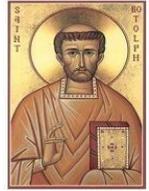




The Botolphian

Newsletter of
The Society of Saint Botolph

www.botolph.info



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1st August 2016

Highlights this month

- St Botolph's Church Thurleston, Suffolk, including some details of its link with the church at Whitton.
- Welcome to new members, Michael Lonsdale from Iken. Angela and Gerald Marjoram from Whitton. Revd Mary Sokanovic from Whitton.
- Correspondence from Marion Peel, Graham Jones, Arnaud Le Fèvre, Robert Beavis and Christopher Conn.

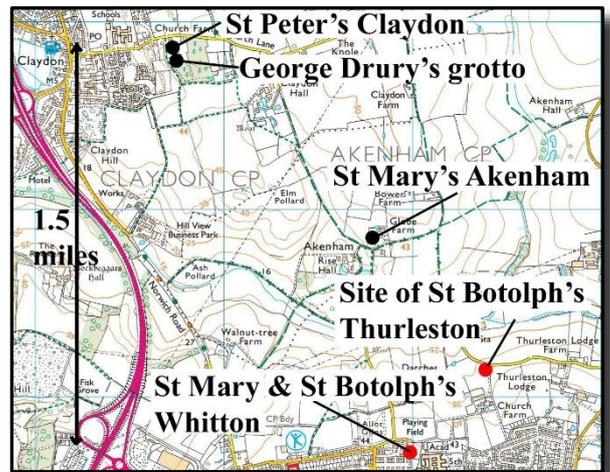
Editorial

You will observe that (for the sake of easy reference) I have altered the 'Regular Notes' featured at the end of each issue, to include a list of the typical characteristics of early St Botolph churches.

Regarding the Society's **Fourth Annual Luncheon in Cambridge at 12.30 for 1 p.m. on Wednesday 12 October 2016** I have had nine affirmative replies and I am optimistic that there will be a lot more eventually. I would be grateful if the replies could come sooner rather than later so that I can confirm the booking. The cost will be £25 per head for a 2-course meal or £30 for 3 courses.

Church Feature

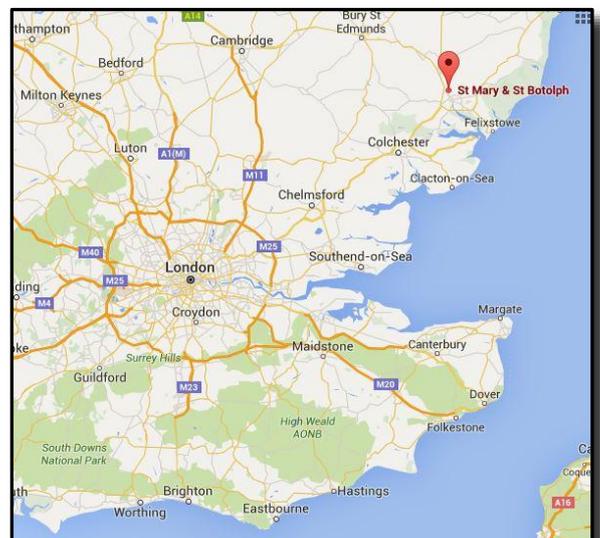
This month's Church Feature is rather complex because it involves *four* churches all of which lie within a radius of 1.5 miles.



Only two of these however, namely

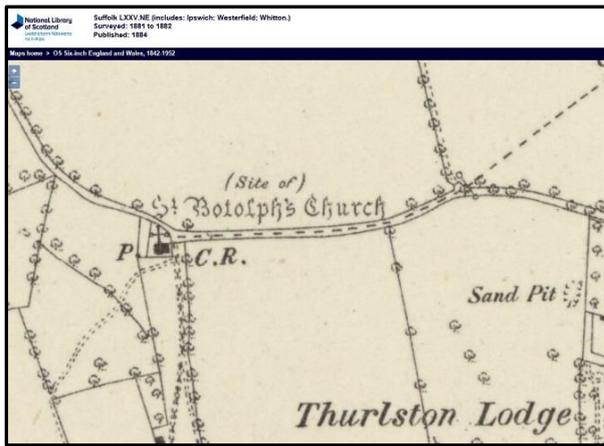
Thurleston & Whitton,

were or are dedicated to Saint Botolph and in this issue we shall take a close look at Thurleston and a quick glance at Whitton. The latter will be featured in greater detail in next month's *Botolphian*.



