

The Confraternity of Saint James



BULLETIN

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No. 50

President
H.E. The Spanish Ambassador

Landmarks of greater or lesser prominence stand out in the lives of movements, organisations and individuals. For the pilgrimage to Santiago in the late twentieth century the 1993 Holy Year has left, for better or worse – and many people would, sadly, say the latter – its physical mark on the Camino de Santiago and on its towns and countryside. Against this must be set the vast number of pilgrims who earned their 'compostelas', 99,436 – 95% of them Spanish – and the millions more who, entering the Cathedral through the Holy Door, went to kneel at the shrine of 'the Apostle'.

English pilgrims of the early 1980s had responded to their experiences by founding the Confraternity in January 1983. Its own landmarks over the last decade include the European conference at Hengrave Hall, Suffolk in 1990, the on-going Refugio Gaucelmo project in Rabanal del Camino, and – as part of the Holy Year celebrations – its pilgrimage along the Camino Inglés from La Coruña to Santiago de Compostela last August. Future landmarks will, we hope, be the annual Constance Storrs Memorial Lectures to commemorate the life and work of a dedicated British pilgrim scholar. (See also the Secretary's Notebook.)

Ever since March 1983 the *Bulletin*, with the help of many members, has appeared at more or less regular intervals, reporting, recording, exhorting and linking members scattered round the world. And now, almost suddenly, we have reached Bulletin no.50, another landmark in the life of the Confraternity, not to mention that of the editor. It seems appropriate for this issue to be devoted to aspects of the pilgrimage in Britain, from Scottish Cluniac establishments to the Shobdon arches in Herefordshire, to Reading abbey and pilgrim coins from Sussex, as well as Cornwall and its pilgrim path, St Michael's Way.

Editors must move with the times and in the light of the committee re-organisation announced in the May newsletter it is hoped to spread the editorial and distribution load more widely in the autumn by involving more of the membership. It is indeed not inconceivable that a new editor might emerge through this process... In the meantime my grateful thanks to all who have contributed to the *Bulletin*, from no.1 to this landmark fiftieth issue. **PQ**

CONFRATERNITY EVENTS SUMMER/AUTUMN 1994

Saturday 17 September – St James in the City of London

A pilgrim walk led by City guide **Liz Keay** following medieval streets (as much as possible) and visiting some little-known places connected with St James. Meet at **1.10pm outside Tower Hill Underground station exit** to visit in turn All Hallows by the Tower (beware wedding at 2pm), the garden of the ruined St Dunstan-in-the-East for picnic lunch (weather permitting), St James Garlickhythe (around 3pm), the site of the chapel of St James-in-the-Wall and the Museum of London (free after 4.30pm) to see the pilgrim badge collection. Tea at 5pm in new cafe/winebar nearby. Contribution: £1-25, to include a copy of part of the 1560 Ralph Agas map of the medieval city. To give Liz an idea of numbers please complete the form at the back of the Bulletin if you would like to join the walk.

October 20-23 – Autumn in Paris – a long weekend organised by Hilary Hugh-Jones to explore medieval Jacobean connections in the city. Hilary writes: 'We are extremely fortunate to have been able to arrange an illustrated talk on the Friday evening by **M. Humbert Jacomet** to be held in his rooftop flat in the 13e arrondissement. He will also be our street-level guide in Paris for half a day. M. Jacomet is a 'Conservateur du Patrimoine' and a leading expert on the pilgrimage and its art historical aspects in France.'

Practical Details: Thursday 20 October, flight from Heathrow at 17.20 arriving at Charles de Gaulle/Roissy at 18.30; return Sunday 23 October at 18.10, arriving at Heathrow at 19.10. We will be staying in a small, convenient hotel near the Jardins du Luxembourg and the Musée de Cluny. For maximum choice and flexibility, lunches and dinners are not included in the price (see below) but a list of reasonably priced restaurants will be given to participants. We will be following pilgrims through Paris from north to south, including visits to St Denis, St-Martin-des-Champs (little-known Romanesque priory church, now the Musée National des Techniques), the Tour St Jacques, Notre Dame, St Julien-le-Pauvre, Musée de Cluny, rue St Jacques and St Jacques-du-Haut-Pas, as well as

Humbert Jacomet's special itinerary. We hope also to meet Mademoiselle Jeannine Warcollier for lunch and perhaps go to a Saturday evening concert in eg St Sèverin or St Etienne-du-Mont. Cost: £178 per person (twin room) or £220 (single) to include return flight and airport tax, 3 nights bed and breakfast, illustrated talk and half-day guided walk. Not included: museum entrances, travel within Paris, other meals and insurance. Numbers for this unique visit are limited so if you wish to take part please complete and return the form at the back of this Bulletin, enclosing a deposit of £50 as soon as possible.

Saturday 29 October (provisional) – St James's Way Walk from Pamber to Winchester. Rosemary Clarke is hoping to organise this walk, so please note the date in your diary and look in Bulletin 51 for further details.

Thursday 24 November – Pilgrim Roads Through France – an evening symposium with presentations by recent walkers, including those following the Arles Route this summer. 7pm in the medieval crypt of St Etheldreda's Church, Ely Place, London E.C.1.

And two important events for 1995 ...

Saturday 14 January 1995 – 12th Confraternity Annual General Meeting, at St Alban's Centre, Baldwin's Gardens, London E.C.1.

Saturday 11 March 1995 – First Constance Storrs Memorial Lecture to be given by Dr Robert Plötz (President of the Deutsche St.Jakobus Gesellschaft): *Ad limina Beati Iacobi – the origins and early development of the cult of St James in the German speaking world.* 5.30pm for 6 at St Etheldreda's, London EC1. (See item in the Secretary's Notebook)

Other 1994 Events

27/28 August – Picardy Meeting of the Amis de St Jacques organised jointly by the Association de Picardie and the national society. Visits to lesser-known places of interest including Piquiny, Rambures, Bouillancourt en Siry, Folleville (church of St Jacques) and Ailly-

sur-Noye (spectacular 'La Picardie en son et lumière'), and visits in and around Amiens and its cathedral. Cost: 660F per person (single room: 50F extra), to include coach transport, hotel for one night, meals, visits, all entrances. As time in short please ring Mademoiselle Warcollier on (01033) 1.46.05.80.50 to see if there are any places left.

Friday 16 September - Opening of Fetes Breughel at church of St Jacques-sur-Coudenberg (Brussels), Mass (7pm) followed by Procession St Jacques from Coudenberg (8pm) to Notre Dame de la Chapelle with statue of St James.

17/18 September - Journées Rencontres organised by the Regional Aquitaine Association of the Amis de St Jacques de Compostelle at Saint Ferme (Gironde) in conjunction with the Amis de l'Abbaye de Saint Ferme. The abbey, on the Vézelay route was among the 'hauts lieux' of the Chemins de St Jacques in the Gironde in the Middle Ages. Saturday is devoted to a walk from the SNCF station of Ste Foy-la-Grande (depart 9.00) to Saint Ferme (arrive 4.30). Sunday events include a visit to a prune production centre, sung Mass in the abbey and a lecture by M. Francis Zapata, Honorary President of the Aquitaine Association. For a copy of the programme send a s.a.e to Pat Quaife (for dispatch after 30 August) or write direct to the Aquitaine Association: M. Michel Laborde, Prieuré de Cayac, 257A Cours du Général de Gaulle, 33170 Gradignan, France.

23/25 September - 'Peregrinatio Studiorum' - international conference of Jacobean historiography, at Pistoia (Italy) organised jointly by the authorities of Pistoia and the Centro Italiano di Studi Compostellani. Lectures and communications from a number of European countries (including Britain) on Jacobean research over the last ten years. For programme details, write (in English) to Professor Lucia Gai, La 'Peregrinatio studiorum' iacopea, Provincia di Pistoia, Assessorato alla Cultura, P.za. S.Leone 1, 51100 Pistoia.

23/25 September - Days of Prayer and Reflection at Santo Domingo de Silos for former walking or cycling pilgrims organised by the Federation of Spanish Associations. Very simple accommodation. For further information contact José Ignacio Díaz, Apartado 60, 26250 Santo Domingo de la Calzada, La Rioja. Tel. (01034)-41.34.33.90.

30 September to 2 October – 5e Université d'automne at Saint-Palais and Saint-Jean-Pied-de-Port organised by Coopération inter-régionale 'Les chemins de Saint-Jacques' of the Midi-Pyrénées region. Lectures, meetings with artists, musicians and actors researching the pilgrim routes, excursion to Roncesvalles. For details write to M. Olivier Cébe, 42 rue des Saules, 31400 Toulouse, or ring (01033)-61.25.57.31.

1 October to 8 January 1995 – The Norman Treasures of Norfolk

At Norwich Castle Museum three months are devoted to workshops, lectures and activities centred around an exhibition of Norman art and architecture. There are around four events a week, so too many to list here, but including historical re-enactments, lectures by distinguished speakers and dance, pottery, calligraphy, embroidery and painted glass workshops. Norfolk members may like to note particularly the date of **Friday 14 October** when **Mary Remnant** gives her lecture-recital 'Minstrels in Romanesque Art' at 7.30pm in the Museum, £4 and £2 (concessions). For further details send large (A4) s.a.e. to The Norman Treasures of Norfolk, Norwich Castle Museum, Norwich.

1 to 11 November – Familiarisation Tour to Santiago de Compostela (for potential tour leaders) organised by the Catholic Travel Service. Eight-day coach tour (ferry Portsmouth/Bilbao return) with nights and/or days in Burgos, León, Astorga, Villafranca del Bierzo, Lugo, Santiago (2 nights), Ribadeo, Gijón, Oviedo, Santillana del Mar. Cost per person: £250 including all travel, 7 nights dinner b. and b. in good hotels, daily Mass, services of tour director and guide. Lunches, ferry meals, insurance (£18) and single room supplement (£125) not included. The cost will be refunded to group leaders subsequently booking a group to Santiago with the Catholic Travel Service, subject to a minimum number in each group. For details of availability etc ring (071)-724 8932 or write to The Catholic Travel Service at Suite C43, 16 Paddington Green, London W.2 1LG.

25 to 27 November – I Encuentro Mundial de Cofradías de Santiago at Santiago de Compostela organised by the Archicofradía del Apóstol Santiago and D. Jaime García Rodríguez of the Cathedral of Santiago. Although the Confraternity and our sister associations are not 'cofradías' in the true, religious sense we are also invited to this

meeting. Any member particularly interested in attending (good Spanish necessary) should contact Pat Quaife in the first instance on (081)-883 4893.

2 to 5 February 1995 - 2nd International Colloquium on the Ways of St James organised by the Association de Coopération inter-régionale (Toulouse) with the Centre Européen d'Etudes Compostellanes and the University of Pau. Venue: Pau. Themes for 1995: confraternities of St James in Europe and the social role of the European pilgrim routes of St James. Further details from the Association de Coopération Inter-Régionale 'Les Chemins de St Jacques', 42 rue des Saules, 31400 Toulouse.

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From the Secretary's Notebook

Constance Storrs Memorial Lectures

To commemorate the life and work of Constance Storrs (1911-1990), author of the University of London MA thesis *Jacobean Pilgrims from England from the Early Twelfth to the Late Fifteenth Century* (1964), the Confraternity is inaugurating an annual memorial lecture to be given each spring by a distinguished speaker from Britain or the continent of Europe. As mentioned on page 3, the first lecturer in the series will be the well-known German historian and pilgrimage specialist, **Dr Robert Plötz**, President of the Deutsche St.Jakobus-Gesellschaft E.V. and Director of the Niederrheinisches Museum in Kevelaer. We look forward very much to welcoming Dr Plötz to London next March.

Walking from London to Paris

Kent County Council's Planning Department has produced a useful pack of leaflets entitled *Walks from London to Paris*. In England they feature the Thames Path and North Downs Way to Dover, and in France the 595km from Calais/Boulogne to Paris via Amiens. The route is along existing sections of the GR121, 123, 124, 11, 1A and 1. There is a short linking stretch, not GR, illustrated, from Etaples to the GR121 at Montreuil. The pack includes a list of the relevant

publications walkers will need and is free of charge (enclose A5 s.a.e) from Countryside Group, Planning Dept., Kent County Council, Springfield, Maidstone, Kent ME14 2LX.

Walking the Camino Portugués in Galicia

Alison Raju, who has walked from Tui to Santiago, has prepared a 4-page leaflet on this pleasant 5-day route. It will be made available to all members as a pull-out, centrefold in Bulletin 51, but if anyone is intending to do the walk in the near future and would like an advance copy please send an A5 s.a.e marked CP to Pat Quaife (address on back cover); it will be dispatched after 30 August.

Everyman Programme on Video

The Confraternity has a copy of the BBC's Everyman programme, shown in December 1993 on David Lodge's pilgrimage to Santiago. The film is visually stunning, the commentary ultimately disappointing, but it inspired great interest in the pilgrimage and brought many enquiries. Available from Stephen Badger, 154 Burbage Road, London SE21 7AG. Tel. (071)-274 8126.

St James in Rome

An article by Ian Tweedie in an earlier Bulletin offered some initial information on representations of the saint in Rome. This has been amplified by further research. Members proposing to visit Romae may wish to have a copy of these notes. If so please send an A5 s.a.e marked Rome to Ian Tweedie at 13 Redford Terrace, Edinburgh EH13 0BT.

St James's Teapot ...

There are several items to look out for at the *Pugin: a Gothic Passion* exhibition at the V & A (daily 10-5.30, closed Monday am) which runs until 11 September (entrance £4-75 or £3-50 concessions). One is a 'Gothic tea service' including teapot, sugar bowl and milk jug bearing the 12 apostles, including St James complete with scallop shell on his hat. There is also a pair of altar candlesticks from the private chapel of Mr Scott-Murray of Dansefield House, near Marlow (Bucks) where the 'hand of St James' relic was kept before being presented to St Peter's Catholic Church in Marlow.

On a more tenuous note, one of Pugin's benefactors was Mr Ambrose Phillipps de Lisle of Garendon, Leicestershire. A few items on display come from his house which was built on the site of (and incorporated part of) the Cistercian Garendon Abbey. The chapel of St James-in-the-Wall, Monkswell Street in the Barbican, London (site to be visited on 17 September) was a cell lived in by 2 monks from Garendon. Sadly, the house was demolished in 1964, providing hardcore material for the M1.

'Bases de Acampada' in Castille and León

Good news for August and September pilgrims: some of the excellent 1993 camping sites set up in the autonomous region of Castille and León have been re-opened this year and are available free of charge to pilgrims until 15 September. Locations: Villafranca Montes de Oca, Carrión de los Condes, Sahagún, Hospital de Orbigo and Villafranca del Bierzo.

The Glory of Venice

This major exhibition at the Royal Academy (15 September to 14 December) includes some 40 works by Tiepolo, notably the rarely seen 'St James of Compostela' of 1751, commissioned for the Spanish Embassy in London, but now in Budapest. The painting depicts St James as 'Matamoros' on a magnificent white horse. The exhibition will be open daily; entrance fee not yet known.

Did You Leave Your Camera Near Astorga?

Australian member Marjorie Ford was nearing Astorga in the rain on 14 May when she spotted a camera on a steep slope. She picked it up and left it at the Refugio Gaucelmo at Rabanal. If by chance it was lost by a Confraternity member s/he should contact me on (071)-633 0603.

Marion Marples

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Refugio Gaucelmo News

Working Party 21 - 30 March 1994

Thanks to ten members and superb weather, much was achieved. The outside maintenance work included painting, varnishing, barn roof repairs, rebuilding the collapsed parts of the huerta (meadow) walls and the steps to the huerta. Inside, stair handrails were fixed, the hall was given a new look and virtually all of the ground floor and parts of the first floor were repainted. Peter FitzGerald's carved wooden statue of St. James was set up in the passage facing the entrance to the hall and was blessed in an impromptu and moving ceremony by Padre Julian, who was the last parish priest living in the (Refugio) house from 1952-58.

