awaits us inside.



A wonderful Norman doorway embracing an ancient door with marvellous wrought-iron hinges. Pevsner describes it as '*Norman with certain elements still oddly Anglo--Saxon*'<sup>1</sup>. (Pevsner, 1987)

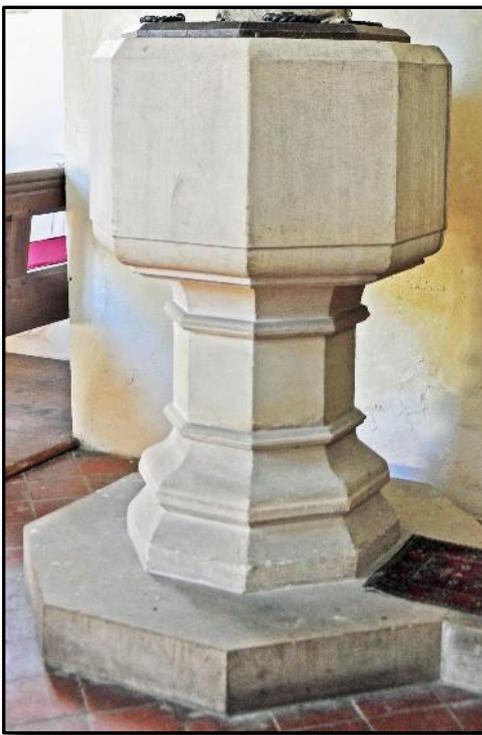


<sup>1</sup> Pevsner, N., 1987. *The Buildings of England - Buckinghamshire*. 4th ed. London: Penguin Books. p.70.

Turning to look behind us after entering we see, over the door, a modern 'lunette' as a stone sculpture showing Saint Botolph kneeling in supplication as three geese take flight. Pevsner wrongly interprets the subject as being St Francis.<sup>2</sup>



The money for the lunette was donated in 1935 by Mr Douglas Doyle, a visitor who was entranced by the church. He gave the sum of £20 to be used at the discretion of the Rector and the Churchwardens.



The 1860 font stands at the base of the tower - an appropriate position when the west door was being used to enter the church.

<sup>2</sup> Lacey, Revd Nigel. A Guide to St Botolph's, Bradenham.



Gazing down the length of the nave one is struck by the rood loft - that item specifically banned by Henry VIII and subsequently torn out of most churches. Sadly this is not one that escaped - but a C20 reconstruction.

The nave, at 16 feet in width, is narrow by comparison with other churches. It also has two unusual features in that the south doorway (on the right), and the blocked north doorway opposite it, are halfway down the length of the c.1100 nave, rather than being closer to the west end. Classically, when entering through the south doorway of a church of this age, one is greeted by the font, immediately in front of you, a few pews to the left and the main body of pews to the right.

When this is not the case, as here in Bradenham, one is bound to consider the possibility that, either the doorways have been moved eastwards, or a once shorter nave has been extended westwards.



The exterior view (above) of the north wall shows virtually no sign of where the doorway might have been - although the whitish stone (circled) might be the remains of a jamb base and some flat pieces of stone higher up could have been part of the voussoirs of an arch. In reality it looks as if, when the doorway was blocked, the north wall was simultaneously refaced over a wide area - but there are no records of this. It might well be that the door was blocked many years earlier and the wall made good when the south porch was added in C19.

For many centuries there has existed a superstition or myth that the north doorways of churches are associated with the devil. Before the Reformation superstition was a major part of everyday life but afterwards it was frowned upon with the result that over the next two centuries many small gestures (such as blocking up these doorways) were made in an attempt to curb the beliefs. Irrespective of the supernatural, the opportunity to rid the church of icy draughts of northerly wind might have been seized with gratitude.

Whatever the reason, it seems likely that a period of building work took place - perhaps in C16 or C17 - when this north doorway was closed off and the old nave piscina probably covered up at the same time.

**The Victorian Era.**

Between 1863 and 1865, the architect G.E. Street was responsible for rebuilding the chancel.