Thurleston, Suffolk.

We start with St Botolph's church Thurleston because it is from here that the other stories have their source. Sadly though, this is yet another church which is no longer in existence. As with Upwell in Norfolk (*The Botolphian June 2016*) the foundations have been built over ... (or have they? ... see later below).

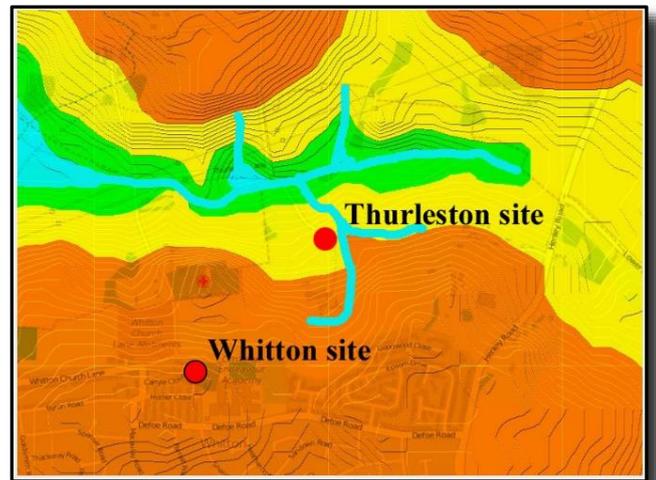


It took me quite some time to discover the church's original location - which was finally revealed on the 1884 Ordnance Survey map of Suffolk LXXV.NE but not before Zina and I had driven surreptitiously backwards (literally) and forwards several times up and down the narrow track between Thurleston Lane and the stud farm.

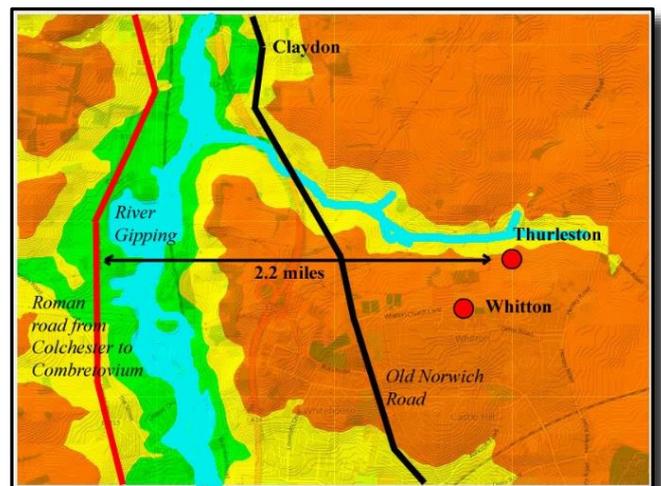
Approach: From the A1156 Ipswich Inner Ring Road (Crown Street) turn north up Berners Street towards Henley. Turn right at Anglesea Road and then immediately left at the A1022 Henley Road. After 1.87 miles turn left into Thurleston Lane and 700 yards further on you will find the St Botolph's site on your left.

Location: Spring Meadow, Thurleston Lane, Ipswich IP1 6TG; 52.089833, 1.142643.

Owners of the site: Cooke P.E. & Son, Riding Stables. Tel: 01473 740-420.



We find the church situated in the classical Botolphian position – on the lower slopes of an escarpment, close to water and within 3 miles of a Roman road. This is in contrast to Whitton church, incidentally, which you will note is further towards the top of the hill.



Thurleston also lies less than one mile from the old Gippeswick (Ipswich) road to Norwich. Both these roads flank the river Gipping. The contour map above shows the conjectural situation in C7 with the position of the two churches superimposed.



