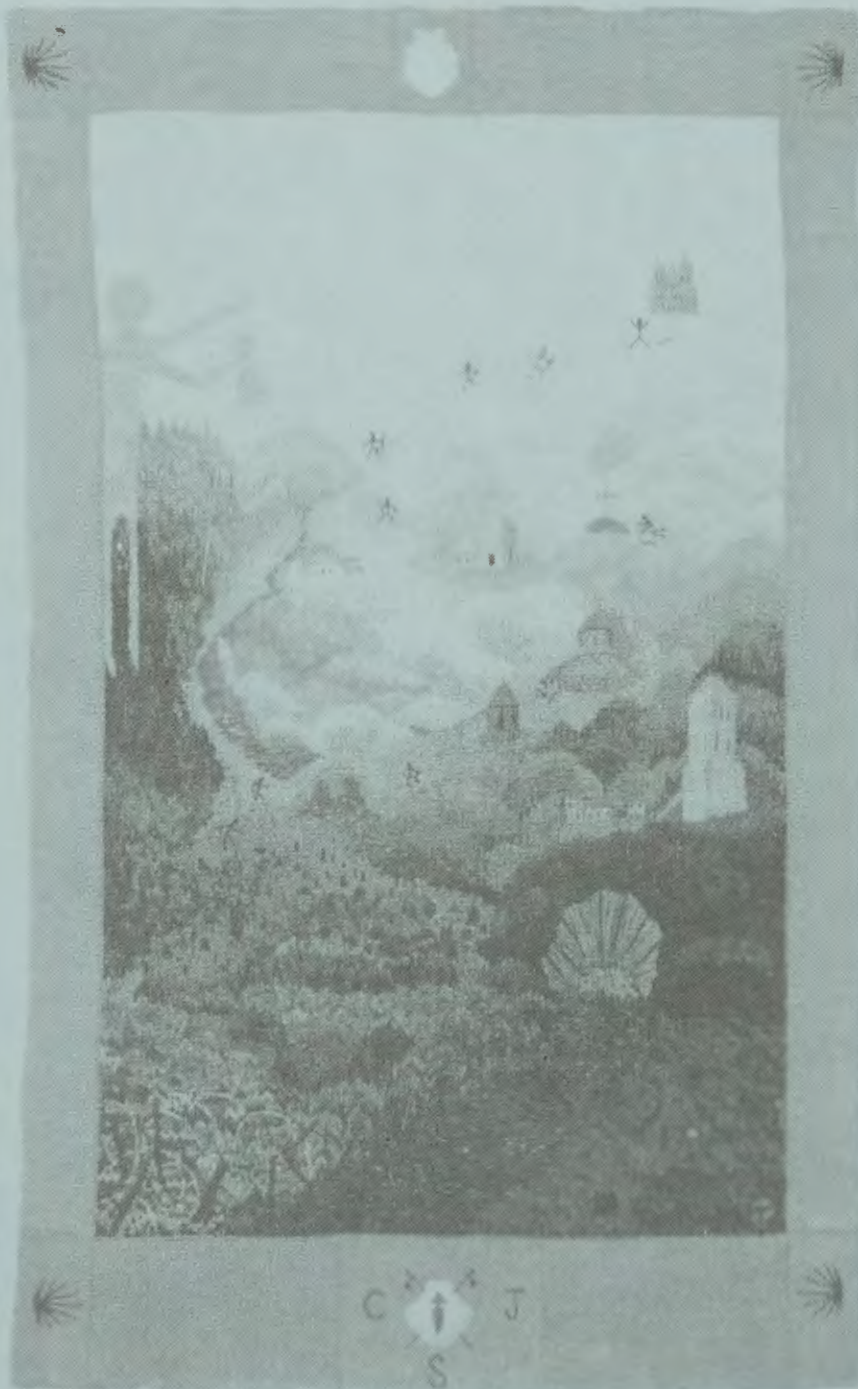




Confraternity of Saint James

Bulletin



June 2000

Nº 70

Confraternity of St James

Registered Charity N° 294461

Office: 1st Floor, 1 Talbot Yard, Borough High Street, London SE1 1YP
Tel: (020) 7403 4500 Fax: (020) 7407 1468
e-mail: office@csj.org.uk web site: <http://www.csj.org.uk>

President: H.E. The Spanish Ambassador

Secretary: Marion Marples
45 Dolben Street, London SE1 0UQ
Tel: (020) 7403 4500 (CSJ Office)
(020) 7633 0603 (Home: Emergency only)

Bulletin Editor: Anthony Brunning
140 Banbury Road, Oxford OX2 7BP
Tel: (01865) 311332
e-mail: anthonybrunning@compuserve.com

Trustees 2000

Chairman: Laurie Dennett
43 Andrewes House, Barbican, London EC2Y 8AX
Tel: (020) 7638 2612

Vice-Chairmen: William Griffiths, Howard Nelson

Treasurer: Timothy Wotherspoon
The Three Horse Shoes, Cottenham, Cambridge CB4 8SD
Tel: (01954) 252766 e-mail: timwothers@aol.com

Members: Francis Davey, Francis García, Hilary Hugh-Jones,
Mark Hassall, Gosia Brykczynska, Alison Raju

Copted (not trustees): Aileen O'Sullivan, Willy Slavin, Mary Moseley

Refugio Gaucelmo Sub-Committee

Chairman: Paul Graham
Wardens' Coordinator: Dr Alison Pinkerton
1 De Vaux Place, Salisbury, Wilts. SP1 2SJ
Tel: (01722) 329505