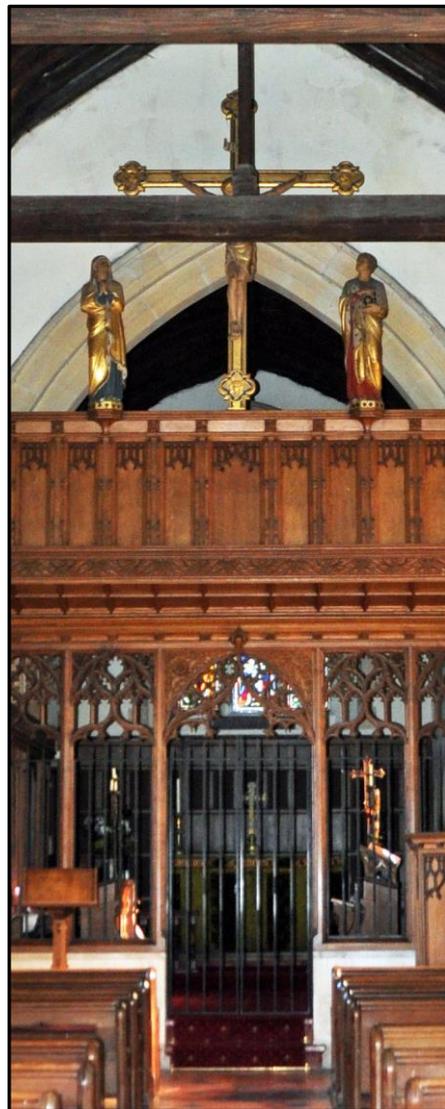


George Edmund Street (1824-1881) was an architect of high repute who trained under the celebrated George Gilbert Scott. In 1952 he was living in Oxford in which diocese he built or restored 113 churches. He was a leader in

the Gothic Revival but a great proponent of the importance of adhering to the principles of early Gothic which he hated to see debased. His *pièce de résistance* is what is now known as the Royal Courts of Justice in London's Strand inside which there is a monument to his memory. He was buried in the nave of Westminster Abbey.

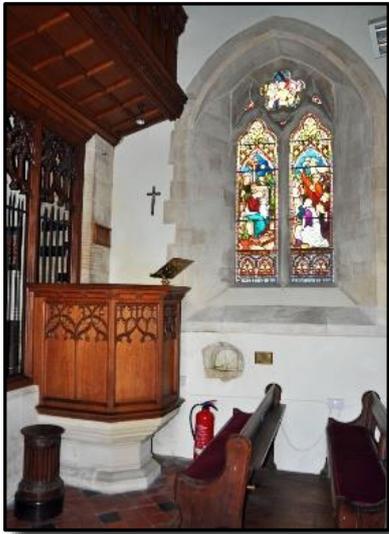
Although George Street rebuilt the chancel at Bradenham I can find no record of him touching the nave but there were further alterations made later in C19.

The rood loft (below) was installed 1927. It was purchased (apparently from another church) by Mrs Temple, the resident of the neighbouring Bradenham Manor. On close study one can see that it has had to be modified in order to fit this church.



On the loft we see the rood bearing the crucified Christ with Mary Magdalene on His north side

and John the Evangelist to the south. Below, the secure gates not only demarcate the junction between the parishioners nave and the rector's chancel, but the security they offer also dissuades would-be thieves and vandals.



Just before passing through the iron gateway of the rood screen I was surprised by the sight of a piscina tucked away near the pulpit. A brass plaque by the side of it announces that it was discovered by an Adrian White during restoration work carried out in February 1987... and - another name to pass into history. Well done Adrian. The presence of such a piscina is always important because it tells us that at some time there was an altar here at the front of the nave - but more of that later.



Once through the gateway and into the C19 reconstructed chancel we find all the usual ecclesiastical furnishings. The altar was donated to the church in 1742 by an Edward Lambeth and the communion rails were made by Canon Vernon Staley - a carpentry enthusiast who was rector of Ickford, Oxfordshire from 1911-1933. On the north side of the chancel, as we shall see below, is a handsome locked aumbry whereas on the south side is a piscina and a sedilia.

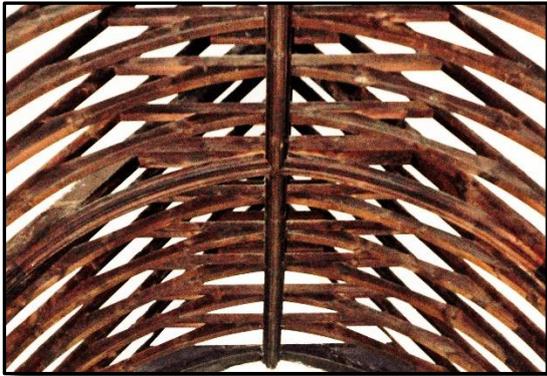


Locked away in the aumbry will be the consecrated sacrament reserved and ready for emergency administration to the sick and dying.