Even more notably it lies at the tail end of the Iken cluster of St Botolph churches. All these facts point to a fine pedigree and suggest that the church is of pre-Norman origin like the other churches in the cluster - with the exception, as we shall discover, of the church at Whitton.



On first appearance it seems that the property of Cooke P.E. & Sons, has been built on the church foundations but (courtesy of Mr. Google) an aerial view shows an interesting outline (encircled) behind the house and it might be that this represents the location of the remnants of the church site. I shall investigate further!

In its latter years the church was administered by the priory of St Peter and St Paul in Ipswich and was still in use at the turn of the century but in 1528, before his disgrace, the priory was closed by Cardinal Wolsey so that he could use the premises as the Deanery of his proposed 'Cardinals' College.' Thurleston church was decommissioned at the same time and over the next three hundred years was used as a barn and gradually fell into ruins. One of the reasons for its demise must have

been that the church of St Mary's at Whitton was only 600 yards away across the fields. As we have seen previously, Reformers were biased against *local* as opposed to *Biblical* saints and this might also explain why (St Botolph's) Thurleston rather than (St Mary's) Whitton was made redundant in C16.

It is not as if Thurleston was insignificant because in 1086, according to the Domesday Book, it was nearly twice the size of Whitton, having 56 households to Whitton's 30. Both were rated as very large – as indeed were many other villis in this area the high population of which dates right back to Saxon times when the total British population was only about 2 million. One notes the suffixes of the Botolph churches as seen in the adjacent picture: Whit-TON, Thurles-TON, and Haske-TON – all derivations of '-tun' meaning 'farm.' The prefixes are said to refer to the name of the original owners – i.e. White, Thorulfr, and Hoskuldr – both the latter exhibiting Norse origins and the middle one bearing the '-ulf' suffix as in the alternative spelling of 'St Botwulf's' name - although Thorulfr was probably born 200 or so years later than Botolph.

Interestingly, Domesday recorded a church at Whitton but not at Thurleston - yet the Whitton church dates from C13 whereas it is likely that the Thurleston foundation was Saxon. In 1086 the two villis would have merged into each other and it seems likely that it would have been a moot point whether St Botolph's church was in Thurleston or Whitton. The Lord of the Thurleston vill however was one Richard, son of Count Gilbert, whereas the Lord of the Whitton vill was ... King William himself ... so it would not be surprising if any 'ambiguous' assets were subtly ascribed to the King. I cannot see Richard, son of Count Gilbert complaining about the loss of a church.

By 1865 the area was known as 'Whitton-cum-Thurleston' and the Post Office Directory of that year tells us that the old Thurleston church had been demolished in 1852 and the stones used to rebuild the church of St Mary and, in 1862 to add to it a southern aisle, a tower and spire.

But that is not all that the stones were used for. The rector of St Peter's church Claydon (just a mile or so up the road) at that time was an eccentric High Churchman called Revd George Drury. He was also rector of St Mary's Akenham.

To set the scene: there was, in the second half of C19 England, an ‘Anti-Ritualism’ campaign which sought to maintain the protestant ‘Low Church’ nature of the Church of England. To that end the Public Worship Regulation Act was passed in 1874 with the result that, as Wikipedia puts it: *using incense, wearing vestments, putting candles on the altar and using unleavened (wafer) bread in the Eucharist could and did put priests in prison and even led in 1888–90 to the prosecution of a bishop – Edward King, Bishop of Lincoln.*

Even calling oneself a ‘priest’ and describing Holy Communion as ‘Mass’ was considered suspiciously papist in those days. In 1906 the ruling was reversed when a Royal Commission recognised the legitimacy of pluralism in worship and ended prosecutions but the Act itself was not repealed until as recently as 1965.

It was in Revd George Drury’s time that the controversy and public feeling was at its peak. Drury was an artist and a craftsman with a great propensity for building work. He even had his own brick-kiln. In the pursuit of his hobbies he helped himself to the stones and window tracery from the ruins of St Botolph’s Thurleston in order to build a medieval-style ‘folly’ in his garden at Claydon.