The Party claims to have moved some 35 tons of stone, for walls and steps, used 120 litres of paint and cut 1½ cubic metres of firewood. Meanwhile our neighbours, Asumpta and Charo, were as generous and supportive as ever, and their help and advice proved invaluable.

June News

The builder Amando has at last arrived and has replaced and tiled the rotten store room and passage floors. He is installing a new gate to the huerta, levelling and tiling the barn floor and is supposed to be clearing and bricking the well.

Future Working Parties

Spring Working Parties fulfil a vital purpose in preparing and opening up the Refugio before Easter for the warden and the pilgrims. Members who have taken part in the various working groups have found their stay in Rabanal very rewarding and enjoyable. The optimum number is around six people to a group and length of stay about one week.

Joe May and Walter Ivens have now been involved in 5 working groups and would like to find new volunteers to coordinate and take part in future years' groups. In fact the coordination is fairly minimal as when going by car, the booking responsibility rests with the car owner, and the individual members of the group choose their

own jobs on the spot. Walter will continue as post box but would welcome new blood.

Winter Occupancy

We would like to offer the Refugio to groups or organisations for use during the winter and invite members to put forward their suggestions and leads. Possibilities for consideration are study groups or groups using the Refugio as a base to explore the area, renting to outside organisations and use by Jose Ignacio's (editor of Peregrino) type of warden courses. Occupants would of course be able to welcome winter pilgrims.

We hope to instal a modern stove in the salon with heat ducting to the dormitory, and portable gas fires could be bought to supplement the heating.

Sad News

The death of the Bishop of Astorga, Don Antonio Briva, was reported on the 20th June. He was a good friend to the CSJ. He officiated at the Refugio inauguration and blessing in October 1991 and enjoyed the festivities afterwards. Some of us will remember the meetings in his residence in Astorga where he always welcomed us, listened attentively and encouraged us in the development of the Refugio. A telegram of condolence has been sent.

Wardens 1994

So far all has gone well, with the wardens doing wonderful work. We will be reporting in detail at the end of the season, but pilgrim numbers have been reasonable so that wardens have had more time to enjoy the company of the pilgrims.

Ted Dickinson Fund

Ted Dickinson

The May Newsletter reported on the sad news of Ted's death on the 25th. April, aged 73, while tree cutting. Ted joined the Confraternity in 1989 planning to do the pilgrimage by bicycle to Santiago. He fervently believed in the concept of the Hostel Appeal and that year raised £131 through his work in gardens which he called his gardening sponsorship.

In 1990 he started his pilgrimage from Bordeaux but had to stop at Puente la Reina through ill health and loneliness. He called himself the failed pilgrim though he was as true a pilgrim as you could find. He gave and gave to Rabanal not only in money, where he raised altogether £200, but also in the amount of physical work during the 1991 Inauguration Working Group and the Barn Building Group in September 1992, by then in his seventies. All of us who worked with him knew him as a very humble man with a lively sense of humour and a great love for people, English and Spanish.

In view of his love for Rabanal, his family suggested the idea of a commemoration fund and already £300 has been raised through the funeral and other donations kindly given by Ted's family and friends.

The Fund

From a need already felt, the suggestion came of forming a "human" fund to help people in exceptional circumstances who can be of benefit to the Camino or Refugio, but who cannot afford the travel costs: for instance a pilgrim suffering from some physical handicap, a potential warden or somebody with specialist experience for a working party. Another important area could be research and education in expanding knowledge of the Camino or organising a party of students or study groups.

The objective would be to raise £3,000 which could create an income for the fund of around £200 p.a. providing, for example, the travel costs of one person per year to and from Rabanal. This is purely an example; the income may only be partially used, or not used in one year, or there may be exceptional circumstances requiring more than the available income, in which case, hopefully, the fund can be replenished to keep the capital constant.

We hope the £3,000 can be obtained through contributions from the CSJ and the Hostel Appeal reserves of £500 each, and the other £2,000 raised by donations through CSJ members and Charitable Trusts. The fund would be managed through the existing Refugio Gaucelmo Committee.

Ted Dickinson Fund

With his family's approval, it seems very appropriate to join Ted's name to this new Fund providing an ongoing "human" reminder of his devotion to Rabanal. We hope you will contribute to the Fund and we have included in this Bulletin an overprinted CSJ appeal donation or covenant form and reply-paid envelope.

Extra Rabanal News

from David Wesson

David and Diane Wesson, more often in Rabanal as wardens, spent a week in the village on holiday in mid-June. They were delighted to find a family of swallows nesting under the balcony of the Refugio Gaucelmo immediately above the door - surely a sign of good luck.

David writes: 'While we were there work finally began on the paving of the Calle Real and of the space outside the church and in front of the Refugio. The paving will not be of gold but neither will it be asphalt; it will be concrete and stones. When I asked did that mean it would be like El Acebo the very proper answer I got was "Yes, but better!" Whilst some transient pilgrims may decry the change it will be an enormous improvement for everyone who lives there to be spared the endless dust of summer and the perpetual mud of winter. It might even make the famous clogs redundant!'

David also reported that the next Holy Year (in 1999) will be less fraught for the wardens because the Mesón El Refugio will by then have not only a new 11 bedroom hostel next door but overflow accommodation (when both refugios are full) for 30 pilgrims in bunk beds. The hostel, including a new restaurant and patio, is due to open in June 1995.

Other Refugio News in Spain

Ponferrada - our partner association, the Amigos del Camino de Santiago de El Bierzo, has been working hard on a new refuge in the heart of Ponferrada. It is a house, ceded to them by the Hospital de la Reina, and situated very close to the church of Our Lady of the Encina (the evergreen oak) in the old town. Pilgrims will be delighted

to find lodging so centrally rather than trek out to the sports centre used last year and we wish the El Bierzo Association well in this important new venture.

Itero del Castillo – Hospital de San Nicolás de Ponte Fitero

It is a great pleasure to announce the inauguration (on 20 July) of the work on the new but traditional pilgrim refuge, the Hospital de San Nicolás at Itero del Castillo (Burgos), not far from Castrojeriz. This 13th century hospital chapel, standing alone in a cornfield right on the old Camino, is being lovingly restored and rebuilt by members of the Italian Confraternita di San Jacopo di Compostella based in Perugia. The Hospital de San Nicolás will be an invaluable link in the chain of pilgrim refuges along the Way and the Confraternity offers its sincere congratulations to our Italian colleagues on their achievement.



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STOP PRESS – BOOKS FROM SPAIN

On successive days last week the postman has beaten a path to my door with interesting parcels from Spain, destined for the Confraternity Library.

The first was an 86-page report by 1993 refuge wardens, edited by José Ignacio Díaz of PEREGRINO magazine (and Grañon in La Rioja). Spanish (the majority), Dutch, French and English (Caroline Crossley) wardens relate their experiences working in refuges from Roncesvalles to Ponferrada, including Rabanal. The report concludes with the views of those responsible for refuges, with D. Antolín de Cella of the El Bierzo Association writing about Ponferrada, Molinaseca and Rabanal.

The second book to arrive was the very impressive *Actas* (Proceedings) of the III International Conference of Jacobean Associations held in Oviedo last October and published by the Principado de Asturias and the Asociación Astur-Leonesa de Amigos del Camino de Santiago. It contains the text of 29 papers, many of which concentrate on the themes of hospitality and the northern routes via the País Vasco and Asturias. Of special relevance to the group who will shortly be walking from Bayonne to Pamplona is Jesús Arraiza Franca's 'El Camino de Santiago por Urdax y Velate', ie precisely the route they will be following over the Pyrenees.

PQ

The Future of the Confraternity: Analysis of Questionnaire Replies

Phinella Henderson

Members present at the 1994 AGM in January may remember that the replies to the questionnaire sent out last year were briefly summarised then. For the benefit of members not present at the AGM and for the record, the summary is now repeated.

143 replies were received, comprising some 18.4% of members.

Part I of the questionnaire sought views on Confraternity activities; part II requested information on members' relevant skills.

In part I, question 1 asked for an assessment of the importance of actual and possible Confraternity activities. Over 60% of replies placed most of the activities listed in the top three categories of essential, very important or desirable. The only exceptions were funding individual research efforts into aspects of the pilgrimage and embarking on a new project outside the UK (52% and 44% of replies respectively). The three activities most frequently classified as essential were:

- i) continuing to organise a regular programme of events and activities of general pilgrimage interest (53% of replies);
- ii) publishing further guides and other material related to the pilgrimage to Santiago (53% of replies); and
- iii) continuing to be involved in the operation of the Refugio Gaucelmo (43% of replies).

A number of interesting suggestions for Confraternity activities and projects were received in response to question 2. These included arranging pilgrimages for walkers and cyclists in the UK, developing the Refugio Gaucelmo as a study centre, extending the aims of the Confraternity to fostering interest in other pilgrimages, and setting up a Confraternity translation service.

Questions 3 and 4 asked what members liked best and least about the Confraternity. In the former case replies were almost universally complimentary and friendliness, tolerance and efficiency were cited, together with the AGM, the Bulletin and the pilgrim guides. In the latter, complacency and too many London-based events were mentioned.

Question 5 asked whether members had interests which could be reflected more fully in the Confraternity's activities. Some of the subjects given were the origins and development of the pilgrimage to Santiago, routes to Santiago from elsewhere than France and Spain and music.

A number of useful offers of help in a variety of respects were made in response to Part II.

What use is being made of the data collected through the questionnaire? The assessments of the relative importance of activities and the views expressed have been considered by the Committee and will inform future debates on what the Confraternity should be doing. As noted in the last Newsletter, the people who offered to help in various areas are being approached to join the expanded range of sub-committees.

A number of people suggested that a directory of members' interests should be compiled, to be made available on request. This is not being pursued for the time being, because of logistical considerations and because there could be problems if such a directory fell into the wrong hands. However, if members wish to find out, for example, about others with similar interests in their locality, Marion Marples will be happy to assist.

Members who completed the questionnaire are warmly thanked for their cooperation in providing the Confraternity with very valuable data, which should continue to be pertinent for the foreseeable future. Thanks are also due to John Hatfield for his thorough and fast computerised collation and summary of the replies.

THE FUTURE OF THE SHOBDON ARCHES

By GEORGE ZARNECKI

During the summer meeting held at Hereford in 1990, the Association^{} visited Shobdon. General concern was voiced as to the deteriorating condition of the 'arches', not least by our vice-president, Professor George Zarnecki.*

*The first publication of the Association, issued in 1844, volume 1 of the *Archaeological Journal*, contained a paper by Thomas Wright on the Romanesque sculpture of Shobdon, and when the decision was made to adopt one of the illustrations from this article as the new cover device to celebrate our 150th Anniversary (see Fig. 1), it was thought highly appropriate to ask Professor Zarnecki to comment on the importance of the 'arches' and their present state.*

IN THE FIRST VOLUME of the *Archaeological Journal* Thomas Wright, a well-known antiquary (1810–77), published a short article entitled 'Remains of Shobdon Old Church, Herefordshire'.¹ In it he writes:

Shobdon is a pretty village in Herefordshire, a few miles to the north-west of Leominster, the property of Lord Bateman. The ancient church was pulled down, (for what reason is totally unknown,) about the middle of the last century (in 1752)² to give place to a new building, in which the old tower seems to have been preserved, though now almost hidden by the modern improvements.³ The old edifice appears to have been one of the most remarkable Norman churches in the island, and the late Lord Bateman was so struck with the singularity of its sculptural ornaments, that he caused the three principal arches to be carefully preserved and re-erected in his park, where they still remain.⁴

These Shobdon Arches (Pl. XIIA, B) are thus a relic of the twelfth-century building and an important example of the eighteenth-century taste for medieval ruins, anticipating the Romantic movement. The plans for the new church, 'the gem of our "Rococo Gothic"',⁵ were sent by Richard Bateman from London in 1751, but the architect who designed them is unknown.⁶

The Shobdon Arches were erected in the park facing south and consist of the original chancel arch of three orders flanked by two smaller arches of two orders each, which were the south and north doorways of the old church. They are placed a little behind the central arch. Each doorway had an imposing tympanum and these were used diagonally linking the arches. The eighteenth-century builders added gables, pinnacles, crockets and crenellations to provide the arches with protection from the weather and to give the whole structure some unity. It can be assumed that the tympanum which is carved with the *Harrowing of Hell* scene, now almost illegible, was part of the north doorway.⁷ Its equivalent on the south side of the church was *Christ in Majesty* (Pl. XIII A; Fig. 1) in a mandorla supported by four angels. It is tempting to think that as one scene shows Christ's descent into hell, the other depicts Christ ascending to heaven, but in the traditional *Ascension* scene there should be the Apostles, and these are absent on the Shobdon tympanum.⁸ All three arches are richly carved with figures, animals, grotesques, foliage and geometric motifs. When freshly painted they must have looked even more

JBAA, CXLVI (1993), 87–92, Pls XII–XVII *British Archaeological Association (and see note on p.21)

lavish. In spite of its weathered condition it is evident that the sculpture of the arches is of a very high artistic quality and its preservation is imperative.

The Shobdon Arches are both artistically and historically important, but as the early history of Shobdon church is well known only a very brief outline of it is given here. Soon after the Norman Conquest, Shobdon was the property of Ralph de Mortimer of Wigmore Castle and then of his son Hugh I (died c. 1149). The *Chronicle of Wigmore Abbey*⁹ states that Hugh appointed a certain wise, prudent and conscientious man, Oliver de Merlimond, to be his chief steward and gave him the vill of Shobdon. The *Chronicle* further explains that at that time there was only a wooden chapel at Shobdon dedicated to St Juliana,¹⁰ and so Oliver resolved to build a stone church and, in the meantime, went on a pilgrimage to Santiago de Compostela. On the return journey he was received with great honour by the Augustinian canons of the celebrated abbey of St Victor in Paris. Returning to Shobdon he completed the stone church which was consecrated by Robert de Bethune, Bishop of Hereford (1131–48) and dedicated to St John the Evangelist.

It is obvious that Shobdon was not an ordinary church and that Oliver de Merlimond intended it to be worthy of a monastic foundation. He had sufficient financial resources for this, and with the support of Robert de Bethune he obtained two canons from St Victor in Paris who settled 'in a very fine house near the church'. Thus Shobdon became the first Victorine priory in England.¹¹ It can be calculated, very roughly, that Oliver's pilgrimage took place about 1125, that the church was completed by the early 1130s and that the canons arrived in about 1135. In the troubled years of the Great Anarchy under King Stephen, Merlimond was deprived of Shobdon and the canons eventually moved to Wigmore where, with the help of Hugh de Mortimer II, they built an abbey which was consecrated in 1179. Perhaps in commemoration of Oliver's pilgrimage to Santiago de Compostela, the abbey was dedicated to St James. Oliver, and later his son Simon, became canons of Wigmore Abbey and were buried there.

The surviving decoration of Shobdon Priory suggests that the church was more lavishly decorated than any existing at that time in England, with the exception of Reading Abbey.¹² Certain features of this decoration, especially the 'radiating' method of carving the voussoirs of the two doorways (Pl. XIV A, B), strongly suggest that at least one of the sculptors working in Shobdon knew the churches of Aquitaine, where this method was invented and practised with great virtuosity (Pl. XV A, B). It can thus be assumed that Oliver de Merlimond, when he went to Santiago, took in his entourage a sculptor to give him an opportunity to enlarge his artistic experience, for church decoration in the west of England at this time was extremely modest.¹³ After Shobdon was completed, the small team of sculptors moved to other sites, including the nave of Hereford Cathedral, Kilpeck, Rowstone and Leominster Priory. The style of sculpture initiated at Shobdon is now known as the Herefordshire School of Sculpture.