Here on the left, the chancel piscina - for washing the communion vessels, and to its right

the double sedilia, for the temporary repose of the celebrants. They are said to be original items which were recycled during Street's refurbishment.



The roof of the chancel is of an interesting construction. At present I am unable to put a name to its style. I am hoping that our architect readers will help me here.



This picture shows the junction of the south wall of the chancel and the nave. The C14 Decorated-style window of the chancel on the right (actually a C19 fabrication by George Street) has two stained glass windows in which the two figures of Saint Ethelmund (on the left below) and Saint Botolph are depicted.



It is thought that the name 'Saint Ethelmund' (which features nowhere else at this point in history apart from in the Saint Botolph story) might perhaps have been a pseudonym for the well-known King Anna of East Anglia who is believed to have donated land to Saint Botolph on which he built his Icanho Abbey.



Saint Botolph is shown here holding a church in one hand and a letter from Saint Ethelmund in the other.





The church held by Saint Botolph would seem to have been modelled on Bradenham church by the artist - and why not?

Before leaving the chancel we turn right and enter the North chapel built by the lord of the manor in 1542. His initial plan seemed to be to endow this for use as a chantry for prayers to be said for the safe passage through purgatory of his soul and the souls of his family. Sadly for them, at around this time such practices were outlawed by the strictures of the Reformation.

This would not only have been irritating for Lord William Windsor but also for the local community since chantry priests commonly provided education for poor children and in this respect the actions of Henry VIII and Edward VI proved nationally to be a major educational blow.



On the south wall of the chapel there is an elaborate monument<sup>3</sup> to the memory of Charles

<sup>3</sup> Pevsner (Pevsner, 1987). p 70 records the fact that he received information from the West family that the sculptor is likely to have been *William Kidwell* on the basis that there is a great similarity between the style of this and the Coventry monument at

West bearing narrative composed by his widow Elizabeth, second daughter of Sir Edmund Pye of Bradenham. Charles West died in 1684 at the early age of 39. Elizabeth writes:

*'... to whose precious memory the once happy but now disconsolate wife has erected this as a monument of her grief and love.'*

A secondary monument below this records the death of Elizabeth herself some 29 years later in 1713.



Returning to the nave we might spare a glance at the list of Rectors (seen here above the lectern).

RECTOR		BRADE	
William de Breil	1235	John Cuduc	
Adam de Warwick	1276	Jabez Brides	
Thomas son of Thomas de Gaunc alias Daventry	1298	Philp Davi	
Richard de Worcesden	1296	John Dorch	
Hugh de Falmele	1317	Thomas W	
Thomas de Falmele	1335	Edward Or	
Philp		Richard Ch	
William de Burscall	1348	William D	
Richard Demp de Wapenham	1349	Isaac King	
John de Uving or Viunge	1350	John Graves	
John son of Hugh de Berkeley	1358	John Henry S	
		Reginald Pa	

This tells us that the first rector was William de Breuil in 1235. Records reveal that his

Mortlake, Surrey. Mr Frank West had also pointed out to Pevsner that the crest of Thomas Lord Windsor in the window of the North Chapel is 'one of the earliest examples of enamelled glass in existence'.

presenter was Thomas Beaumont (1208 - 1242) the 6th Earl of Warwick, Lord of Bradenham Manor.<sup>4</sup> We know therefore that the church was in existence by this date at the latest but there is a lurking suggestion that its actual foundation was much earlier than that.



Continuing our progress down the nave we might look upwards and admire the roof timbers. Are the vertical elements we see here *crowns* posts or *king* posts? Their small diameter suggests that they are king posts - i.e. under tension and designed to stop the beam from sagging rather than resting on the beam to lend support to the apex of the roof.



At the west end of the nave we find ourselves within the base of the tower which was added in c. 1420. The curtain hides the now rarely used west door. To its right is a tiny door that opens into the stair turret for access to the clock

<sup>4</sup> Thomas Langley, *The History and Antiquities of the Hundred of Desborough and Deanery of Wycombe* (London: Faulder and White, 1797). p.178

(1620 by John Davis of Windsor) and the bell loft. Two of the three ancient (C13 or C14) bells are inscribed *Michael de Wymbis me fecit*. The third dates from c.1790.