The ‘folly’ is quite a massive structure and clearly all the material cannot have come from St Botolph’s which would surely have been only a small church and in any case quite a large quantity of the Thurleston fabric ended up at Whitton.

In some ways Drury did posterity a favour however since, by preserving the materials and tracery, we can obtain an idea of the Thurleston church’s general style.

It was Drury’s Anglo-Catholic antics which infuriated the anti-ritualists so much however. He more than once suffered physical assault as a result. The convent which he had founded was

invaded and, on the orders of her father, a nun was ‘rescued’ and incarcerated in a lunatic asylum.



But the most famous controversy in which he was involved became known as the ‘Akenham Burial Case’ which ultimately led to a change in the laws of interment. St Mary’s Akenham is a small church which lies between Claydon and Thurleston. The parish was tiny compared to Revd Drury’s other parish of Claydon. Most of Akenham’s inhabitants worked for two non-conformist local squires who would load up their carts on a Sunday and transport their employees to a chapel in Ipswich.



Sadly, in August 1878, Joseph Ramsey - the 2-year-old son of one of the parishioners – had died. His parents were Baptists and, since Baptists practise adult baptism, Joseph was unbaptised and he would therefore, as was traditional, be buried on the north side of the churchyard.

Drury was present at the church when the coffin arrived accompanied by an Ipswich Congregationalist minister, Revd Tozer, together with the two squires and (unusually for the burial of a child – which happened all too often in those days) as many as 25 or so local inhabitants. Revd Tozer proceeded to hold a service just outside the church gate. Revd Drury approached with a view to taking charge of the coffin and accompanying it

to the grave. Some sort of disturbance then occurred which resulted in Revd Tozer, who had the support of the crowd, shaking his fist in Revd Drury's face. Drury, frustrated, locked the churchyard gate and strode home. The crowd responded by breaking through the hedge and burying Joseph. They held no service during the burial since Canon Law at that time prohibited clergy of another denomination from reading a burial service of any kind in a Church of England parish churchyard.

A detailed account of the incident was soon published in the East Anglian Daily Times accusing Revd Drury of trying to prevent a Christian burial.

The crux of the matter was that poor Joseph Ramsey had been used as a pawn in an attempt to check Drury's High Church practices and heap coals of fire upon his head. It transpired that it was none but Revd Tozer who had written the article in the newspaper - of which Drury successfully sued the editor. During the investigation it was revealed that Tozer had never met the Ramsden's before and had been specifically hired by the two squires to conduct the service and write the article - which they had arranged would then achieve wide circulation when it was republished in the Christian World magazine.

Such were the high feelings and conspiracies of the time. Perhaps the days in which we now live are not so bad?

Classification:

I believe that St Botolph's Thurleston was one of the very early churches and that it was founded at the same sort of time as its neighbours at Iken, Burgh and Culpho. I would therefore suggest an A rating.

Whitton

Approach: *Rather than following the Thurleston route through the housing estates it might give you a better feel for the history of the area if you took the Classical Route i.e. follow the A1156 Ipswich Inner Ring Road (Crown Street) as it turns North east and becomes Norwich Road. Follow this over the A1214 roundabout and 1.28 miles after this, at the traffic lights, do not follow the main Bury Road to the left but turn right onto the Old Norwich Road. 450 yards later after passing The Maypole Public House you will reach a No*

Through Road sign at which turn right into Whitton Church Lane. Keep going straight on for nearly three quarters of a mile until you run out of road and you will find the church and its (locked) car park on your right. Just park as neatly as you can without blocking the bridle path.