Wright's article on Shobdon, mentioned at the beginning of this paper, was illustrated with four drawings selected from a set made by George R. Lewis and subsequently published in book-form on twenty plates of sepia lithographs (Pl. XVI A).¹⁴ They are not up to modern standards of accuracy, but are, nevertheless, invaluable, for as Wright prophetically predicted, 'in a few years, these remains may have fallen into a hopeless state of dilapidation'.¹⁵ The Shobdon Arches must have been widely known and admired at that time as is further demonstrated by a series of plaster casts of their sculpture made

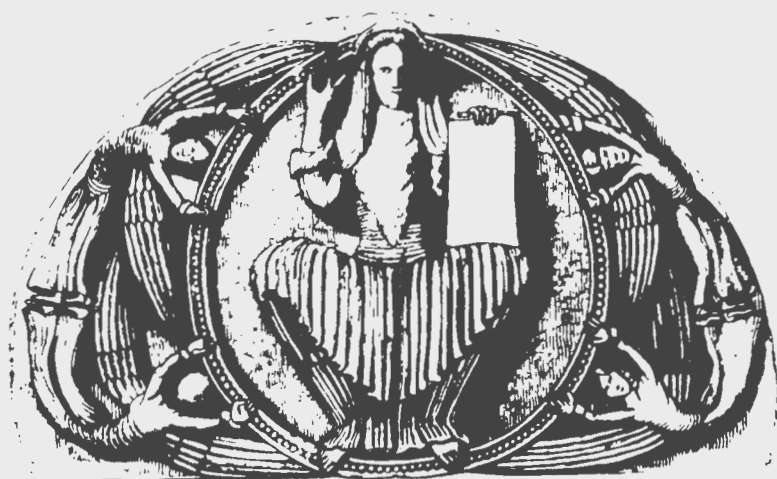


FIG. 1. Tympanum with Christ in Majesty, after *Archaeological Journal* 1 (1844), 233 fig. 1

for the Great Exhibition of 1851 and later exhibited at Sydenham in the Crystal Palace.¹⁶ These were not, unfortunately, faithful casts but what the catalogue calls 'the restorations'.¹⁷ Their value as a record is thus greatly diminished, but taken jointly with Lewis's drawings, old photographs and the sculptures themselves, they are useful. Alas, with the exception of one cast, the tympanum with *Christ in Majesty* (Pl. XIII B), they all perished in the Crystal Palace fire of 1936. The cast which survived was purchased by the Victoria and Albert Museum and is on view in the Cast Courts.¹⁸ The Royal Commission on Historical Monuments had the wisdom to take photographs of the casts in 1932 when working on the third volume of their inventory of Herefordshire, which includes Shobdon.¹⁹

Every writer on Shobdon deplors the condition of the Arches. Writing about this 'key masterpiece of the Herefordshire School of Sculpture', Dr Thomas Cocker concludes: 'The tragedy is that little has been done in the past hundred years to preserve the sculpture from decay and vandalism'.²⁰ In his still much-admired book *English Art 1100-1216*, T. S. R. Boase, director of the Courtauld Institute of Art and later president of Magdalen College, Oxford, writes about the Shobdon Arches: 'There, without any sheltering walls they have steadily perished, and to-day, still exposed to all weathers, this great example of our native craftsmanship is in the final stages of decay'.²¹

It would be unfair to say that there were no attempts made to arrest the process of deterioration. The late F. C. Morgan, then librarian of Hereford Cathedral Library, in his pamphlet *The Herefordshire School of Sculpture and Kilpeck Church* writes as follows: 'About £400 has been raised recently by Committee, with Mr. H. Bulmer, A.R.I.B.A., as Hon. Secretary, for the preservation of the arches. This will prevent further decay for a few years'.²² Since in 1955-6 I was a member of this Committee, as was Mr Morgan, I can add that the money was used for some structural repairs, damp-proofing and the planting of trees to provide a screen from the wind. The original intention was to erect a roofed shelter over them but, when the Society of Antiquaries of London was approached for approval, the Executive declined on the grounds that the scheme was considered unsuitable.²³ One month later, the minutes of the Executive reported further correspondence concerning the Shobdon Arches.

THE FUTURE OF THE SHOBDON ARCHES

In spite of the changed conditions described by Mr Bulmer, the Committee confirmed its opinion that the structure should be dismantled and the stones, worthy of preservation, and the sculptures removed to a museum. The precarious condition of the arch reinforced this opinion.²⁴

The matter was also twice before the Council of the Society; in both cases the views of the Executive were endorsed and it was resolved 'to reaffirm the view of Council that the only satisfactory course is to remove the carved stones to shelter, and to deprecate the proposal to plant a screen of trees'.²⁵ The final reference to the Shobdon Arches in the Society's records is this:

The Secretary produced further correspondence with Mr Bulmer concerning the Shobdon Arches, requesting a grant towards the preservation of the stones *in situ*, as their removal had proved impracticable. Resolved: that as the Society's recommendations had not been accepted, no grant should be made'.²⁶

These were very harsh and, in my view, mistaken decisions by a body of distinguished scholars which, I suspect, had more to do with personalities than with the merit of the case. The sad consequences of the continuing neglect are only too obvious. Plates XVIb and XVIc show the top section of the same colonnette of the central arch, the first photograph taken in 1972, the other is a recent view of the figure, the head of which has crumbled away. Moreover, the Arches stand unfenced and at the mercy of vandals. In 1982 Mrs Christie Arno, who heads the Medieval Field Study Centre at Coleford (Gloucestershire) reported that the large colonnette from the central arch (Pl. XVIIa) was missing. In October 1988 the London police discovered in a Notting Hill warehouse a large number of art objects stolen by a kleptomaniac from museums, galleries and churches. The Keeper of Sculpture at the Victoria and Albert Museum, Paul Williamson, who kindly supplied this information, was called by the police to help identify the objects in what he described as an 'Aladdin's cave'. He spotted the two fragments of the Shobdon colonnette and a photograph of the colonnette still *in situ* with a man, clearly an accomplice, leaning against it. This was probably moments before the colonnette, nearly two metres high, was ripped out, broken and taken to London. In the process, parts of the colonnette had disintegrated or were so damaged that the thieves threw them away. The surviving fragments are now kept in Shobdon church.

At long last in 1989 a ray of hope appeared. An article in the *Observer* (14 May) entitled *English Heritage Plans Glass Pyramid to Protect Romanesque Carvings*, signed by Martin Bailey, announced a plan to erect a 45-foot-high glass protection for the Arches at a cost of £150,000, to a design by Paul Woodfield. The next day, a leaflet was issued entitled *Shobdon Arches: Scheduled Ancient Monument* and signed English Heritage, Ancient Monuments Division (Midlands). It includes the following:

The draft report on Shobdon favours the erection of an appropriate cover building as the most effective option for preservation. The cost would be high and contrary to any impression which may have been gained from initial press reports it is unrealistic to expect that English Heritage will be able to meet the whole cost. We remain convinced that if the erection of protective structure is the favoured method of conservation, then there would be a case for seeking sponsorship for this bold solution, probably linked to an architectural competition to achieve the very best modern design. We believe that this approach may also serve to attract sponsorship.

Considering that this is a rich and civilised country, spending generously every year on works of art for national and provincial museums, works which in many cases have no connexion whatever with England and merit the expenditure only because of their artistic distinction, to spend £150,000 for the preservation of what is variously described as 'one of the most remarkable churches in the island' (Wright), 'the key masterpiece of the Herefordshire School of Sculpture' (Cocke), 'this great example of our native craftsmanship' (Boase), surely should not present a great problem. If we fail to do so, future generations will take a very poor view of our priorities.

ACKNOWLEDGEMENTS

I should like to offer my thanks to all those who helped me while I was writing this paper, and most particularly Mr Bernard Nurse and Mr Adrian James, the Librarians of the Society of Antiquaries of London, Dr Lindy Grant and Mr Geoffrey Fisher of the Conway Library, Courtauld Institute of Art, Miss Elizabeth Gale of the National Monuments Record, Mrs Christie Arno, Mr Howard Colvin, Dr Rosalie Green, Dr Richard Morris, Mr Paul Williamson and last but not least Dr Martin Henig.

NOTES

¹ *The Archaeological Journal* 11 (1844), 233-7.

² The Shobdon estate was bought in 1705 by Sir James Bateman who rebuilt Shobdon Court. On his death in 1718 the estate passed to William, a great art collector, who was created a Viscount in 1725 and died in 1744. His son John, the second Viscount, committed the care of the estate to his brother, Richard, who at first intended to rebuild the old church, but the condition of the structure caused a change of plans. The old church was pulled down in 1751 (the date 1753 given by the *Royal Commission on Historical Monuments, Herefordshire* III (1934), 179 is wrong). Incidentally, the Court was pulled down in 1933. I am greatly indebted to the booklet on sale in the church entitled *The Churches of Shobdon and Their Builders*, 4th edition revised (1973). I believe the author is M. Wight.

³ The west tower was a thirteenth- or fourteenth-century addition to the original church (N. Pevsner, *The Buildings of England: Herefordshire* (Harmondsworth 1963), 287 and *RCHM Herefordshire*, III, 179).

⁴ The Arches were extracted from the church in 1751 and by March 1752 were set up in the park. In a letter to his steward Richard Bateman writes: 'Pray go and examine the ruins of the Abbey and send me word if it stands well'. It is to his great credit that when pulling down the old church he went to considerable trouble and expense to save its sculpture. However, he is sometimes judged severely as, for instance, by C. E. Keyser (*A List of Norman Tympana and Lintels*, 2nd edition (London 1927), XXV-VI) who wrote: 'One of the most inexcusable acts of vandalism in this direction was the destruction of the very fine dated church of Shobdon'.

⁵ A. Clifton-Taylor, 'Architectural Touring with the Little Guides', *Concerning Architecture*, ed. J. Summerson (London 1968), 246.

⁶ J. Summerson believed that, although built several years after the death of William Kent, it must have been designed, if not by him, by somebody in his circle (*Architecture in Britain, 1530 to 1830*, Pelican History of Art (Harmondsworth 1953), 240-1). N. Pevsner (*B/E: Herefordshire*, 288) reminds us that Richard Bateman was a friend of Horace Walpole and had embraced gothicism on the example of Strawberry Hill and adds that 'Mr Colvin has arguments to suggest Flitcroft as the architect'. Questioned by me on this, Mr Howard Colvin tells me that Flitcroft 'was employed at Shobdon Court in 1746 and was responsible for some Gothic work (now destroyed) at Stoke Edith Church. However, while Flitcroft, who was alive in 1753, is a better candidate than Kent, who was dead, I doubt whether he was capable of designing anything so elegantly fanciful, and would prefer to leave the matter unresolved' (a letter dated 24 January 1993). I am very grateful to Mr Colvin for allowing me to publish his views.

⁷ As it is placed at Quenington and Beckford (both in Gloucestershire), see Keyser, *Norman Tympana*, XXVI-VII.

⁸ In a recent paper, Lech Kalinowski demonstrated that the tympanum with *Christ in a Mandorla* at Malmesbury Abbey is in fact the *Ascension*, but there the apostles are present on the side walls of the porch ('The "Frieze" at Malmesbury', *The Romanesque Frieze and its Spectator*, ed. D. Kahn (London 1992), 85-96). Dr Rosalie Green very kindly drew my attention to the late Anglo-Saxon wooden casket in the Cleveland Museum of Art, Cleveland, Ohio, on which an *Ascension* is carved and, above, Christ in a mandorla supported by four angels, which is a separate scene (Exhibition Catalogue, ed. J. Backhouse, D. H. Turner and L. Webster, *The Golden Age of Anglo-Saxon Art 1000-1066* (London 1984), 125-6, no. 129). The interesting fact is that the casket has a West Midland provenance, thus providing a possible prototype for Shobdon.

⁹ First published by W. Dugdale, *Monasticon Anglicanum*, ed. Caley, Ellis and Bandinel (1830), vi (1), 348-55. Translated into English by F. Wright, *The History of Ludlow* (Ludlow 1852), 102-32 and then by J. C. Dickinson and P. F. Ricketts, 'The

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Anglo-Norman Chronicle of Wigmore Abbey', *Transactions of the Woolhope Naturalists' Field Club*, xxxix (1969), 413-46. All quotations in this paper follow Dickinson-Ricketts.

¹⁰ In Camden's *Britannia*, ed. R. Gough, iii (London 1806), 82 there is the following enigmatic information: 'The original chapel of St Julian (!) thatched was standing disused when Mr Blout wrote'.

¹¹ B. Smalley, 'Andrew of St Victor, Abbot of Wigmore', *Recherches de Théologie Ancienne et Médiévale* x (1938), 358-73; J. C. Dickinson, *The Origins of the Austin Canons and Their Introduction into England* (London 1950); B. Smalley, *The Study of the Bible in the Middle Ages* (Oxford 1952), 112ff.; J. C. Dickinson, 'Les constructions des premiers chanoines réguliers en Angleterre', *Cahiers de Civilisation Médiévale* x (1967), 179ff. but esp. 182.

¹² For Reading, see Exhibition Catalogue, *English Romanesque Art 1066-1200*, Hayward Gallery (London 1984), 167-71, no. 127a-s.

¹³ I have discussed this at length in my unpublished doctoral thesis (University of London, 1950, 260ff.) and a summary of it is printed in my *Later English Romanesque Sculpture 1140-1210* (London 1953), 10. Quite recently, I discovered that J. H. Parker, in revising T. Rickman's *An Attempt to Discriminate the Styles of Architecture in England from the Conquest to the Reformation*, for its sixth edition (1862, 164) suggested 'Oliver de Merlemond brought home from his pilgrimage either drawings or a remembrance of what he had seen and applied his knowledge to his new building' and he singles out Poitou as the region most relevant to Shobdon.

¹⁴ G. R. Lewis, *The Ancient Church of Shobdon* (London 1852). The twenty lithographs are by R. K. Thomas. Some of them are dated 1851 and some 1852, but these dates refer to the execution of the lithographs. The original drawings by Lewis were made before 1844 for in that year four of them appeared in T. Wright's paper, *Remains of Shobdon Old Church* cited in n. 1.

¹⁵ *Ibid.*, 236, n. c.

¹⁶ S. Phillips, *Guide to the Crystal Palace*, 2nd edition (1854), 83-4. On the shift of emphasis towards the Romanesque in cast collections, see M. Baker, *The Cast Courts, Victoria and Albert Museum* (n.d.), 2.

¹⁷ M. D. Wyatt and J. B. Waring, *The Fine Arts Courts of the Crystal Palace* (London 1854), 5.

¹⁸ Inv. no. A 1938 -- 16.

¹⁹ See n. 2. In the unpublished survey and evaluation of the Shobdon Arches by W. Reid and N. Wray made in 1989 for English Heritage, kindly made available to me by Dr Richard K. Morris, it is assumed that the casts were made after 1852. I greatly benefited from reading this work.

²⁰ I. Cocks, 'Rediscovery of the Romanesque', in *English Romanesque Art* (n. 12 above), 164.

²¹ F. S. R. Boase, *English Art 1100-1216* (Oxford 1953), 79.

²² F. C. Morgan, *The Herefordshire School of Sculpture and Kilpeck Church*, 2nd edition, revised (Hereford 1958), 3, n. 1.

²³ *Minutes of the Executive meetings* ii, 2 February 1955.

²⁴ *Minutes* ii, 2 March 1955.

²⁵ *Council Book* xiv, 10 March 1955 and 10 November 1955.

²⁶ *Minutes* ii, 9 October 1956.