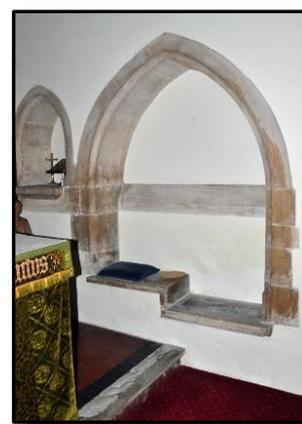


On the wall by the door a history board relates that *‘in 1066 Bradenham was in the hands of two Saxons... the inhabitants were almost certainly Christians at this time and had a church, although probably no resident parson.’*

The text continues:

*‘Until 1863 the church’s architecture was mainly Norman. There was a rounded Chancel arch and round-headed windows. In 1863 the church was restored by G.E. Street - the Norman work was taken away and replaced by the present Gothic work’.*

### Analysis



As has been suggested, the sedilia and piscina might well have been recycled from the older chancel when George Street reconstructed it in

1863 - although their style is strikingly similar to Street's chancel arch...



... and the head of his east window.

This suggests to me that the piscina and sedilia might have been new build too although they are simple enough in style to be Early English C13. This would tie in nicely with the 1235 date given for the arrival of the aforementioned William de Breuil (N.B. He was not necessarily *the first priest to serve a church* on this site).

We know that it was during this period that churches had their short apses torn down and longer square-ended chancels built as a replacement so we can probably put a date of c.1230 on the construction of the former chancel here.



Bradenham Manor's close proximity to the church is a notable feature. The present house dates from c.1650 but it is the successor to an older building which was bought by Andrew Windsor in c.1510. Notable people who were associated with the manor were Queen Elizabeth I who visited in 1556 whilst on her way home from Oxford and Isaac Disraeli (father of Benjamin) who lived here as a tenant from 1829 until his death in 1848. The building is now used as a training college and is not open to the public.

Its owners have however always possessed the advowson to the church, i.e. the Lords of the Manor were responsible for presenting the priests who were to serve there. Like the neighbouring Saint Botolph's churches of Swyncombe and Shenley, it looks as if this

church was built close to the Manor for the benefit of the local lord.

Records and evidence tells us that the nave of this church dates from c.1100 - a whole century before the extended chancel. We also know that the manor was gifted to Maud (Bohun) d'Oilly (born c.1141 died after 1200) as her *maritagium* when she married Henry (I) d'Oilly in 1160 - so it would seem that a manorial building was in place by then.

In the 1086 Domesday Survey the manor is listed on land owned by Lewin of Newenham whose tenants Swarting and Harding are said to *hold it of the king*. In the Bradenham part of the Survey the lords of the land and the tenants in chief were Harding of Horsenden and (his brother?) Swarting. To cast further light on this, Domesday records that at the time of the 1066 Conquest the overlord was King Edward and the lords of the Anglo-Saxon manor were... *two brothers*.

Since this proves to be one of the many cases where manor and church were closely linked we must be looking at a foundation date of early C11 - or maybe earlier still, although there is no evidence for this.

In short Bradenham church might well have had a long pedigree similar to its neighbours at Shenley and Swyncombe.

The conjectural sequence of church buildings on this site would therefore be as follows:

1. **c.1020:** It seems likely that a church existed here from this sort of date serving a farming community led by Harding of Horsenden.
2. **c.1100:** In order to account for the Norman doorway, and perhaps the nave piscina, the church must either have been rebuilt or modified around this date. Pevsner's observation that the doorway showed some Anglo-Saxon influences suggest that the work is likely to have been done earlier than 1100 rather than later. The position of the nave piscina gives us the clue that it was a single-celled building - probably with a small eastern apse.
3. **c.1230:** The apse would have been removed and a substantial chancel built. We can probably date this occasion quite accurately to 1233 which would allow for 2 years building work before the Lord of the Manor presented his first priest and accepted

responsibility for the chancel's maintenance.