Research Working Party

Chairman: Professor Brian Tate
11 Hope Street, Beeston, Nottingham NG9 1DJ
Tel: (0115) 925 1243

Other Office Holders

Membership Secretary: Doreen Hanson
96 Queenswood Gardens, Wanstead, London E11 3SF

Covenants Secretary: Rosemary Wells
154 Rivermead Court, Ranelagh Gardens, London SW6 3SF

Pilgrim Records Secretary: Alan Hooton
Culver House, Sanderstead Road, Sanderstead, Surrey CR2 0AG
Tel: (020) 8657 4141

Librarian: Howard Nelson

Slide Librarian: John Hatfield
9 Vicary Way, Maidstone, Kent ME16 0EJ
Tel: (01622) 757814

Information and Publications can be obtained from the Confraternity Office:
1 Talbot Yard, Borough High Street, London SE1 1YP



Bulletin

Nº 70 June 2000

Editor:
Anthony Brunning

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during March, June, September
and December.

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Cover: The Confraternity Banner
created by Moya Jolley.

Photo. From: Workbox Nº 60
December/January 2000.

And so to pilgrimage...

Brian Castle

The last weekend in July was a great time to arrive in Santiago de Compostela. It was a holy year and Spain was celebrating its patron Santiago. I traced the route through the city that had been followed by pilgrims for over a thousand years: like my predecessors, I had a staff, the burden of a back-pack and a scallop shell, traditional symbol of the Santiago pilgrim. There was the atmosphere of a fiesta with dancing and singing in the bustling squares around the cathedral which itself was heaving with people drawn to the city for this celebration. Entering the twelfth century cathedral, with its magnificent carvings by Master Mateo and its central altar overflowing with baroque richness, marked the end of an important journey for me. There was something exciting about being in a cathedral that was untidily overflowing with lives that had been drawn there for different reasons; it was a wholesome reminder that spirituality is not about a warm inner glow, but rather about making one's 'journey', allowing others to make theirs and accepting (and often enjoying) the encounters that happen on the way. I attended the Pilgrims' Mass which was so full that the priests could hardly move among the crowds to give communion. Like the hungry jostling and stretching out for long-awaited, life-sustaining food, communicants had to reach out over each other in order to receive the bread. One of the impressive moments of the service was the swinging of the 160 pound incense burner, the *botafumeiro*. Originally used to fumigate the pilgrims, the *botafumeiro* is raised by six men and swings dramatically across the altar spewing clouds of incense as it almost touches the ceilings of the north and south transepts. Even the celebrant watches open mouthed and the congregation can only respond with applause. After the service I went to a café for coffee and to my delight I found, at the next table, two pilgrims whom I had first met nine days and 132 miles before as I was about to begin my pilgrimage in the large industrial town of Ponferrada. I was delighted to be reunited with these pilgrims, though not surprised: I had become accustomed to meeting new people, sharing some of the journey, then walking ahead (or behind), but at some point being unexpectedly reunited. Some walking companions one saw most days and some only at the very end. The joy and relief of discovering that those with whom one had spoken on only one or two occasions had made it to the end made one realise the significance of even the briefest encounters.

And so to Pilgrimage...

‘What on earth am I doing here?’ were the first words I recorded in my journal as I sat waiting for my flight at Heathrow. It was only a couple of months before that I had decided to make the pilgrimage which meant that hasty preparations, both physical and mental, were required. The Confraternity of St James in London had furnished vital information about such subjects as weather, equipment and accommodation. The Confraternity provided route details, a pilgrim ‘passport’ which would be stamped at churches and hostels en route and would provide the proof which the church authorities in Santiago required before issuing me with a *compostela* – certificate stating that the pilgrimage had been completed. Speaking with others who had walked the *camino* (the pilgrim way) was a great help. There are a number of ways of reaching the starting-point of one’s pilgrimage, with the *camino* being fed by bus, train and plane: I decided to fly to Santiago de Compostela and then take a bus to Ponferrada.

Although some pilgrims have the convenience of mobile phones and the comfort of Goretex boots, the essence of the pilgrimage has not changed. There are still the miles to walk, the hills to climb and the heat to combat. The pilgrim travels along roads about which he or she has no personal knowledge, but relies on what others say. It is a journey of discovery. The majority undertaking the *camino* do so on foot, though there are many who ride bicycles and a few who ride horses. Pilgrims are readily identifiable on the *camino* and they are often easily identifiable off the *camino* in the evenings as they carefully hobble so as not to aggravate the day’s blisters. Evenings were also times to meet up with those one had met before in order to share stories and insights. There was a camaraderie among pilgrims: the fact of being on the *camino* carrying one’s burden provided the potential for profound and lively conversation and created an atmosphere where one could be honest and vulnerable. Although the majority were young (20–35 years) Spaniards, older pilgrims were also well represented: differences of age, gender and nationality did not hinder communication. Pilgrims were important not for what they did or did not do when they were not on the *camino* – ‘What’s your job?’ was rarely asked – but for the very fact that they were there. ‘Why are you doing the *camino*?’ was a question frequently asked and always truthfully answered: an inner journey was often taking place before the outer one began. Many of the people to whom I spoke indicated that they were doing it for spiritual reasons. One person was wanting to give thanks to St James for his father’s recovery from a serious illness; another’s birthday fell on St James’ day and he wanted, in this holy year, to celebrate the festival and his birthday together; many saw it as an opportunity to explore what God’s future for them might be. Some undertook the *camino* to prepare for a new future or as a voyage of self-discovery. One

And so to Pilgrimage...

man who had just retired from work had cycled from Belgium and used the *camino* to clear his mind as he moved on to the next stage of his life (the round journey would take forty days); another much younger man who felt that he had never done that well at anything wanted to prove to himself that he could complete the pilgrimage. These last two may not have had overtly religious reasons for doing the *camino* but it is interesting that they chose this rather than some other path to fulfil their quests.