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A. Shobdon arches, general view from the south

Photo. Courtauld Institute

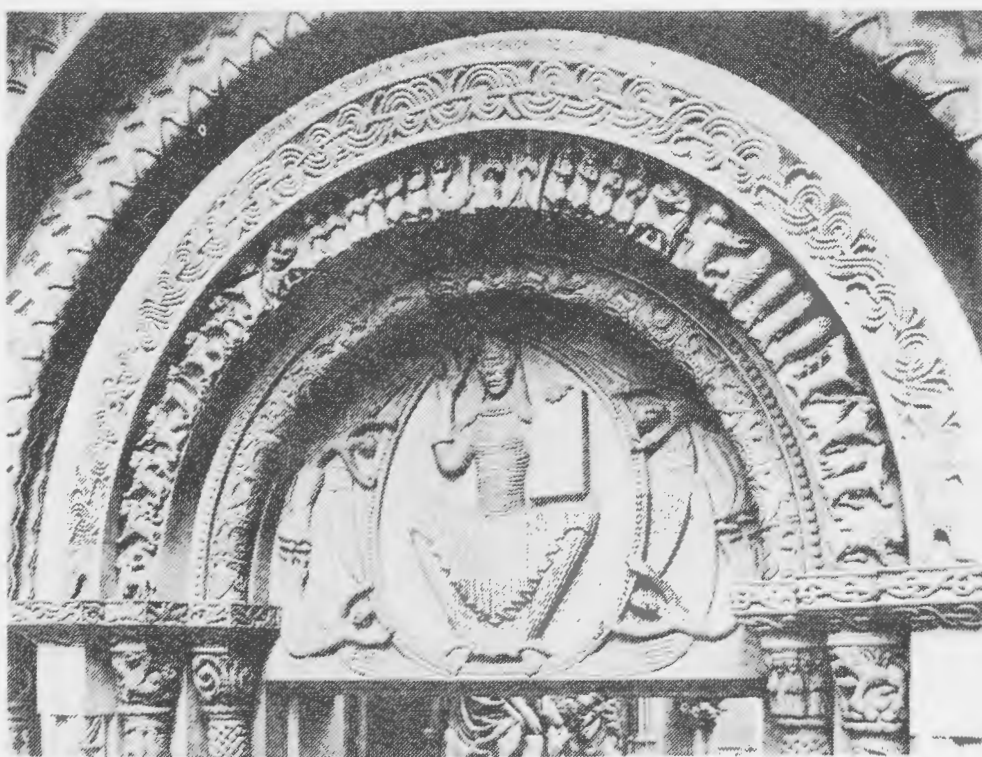


B. The same, from the south-east

Photo. Co. Zarnecki

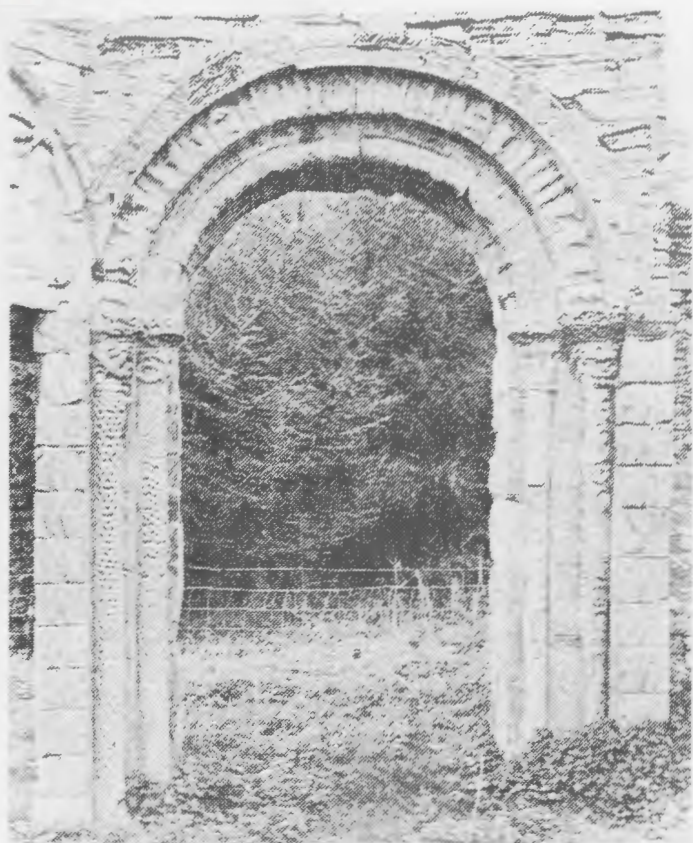


A. Tympanum with *Christ in Majesty*
Photo: George Zarniecki



B. *Christ in Majesty* within the arches of the south(?) doorway. Plaster casts
in Crystal Palace
Photo: (1932), RCHM

PLATE XIV



A. The right arch, probably from the south doorway

Photo: Courtauld Institute



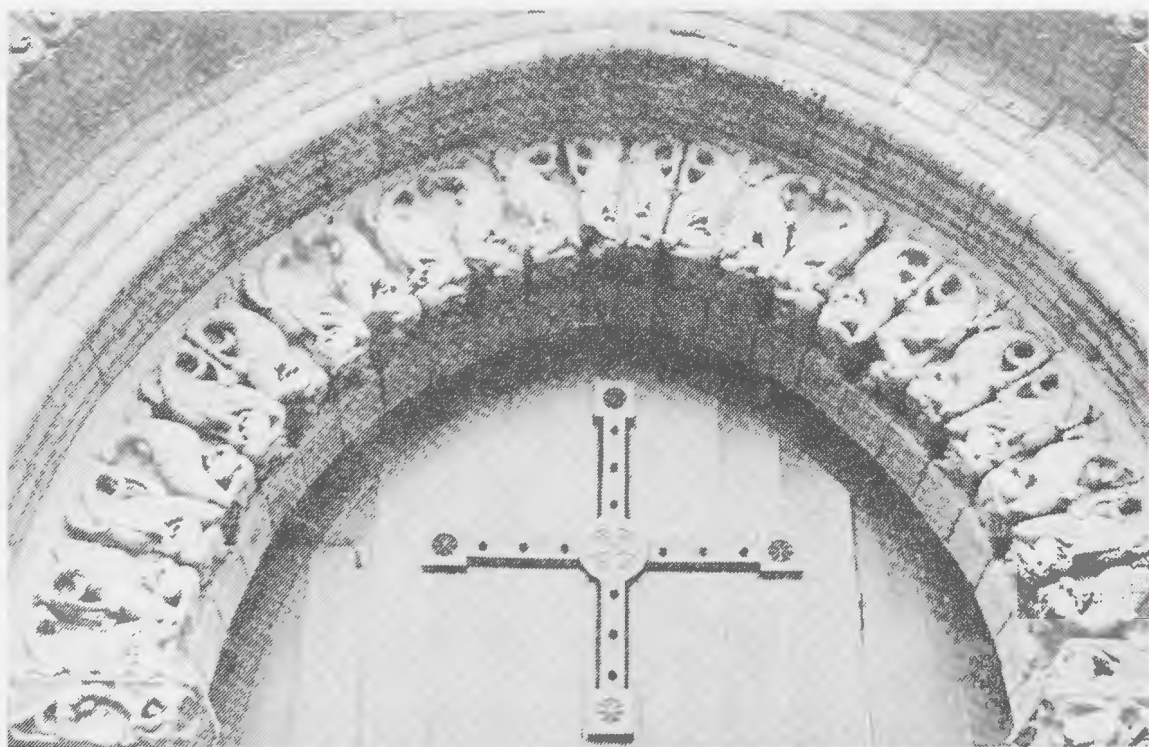
B. The left arch, probably from the north doorway

Photo: Courtauld Institute



A. Aulnay-de-Saintonge (Charente Maritime), St Pierre. Doorway of the south transept

Photo: George Zarnecki



B. Maillezais (Vendée), St Nicolas. West doorway

Photo: George Zarnecki

PLATE XVI



A. G. R. Lewis, 'Second Pillar of the Chancel Arch', 1852



B. Central arch, detail
of the same colonette,
1972
Photo: George Zarnecki



C. The same colonette,
1989
Photo: George Zarnecki

Λ. Colonnette of the central arch,
originally chancel arch, when still in
position

Photo. George Zarnecki (1972)



II. Fragment of the same colonnette
Photo. George Zarnecki (1976)

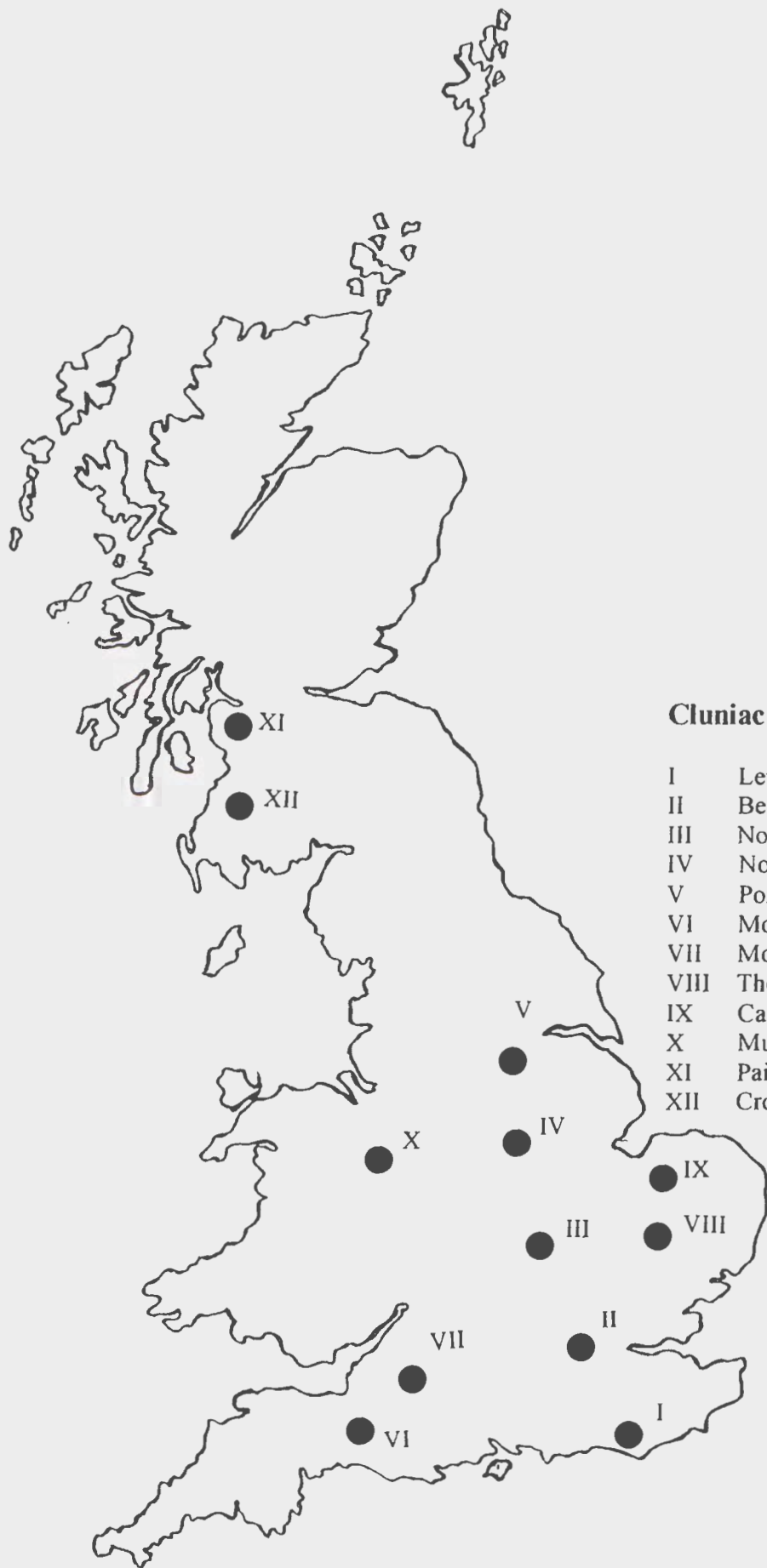


The Order of Cluny and Pilgrimage

John Malden

Much has been made, quite rightly, of the importance of the Benedictine monastery at Reading as the starting point for pilgrims travelling to Compostella. This importance seems to have originated with the gift in 1133, by their founder, King Henry I, of the relic said to comprise the arm bone of St James the Greater. A contemporary source states: '*Henricus rex misit Rodigiau [Reading] manum Sancti Jacobi Apostoli*', perhaps suggesting that the relic was the hand of the Saint rather than the arm.¹ So much value did the King put on this relic that, following his death in 1135 at Lyons-la-Foret in Normandy, he by choice was buried at Reading.² What perhaps has not been made clear is the role played by the Cluniac order in encouraging pilgrimage, not only to Compostella, but also to other, more local shrines. You may ask what the Cluniac order has to do with the Benedictine monastery at Reading. The answer is quite simple. The Abbey was originally founded, on a waterfront site, as a Cluniac house and, in 1185, Hugh, prior of Lewes, the oldest Cluniac monastery in England, was appointed Abbot of Reading³ and, in 1199, he was appointed Abbot of Cluny and head of that order.⁴ I have no doubt that it was through his influence that Reading encouraged the pilgrimage business.

It appears that the Cluniac order's main aim was to encourage pilgrimage, and their monasteries appear to have been sited to help travellers along specific routes. Since monasteries had to be self-financing, the choosing of a suitable site was all important. Cisterican monasteries tended to be in isolated countryside simply because their main business was sheep and cattle. The Cluniacs tended to place their houses near or on major routes of communication, ideally with a local saint to act as a focal point for pilgrimage. From Lewes [St Pancras] near the south coast of England there is a series of monasteries, at approximately fifty-mile intervals along the main route north via Bermondsey [St Saviour], Northampton [St Andrew], Daventry [St Augustine], Derby [St James], Nottingham [Holy Trinity], and Pontefract [St John the Evangelist]. This route from north to south would have acted as a



Cluniac Houses

- I Lewes
- II Bermondsey
- III Northampton
- IV Nottingham
- V Pontefract
- VI Montacute
- VII Monkton Farleigh
- VIII Thetford
- IX Castle Acre
- X Much Wenlock
- XI Paisley
- XII Crossraguel

feeder channel for travellers to the south coast, towards the shortest crossing point to France.

A cursory study of the other Cluniac houses shows a similar correlation. In the west, Montacute in Somerset was 40 miles away from Exeter [St James] and 55 from Barnstaple [St Mary Magdalene], both ports. Monkton Farleigh [St Mary Magdalene] was 55 miles from Reading and just 10 miles outside Bristol and 40 miles from Montacute. At the mouth of the Thames there was a Cluniac house at Prittlewell, ideal for embarkation; Monks Horton, in Kent was just outside Folkestone. Much Wenlock [St Milburga] in Shropshire, with the lesser houses at Dudley and Church Preem, were on the route towards St Asaph and Bangor. In Norfolk the major Cluniac houses were at Thetford [St Mary] and Castle Acre, a pilgrimage route to Walsingham, as well as acting as a feeder for the port of King's Lynn. From Thetford there appears to be another route through Suffolk via the lesser Cluniac houses of Mendham and Wangford.⁵ This route would probably pass through the village of St James, South Elmham, and reach the coast at the ports of Southwold and Dunwich. The lesser house of Broomholm was situated on the coast, and it is interesting to trace the churches in that part of Norfolk that contained representations of St James. In his *Emblems of the Saints*, published in 1850 before the restorers got to work, the Rev. F.C. Husenbeth recorded instances of the Saint appearing in Norfolk churches which form a ragged but discernable route from the west of Norwich to Broomholm.

For those who would like to check this route it is worth quoting in detail from this rare book. The Saint appears as a pilgrim with staff on the roodscreens at Tunstead and Lessingham; with staff and shell on the roodscreen at Worstead; with staff, shell, hat and wallet on the roodscreen at Blofield and in the chancel window at North Tuddenham; with staff and wallet, with shell upon it, on the roodscreen at Ringland; with staff and a book on the roodscreen at Ranworth; and holding a shell on the screens at Belaugh, Trunch and North Walsham, and on the font at Stalham.⁶

The two Cluniac monasteries in Scotland, Paisley and Crossraguel, followed the pattern of encouraging pilgrimage. Walter fitz Alan, High Steward of Scotland, invited monks from his family lands near

Much Wenlock in Shropshire who stayed at first in Renfrew, where the church was dedicated to St Mary and St James. In c.1165 he gave them lands in Paisley, associated with the Celtic St Mirin. They decided to set out the monastery adjacent to the lowest fording point of the River Cart at the junction of major routes to Glasgow and to the west and south. In effect it was a motorway service station, based on the requisite local saint to attract pilgrims. The monastery at Paisley had all the workshops and accommodation to handle the medieval tourist - garaging and bed and breakfast facilities. The priory, raised to abbatial status in 1219, was dedicated to St Mary, St Milburga (the patron saint of Much Wenlock), St Mirin and St James. The dedication to St James reflects the fact that he had been chosen by the Stewart family as their patron saint. When a great wall around the monastery was built in 1484 it contained statues of St Mary and St James. The conventual seal of the monastery showed a figure of St James with staff and hat and the inscription "*S' CAPITULI SCI IACOBI ET SCI MIRINI DE PASSELET*"⁷. Unfortunately, today, no reference to St James can be found in the fabric of the abbey, apart from a corbel with a scallop shell as part of the 1920s' rebuilding of the choir. Pilgrims travelling to Paisley could continue their journey to the south coast of Scotland to the shrine of St Ninian at the port of Whithorn.