4. **1542:** Lord William Windsor added his chapel. The existing windows in the north wall of the chancel would have been enlarged so that those worshipping in the chapel, had a good and privileged view of the priest at the high altar.
5. **c.1700:** North door and nave piscina filled in. Refacing of north wall (and probably other areas) with flint.
6. **1863:** Three hundred years later George Street rebuilt the chancel replacing its north wall with a double arcade thus giving the squire and his family even better views of the altar.
7. **c.1890:** Installation of south porch and general refurbishment.

Harding of Horsenden was in 1086 *'the immediate lord over the peasants after the Conquest who paid tax to the tenant-in-chief.'*<sup>5</sup> He was lord and tenant-in-chief of both Bradenham and Horsenden but we are told<sup>6</sup> that soon after the Norman Conquest the manor of Horsenden was acquired by Robert, Count of Mortain (half-brother of William the Conqueror). The land was held on the Mortain family's behalf by John de Montagu up to 1216 when it was confiscated.

A little earlier in 1210 John de Horsenden granted his land in the parish to Robert de Braybrook sheriff of Beds & Bucks. The manor passed by marriage to the Latimer family in 1284. The Braybrook/Latimers owned the manor until 1432 which is as far as we need go.



The nave piscina's lack of Gothic shape (i.e. the top is rounded rather than pointed) and the fact that it is set into a Norman wall with a Norman

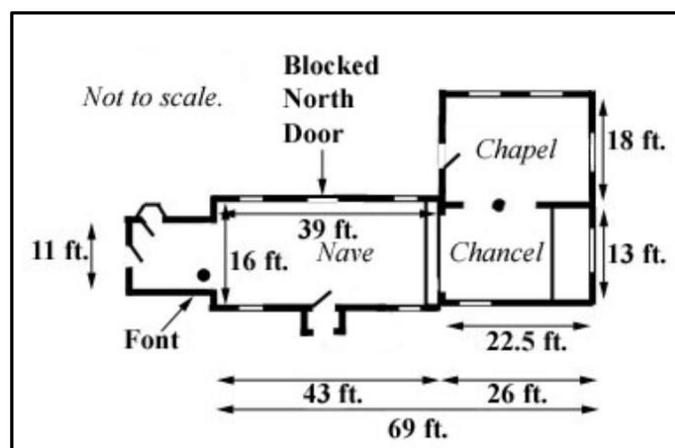
<sup>5</sup> Open Domesday under the name of 'Harding of Horsenden'

<sup>6</sup> A History of the County of Buckingham: Volume 2. Originally published by Victoria County History, London, 1908. Pages 253-255

doorway nearby suggests that this piscina is also Norman. Piscinae did not make their appearance in England until mid C12 and they did not become established items until C14 so this must be one of the earliest.

*The History and Antiquities of the Hundred of Desborough and Deanery of Wycombe*<sup>7</sup> published 66 years before this church's Victorian renovation, tells us that the church was 70 feet in length and 16 feet in breadth. *'It is neatly pewed and the pulpit and desk are very handsome, being hung with crimson velvet.'*

The above measurements (which must have been internal) tally with my estimations of today's dimensions including both nave and chancel. The nave itself is about 40 ft long. An odd thing about this church is that the Norman door of the nave is in the middle of the south wall - rather than being closer to the west end. Its unusual position is mirrored by the more recently discovered blocked north doorway.,



### Relevance of the church to Botolph's life:

The church is set in an ancient area. Bronze Age barrows lie to the north of the village and there is evidence of both Iron Age and Roman habitation. One of England's six or seven Grim's Ditches (Iron Age boundary markers) runs from Bradenham in an arc to the northeast where its bank is joined by and forms part of the ancient Ridgeway/Icknield trackway. This, as we have seen earlier, passes close by the church of Saint Botolph's Swyncombe before heading

<sup>7</sup> Thomas Langley, *The History and Antiquities of the Hundred of Desborough and Deanery of Wycombe* (London: Faulder and White, 1797). p.167.

in the Bradenham direction and then on towards the iron quarries of East Anglia. Significantly there is evidence of iron smelting having been carried out in Bradenham and it is likely that the iron ore was carried here via the Icknield Way. There is no specific evidence of Botolph's presence in Bradenham. However we are told in his 'Epitome of a *Vita*' found in the Schleswig Breviary that, having spent some time in one location, he was given '*a more suitable place on the river Thames in which the man of God built a church in honour of St Martin*'.