The *camino* is large enough to provide space to meet many needs: some do the *camino* for four weeks, others for four days; some do it with friends, others do it on their own. Even those of us on our own are not alone. When the pilgrim is tempted to give up because the hills are too steep, the weather too hot or the feet too uncomfortable, the presence of others walking the same path and carrying their own burdens gives strength and encouragement. It is an opportunity to explore the interaction between the physical, spiritual and mental, to discover how certain times of the day are better for certain kinds of praying in accordance with the rhythm of one's body. The times when it is possible to continue the journey but one is too exhausted to pray is a reminder that the feet do the praying, that being on the pilgrimage is the most important thing. But the pilgrimage is not a race or competition: the aim is to complete it, not to arrive first, and different people will do this at different rates. At the end – the end of the day and at the end of the pilgrimage – there is often food, wine, laughter, tears, reminiscences and relief that one has made it to this stage and one can lay one's burden aside for a time.

Like the Church from which it grew, the pilgrimage to Santiago de Compostela has had a chequered history. It has been used as a bulwark against the advance of Islam (figures of Santiago Matamoros – St James the Moorslayer – are to be found along the route and in the cathedral) and it has played its part in political and religious machinations in the late middle ages. In dangerous times merchants have travelled under the guise of pilgrims to ensure safe passage along wealthy trading routes. The *camino* has provided opportunities for the sharing of music, architecture and the arts. On top of all of this, most scholars argue that the relics that pilgrims venerate are most probably not those of St James. But the increasing popularity of the *camino*, which has been soaked in and hallowed by pilgrims' sweat, prayers and, in some cases, blood, poses some major challenges to the Church. Why is it that the vast majority of pilgrims who choose a traditional pilgrimage route are drawn from an age group increasingly absent from our churches? Is there some relationship between the increase in popularity in the pilgrimage and the decrease in attendance in our churches? Can the Church be as inclusive of its members as is the *camino* of its pilgrims? How far is the Church

And so to Pilgrimage...

allowed to be a place of uncertainty, ambivalence and new discoveries – the Pilgrim People of God as well as the Body of Christ? Do churches provide an environment for their members to experience a quality of relationships based not on what one does or what one can give, but simply on the fact that one is there? However, sitting in the cathedral, soaking in the atmosphere of the fiesta, celebrating completion and looking towards my returning home, I also realised that the ultimate challenge of the pilgrimage to the pilgrim had only just begun.□

First published in the *Church Times* and reproduced by kind permission of the editor.

Body & Soul: hospitality through the ages on the roads to Compostela

The Confraternity's second exciting conference will take place at the University of Kent at Canterbury from Thursday 19 to Sunday 22 April 2001.

The price per delegate will be approximately £165 for 3 days for a standard single room and £220 for an en suite room. The rooms are single study bedrooms; unfortunately no doubles or twins are available. The cost includes bed and breakfast, lunch and dinner, morning coffee, afternoon tea, hire of main meeting room. It does not include any optional excursions or other additional events to be arranged.

We hope the topics to be covered will include speakers on

1. The patronage of places of hospitality: Royal and monastic;
2. The Benedictine Ideal and influence;
3. Hospitals and the care of the poor;
4. Medicinal plants and gardens;
5. Medieval food and drink; what happened when pilgrims died;
6. Modern experiences of hospitality.

Please return the enclosed form and a deposit for £50 per head to the Office. We have booked 150 places and hope there will be a magnificent demand from home and abroad.

One Thousand Years of Pilgrimage

From Nursing to Embroidery – a new challenge and a steep learning curve in Canvas work for Moya Jolley.



The complete banner containing all the imagery and symbolism of the themes.

I came to creative embroidery rather late in life. Retiring in 1992 from a long career in nursing and teaching I wanted to find a new challenge, having always believed, hopefully, that retirement should presage a new beginning rather than an end in one's life, with the opportunity to develop new skills, and explore those things for which one never had time in a busy working life.

Attending various handicraft exhibitions and observing my mother's progress (and struggles) in learning a variety of embroidery techniques had the effect of whetting my appetite to have a go myself. Perhaps this was one of the new challenges!

Even so, it was with great trepidation that I enrolled with 'Masterclass' at Coggleshall in Essex in 1993 to learn canvas

work. Like most beginners I was afraid of making a fool of myself. However, I was comforted by the thought that this was the elementary class, and we were all 'rookies' together so perhaps survival was possible! And so it proved to be. Having learnt the basics while working a simple design for a cushion cover we were able to pass on quite rapidly to attempt things a little more complex such as landscapes, buildings etc. It was then that I came to the realisation that I was 'hooked for life'!

I was lucky that while I was attempting to develop further skills in canvas work I received a few requests from friends to do pieces of work for them,

One Thousand Years of Pilgrimage

which enabled me to practise and develop further what I was learning in class. As the recipients of my efforts agreed to donate money to a chosen charity there was a useful practical outcome as well.

While this account, so far, may sound incredibly uncomplicated, it was not



Detail of transition from dark to light incorporating upright oriental and satin stitch.

the whole picture, as you may have guessed. There were many highs and lows many moments of wild frustration and lots of unpicking! None more so than when working on the Santiago de Compostela banner.