Paisley was one of the four major pilgrimage sites in Scotland, along with Whithorn, Melrose and Scone. The success of the tourist trade to Whithorn was such that the monks of Paisley set up a daughter monastery around 1219 at Crossraguel, exactly halfway between Paisley and Whithorn as the crow flies, a total distance of some 80 miles. This monastery proved so successful that it was also raised to abbatial status. The importance of this promotion should not be overlooked. The Cluniac order founded priories not abbeys. Only thirteen of some fifteen hundred Cluniac priories in Europe were raised to abbatial status, and only two in Britain, Paisley and Crossraguel.⁸

Pilgrims from Scotland to Compostella had a choice of routes. They could travel via Shap and Scotch Corner to the staging post at Pontefract and then follow the Cluniac route to Lewes; or the Benedictine route to Reading and on to Bristol. The routes by land through England from Scotland required safe conducts, and were



Seal of the monastery of Paisley showing St James

only available when the two countries were not at war with each other. The quickest way was by boat. The river Cart in Paisley is tidal up to the abbey and flows into the Clyde, and pilgrims could take a small boat down the river to Dumbarton, where there was a colony of French merchants, and then take one of the returning wine ships to France. It is tempting to think that Scottish pilgrims travelling by boat always landed at Santander - St Andrew - on the north coast of Spain, but for centuries there was a thriving trade in salt and wine from La Rochelle and later Bordeaux (patron St Andrew) to Scotland. Alexander III (reigned 1249-1286) is known to have imported 178 hogsheads of wine in 1267;⁹ he also banned exports from Scotland unless the foreign merchants came to Scotland for Scottish goods. By 1431 half the price of salmon exported from Scotland had to be paid for in Gascon wine.¹⁰

Each of the main pilgrimage routes in Europe had Cluniac houses either at the major towns or nearby. In Paris, Tours, Poitiers and Saintes; in Vézelay, Nevers and Limoges; in Le Puy and Moissac, all lining in to the Camino Francés; and in Arles and Toulouse to meet the Camino Aragonés. In Spain their major houses were at Nájera, Burgos, Carrión de los Condes and Sahagún; and on the Camino Mozárabe (see Bulletin 49) from the south there were Cluniac houses at Salamanca and Zamora. To encourage pilgrimage it is possible that the headquarters monastery at Cluny may have commissioned, during the early 12th century, the celebrated manuscript compilation known as the *Codex Calixtinus*, which tells of St James and acts as a guide book for Santiago pilgrims.

There are virtually no records of travellers from Scotland making the hazardous journey to Compostella, though it must have been undertaken by a large number of people. King Malcolm IV gave lands to Glasgow Cathedral until he had made the pilgrimage. He redeemed these lands in c.1165 but whether he had indeed made the journey or not is not clear.¹¹ In 1252 Alexander Stewart (grandfather of the Walter Stewart who married Marjorie Bruce and founded the Royal Stewart dynasty) undertook the journey, possibly leaving Scotland from the north-eastern port of Montrose.¹² It can be no accident that, following his return, he named his son James. This was the first Stewart to be given the name and he, in turn, passed the name on to his godson, James Douglas, who was such a

support to Robert the Bruce in his struggle against the English. The influence of the Saint continued through seven generations of Scottish kings, and culminated, according to your own point of view, either with James VII and II of the United Kingdom, or with James VIII, better known as the Old Pretender.

The Acts of Parliament of Scotland make some references to pilgrimage. Pilgrims were to be conveyed free of charge on the ferry at Inverkeithing on the Firth of Forth.¹³ In the 14th century it is stated that '*the house and family of a burghess going on pilgrimage to the Holy Land or St James, or elsewhere, to enjoy the King's peace and that of the baillies of the Burgh until his return.*'¹⁴ and that if anyone was summonsed to appear in court but '*had departed for Jerusalem, St James or Rome before being summonsed*' the action would await his return '*unless he absent himself fraudulently*'... '*he shall have a year and day at least in case the other pilgrimages respect is to be had to the length of the journey*'.¹⁵ The tradition of pilgrimage survived for some time in Scotland. Following the abolition of the Pope's authority in 1560 an Act of Parliament was passed in 1581 forbidding pilgrimages to chapels, wells, crosses and other monuments of idolatry.¹⁶ What is more surprising is that it was felt necessary to confirm this Act in 1700.¹⁷

Today the most important surviving representation of St James appears in the Scottish crown jewels – the Honours of Scotland. Figures of St Mary, St Andrew and St James appear on the head of the sceptre, which was presented to James IV in 1494 by Pope Alexander VI. St James is almost certainly included in this group because of his connection with the House of Stewart.¹⁸ He wears a pilgrim's hat, holds in his left hand a staff, and in his right hand a book, usually assumed to be the Bible. I would like to think, on this occasion, that it might just have been the *Codex Calixtinus*.

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The Hand of St James at Marlow

Stephen Badger

On St James's Day 1991 some members of the Confraternity attended Mass at St Peter's, Marlow (Buckinghamshire) when a relic - said to be the embalmed hand of St James the Great - was displayed on a side altar. I was subsequently allowed to peruse some papers on the subject collected by a previous priest of St Peter's, Father Gaffney. The resulting notes, though tardy, may perhaps be of interest, particularly in view of the recent Confraternity visit to Reading and the talk by Professor Brian Kemp of Reading University.

Reading Abbey, as we know, was founded by Henry I in 1121 'for the salvation of my soul ... and of all my ancestors and successors'. Subsequently he presented to it, probably in 1133, 'the glorious hand of the blessed James the Apostle which the Empress Matilda, my daughter, gave me on her return from Germany'. This gift was

an important event in the life of the abbey as can be seen from its coat of arms consisting of 'three escallops or' on an azure field. Matilda was the widow of the Emperor Henry V. The hand is said to have been obtained c. 400AD by one St Heliodorus, Bishop of Altino (near Padua in Italy). According to records in Hamburg it was in the possession of a later bishop of Altino, Paul, who fled to Torcello in 640. In 1046 one of his successors gave it to Adalbert, Archbishop of Bremen and Bishop of Hamburg, who had travelled to Italy for the election of Pope Clement II. The hand was housed in Bremen until his death in 1072, on which his possessions were seized by the imperial family, with the hand eventually passing down to Matilda.

The hand was temporarily removed from Reading by the Bishop of Winchester in 1136 but was returned in 1155. It was enclosed in a shrine of gold which was in turn removed by Richard I, but King John subsequently assigned a mark of gold to be paid yearly to provide a covering. It was greatly venerated at Reading and a number of miracles are attested. At the dissolution it was taken into safe-keeping with the numerous other relics of the abbey by Henry VIII's visitor, John London, who wrote to Thomas Cromwell on 18 September 1538: ' I have locked the relics up behind the high altar, and have the key in my keeping, and they be always ready at your Lordship's commandment'.

Silence then descends until October 1786 when some workmen digging the foundations of Reading gaol at the east end of the abbey discovered an iron chest sealed in the wall. Inside was a human left hand, embalmed, which medical evidence showed had been severed from the body on or before death. The hand duly found its way into Reading Museum. Some thought that its small size meant it must be female and attributed it to Queen Adeliza, second wife of Henry I, but by the middle of the 19th century it had been labelled 'The Hand of St James' and was on display in the museum between two specimens of dried fish.

In 1855 the museum collection was broken up and the hand was sold for £30 to a prominent Catholic, Mr Lewis Mackenzie. When he died of accidental poisoning it was passed on to another Catholic family, the Scott Murrays of Danesfield, near Marlow. They had earlier founded the church of St Peter and, when they sold their estate in 1896, they deposited the hand in this church for safe-

keeping. (It had been refused by Westminster Cathedral.) Seventeen years earlier, in 1879, the bones of St James had been re-located at Santiago de Compostela and correspondence had taken place to try to establish whether a hand (ie the Marlow hand) was in fact missing. Nothing conclusive emerged, but it does seem to be fair to say that no negative evidence was found.

Much later, in 1960, the hand was X-rayed and pronounced to be that of a male. The X-rays were subsequently considered by Professor A.J.E. Cave of Barts Hospital who wrote: 'I know of no sure scientific method of determining the date of the Marlow relic ... My guess is that it is of our Reformation period'. This statement is a little unsatisfactory since it is purely a guess and seems to be conditioned by Professor Cave's disbelief in the legend of St James at Compostella. Yet the curious will have observed that no connection is postulated between the hand and this legend. On medical evidence, as we have seen, the Marlow hand was severed from its body at or before death, which is perfectly consistent with the manner of St James's death in Acts, XII, 2, 'And he killed James the brother of John with the sword'. Moreover its independent existence is chronicled in 400 and 640, long before the re-discovery of St James's tomb at Compostella. The suggestion that the hand might have itself come from Compostella is made only by J.S. Stone in his book *The Cult of Santiago* (1927), p.252, and seems to be based on a confusion with a different Henry and Matilda.

If Cave is right that it is not possible to date the hand we are never going to have proof. What is clear is that the hand was much travelled before it got to Marlow. At any stage in these travels the chain might have been broken. But the arm of coincidence is often long ...

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Conques to Moissac

- 1 Sainte Foy
with her pink frock
and flaming sword
- 2 Rush of hot perfume
smothers our conversation
yellow broom
- 3 Scuttling across the track
three wild boar
break my solitary dawn
- 4 Cool silence
of the pilgrim chapel
heat of the Way
- 5 Lattice of rafters
made delicate
by wind and rain and rot
- 6 In the noon heat
behind blank walls
a snatch of conversation
- 7 Past small broken farms
with turn-offs leading nowhere
home, dear home!
- 8 An ancient land turned wilderness
the old track lost
for ever and ever

Ken Jones

Ken Jones took part in the May pilgrimage walk,
'Conques to Moissac 1994'

A Midhurst Farthing

Peter FitzGerald

Did the idea of the pilgrimage die out with Henry VIII's reforms which brought the Reformation to these islands? Many would say pilgrimages were repressed in this country and became a thing of the past. Certainly we will not see bands of pilgrims making their way to Canterbury or Walsingham again.

However in the year 1670 the town council of Midhurst (West Sussex) issued a farthing token for use in the town and the adjoining neighbourhood, to assist in commerce and to encourage the prosperity of the area. This token is of interest because on the reverse side (tails) it depicts two pilgrims carrying staffs, with a tree in the background. This tree could well be a palm tree, possibly indicating that these pilgrims were palmers going to or returning from Jerusalem.



I do not know why two pilgrims were put on this token; the council could well have chosen another emblem which would not have been so politically sensitive for them. It was after all only 132 years earlier that Henry VIII had ordered that the shrine of St Thomas à Becket be destroyed and its treasures removed to London to support the King's Treasury. Also Charles II had only been back in England for ten years after the overthrow of Oliver Cromwell's Commonwealth. These must have been dangerous times in which to express approval of the idea of pilgrimage.

Pilgrims travelling in medieval times along the Pilgrims' Way from Winchester to Canterbury would be unlikely to have passed through Midhurst. It is possible however that after paying their respects at the shrine of St Swithin in Winchester they might have travelled eastwards to Chichester to the shrine of St Richard, and then headed north through Midhurst to meet up with the Pilgrims' Way.

Members of long standing will recall George Tull's article in Bulletin 21 (May 1987) in which he told us about the churches of St James in Sussex. Several of these are in the neighbourhood of Midhurst: Stedham, Selham and Heyshott. There cannot be many towns which have so many churches dedicated to St James in the adjoining area. In addition there was once a priory at Easebourne, which is just to the north of Midhurst. A pilgrim travelling between Midhurst and Chichester may have journeyed via The Trundle, also called St Roche's Hill, a neolithic hill fort, which adjoins Goodwood racecourse. I have been led to believe that there used to be a wooden chapel dedicated to St Roche on the hill, which encouraged me to consider that many more pilgrims might have travelled this way than had previously been thought.

Chichester is not only a cathedral city, but before the dissolution of the monasteries there existed several religious houses within the city walls. A medieval hospital of St Mary, now almshouses, used to look after travellers. Outside the city wall was the leper hospital of St James. A few miles east of Chichester are the church and remains of Boxgrove Priory.

There does not appear to be any record of the king granting licences for pilgrims to cross the English Channel from any local sea port. So who were the pilgrims on this token?

A few words on trade tokens might be helpful: tokens were issued locally by traders, town councils and manufacturers to facilitate trade. The governments of the day did not consider it important to issue small denominations of coins, preferring coins of silver and gold. This token is 20mm in diameter. The legend on the obverse side reads: A MIDHVRST FARTHING IN SVSEX (outer circle) and FOR YE VSE OF YE POOR (inner circle), 1670.

Book Reviews - 12th and 20th Century Guides

- 1) William Melczer, *The Pilgrim's Guide to Santiago de Compostela*, New York, Italica Press, 1993. pp.xv, 345, illus. ISBN 0-934977-25-9, \$17-50.

William Melczer's one-year project to translate Book V of the *Codex Calixtinus*, the *Pilgrim's Guide to Santiago*, turned, as he himself says, into a three-year labour of love, as the translation grew into interpretation and affectionate commentary. The translation itself is now preceded by a long introduction, and accompanied by copious (some 600) notes. A Hagiographical Register, filling out the lives of the saints listed in chapter viii of the *Guide*, a Gazetteer and an extensive bibliography complete the volume.

The author is at pains to set his work in the context of existing (chiefly continental) Jacobean studies, and he makes a modest claim to originality in the recognition that relics (immovable, except in rare cases of *furta sacra*) and pilgrims (mobile) are two sides of the same coin, making of the Way to Santiago a "Broadway of the Saints". To some extent, the introduction of the notion of the pilgrim as punter is a pity because - while in no way arguing against the importance of the shrines along the Way - it tends to reduce the specificity of the Santiago pilgrimage.

In any case, it is not greatly developed in the course of the Introduction, and finds no further mention in the marvellous section entitled 'Pilgrimage without Ideology', which gives satisfactory answers to many of the central questions surrounding the extraordinary phenomenon of the Pilgrimage. Why St James? Because he was as close to the summit of the intercessionary hierarchy (after the Virgin, and SS Peter and Paul) as it was still possible to get (though such a *coup* raises the question of why no-one else thought of it sooner, or indeed sought to exploit the relics of John). Why Galicia - of all places - and why the early 9th century? Because Christian fortunes in the peninsula were at a low

ebb, and the *Reconquista* needed a moral redoubt. And why the enormous popularity? The development and adoption of the Charlemagne/Roland myth, and the concept of *Santiago Matamoros*, place the pilgrims in the context of the total Christian endeavour against the Moors.

Overall - and this is surely his major contribution - Professor Melczer succeeds in giving a holistic account of the Pilgrimage, associating myth and history and politics, faith and adventure and profit, and place all firmly in the setting of Romanesque art and architecture. A short notice cannot begin to do justice to the erudition underlying the annotation of the translation, but the book as a whole can be approached at a number of levels. The introduction is essential reading for anyone undertaking the Pilgrimage and the additional material explains the *Guide* itself in exhaustive detail. Above all the author's good-humoured affection for his subject is evident throughout the book, making the Pilgrimage, in his company, a pleasure.

Howard Nelson

2) **Alison Raju, *The Way of St James: Spain***, Cicerone Press, 1994. pp.139, illus. £7-99.