The identification of such a site is not helped by the fact that the River Thames is 215 miles long and no information is given regarding whether the 'place' was in the upper or lower reaches. However, we cannot exclude the 'Wye-Combe' reach of this part of the Thames as Botolph's mission site.

### Conclusions

Although the Botolph Churches of Bradenham, Swyncombe, Aspley Guise and Shenley do form a cluster in this area, I am not convinced that they are **Type 1**, i.e. founded directly by Botolph or his acolytes.

The St Botolph's churches at Swyncombe, Bradenham and Shenley are all manorial (in use if not in origin). They were either *built* by the lord of the manor or *commandeered* by him. Each manor would have been deeply involved in farming hundreds of sheep in order to trade their wool. Looking at the contour map below you will see that from Bradenham and Shenley there are two valleys (coloured yellow) which run north-westwards and would have allowed easy droving of sheep to join the Icknield Way. During the winter months good grazing would have been accessible on the hills (coloured brown) on either side of the valley with a ready supply of water from the streams running down into the valleys.

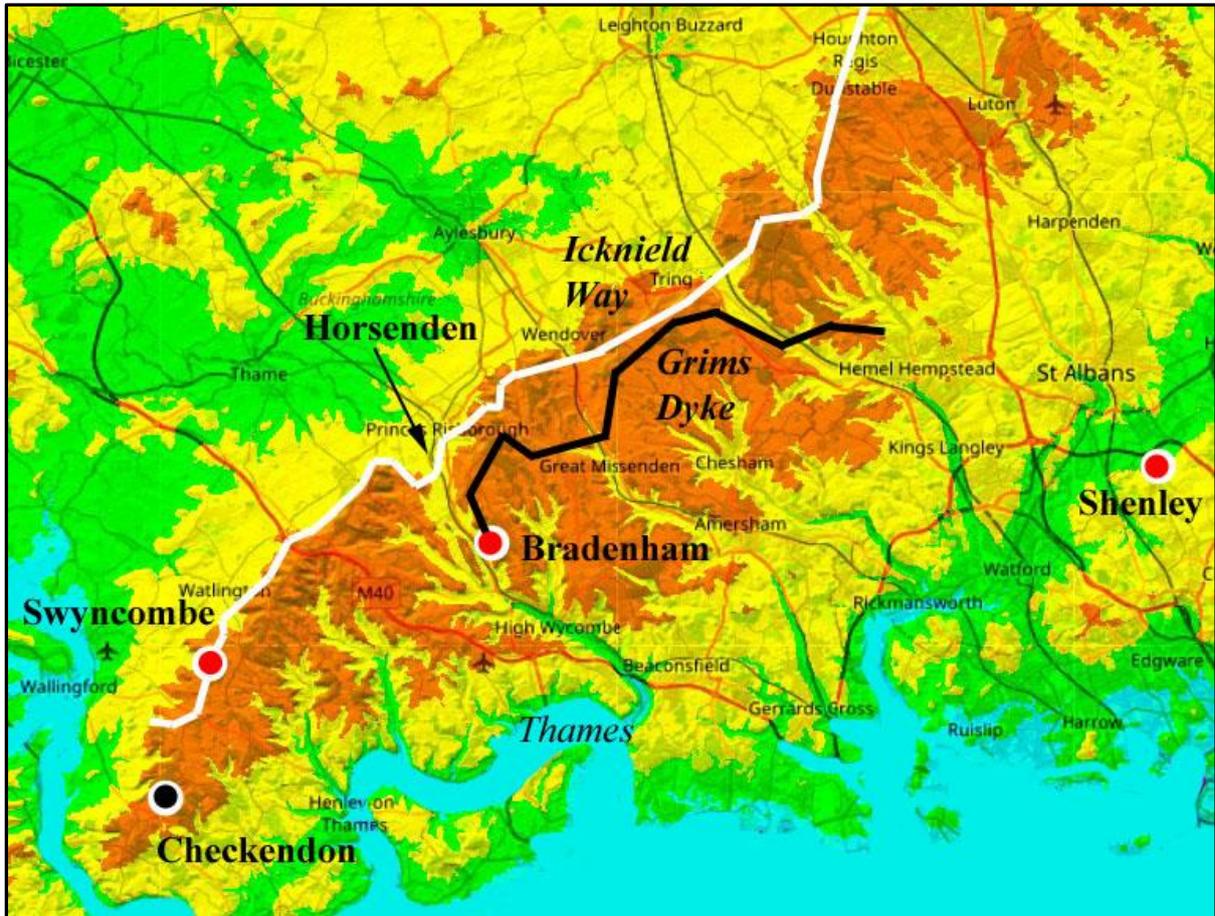
Once the sheep were ready drovers would have taken them up to join the Icknield Way before

heading northeast towards... **Botolph's Town** aka Boston, Lincolnshire - the great wool trading town of C12-C14.