Before embarking on the main subject of this story I would like to pay tribute to my tutor Jill Carter and colleagues at Masterclass, without whom none of this would have happened. To be part of an

enthusiastic and supportive group, always ready to offer help, ideas and constructive criticism, is a real bonus, especially when you have dug yourself into a hole and can't get out.

At the beginning of 1998 I was approached by the Confraternity of St James through Gosia Brykczynska, a member who is also a friend, to ask if I would work a banner for them, commissioned to celebrate the Millennial Holy Year of 1999. The Confraternity is an ecumenical organisation with sister organisations in Europe which bring together as members those who have made pilgrimages to Santiago de Compostela and those who have an interest in the medieval pilgrimage routes through France and Spain. The Confraternity in Great Britain was founded in 1983 and is a charity.

The pilgrim routes are very ancient; pilgrimages have been taking place since the tenth century to the present day. The focal point of the pilgrimage is the Romanesque Cathedral of Santiago, which houses relics of St James. The scallop shell was, and continues to be, the emblem of the pilgrimage.

Although nervous of taking on such an assignment it also seemed to present quite a challenge and knowing that I had professional support close to hand, I cautiously agreed, requesting at least a year to complete it.

The Design

The first task was to create a design which would be capable of translation onto canvas and would address the whole concept of pilgrimage. Long hours

One Thousand Years of Pilgrimage

in the local library exploring books on art and design, abstract work and symbolism followed. After much thought, experimentation and false starts, an overall design began to emerge.

The concept of pilgrimage needed to be broad in order to encompass three dominant themes. The first of these was the concept of the physical pilgrimage itself, with all its hazards, challenges and difficulties which have been and always will be present to a greater or lesser extent. Included here also would be the social milieu in, and against which, the pilgrimage takes place.

The second theme to be incorporated was to portray in some way, the accompanying psycho-spiritual journey the individual makes in terms of sorrow, joy, repentance and expanding self-knowledge.



From the darker regions along a path lined with implements of war towards an unknown region of light and peace; a textural composition using combinations of cushion, jacquard, byzantine, diagonal satin, tent mosaic, straight and upright cross stitching and more.

The third theme enshrined the concept of mystical awareness, a sense of God, and Man's journey towards the infinite, moving beyond evil and passing from death to life. The tiny problem now was to portray all this within the medium of creative canvas work.

Gosia and I felt that the artistic approach had to be one of employing both symbolic and abstract elements in order to effectively embrace the foregoing themes. As the canvas was to be one metre in length and two feet in width there

appeared to be ample space, if carefully utilised, to bring the artistic ideas to fruition.

The over-all theme of pilgrimage begins to be elaborated at the bottom of the picture, slowly passing upwards through all its phases to the ultimate focus at the top. The use of colour and various colour combinations throughout aimed to suggest the movement from darkness to light, pain to peace and death to life.

The bottom right-hand quadrant has, as its focus aspects, of social milieu through the ages. As the routes, right up to the present century, were often torn by conflict and warfare, implements of war torture and oppression were suggested in the design, particularly the twentieth century. The choice of the

dark funereal colours were also employed to enhance and emphasise this aspect.

The design of the left lower quadrant sought to depict both the aspects of



Reaching the final goal illuminated by the sun's rays. A textual delight.

physical pilgrimage (harsh and difficult terrain), and, symbolically, the difficulties and obstacles encountered in life itself. Dark to medium colours were utilised to suggest a forward progression. Both colour and shape changes in the middle section were incorporated to suggest a changing terrain, a sense of travelling and a sense of upward struggle, while the uppermost section sought to suggest a

mountain top experience in both secular and spiritual terms.

In order to address the second theme, an archetypal pilgrim was depicted as a stick figure, the body language of which would suggest the ever-changing mood as despair and pain gives place to hope, and in turn to joy. The larger symbolic figure of St James points, not towards the great Cathedral, but beyond it towards the Infinite, to suggest that the pilgrimage is not an end in itself, but only the beginning of a much greater journey towards eternity. The overall design was not intended to portray a pictorial reflection of the actual pilgrimage to Santiago, though some salient features were incorporated.

The Embroidery

The problem lay in the practical realisation of all these artistic ideas in terms of the embroidery itself. Help was sought initially from my tutor in terms of ideas, suggestions, feasibility and warnings, all of which were invaluable. Her enthusiasm and interest often helped to shore up my motivation which tended to flag at times. Long explorations in Mary Thomas's book *A Dictionary of Embroidery Stitches* were also helpful and proved to be a wonderful resource in terms of choosing the appropriate stitch for various parts of the design.

The banner was worked from the bottom upward on an eighteen inch canvas. Approximately fifty-eight different stitch types were employed in the course of the work and around one hundred different colours and colour combinations were used.

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Although the design was worked overall in crewel wools, thus lending the effect of an oil painting, other types of thread were also used to obtain certain effects. These included Perle thread, particularly effective when one wishes to obtain a glistening effect; six-stranded silks, useful especially when superimposed on wools to obtain sharp definitions or deeper shadows; rayon imitation metallic thread, useful for highlighting or outlining and imitation gold and silver threads, and blending threads useful in this particular design for suggesting the reflection of very bright light.