One may well ask: what need is there for another guide to the Camino? After all, there is Elías Valiña's *The Pilgrim's Guide to the Camino de Santiago*, now supplemented with his cartography *The Way of St James*, not to mention the Confraternity's own guide. The answer is that Alison Raju's book is very different.

Her publishers produce a wide range of guides for walkers and climbers covering the UK, Europe and elsewhere; and her book reflects this in the way she presents her information. Thus for example, we have (on leaving Espinal):

'KSO [keep straight on] along main street and then turn L at house called *Aunta Mendia*, along road through fields. KSO at junction but 200m further on leave track as it veers L uphill...'

There are ten maps, but at a scale of more than 8 miles to the inch it is not possible to show a great amount of detail.

No specific details of accommodation, shops or bars are provided, but their availability is indicated, and, most importantly for walkers, the distances between villages (even those with no facilities) are given.

In addition to the walking guide itself, there is an 11-page introduction to the Camino, six pages of most useful and practical information and three appendices: St-Jean-Pied-de-Port to Roncesvalles (unusually, the guide proper starts from Roncesvalles), Santiago to Finisterre (for those who haven't had enough!) and an outline guide to the *Camino Mozárabe* or *Vía de la Plata*, which runs from Seville to Astorga before joining the main *Camino Francés*. Another feature is the inclusion of notes designed to help those walking back from Compostella; the waymarking is, of course, designed for those going towards Compostella.

Throughout there is a liberal sprinkling of colour photographs by Pat Hurley; Pat showed me the camera he used, and I could not believe that such a small camera could produce such good pictures. I guess it's a tribute to the photographer.

All in all this is a most valuable addition to the literature of the Way. The bottom line: would I take it with me? Almost certainly the answer is Yes! With the addition of the Confraternity's own guide (which includes many details of accommodation and is revised regularly) I feel I would be well equipped for my pilgrimage. Inevitably there are things missing: there are very few details of the places worthy of a visit. But then you can't have everything in such a slim volume and such a slim price.

Barry Humpidge

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Note: the Confraternity has a small stock of both books reviewed here and they can be ordered from Paul Graham, 100 Cannon Street, London EC4N 6EH. Prices (including postage, overseas surface mail in brackets) are £15-99 (£16-99) for Melczer's *The Pilgrim's Guide to Santiago de Compostela* and £8-50 ((£9-50) for Alison Raju's *The Way of St James: Spain*. Please enclose a £ sterling cheque with your order or quote your Access/Visa number and expiry date.

Round-up of Events, 1993/4

There were so many events in 1993, some of which spilled over into early 1994, that the Bulletin round-up is more than somewhat behindhand. The following accounts take us from the Camino Inglés pilgrimage of nearly a year ago to the May 1994 inauguration of St Michael's Way in Cornwall. (Members are invited to note that accounts of events are always very much welcomed by the editor.)

The Camino Inglés Pilgrimage, 25-28 August 1993

A 'hug for the Apostle' before starting our pilgrimage from La Coruña? How could this be? Because the 12th century church of Santiago in that great sea port, starting point for thousands of medieval pilgrims from all over northern Europe, also has a statue of St James ready to receive a pious embrace from behind. Our 14-strong party of walkers (with 2 drivers nobly ferrying luggage for those who wanted it) needed encouragement as we made our complicated way out of La Coruña and through the suburbs in unrelenting Galician rain. It felt more like November than late August. A diversion was provided by TV Galicia who, alerted by a press release from London, were on the watch for us between La Coruña and the next town of O Burgo. They caught us up shortly before we reached the latter and filmed us in our long pilgrim file on the road as well as interviewing one or two members beside the church of Santiago. Someone had the presence of mind to ask when we'd appear and was told - on the 2.30 news.

Lunch and TV at A Xira The Casa German in the hamlet of A Xira was our lunchtime destination and all good Spanish bars have a TV set. We were immediately recognised on arrival as we were pictured on the back page of that day's *Voz de Galicia*. At 2.30 sharp the proprietor turned the TV on and suddenly there we were in all our wet glory, even speaking some Spanish, much to everyone's amusement. Gosia Bryckczynska's new camera had a special device for photographing a TV screen, so she was able to test technology on the spot.

In La Coruña However our historic journey - the first (as far as we know) group of pilgrims from the British Isles (and France) to walk from La Coruña to Santiago since the 15th or early 16th century - had begun the day before when we met up at the Romanesque church of Santiago in the city. We had arrived in a variety of ways, mostly by train from Santiago where about half the group had already spent a couple of days at San Martín Pinario, but others came by FEVE railway from Bilbao and by car from southwest France. Heavy rain had not stopped us finding

the famous 'sea gates' of La Coruña and the pilgrim steps which people like William Wey and Margery Kempe may well have climbed on their way to the church of Santiago. There to meet us on 25 August 1993 were local CSJ members, Magdalena Stork de Yepes and her husband, Valeriano, along with Joaquín Vilas who did so much to help the pilgrimage to happen. Joaquín had not only provided us with Camino Inglés pilgrim records but also arranged a special Mass and pilgrim blessing in the church, traditional starting point of the pilgrimage. During the Mass William Griffiths read from the Bible and Joaquín welcomed the group in English. Afterwards the *Voz de Galicia* photographed us on the steps of the church; it was still raining but some fine pilgrim hats, Roger Cocks' especially, were in evidence.

Later at dinner we were joined by our other 'Coruñés' benefactor, Rafael Arias, Holy Year press officer for the Archbishop of Santiago, who had reserved all our accommodation along the way, procured hard-to-find maps and generally provided reassuring encouragement.

From A Xira to Sarandones After lunch and TV at A Xira our next treat was an architectural one - the delightful little Roman bridge right on the Camino. We were now away from the tarmac and on paths and tracks, one of which leads over this bridge, which is therefore easy to miss. Although now on the Camino Inglés (or Antiguo Camino Real as it is perhaps more accurately known) the bridge of A Xira (the 'ponte romana') is also on much older Galician ways. So by the 18th century this elegant structure had been subjected to so many pilgrim (and earlier) feet that it needed reinforcing with an extra layer of stone. This in no way detracts from the bridge, which must be the most photographed structure on the whole route.

Day 1's walking ended at the substantial village of Sarandones, famous for its 16th century house where Philip II spent a night on his way to La Coruña (and England) from Santiago. Local residents are very used to pilgrims as many Spanish groups had already done the route, both in 1993 and in earlier years, and one of them opened up the modest Capilla de San Juan for us. At the river ('good bathing' Joaquín had assured us, but not on 26 August) we turned right for Carral, a town on the main N550 road which runs between La Coruña and Santiago. Unfortunately Carral has no accommodation, for groups at least, so we waited almost an hour for the bus to Meson do Vento, an unattractive sprawl on the main road, with a belching power station as its backdrop. Our hotel rooms were almost as damp as we were, which made drying out difficult, but a hot meal and an unexpected

visit from the Mayor of Ordenes (the next day's halting place) to greet us raised the spirits of the party considerably.

Day 2: Sarandonces to Ordenes Day 2 dawned drier and the first question was: would everyone be up in time to catch the 8.40am bus back to Carral. Amazingly they were, even certain known laggards, so then it was the bus driver's turn to be surprised as 14 sturdy pilgrims packed on to his vehicle. Day 2 had not been fully piloted by the leader and she, having assured everybody that the Camino Inglés wasn't at all steep, had to eat her words as the party toiled uphill for a good two hours after leaving Sarandonces. Luckily the climbing, mainly on quiet roads and tracks was punctuated by a bar at the crossroads known as the Cruz de Veira. (This was a good, linguistic reminder that 'cruz' in a geographical context means 'crossroads' while 'cruceiro' is used for the calvaries we saw at frequent intervals.) Day 2 was our most rural day, which included a few minutes lost before lunch when the rather uncertain waymarks, red and white ribbons at this point, seemed to disappear. Roger Cocks' sharp eyes brought us back to the route and soon we were in the historic village of Hospital de Bruma.

Hospital de Bruma In this small village a pilgrim hospital, next to the tiny church of San Lourenzo, is attested from the 12th century. It is thought that its remains are incorporated into the house standing next to San Lourenzo and - yet another Camino coincidence - the house is owned by Magdalena Stork's friend's aunt. The elderly señora now lives with relatives opposite, and they kindly opened the church for us. Our good fortune continued as a watery sun appeared and we pressed on on to Ordenes through a series of villages and groves of oak trees. When on the Camino Inglés if you're not sure of the way, look for an oak and often that will put you on the right path.

In the Mayor's Parlour After the chapel of San Julián de Poulo we left our rural track and turned again towards the N550, this time heading for Ordenes and a meeting with the Mayor, D. Teodosio Martino Martino, who had come to find us at Meson do Vento the night before. Ordenes is a fair-sized town, but laid out on a linear model and centred round the 'ayuntamiento' and main square. We were received in the council chamber where D. Teodosio stamped and signed each of our pilgrim records and formally welcomed us to Ordenes. He explained that the area covered by Ordenes (much larger than the town itself) had taken the lead on the waymarking of the Camino Inglés and indeed we had noticed that the somewhat unreliable green arrows of day 1 had largely given way to neat blue and white 'Camino de Santiago' signs.

Day 3 - Into Santiago Our last walking day was going to be a long one, the first half on paths and in woods, the second half, from the town of Sigueiro, on the N550 road itself. After a while the good waymarking of the Ayuntamiento of Ordenes gave way to uncertain arrows again and it was only thanks to notes on trees in the woods, left by a parish group from El Ferrol a day or two ahead of us, that we emerged safely on the main road at Sigueiro, having gone under and over the encroaching motorway several times. Not the most beautiful of Galician towns, Sigueiro did however provide a splendid picnic spot beside the River Tambre as well as a range of bars and stalls selling bread and croissants. Fortified by these we then faced 13km on the N550, normally a daunting prospect but because it was Sunday and most Galicians were at lunch, the amount of traffic was far less than usual.

The only mishap of the pilgrimage occurred right on the outskirts of Santiago when Gosia twisted her ankle slightly, within sight of the first 'Santiago de Compostela' signpost we had seen. Fortunately, after being bandaged up by William Griffiths, she was able to continue; Hilary Shaw unrolled her impressive Bredereth Sen Jago yellow banner and, with James Hatts, led us through the streets of the city to the Plaza del Obradoiro and, our destination, the Cathedral and shrine of St James.

Postscript The next day, Monday 29 August, was European Associations' Day in Santiago, masterminded by Mademoiselle Warcollier, which made a splendid climax to the pilgrimage. Early in the morning we visited the Pilgrim Office and were graciously received by D. Jaime García Rodríguez. We already knew that we hadn't walked far enough to earn a 'compostela' (it's some 70km only from La Coruña to Santiago via the Camino Inglés) but we were pleased to receive a Holy Year certificate and to sign the pilgrim register. After a special Mass in the Cathedral, with readings by representatives from different countries and the swinging of the 'botafumeiro', we enjoyed a sunny boat trip on the Ria de Arosa up to Padrón. We were following the route of the stone boat that had carried St James and his two disciples in the 1st century AD and at Padrón in the parish church by the river saw the huge stone under the altar to which the boat was reputedly moored. A long climb up the hill at the back of the town brought us to the spot where he may have preached at a natural altar made of huge rocks. Now it is a popular trysting place for Padrón residents as well as a pilgrim attraction. The day ended in Santiago with a celebratory European dinner at San Martín Pinario, followed by a 'queimada', the spectacular Galician drink which was demonstrated and set alight by María Barcena who works for the Xunta de Galicia promoting the pilgrimage to Santiago. Our thanks go to Mademoiselle Warcollier for organising such a splendidly varied pilgrim day which was enjoyed by all.

Final Postscript Just as members foregathered at La Coruña on 25 August from far and wide for the Camino Inglés, so on the 30th did they disperse on their various routes home. Paul Newman, bound for Madrid, had already been noisily seen off at the station the night before; Jocelyn Rix, on her way to Finisterre, was accompanied by Sue Morgan and Pat Quaife for a short way out of the city; Marion Marples and Leigh and James Hatts were waved off to the station, and another group were seen into taxis on their way to the airport. The leader, relieved that all had gone so well, relaxed on a train to Vigo while Yves and Edith St Léger, the Franco-American partnership, began the long drive back to France. And so ended the pilgrimage in 1993, as undertaken by so many others in earlier centuries. My thanks go to everyone who participated and particularly to Edith and to Alison Houtheusen who nobly dealt with people's luggage (and people sometimes), to Leigh Hatts who took slides for me, to James Hatts for simply being there and enjoying himself, to Sue Morgan for helping with route-finding and to Roger Cocks for organising my travel.

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Oviedo to Finisterre, October 1993

This was the Confraternity's Holy Year pilgrimage by mini-bus that managed to visit all the significant monuments in northern Spain between Oviedo and Finisterre, including Rabanal where we spent one of our seven nights. The week started well with the airport bus driver actually dropping us at our city-centre hotel in late afternoon. The cathedral at Oviedo was hosting an exhibition entitled *Orígenes* and the only way to see the former was to visit the latter, which took us on a historical tour of the Asturias from the beginnings to the Middle Ages. The next day was devoted to Asturian churches, from San Julián de los Prados (with its luminous frescoes) to Santa Maria del Naranco and San Miguel de Lillo, reached after a steep and wet climb out of the city.

To Rabanal Unless you walk or cycle or hire a car Rabanal is inaccessible to the average tourist - and long may it remain so. As we came over the mountains from Oviedo towards León, having visited another Asturian church, Santa Cristina de Lena, the clouds started to disappear as we dropped down past Arbas. At Rabanal the warden for October, Eric Talbot, had arranged a late lunch for us at the Bar/Meson Refugio before the main ceremony of the day: the formal handing over of a very fine photograph of part of the 12th century document exempting the hermit Gaucelmo from paying taxes. The photograph and its maroon leather frame were the gift of D. Bernardo Velado Graña, director of the diocesan museum of Astorga.

and Gaucelmo is the 11th/12th century hermit of Foncebadón who built a church, hospital and refuge for early pilgrims. In the presence of our 16-strong group, the committee of the El Bierzo association, and our neighbours Charo and Asumpta, Pat Quaipe received the photograph on behalf of the Refugio Gaucelmo, brief speeches made in Spanish and English, a prayer was said by D. Bernardo and Ad Honorem Regis Summi sung under the direction of Mary Pryer.

That night we took up every available bed in the village, with one group at Chonina's, another group at Antonio's and two invited by the village postman, Julio and his wife, Quica.

Portomarín and Santiago As our driver was called Santiago and known to us from previous visits our travelling westward proved troublefree and after a night at Portomarín and a quick visit to the Romanesque church of Vilar de Donas we reached Santiago for a stay of four nights at the Hostal Suso. Señor Suso and his family were as welcoming as ever and helped make our stay in Santiago memorable and enjoyable. While the Cathedral was still crowded for Mass, especially the Pilgrim Mass at 12 noon when the 'botafumeiro' was swung, the rest of the city was relatively tranquil and we were able to explore at our leisure.

To Finisterre and the end of the world ... Another highlight of the visit was a trip to Finisterre, the lighthouse and the cliffs, via the town of Noya and the unspoilt fishing village of Muros. Magdalena Stork de Yepes (our only member in La Coruña) and her husband, Valeriano joined us for the day and added to our enjoyment with their knowledge of the area. Magdalena wrote subsequently:

Living in La Coruña as we do we have sometimes gone to Finisterre but in a straight line to the south-west, to the fishing villages of Cee and Corcubión (now very much developed) which are next to this famous cape. But we had never gone from Santiago following the coastline of the Ria of Noia and Muros. They have interesting churches and fine houses, besides their fishing port and seafront promenade. Just after leaving Noia, which is in the inlet of the Ria, you see the River Tambre coming into it. There there is a famous medieval bridge with many arches called Pontenafonso.