Location: *Whitton Church Lane, Ipswich, Suffolk, IP1 6LT: 52.085859, 1.136498.; TM1498847696*

Key: *The church is normally kept locked. Access can be obtained by arrangement with Gerald and Angela Marjoram 01473 743-385, 18 Aldercroft Close, Whitton IP1 6PN, Email: gwmargoram@hotmail.com.*

Vicar: *The church is (July 2016) in interregnum and is being curated by Revd Mary Sokanovic. (Tel: 07821 323-073). The villagers are full of hope that she will become their next vicar.*

Services: *Every Sunday 8 a.m. Holy Communion; 9.30 a.m. Parish Eucharist; 6.30 p.m. Choral Evensong. The parish is a large and busy one and is a very popular wedding venue.*

Listed Grade: II

I will leave most of Whitton to next month's *Botolphian* but here are a few photographs to peruse while the matter of the use of Thurleston's building materials is fresh in your mind. It was as a result of merging the two parishes physically (via the stones) and legally that Whitton church became rededicated to *St Mary and St Botolph*.



The stones were used to build a new tower and spire.

Readers' letters and emails.



In the left half of the picture above can be seen the part of the church for which St Botolph's Thurlleston provided much of the fabric. Note the difference between the Early English-style windows from the Thurlleston church and the later Decorated-style of the Whitton church. In fact the 1862 architect, Richard Phipson, was very skilful in 'tacking' an entire 'mini-church' on to the existing Whitton building. It is therefore indeed appropriate that the church be dedicated to St Mary (the Nave, Chancel and North Aisle) and St Botolph (the tower and South Aisle).



Above is a closer view of the Early English windows. The C13 doorway is reputedly from the original Whitton church – although I wonder how this is known. Is there a chance perhaps that this could originally have been the doorway to St Botolph's Thurlston?

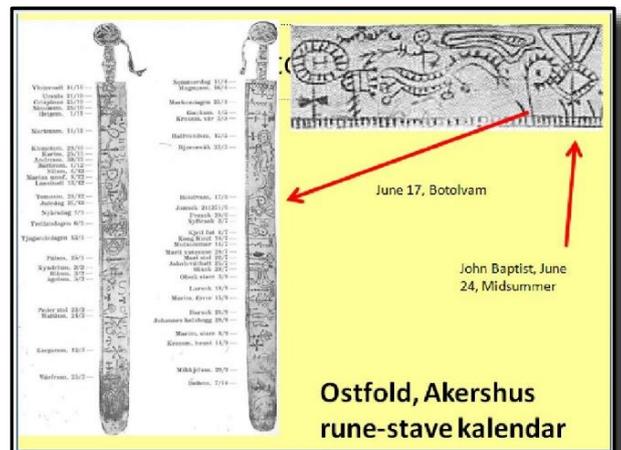
Many thanks to Angela Marjoram for her enthusiastic help in giving me details about this church which she clearly loves and has been attending for 72 years!

1. **Marion Peel** wrote from Church with Chapel Brampton that 55 people attended their St Botolph Dinner on 22 June [Ed: I look forward to the time when we have that number attending the Annual SOSB Luncheon!].

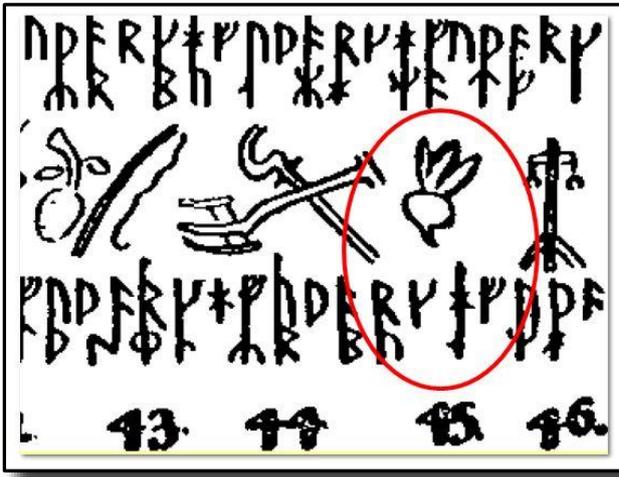
2. **Graham Jones** wrote on two points, - first providing us with the dates of the St Botolph's dedication at Saxilby, Graham writes:

Looking at my dataset for the Lincoln diocese, Saxilby's Botolph dedication is recorded from the period 1143x47 in Harleian Charters 43/H/10 and 17. There is (was?) a fifteenth-century bell there christened Botolph (Lincoln Bells and Bellfounders 189).