The choice of stitch types varied according to the subject portrayed. Thus in the lower sections of the design-mosaic, Hungarian, leviathan, double and oblong cross, as well as various types of knots helped to suggest rough terrain, difficulty and struggle. Hills and rocky elements were realised by the use of such stitches as Florentine, encroaching Gobelin, upright mosaic,



A combination of Parisian, bargello and cross stitching creates texture which enhances the impression of the journey into the light across the bridge.

encroaching satin, cashmere, mountain and cushion, to mention just a few. The river was conveyed by means of water stitch, (no problems here with choice!), but the overall effect was obtained by blending sixteen different shades of blue and green wools, and metallic threads together. The depiction of barbed wire was obtained by the use of a combination of wool stem stitch, whipped and silver imitation metallic rayon thread.

The barricades were worked using Japanese stitch, while rock outcrops were effected by the use of card and felt beneath straight stitches in order to obtain a raised appearance.

It was necessary to experiment in order to find the most flexible stitch for outlining the stick figures. Chain stitch, using two strands of black silk, was the final choice. In order to obtain a slightly more ethereal effect for the figure of St James, silver-grey Perle thread worked in tent stitch was used, with the addition of superimposed gold blending thread to parts of the upper torso.

The design of the border was kept deliberately sparse and plain in order not to deflect attention from the picture itself. Therefore, just three motifs were used: the scallop shell, the heraldic device of the Confraternity and the European pilgrimage way marks set out in each corner. To in-fill the border

One Thousand Years of Pilgrimage

a combination of tent stitch and brick stitch was used in two tones of camel coloured crewel wool.

The work took over nine months to reach completion and was presented to the Confraternity in the summer of 1999. The experience has been, as the title suggests, not only a demanding challenge, but has involved a very steep learning curve indeed.

This article appeared in *Workbox*, December/January 2000 N° 60.

St James Garlickhythe Pilgrim Stamp

Pilgrims starting their pilgrimage in London can now have their Pilgrim Record stamped at the church of St James Garlickhythe.



Stamp of St James Garlickhythe

Documents relating to the Reproduction of El Pórtico de la Gloria of Santiago Cathedral

Ernest G. Norris

The institution, now the V&A, at the time of the letters below, was the responsibility of 'The Science and Art Department', from which has descended not only the V&A, but with the help of the British Museum, the Science, Geological, and Natural History Museums, all still on the same site, and the 'Imperial Institute', later the 'Commonwealth Institute' which moved in the 1950s to make room for an expansion of Imperial College. Sir Henry Cole, (Henry Cole esq., at that time, the recipient of the letters recorded here) Director of the 'Science and Art Department', had large responsibilities, and was a most capable and far-seeing administrator.

The first document, part of catalogue No. 86 YY 70, is on a half-imperial sheet folded to foolscap, of inferior, official looking, headed writing paper. It is ragged, discoloured, and has a number of defacements and tears. It was received in the Department office, given a 'receipt' impression by rubber stamp, of two concentric circles about 1cm apart, the outer of which has a diameter of some 2cm. Within the concentric circles is the legend 'SCIENCE AND ART' and starting within the inner circle and extending outside the outer the reference No. 10865 in pen. It is dated 'London, April 24th 1867'. It is noted as enclosing (it no longer does) the second document, dated 'London, 26th February 1867'. The handwriting in the two documents is different. In the first it is a workaday, swiftly written, rather scratchy copperplate. It is written by Domenico Brucciani himself as the signature, in the same hand on both documents, attests. It appears hurried, and contains solecisms ('..myself and men,', '... great expense attending same' for example) which, whilst common business practice of the time, are foreign to the habits of the scholarly class to which the compiler of the second document aspires. There is nothing in the language of either document which would indicate that the writer is of Italian descent, except, perhaps, that Spanish references are cited throughout in their Italian form; 'el Pórtico de la Gloria' for example, becomes, 'la Porta della Gloria', 'San' becomes 'Santa', etc., etc...

The letter heading is well crafted and includes an imposing 'By appointment' heading bearing the Royal Arms, but the paper is a very poor one, the kind used, for example, in Government departments of the day for minor and internal matters. In view of the very high class paper and great care shown in the second (but earlier) document and the conscious view of himself

The Casting of El Pórtico de la Gloria

as an artist which it reveals, the rather hurried writing, legible but tending to scrawl, of the first document, and its inferior paper seems to call for explanation. A conjectured scenario would take place in the Department and have Henry Coles, recognising the value of the services of Domenico and the Galleria delle Belle Arte, saying, "Just sit down and write me a request for a further sum above the estimate." "But I have only this inferior paper available," answers Domenico. "It will be good enough!". This is completely conjecture and may be far from the facts.

Here then are the contents of that letter, keeping the original lineage and capitalisation, but since both originals tend to dearth of punctuation editorial interpolation will be indicated by square brackets.

Galleria Delle Belle Arte,
40 Russel Street, Covent Garden WC
London April 24th 1867.

Sir,

Herewith I have the honour to enclose for your perusal a report of my voyage to Santiago and doings in connection with the reproduction of the Porta della Gloria of the Cathedral of that city. & now also beg to furnish you with a statement of account for the same in accordance with my estimate of the 21st of December 1865.