After Muros comes Carnota, a village which has the longest 'hórreo' (or grain store) in Galicia. The name of this place has in its root the word 'carn' which in Celtic language means 'stone'. This thought prepared me for what came afterwards. As we drove on in our mini-bus, zig-zagging along the coast road and always very near the water, Mount

Pindo and the lesser range of rocky mountains that accompany it appeared, sometimes to the right, sometimes to the left, so great were the turnings in the road. By the time we arrived at the villages of El Pindo and Ezaro, both with magnificent beaches, these rocky mountains seemed to be pressing on our road and on these two villages, as if they meant to throw us all into the ocean.

I began thinking about the remains of the pagan cults these rocky mountains contain such as 'petroglifos' (not in my Spanish/English dictionary) of a remote antiquity. When the Romans came it seems these places of cult in the rocks took the name of Arars; there exists the Arars Lextianas which are well known for writings and drawings in spiral forms near stone cavities for sacrifices. Sometimes these cavities, when full of rain-water, were used for healing children's ailments. When Christianity came, the remedy for these so-called superstitions was to put crosses everywhere.

And so after Corcubión and Cee we came to the village of Finisterre (Fisterra) which I found very much improved since I saw it last. From a poor fisherman's port it can now receive pilgrims and tourists in style, with a hotel, bars and cafes with a nautical look, and even shops with souvenirs.

But the first thing to do when you arrive is to go immediately to the lighthouse (faro). There you have the view we had come to contemplate. We were very lucky with the weather and the sun was shining brightly. There was yet an hour or more for it to sink into the ocean but already it shed its golden pathway on the water. I thought myself in the Ara-Solis, to which all kinds of pilgrims and adventurers used to come in olden times from all along the Mediterranean coast to contemplate this same sun, setting at the end of the world. So great was its attraction that it is no wonder the Apostle must have thought it a good idea to come as far and preach to the multitudes assembled there.

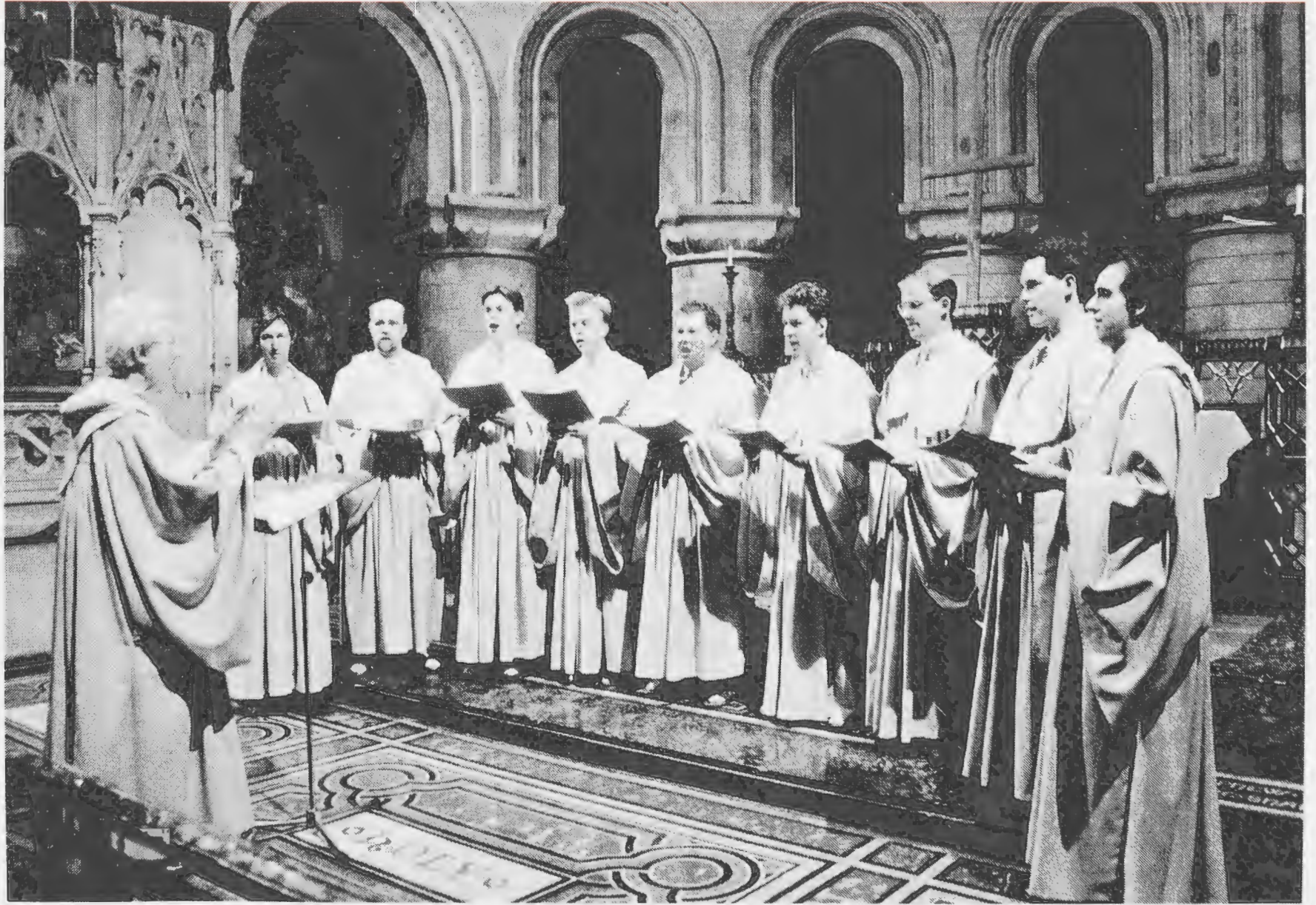
That is why, for the stronger pilgrims in the Middle Ages, to come to Finisterre was the finishing touch after Santiago and Padrón. We had arrived comfortably in a nimbus but walking all this winding way must have been a strain. I wonder if some of them felt the lure of the rocky mountains and visited 'El Pindo' as well.

The Spanish Ambassador's Holy Year Pilgrimage

On February 8th 1994 we were very honoured to be given a lecture by the Confraternity's President, D. Alberto Aza Arias, on his Holy Year pilgrimage (see photo on p.7 of Bulletin 49). It was the first time we had had a talk on the pilgrimage from a Spanish viewpoint and members appreciated very much D. Alberto's erudition and the personal reminiscences he evoked. Coming from Oviedo he had always been aware of the Camino de Santiago and had been thinking of making the pilgrimage while on his previous posting in Mexico. His party of family and friends, including his wife, Lalla, and youngest son, Miguel, set off from Roncesvalles in mid-July and apart from a minor knee injury, all arrived safely in Santiago four weeks later. He related how they had meticulously planned the first ten days but then dropped into the rhythm of pilgrimage in a relaxed way. Early on he stressed the importance of preparation and how a stick of the right length was of great importance (sticks being available from a well-known stick-carver in Navarre). Later, in Castille and León, there had been 'no room at the inn' at the Refugio Gaucelmo in Rabanal, which was a disappointment, but understandable in view of the size of their group. By then they were accepting of everything that happened and they did have the pleasure of being shown round the refuge by the warden, Richard Hankinson, who had had to break the news that they were already full for the night. D. Alberto's audience, which filled the crypt of St Etheldreda's almost to overflowing, also enjoyed his view of Spanish history as revealed by the Camino and his artist's eye as he described walking on a low-lying path in Galicia where its sides and the corn in the neighbouring field were silhouetted against the sky. Speaking without slides D. Alberto held an attentive audience for over an hour and the number of questions and comments at the end were a witness to its appreciation.

The Field of Stars - Schola Gregoriana of Cambridge

The Confraternity's (late) Holy Year was brought to a triumphant conclusion on March 19th by a recital of music - indeed 'a galaxy of 12th century music in honour of St James of Compostella from the *Codex Calixtinus*' as the programme put it, by the Schola Gregoriana of Cambridge directed by Dr Mary Berry. The setting was the 12th-century Priory Church of St Bartholomew the Great in the City which proved to be a perfect backdrop for the monophonic liturgical music performed so meticulously by the young male singers who make up the Schola. The audience felt truly transported into another world, surrounded as they were by the Norman arches of the church and the Gregorian chant of eight centuries earlier. We are enormously grateful to Mary Berry for finding time in her crowded programme to put on this recital for the Confraternity - her first in London for some years - and to the Spanish authorities (Ministry of Culture) for their generous support.



Dr Mary Berry with the Schola Gregoriana in St Bartholomew
the Great on 19 March 1994

Confraternity musicians who were unable to be present may wish to purchase the April 1994 issue of *Early Music News* which contains a full-page appreciation of the recital by Virginia Rounding.

Inauguration of St Michael's Way: Lelant to Marazion, 7/8 May 1994

For the first time ever the Spanish flag flew from St Michael's Mount on the bright spring morning of 7 May 1994. This was to honour the Confraternity's President, D. Alberto Aza Arias, who was staying on the Mount as a guest of Lord St Levan, President of the Bredereth Sen Jago.

Later that morning they were both present at an international gathering in a packed St Uny Church, Lelant for the inauguration and pilgrim blessing of the St Michael's Way¹ by the Cornish Gorsedd (or Great Bard). Other guests included M. Olivier Cêbe from France and Sr Domenico Ronconi from the Council of Europe who put the event into its European context - a stretch of the Camino de Santiago walked by Irish and Welsh pilgrims wishing to avoid the hazards of the seas around Lands End (see Bulletin 49).

Outside the church the Ambassador and Lord St Levan jointly unveiled a plaque showing St Michael's Way in the style of the blue and gold Council of Europe signs found all along the Camino in Spain. D. Alberto and his wife, Lalla, together with Rod Pascoe (who spoke at the last AGM and helped to devise the route) then led the party of about 100 walkers of all ages, including Confraternity visitors and local residents, along the lane past the delightful clifftop cemetery and on to the Cornwall coast path, to begin the 13-mile walk, waymarked discreetly with the Council of Europe shell symbol. There were marvellous views all the way with the high points being John Knill's monument² and Trencrom Hill where we had lunch and could see both ends of the walk. The local church had enterprisingly brought to this highest spot a supply of ice cream which made a welcome supplement to hotel sandwiches.

The afternoon walk was a varied tapestry of open views and flower-studded fields, and deep shady woods full of bluebells. No wonder the Ambassador and his wife were enchanted. Ludgvan church was a landmark to be aimed for and then it was along a farm road across the Marazion marshes, home of the last Cornish wolf, until we came to a most welcome sign: Pilgrim Teas this way!

The Mayor and people of Marazion made us very welcome in the spacious Community Centre and laid on a splendid tea of Cornish fairings and saffron cake, with as many cups of tea as necessary. A bonus was being able to relive the

whole walk thanks to an instant replay camcorder. That evening walkers relaxed in the Godolphin Arms, Marazion, overlooking St Michael's Mount, with a good meal and Cornish music including Philip Knight's original song 'Abostol an Mor' (Apostle of the Sea) (more details in Notes and News).

On Sunday we became smarter pilgrims and crossed the causeway to the chapel on the Mount for a special pilgrim service, courtesy of Lord St Levan. We heard again 'Abostol an Mor' and the European anthem. The official visitors re-appeared although the Ambassador and his wife had had to rush back to London on Saturday evening to receive Prince Felipe who was en route for South Africa and Nelson Mandela's inauguration as President. We all had a chance to meet again in the dramatic gardens of the Mount before dispersing.

We were guided throughout the weekend by Hilary Shaw and members of the Bredereth Sen Jago. It is largely due to Hilary's dedication to St James and her vast knowledge of and devotion to Cornwall that the weekend happened at all and we are all extremely grateful to her.

1) *St Michael's Way: Forth Sen Myghal* is a 20-page booklet produced by Cornwall Council describing the route and with a map, historical notes and a Cornish glossary. It is available from the Confraternity (Paul Graham - see inside back cover) for £2-75 (£3-00 overseas) including postage.

2) John Knill was an 18th century son of St Ives who went to London and made a lot of money as a customs collector. He built a mausoleum on Worvas Hill above St Ives and left instructions for a ceremony to be held every 5 years on St James's Day, when 10 virgins (girls under 10) and 2 widows, wearing white, dance round the granite monument to the tune of the Old Hundredth played on a fiddle. The next celebrations, with full civic participation, will be on 25 July 1996.

Further note: attractive clay 'shell' brooches dated 1994 and designed by Janeve Bainbridge were on sale for the inauguration of St Michael's Way and some are still available from Hilary Shaw, along with similar pendants. Colours: light slate-grey or pale brick-pink; material: resin-based, light, strong and waterproof. Price £1-00 including p. and p. When ordering please specify: brooch or pendant and the colour you prefer. Orders, with remittance, to Hilary Shaw, The Old Kiln, Port Navas, Falmouth, Cornwall TR11 5RJ.

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Members' Page

Congratulations to David Mackenzie of Birmingham University's Department of Hispanic Studies, who has just become Professor of Galician Studies, the first person in the country to hold such a title. Galician studies are flourishing at both Birmingham and Oxford where Dr John Rutherford heads the Centre for Galician Studies.

Michael Law and Janet Weston, who left St-Jean-Pied-de-Port on 9 April, on foot, and arrived at Santiago on 19 May, stayed in the Hostal Suso and report that Señor Suso sent his greetings to all members.

Visit Jordan and Israel in 1995 with the Revd Canon R.J. Llewelyn - the dates are November 6 to 17 and the itinerary includes Amman, Jerash, Petra, Galilee and Jerusalem, including St James's Armenian Cathedral. Cost: £987, mostly full board. Details from Robert Llewelyn at St Catharine's Vicarage, 29 Denmark Road, Gloucester GL1 3JQ, tel.: (0452)-524497, or from McCabe Travel, tel.: (081)-675 6828.

Pilgrimage: an Image of Medieval Religion; I want to obtain a copy of this book by Jonathan Sumption which is now out of print. If anyone has a copy (hardback or Penguin in any readable condition) which they are willing to sell please get in touch with me: Jeff Davies, tel.: (081)-449 5366 (evenings). Thanks.

Ross Henderson of London SE26 is looking for pilgrim company on the Camino next spring. He wants to walk, possibly starting at Le Puy, would carry a sleeping bag but not a tent and sleep out on occasions and stay in refuges etc as often as possible. He expects to take time to see all the interesting monuments on the way and may therefore be away two or three months. He has no fixed notions in advance on the number of people, although a fairly small group would be best, nor on age, sex or religious affiliations. For more details and enquiries please telephone him on (081)-291 0063 or write to him at 16 Chelsfield Gardens, London SE26 4DJ.

For Sale - French topoguide for the GR36/46, Cahors to Albi in the Tour des Gorges de l'Aveyron series, 1987. Unused copy for £5 (money to Ted Dickinson Fund), normal price at least £8-50. It includes the Lot Valley, Cahors to St Cirq-la-Popie and then meets up with the GR65 before going east to Villefranche de Rouergue and south via Najac and Cordes. Tel. Pat Quaipe on (081)-883 4893.

Michael Fisher of Swinton, Manchester, will be in his 60th year in September and is undertaking a solo sponsored bike ride and pilgrimage to Santiago in aid of the Cancer Relief Macmillan Fund, which provides specialist nursing for cancer patients. He hopes to raise £20,000 and wonders if fellow members would like to sponsor him. Details from Michael at 9 Birch Road, Swinton Manchester M27 0BX; cheques should be made payable to Cancer Relief Macmillan Fund.

An Apology from the Secretary to the member who wrote saying he was making a pilgrimage to Santiago on behalf of Crisis. Unfortunately Marion has mislaid the covering letter, perhaps he would like to contact her again with news of the project.

* * * * *

'New' Publication

The Confraternity has acquired copies of the long article 'Wall Paintings in Stoke Orchard Church, Gloucestershire' by E.Clive Rouse and Audrey Baker, reprinted from the Archaeological Journal, vol.CXXIII (May 1967) published by the Royal Archaeological Institute. Price £1 (£1-50 overseas) including post and packing.