Secondly, regarding the prime-staff mark mentioned in the last issue he says: *You may remember from my talk all those moons ago that I included in my PowerPoint presentation some images of Botolph's day as represented in rune- and prime-stave kalendars. The prime-staff mark from Trondheim at Saxilby is a good match for the mark for St Botolph's Day on the Ostfold, Akershus rune-stave which I showed (image attached).*



While you may be absolutely right in pointing out that the mark is reminiscent of a crozier, maybe we shouldn't entirely dismiss the possibility that the 'roundel' part of the mark has some association with the turnip shown for our saint's day on the 'Southesk' prime staff from Sweden which I also showed (also attached). It may be a coincidence too far, but Lincolnshire shares with parts of Scandinavia a reputation for its turnips.



Thank you Graham – it seems we can always rely on you to put the icing on the cake – all that extra information is much appreciated.

3. **Arnaud Le Fèvre** wrote from Normandy with some valid thoughts: *Just a comment from the Norman point of view concerning the etymology of Saxilby, which prefix Saxil is seen by the British Museum as "Saxon".*

'-by' for sure is of Norse origin (like the many 'by/bu' we have in Normandy for the former Scandinavian farms). Concerning "Saxil", couldn't it be simply related to the frequent Norse name "Saxi" ? Frequent in the sagas and place names in Normandy like Sauxemesnil, Saxetot/Sassetot, Saxetourp, Sasseville...

In our case, Saxi was probably the name of the Scandinavian householder. The Saxons colonised Normandy massively before the Vikings arrived. They seem to be that numerous that there are very few placenames mentioning explicitly the "Saxon" tribal reference (Saon, Saonnet, late settlement of Saxons sent in exile by Charlemagne out of the region of Bremen, Germany). Instead, the Saxon settlements have simply Saxon (old English) names like Darnetal (several villages have this name), Ouistreham, Etreham..., or the name of a Saxon householder followed by the "-villae" (latin for a big house, a farm, giving the modern French "Ville") suffix used by the monks for the territorial administration. When there is a tribal reference, it means in principle that at that time, this tribe was a local exception, like our Bretteville's (around 4-5 villages in

Normandy), mentioning the presence of a Briton settlement, supposedly coming for Britain, pushed out by the Saxon invasion, or coming even before: the local archaeology has proven that "our" Celts (in Normandy) were more British than Armorican / Galloway.

The recent results of a genetic survey by Exeter University in North-Western Normandy tracing the Norse genetic impact in the present Normans shows that around half of the men of the Viking time in Normandy were Scandinavian and that the rest were very similar to the English genetics (Saxons + Bronze Age Celts + a bit of European North-western Neolithic), much closer than that of our neighbours of Brittany.

[Ed: The above has been edited – I hope I interpreted it correctly Arnaud.]

4. **Robert (Botolph) Beavis** wrote with kind thoughts on St Botolph's Day: *As St Botolph is my patron saint, and his feast in June was my nameday, I would like to take the opportunity to wish you all many years. Usually, in the Orthodox Church, we wish the person celebrating their nameday many years, but I thought I would broaden it out a bit!*

5. **Christopher Conn** from Folkestone wrote concerning St Rumbold (whose name, as I have mentioned previously, seems to keep cropping up in relation to St Botolph). Christopher is hoping to revive Folkestone Fishermen's traditional Christmas Eve *Rumbold Feast* financed by the sale of eight of the best whittings taken from each catch – see:

<http://www.coastalheritage.org.uk/Saint%20Rumbold.htm>

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

Regular Endnotes

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

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

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

Classification of Botolph Church sites:-

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

B: 'Travellers' churches.

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

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

C: Neither of the above.

Typical Characteristics of Early St Botolph Churches.

1. All are in the eastern half of England
2. Most have Saxon foundations.
3. Many lie with 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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Folkestone, Kent. 1st May 2013.