*In submitting the latter I beg most respectfully to call your attention to the loss of time myself and men have been subjected to, and the great expense attending same, together with the excessive charges (I have been compelled to submit to) for every article it was necessary for me to obtain for the work. I have also to point out to you that I had to remunerate a person appointed by the Canons as a Superintendant during the work, and without whose presence I was not allowed to proceed with the work. These matters I did not calculate upon, in submitting my estimate to your Department, and the result is a very bare margin of profit to myself, [.]
[U]nder these circumstances, I trust that you will pardon my asking you to sanction the payment to me of a further sum above the estimate, to the extent of one hundred and fifty pounds.*

*I have the honour to remain,
Sir, your obedient servant,
D. Brucciani*

*Henry Cole, esq. CB
Science and Art Dpt
South Kensington.*

The Casting of El Pórtico de la Gloria

The verso of this page cannot be written upon since the ink shows through the poor quality paper. On page 3 of the document there are a number of 'official' remarks, in a variety of hands.

*'Encloses a report of his voyage to
Santiago and doings in connection with
the reproduction of the Porta della Gloria.'*

'Forwards also his account with an explanation'

MA

23.4

*Accounts separated and sent
to acct.*

Mr Walter Pans

26 4 67

(initialled)

*£500 paid by Mr. Coles
instruction. The question to be
considered on the return of Crest from
Paris'*

86 YY 70

10865

67

This second document is written on a very good quality laid linen paper, each sheet watermarked with Britannia in an oval cartouche surmounted by a crown. It consists of five foolscap sheets, of which nine sides are filled, the ninth showing evidence of compression towards the end in order that the letter should not run over to the tenth side.

Both the present document and its covering letter show the vicissitudes of nineteenth century bureaucracy in the shape of four sets of punch holes varying in diameter between three and seven millimetres in a rough left hand diagonal in an approximate five centimetres square in the top left hand corner of each sheet. These holes have defaced a few words which have been inserted later in pencil. It is now held together by (very faded) official red tape in a single knot, some four centimetres from the top of the page at the left hand edge. Unlike document 1 this letter is in a very good state of preservation.

The document is not in the same hand as the signature or as the writing in document 1. Since, from the evidence of both signatures, and the handwriting of document 1, that document was written by Domenico Brucciani himself, this document was written on the spot by an amanuensis, copied by an

The Casting of El Pórtico de la Gloria

amanuensis from notes taken, or copied from Domenico's notes. Evidence for dictation is the rather breathless and disjointed punctuation in an otherwise grammatically unexceptionable work. Evidence for copying from notes include the consistent and legible beautiful copperplate, done with a divided steel pen, the extreme care taken with margins, top, bottom, and left hand, and the use of small figures or patterns to ensure right hand justification.

In document 1 (Domenico's autograph) the punctuation, with one exception, is orthodox. I would conjecture that the present document was taken from Domenico's dictation, by a secretary (male, of course, at this time) who was a product of the public rather than 'Public' school system, (the emphasis on formal exactitude in writing and layout) either in longhand or shorthand. It was copied, proofread by the secretary (one corrected mistake 'where' for 'were') and re-read to, rather than by, Domenico.

40 Russel Street, Covent Garden
London 20th February 1867

Sir,

In compliance with your intimation that you would be pleased to be furnished with particulars of my journey to Santiago, and also of the incidents connected with my stay in that city while reproducing the celebrated "Porta della Gloria", I have the honour to forward you the following details.

I secured Berths for myself and staff of workmen on board the Spanish Ship "Murillo" upon the 2nd of July last and received a written guarantee that the voyage should not exceed six days. Immediately after quitting our starting point (The Hermitage Pier) at 2 P.M. our vessel came in[to] violent collision with a barge, which [1] caused great alarm and did considerable injury, the iron support of one of the lifeboats being fractured by the force of the collision. On asking to see the Captain, I found to my astonishment he was not on board.

We arrived off Gravesend at 8 o'clock where we anchored, and as we had been without food nearly the whole of the day, we anxiously looked forward to Supper which after a time we found we were not to have as the Steward assured me with great coolness [2] that he had no power to supply us with any food until the arrival of the Captain, and as the Steward was inflexible, though I pointed out to him that it was part of the contract that food should be amply supplied, I had to charter a boat and send on shore for provisions.[3]

The Captain, a Spaniard named Marc, came on board at 2 o'clock the following morning and in about a hour afterwards we sailed. We made considerable progress during the day but towards evening we had to bear the brunt of some very heavy seas and eventually an encounter with a tremendous gale. Any [4] description on my part would fail to depict the deplorable condition of my sick people, who were, one and all prostrate; for

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my own part I suffered very little but I was extremely anxious about my men who were in a dreadful plight. The Gale continued without cessation and with increased severity; and at the earnest entreaty of self and men the Captain declared his intention not to proceed further, but to make for Portland, and accordingly he altered his course and we reached Portland the following day.