Notes and News

First Santiago Road International Song Festival, Vigo 1993

Members may remember that the Confraternity last year supported the Cornish Bredereth Sen Jago in their presentation of an original song for the First Santiago Song Festival. The rousing song 'Abostol an Mor' was well received and its composer and performer, Philip Knight, has very kindly presented the Confraternity with a tape of two versions - one with the original keyboard arrangement and one with the full 33-piece setting as performed in Vigo last September. It is available on loan from the library, with a copy of the words in Cornish and English.

1995 - Pilgrims' Road to Santiago de Compostela for the Feast of St James

This is a tour led by Dr Steven Blake, CSJ member and Director of the Cheltenham Museum and Art Gallery, who has given many lectures and study days for the University of Bristol. The dates are Friday 14 July to Friday 28 July, cost £775, with single room supplement of £195. The cost includes 13 nights dinner b. and b. in three and four-star hotels plus 1 night on the Bilbao-Portsmouth ferry. Coach-based journey, starting from Cheltenham and going via Dover and Calais to Roncesvalles, then along the Way with 2 nights each at Burgos and León, 3 at Santiago (for the feast of St James, returning along the north coast via Oviedo and San Vicente de la Barquera. For further information write to The Pilgrims' Way, Barnwood Garage, Barnwood Road, Gloucester GL4 7HY or tel. (0452)-616169.

A Bibliography Par Excellence

Maryjane Dunn and Linda Kay Davidson have just published a comprehensive and annotated bibliography, *The Pilgrimage to Santiago de Compostela*, (Garland Publishing) which covers original documents as well as secondary material. With 546 pages and 2941 entries the temptation is to browse the time away. It is fully indexed - a necessity as the entries are by alphabetical order of author. Covering books and articles in 9 languages and fields including art, architecture, anthropology, history, literature, geography, sociology and music, this bibliography is a major landmark in Compostellan studies. The cost is \$84 (we are awaiting information from Maryjane (who edits the US Friends of the Road to Santiago newsletter) on where it can be obtained in Europe) so perhaps more for libraries than for individuals, but a wonderful Christmas present for pilgrims past, present and future.

Santiago Pendant Locket

An attractive sterling silver pendant reproduced from a gold original found on the wreck of the Spanish galleon "The Santa Margarita" which sank off the coast of Florida in 1622. Available for £29-95 (ref.5883) from Past Times, tel.: (0993)-779444.

Walking the Vía de la Plata?

Katharine Holmes received some good advice about walking this route from some Spanish friends who did it in three successive years. They suffered considerably from the heat in July (up to 43C in Cáceres) in 1991 when several of their group had to be taken to hospital. So they recommend spring as the walking season for this most southerly of routes. Otherwise start really early in the morning. In some of the villages on the way people stay inside until about 8 in the evening.

August 16th - St Roche's Day

Joseph Cheer writes from Sussex: 'St Roche or Rock was a medieval saint who healed victims of the plague. A chapel commemorating the saint once stood on top of the Trundle and the hill is still officially called St Roche's Hill. [See Peter FitzGerald's article in this issue.] An open-air service will take place on the site of the chapel at 7pm. Meet at Seven Points Car Park at 7pm. What St Roche was doing in Sussex I don't know - it was probably some sort of plague chapel. It was mentioned in 1570 as the 'late chappell of St Rooks' and later as St Rokeshill, Rowkeshill and Rook's Hill.'

LIST OF NEW MEMBERS
England, South and South-West (ctd from Bulletin 49)

		Special Interests
Mrs Hazel Newman	Sidcot School, Winscome, Avon BS25 1PD	Walking ancient routes, making pilgrimage
Mr Laurence Ibberson	9 Blythe Court, Ferndown Close, Taunton, Somerset TA1 4TJ. Tel. (0823)-252975	
Mr Andrew Dean	Lillian House, Longcombe, Totnes, Devon TQ9 6PP	About to make pil- grimage (Feb. '94)
Mr Robin Hanson Mrs Joy Hanson	2 Lansdowne Park, Totnes, Devon TQ9 5UP Tel.: (0803)-866422	Intend to cycle in June '94
Mr Brian Bowman Mr Andrew Searle	Caradon Court, Wheatridge Lane, Torquay, Devon TQ2 6RA Tel.: (0803)-605295	Walking from Le Puy
Mr Richard Tucker	27 Bloomfield Road, Brislington, Bristol BS4 3QA Tel : (0272)-773650	
Mr John Bryan Mr Andrew Bryan	Padwick House, Padwick Avenue, Cosham, Portsmouth, Hants PO6 2JL.	Historical experience of Pilgrim Way
Mr John Austin	32 St George's Road, Fordingbridge, Hants. SP6 1ES. Tel.: (0425)-654104	Historical/spiritual
Mr David Bonnick Mrs Doris Bonnick	12 Telford Road, North End, Portsmouth, Hants PO2 9NR	Walking and travel
Brigadier Paddy Ryan Mrs Sue Ryan	Lodwick, Monxton, Hants., SP11 8AW. Tel.: (0264)-710413	Historical, and to make the pilgrimage
Mr Kieran Johnston Mrs Ruth Johnston	68 Maltravers Street, Arundel, West Sussex BN18 9DS. Tel.: (0903)-884265	To undertake the pilgrimage
Mr Michael Vince	Eastcroft, Nursery Lane, Nutley, East Sussex TN22 3NP.	Cycling the route this summer
Mr Garry Jennings	21 Wealdon Close, Southwater, Sussex RH13 7HP. Tel.: (0403)-731935	Doing the pilgrimage in September

Mr Vinicio Piattoni Mrs Eileen Piattoni	5 Barrington Wood, Lindfield, West Sussex RH16 2DJ.	Religion, cultural
Miss Penny Ogle	26 Sandy Lane, Upton, Poole, Dorset BH16 5EL.	Spain and pilgrim route
Mrs Louise Grace	Laurel Bank, Totnes Road, S Brent, Devon TQ10 9JN. Tel.: (0364)-73125	Plan to go on pilgrimage this year
Fr Roger Smith	The Rectory, Crosspark, Totnes, Devon TQ9 5BQ. Tel.: (0803)-864836	To make the pilgrimage
Mr William Neilson	Lyndon Cottage, Coffinswell, Newton Abbot, Devon TQ12 4SW. Tel.: (0803)-872333	History, music, literature
Mr David Johnston Mrs Linda Johnston	10 Campion Rise, Tavistock, Devon PL19 9PU. Tel.: (0822)-618446	Cycling the route, church architecture
Mr Stan Ridgway	8 Almeria Court, Plympton, Plymouth, Devon PL7 3TX.	To be a pilgrim
Mr Harry Hall	Nutley Hall, Braddons Hill Road, East, Torquay, Devon TQ1 1HA Tel.: (0803)-326921	Architecture, language
Roger Martin	Cannons Well, Falmouth Road, Truro, Cornwall TR1 2BL. Tel.: (0872)-72650	Walking
Mrs Bridget Endacott Mr Johannes Verhoeven	Jopes Barn, Trenilk, Altarnon, Launceston, Cornwall PL15 7SA. Tel.: (0566)-86670	Spiritual, churches, 'a look within'
Mr Frank Brett	52 Trelissick Fields, Hayle, Cornwall TR27 6HZ.	Historical

Note: the above list includes all new members from S and SW England up to July 1994. There are so many new members since March that the remaining international and regional lists below will cover, it is hoped, all who joined up to the end of May.

OVERSEAS

Mr Gerry Wrixon Mr Joachim Beug	Sprayfield, Sandycove, Kinsale, Co. Cork, Ireland. Tel.: (353)-21-277375	Going on pilgrimage Sept/ Oct. this year
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Miss Susanne Poulsen	Rasundavagen 75, 17137 Solna, Sweden Tel.: (01046)-8-829762	Spiritual and cultural; start- ing pilgrimage, May 1994
Ann-Sofi Cullhed	Tiundag, 57, S-75230 Uppsala, Sweden. Tel.: (01046)-18-557709	History of art, architecture, religion
Helen Wilson Roy Goodchild	1001 Joan Crescent, Victoria, BC, Canada V8S 3L3 Tel.: (604)-592 5057	Cycling to Santiago; historical and cultural
Ms Nancy Hazelgrove	35 Frances Avenue, Etobicoke, Ontario Canada M8Y 3K8. Tel.: (416)-252 0653.	Making the walk, artwork, churches etc.
Dr Dorothea R. French Wesley D. French	1210 Whitehall Ave., San José, CA 95128, USA.	Walking from Vézelay, July 1994
Mr Peter Mohseni	327 North Jefferson St., Sheridan, Wyoming 82801, USA. Tel.: (307)-674 7695	Doing the pilgrimage in June 1994
Mr Brian Caughey	894 E. 21st Ave., Eugene, Oregon 97405, USA. Tel.: (503)-343 0190	
Thomas Danis	2730 Ridgeway Road, Dayton, Ohio 45419, USA. Tel.: (513)-298 3115.	
Mrs Jody Pike	31587 Agwacate Road, San Juan Capistrano, CA 92675, USA. Tel.: (714)-661 8518.	Music; planning group pil- grimage in spring 1995
Dr Charles G. Hemenway Jr., Mr Brian Norton	78 Unquowa Place, P.O. Box 490, Fairfield, CT 06430, USA	Walking
The Hon. Mr Justice T R H Cole Mrs Tina Cole (Terry)	8A Lonsdale Ave., Pymble, NSW 2073, Australia. Tel.: (02)-449 2937	Walking and history

LONDON AND HOME COUNTIES

Mr Nicholas Legge	57 Cromwell Avenue, Highage, London N6 5HP. Tel.: (081)-340 3464	Music
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Mr Gavin Menzies Mrs Marcella Menzies (née Marengo) Miss Anna Marengo and Miss Amalia Marengo Racca	32 Alwyne Road, London N1 2HW. Tel.: (071)-278 0333	Religious, historical, art
Mr Patrick McGrath	59a Netherhall Gardens, London NW3 5RE. Tel.: (071)-435 5732	Retreat, holiday, exercise, general interest
Mr Derek Silbermann	Flat 6, 33 Whitehall Park, London N.19 3TS.	Spiritual
Mr Graham Bates	11 Culworth House, Allitsen Road, London NW8 7BE.	To go on the pilgrimage
Miss Ffyona Campbell	Flat 2, 8 Marlowes Road, London W8 7LJ.	Routes through France and Spain for a journey on foot with mule (and dog)
Ms Harriet Gilmour Ms Jan Webster	3/39 Burlington Road, London W4 4BE.	Visiting Santiago Easter '94 and intending to do the pil- grimage
Harry Bott	42 St Stephen's Gardens, London W2 5NG. Tel.: (071)-229 5011	Walked in June 1991
Mr John Stutter Mrs Sophia Stutter	111 St James's Drive London SW17 7RP. Tel.: (081)-672 5157	Cycling
Mr John Revell	112a Linden Avenue, Eastcote, Ruislip, Middlesex HA4 8UB. Tel.: (081)-868 7016	Walking, architecture
Mr Robert Brodie	2 Lansdowne House, Crofton Way, Enfield, Middlesex EN2 8HW Tel.: (081)-367 1226	Following the pilgrim routes, architecture, history of pil- grimage
Dr John Daniel Mrs Kristin Daniel	Wednesden House, Aspley Guise, Milton Keynes, Bucks MK17 8DQ Tel.: (0908)-582130	Romanesque architecture
Ms Diane Collins	41 Juniper, Birch Hill, Bracknell, Berks RG12 7ZG. Tel.: (0344)-55079	General history, concept/ ethos of 'pilgrimage', walk- ing, further research.
Mr Vincent Kelly	3 Clifton Park Road, Caversham, Reading, Berks RG4 7PD. Tel.: (0734)-479462	Catholic and hispanophile
Mrs Valerie Tompkins Mrs Monica Channel	45 Bracewood Gardens Croydon, Surrey CR0 5JL.	Architecture, scenery, religious

Brian Sinnatt	Finchingreen, 17 Broomfield Ride, Oxshott, Surrey KT22 0LP.	Cycling pilgrimage in June 1994
Mr Christopher Evans	30 Bethal Road, Sevenoaks, Kent TN13 3UE. Tel.: (0732)-455096	History, spiritual tourism
Mr Jim Shean,	40 Maidstone Road, Wigmore, Gillingham, Kent ME8 0JA.	Art, architecture, religion
Mr Jason Fernandez-Dean	25 Gordon Road, Ilford, Essex IG1 1SP.	Completed Camino in 1993
EAST ANGLIA		
Miss Primavera Wright	Newnham College, Cambridge CB3 9DF. Tel.: (0223)-335700	Planning pilgrimage on foot in 1995
Dr Mary Berry	St Benedict's, 124 Cambridge Road, Barton, Cambridge CB3 7AR. Tel.: (0223)-263063	Planning a pilgrimage for 1995
Dr Michael Morris	Buckden Wood, Perry Road, Buckden, Huntingdon, Cambs PE18 9XQ. Tel.: (0480)-810339	Religious exercise
Mr Jake White	19 Westfield Road, Brundall, Norwich, Norfolk NR13 5LF. Tel.: (0603)-713004	History, religion, culture
Mrs Karen Billington, Stephanie Schrimshire Paula Kovus	Old Chimneys, The Street, Market Weston, Diss, Norfolk IP22 2NZ. Tel.: (0359)-221411	Cycling the route this summer
NORTHERN IRELAND		
Dr Brian Graham	58 Wandsworth Road, Belfast BT4 3LU. Tel.: (0232)-657652	Academic, personal
Mr Paul Kelly,	'The Stables', 8a Rosetta Park, Belfast BT6 0DJ. Tel.: (0232)-491088	Cycling, history of pilgrimage photography
Rupert Brakspear	20 Newington Street, Belfast BT15 2HQ.	Architectural/remoteness and personal journey
Dr Michael Murray,	4 Cotswold Drive, Santfield, BT24 7BW. Tel.: (0232)-365131, ex.2152	Personal & academic

Scotland, Wales, northern England and the Midlands will be included in Bulletin 51

AUTUMN IN PARIS, 20 TO 23 OCTOBER 1994

Name/s

Address:

..... (post code).....

Telephone number:

* delete what does not apply

*I/We wish to take part in the Paris weekend and require the accommodation ticked below:

double-bedded room	twin room	twin shared with another man/woman*
single room		

*I/We will either arrange our own travel insurance (including cancellation cover) or will obtain an E111 health form from the Post Office.

A cheque, made out to the Confraternity of St James, is enclosed for £..... (£50 per person) as a non-returnable deposit and I/we will pay the balance by September 20 (please note date).

Signed Date

Please return this form to:

Hilary Hugh-Jones,
167 Camberwell Grove,
London SE5 8JS.
Tel.: (071)-274 3040

Form for 'St James in the City of London' (Sep.17th) is overleaf.

ST JAMES IN THE CITY OF LONDON - 17 SEPTEMBER 1994

*I / We would like to join the walk in the City on 17 September and will let Liz Keay know if something prevents us from doing so.

Name/s

Address

Telephone number

Return this form to:

Liz Keay,
5 Sloane Street,
London SW1X 9LA.

Tel.: (071)-235 2591

But please send this sheet/form to Liz only if you are not intending to join the Paris in Autumn visit. If you are intending to take part in both events you are asked to send the Paris form to Hilary Hugh-Jones (for the purpose of flight and hotel bookings as soon as possible) and send a separate note to Liz Keay. Many thanks.

Office Holders Not on the Committee

Membership Secretary: Walter Ivens, Flat D,
1 Airlie Gardens, London W8 7AJ.
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London EC4N 6EH.

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Dulwich, London SE21 7AG.
Tel.: (071)-274 8126

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Maidstone, Kent ME16 0EJ.
Tel.: (0622)-757814

Research Working Party Chairman: Professor Brian
Tate,
11 Hope Street, Beeston,
Nottingham NG9 1DJ.
Tel.: (0602)-251 243

Refugio Gaucelmo Sub-Committee

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Tel.: (071)-274 8131

Coordinator: Walter Ivens (details above)

Secretary: Mary Ivens (same address)

Wardens Coordinator: Joseph May, 5 Ayot Green,
Ayot St Peter, Welwyn, Herts AL6 9AB.
Tel.: (0707)-333178

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