It was the profit from this trade which allowed the lords to run their personal manorial churches bringing them and their families closer to God, providing a place for their bodies to be buried and priests and villagers to pray for their souls... and the biggest and most magnificent of these was of course the cathedral-like St Botolph's Church of Boston. St Botolph was the hero of the time. St Botolph was the saint to whom sailors, traders, lords, shepherds and drovers prayed, asking him to intercede with God so that they might be granted good safe voyages to or from the markets. This applied as much to those who drove the sheep across the land as to those who sailed the furs across the German Ocean to Scandinavia. Saint Botolph was their man. He would see them home - and when they arrived - if, for instance, they lived in Aalborg in Jutland, they could go to their own Saint Budolf church and give thanks for a safe voyage. If they lived in Trondheim, Stockholm, Tommerby, Roskilde or Oslo or another dozen or so ports in Norway, Sweden or Denmark - they could visit their own Saint Botolph-dedicated church there. Such was the fame of our saint in those days.

### Classification

I believe that the lovely church of Saint Botolph's at Bradenham owes its existence to the local manor and owes its choice of dedication to that manor's involvement in the mediaeval wool trade. Thus in terms of the newly revised 2020 classifications I would consider Bradenham to be **Type 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).*



## Correspondence

1. **Marion Peel** wrote from St Botolph's at **Church with Chapel Brampton** telling me of her many links with St Andrew's (featured in the last issue) and kindly connected me with several people there who might be able to solve some of the Saint Botolph-in-Scotland mysteries. Thanks Marion.

2. **Natasha Kerrigan** wrote from Folkestone, having sent a copy of the 'St Andrews issue' to a friend (Vanessa) in Scotland, she forwarded her reply: *That's very interesting! The student archaeology team are currently excavating a site just outside of St Andrews, slap bang between the 2 main roads into the town. It seems to be a large farming estate that dates from the medieval period all the way through to an 19th century tower house. It may contain a chapel building. We are just about to start excavating that particular building over the coming weeks. I'm joining the dig tomorrow and will be doing some work there over the Christmas holidays. I will keep you posted as to the dating of the site and we will see if it turns out to be a chapel or not! It might just be a stable!*

Great stuff this networking! Many thanks Natasha and Vanessa.

3. **John Sennett from Swyncombe** has kept in regular touch about the fascinating research he is doing on his St Botolph's church and neighbourhood. I look forward to publication John.

4. **Graham Jones** wondered if St Botolph's arrival at St Andrews might have been a boomerang phenomenon, his name being brought there by Baltic merchants. He goes on to write: *The Schleswig Breviary evidence is problematic, of course. According to Boece's Scottish History, Eugenius IV had three male sons, Ferquhard, Fiacrius, and Donevald (Bk 9, ch. 60): all Scots in the early medieval sense, i.e. Irish. Having a son with an Old English name does look a little suspicious. I've a friend at Würzburg who's interested in the culting of Irish saints in Germany and he'd be inclined to explain the 'Scots' ancestry of St B as the result of treating insular missionaries as all part of the same evangelising stream.* Thank you for your wise words as usual Graham.

5. I received many emails of appreciation concerning the 'St Andrew's Issue' - so many thanks to all of you for that.

6. **David Gallimore.** I was very sad to receive news of the passing of this dear sailing friend of mine who 'irregularly' sent comments about items in *The Botolphian*. Rest in Peace David.

7. **On a happier note** I was worried that I had not heard for sometime from **Father Pachomius** of the **Holy Transfiguration Monastery** at Brookline in Massachusetts. In a reply to my querying email Father Pachomius wrote to say that he is now fit and well ... *After leaving us in peace the whole year long, the virus exploded in our monastery in late October and within a week or so we all had it, except for one 90-year-Old Greek father who seems impervious to everything.* I wrote a long reply but became side-tracked before I could finish it so this is a quick way of saying 'It will be with you shortly Father P!'

#### **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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