The bad weather continuing we were detained two nights and a day. The storm having at length abated, we began to think of starting, but here a very serious difficulty arose, for my men, tired out, expressed their anxious desire to return home, and [5] it was only by great entreaty and promises on my part that I dissuaded them from carrying out their desire, we continued on our route all going smoothly enough for a day or two and kept a good look out for the much longed for port of Carril, but found, after a time, that the Captain was, without assigning any course, making for St Andrea[s], a port [6] at least three or four hundred miles out of our route. The only reason I can give for this is that our vessel had not more than half freight. We, of course, were helpless and were obliged to go, thinking our voyage was never ending. While in the Bay of Biscay the awful discovery was made that the ship was on fire, it was ascertained that the conflagration [7] was in the hold where the coals were stored and that the danger was imminent, but by the blessing of Providence, and the prompt energy of everyone a board, the fire was extinguished. St. Andreas was at length in sight and we were rejoicing at the prospect of a speedy deliverance, when the booming of a Gun over the waves attracted our attention, which our Captain informed us was a signal that we must not proceed any further, immediately after a boat put out from the shore laden with officers and men who came alongside and from that vessel protruded an instrument very much resembling a pair of gigantic sugar tongs which held and conveyed a notification that the ship coming from a country where cholera [8] existed we must perform quarantine for ten days in the "Lazarette" situate at Vigo. We arrived at Vigo on the 10th at 12 o'clock, and were taken in charge, on board our ship, by the Health Officers, who consigned us to the "Lazarette" a locality that defies description in abounding with loathsomeness and wretchedness. In [9] this den of defilement we were incarcerated, and compelled to herd in with some of the worst specimens of humanity from all Countries, the eye ever had the [10] misfortune to look upon, and in this we had to abide the allotted time – ten days. Every now and then we were compelled to submit to the very unpleasant process of fumigation, which is very debilitating in its effect [11] and quite deprived us of our small remaining desire for food. After intolerable delay and this revolting medical treatment we were only too glad to find ourselves on board our vessel and trusted confidently that we should reach the port of Carril without additional impediment but here again we were disappointed, as our Captain, without condescending to inform us expressed an inclination to take us to Corunna, which, had I permitted him to do would have had the effect of keeping us at Sea [12] for at least five days longer. I therefore

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made up my mind, notwithstanding the great expense incurred thereby to travel with my people from Vigo overland [13] which resolution I carried out and arrived at Carril the following day having left my material on board the "Murillo" which did not arrive in Carril until I had waited there four days in anxious expectation. Trouble followed [14] trouble. The Intellectual authorities in connection [15] with the port would not allow the unloading of my Plaster of Paris, expressing their doubt as to its non-combustibility, and informed me that if it were of an inflammable character it would be contraband, and on this ignorantly puerile suspicion, they submitted a portion to analysis. Thus incurring upon us a further delay of three days. Our Captain, (Marc) here coolly made a demand upon me for remuneration for our keep while in Quarantine, and for the expense of the fumigation of myself, people and cargo. [16]

Santiago, at last, was reached, to our great satisfaction, on 27th July, thus having been five and twenty days on our Voyage, instead of five days as had been agreed.

My first act on arrival was to introduce myself to his Reverence the Dean, being anxious, if possible, to make arrangements for commencing my labours on the succeeding day. I was, with the least possible delay, granted an interview with that gentleman, who received me kindly and courteously. We had rather a lengthened conversation, the substance of which related to England and the English in general and your museum in particular. Previously to my quitting his presence he gave me his promise that he would immediately convoke a meeting of the canons without whose deliberation and assent any work in connection with the Cathedral could not be done. The Canons met the following morning and in the course of the day I again waited upon the Dean imagining that no obstacles could possibly exist and that I should be permitted to commence my operations at once, when to my dismay I was informed that in [17] consequence of the death of the Architect, subsequent to the permission having been accorded to reproduce the Porta Della Gloria, and who had been appointed to watch over the work, it had been decided after deep deliberation and mature consideration not to permit me to take the copy. I was now almost in despair, feeling assured that I would have to retrace my way to England without having fulfilled my important mission. In this dilemma I met and consulted M. Valardier, an influential gentleman at Santiago, who holds the position of Chairman of the Railway, and I have to express to you my profound sense of my obligations to him for the deep interest he took in the matter and the great assistance rendered me not only then but on many subsequent occasions. Acting upon his advice, I solicited and obtained an interview with the Archbishop of Santiago which his Grace accorded me both promptly and cordially. I was surprised to learn that he knew nothing of the permission having been granted for the copy to be made and he expressed his deep regret and disapproval at the negative result of the Convention of Canons, observing, "Because one man is dead, have we no other to take his place? It will be an insult to great Britain to allow you to return without the

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copy of the Gloria.” He inquired most minutely as to my method of procedure and was much interested and pleased with the practical illustrations which he honoured me by allowing me to give him. He interceded for me and I cannot express the delight I felt that intercession had had the desired effect as in a few days the previous resolution was rescinded and I received an official message purporting that the required permission had been acceded. My material for scaffolding was in all readiness and I really now thought there would not be anything to prevent work in right good earnest, but, at the last moment [18] I found it was necessary for me to procure the assent of an Official styled the “Fabrachiero” (A sort of superintendent of work at the Cathedral) before I could proceed with the erection. This Reverend Gentleman was very particular and required me to enter into long and tedious Explanation as to the place of my nativity. However [19] after retarding my work by withholding his consent for five days, he expressed his satisfaction, as he termed it, with my explanations and the scaffolding having been erected I commenced the moulding at once and without subsequent delay and annoyance, saving the appointment by the Canons of an artist, one Signor [20] Cancellà to supervise the work as it advanced, but though their appointed official this gentleman had to be remunerated by myself, [.] however we managed to get along pretty smoothly with him but not so with others, who were constantly interposing their interference and thereby greatly retarded the work. [21] They had got a notion into their heads that I should either destroy or injure their beautiful Gloria and it was not until some of the models had been taken from the moulds already [22] completed that they were satisfied. Their praise became most eulogistic when they inspected the productions of the most delicate and difficult details brought forth without the slightest detriment to the original. All contrived now to go on pretty well and I had about half completed the work when my Superintendent, Signor Cancellà, from [23] some fancied grievance informed me that it was his intention to retire from his post and as I was aware that the absence of that official to over look my proceedings would subject my work to further delay, I was much annoyed and perplexed and on my entreating him to forego his resolution, he replied that he would stay no longer, and the Canons might get someone else to supply his position, however by the assistance of a “douceur” I prevailed upon him to abide with me until the completion of the work. All this time our work was going forward I was daily visited by the population of Santiago – They came to see us in great numbers and a ridiculously absurd report got about that the French people, as they called us – were about to [24] deprive them of their Gloria and it took no little explanation to disabuse their minds of this laughable misconception. At length an idea suggested itself to me that an admirable method of convincing them of their error would be to make a public exposition of the results of my toil. I therefore communicated my notion of the affair to the Archbishop and the Clergy who were much

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pleased with the suggestion and gave me the authorisation to publish a Public advertizement of which the following is a translation

“13th October 1866

By permission of His Grace, the Archbishop and the Canons of the Cathedral of Santiago the Public will be admitted to view the copy of the Gloria on this day from 10.30 – 3.30

(Signed) D Brucciani

The numerous portions were placed in order around the cathedral forming a small Gallery of Art. As early as nine o'clock AM the Archbishop arrived in his carriage drawn by a pair of fine mules and with his paternal benediction open the exhibition. So numerous did the populace assemble to witness the display that it became necessary to have assistance with the whole of my people to keep order. During the five hours no less than seven thousand persons passed through the cathedral inspecting the work with which they showed their approbation by their repeated exclamations of gratification.

I had now only to look at the package and careful transit of my packages to Corrunna but I must here inform you as a finish to my annoyances I was [25] subjected to the most fearful impositions in all my disbursements, this I believe was partly attributable to a report that got around that I represented the Government of England and that I had paid the Clergy of Santiago a million real[e]s!!! for permission to take the model. I was fleeced on all sides but especially by the Carratuerres who although they were paid well for the transit of the cases were incessant in the demands on my purse.

I trust that I shall be excused acquainting you that it was a matter of great gratification the me to be elected an honorary member of the “Societa Economica” (the Academy of Sculpture) and to be presented by the Archbishop and Canons with a testimonial in silver and with other presents from Gentlemen of Santiago with whom it had been my pleasant lot to associate in connection with the reproduction of the “Porta” the whole of whom bade me adieu in the most cordial and affectionate manner.

As soon as I had seen the last case in the hands of the agent of Corrunna I returned with my men – who had positively declined to come back by [26] sea – overland.

*I have the honour to remain
Your very Obedient Servant
Domenico Brucciani*

*Henry Cole Esq. OB
Science and Art Department
South Kensington*

The numbers [1] – [26] refer to catastrophes, misadventures, misfortunes, or ‘Matters I did not calculate upon’. [The numbers were at the end of lines and in the margin in the original. Editor.]

A different *camino*: the Pilgrim Road to Nidaros

Alison Raju

Jerusalem to the east, Rome to the south, Santiago de Compostela to the west. Today these cities are well-known as the main medieval pilgrim routes but there was also a very important pilgrim destination to the north: the shrine of Saint Olav, in Nidaros (Trondheim) cathedral. The place where this saintly king, responsible for much of the conversion of Norway to Christianity was buried, was the focus of many miracles and was a pilgrim goal of great significance for some 500 years, the period, that is, that Norway was a Catholic country. It attracted pilgrims in their thousands, not only from Norway and the rest of Scandinavia, Iceland and Greenland, but from Russia, the Baltic countries, Germany and Britain as well. Pilgrimages to Nidaros continued throughout the early late Middle Ages, from the canonisation of Saint Olav in 1031 until 1537, when the Reformation, introduced by Royal decree (Norway was then under Danish rule), brought these journeys to a halt and put an abrupt end to the official veneration of Saint Olav. This northern pilgrimage has recently been 'rediscovered,' however, and in 1997, to commemorate and coincide with the millennium of Nidaros cathedral, the 643km route from Oslo to Trondheim was waymarked and a steady trickle of pilgrims is now beginning to walk it.

Background

Saint Olav, as we know him today, was born Olav Haraldsson in 995 and grew up in Ringerike in south-eastern Norway. When he was still only quite young he set out as a Viking and served as an officer for noblemen in different places in England and northern France. Somewhere on these travels he was converted to Christianity, probably through contact with the Benedictine movement, and was baptised while he was in Rouen. On his return to Norway in 1015 to claim the royal throne he took a number of English bishops and other clerics back with him, indicating that he must already have seen something of the instrumental role he was to play in completing the conversion of Norway to Christianity.

On his return Olav Haraldsson (i.e. Olav II, to distinguish him from Olav I, Olav Tryggvason) became the first national king to rule over the entire country. What we now know as Norway had hitherto been a collection of regions, each with their own petty king or local chieftain, as up until the ninth century these areas did not form a united whole. The unifying process

lasted a long while but by the time Olav II came to the throne he was able to wield his power over the entire country, gradually setting up an administrative network and legal system that enabled him to hold the country together. He went on a large number of missionary forays to those parts of Norway that were not yet fully Christianized, such as the inland areas and the north, and built churches and ordained priests so as to set up an ecclesiastical structure on a national level.

At first he apparently pursued his crusading activities unhindered but he was not without opposition and his methods were at times harsh and open to question. However, King (later Saint) Olav was not the sole force in the conversion of Norway to Christianity (though very definitely a major one) as this had already been introduced into the country over a period of time, probably some two hundred years, and came from at least three different sources. Celtic Christianity reached Norway through contacts with Scotland and Ireland, missionary activity from countries east and south of the Baltic introduced it to Orthodox Christianity while the Catholic version came from areas that are now Germany and France, influencing the many Norwegians (i.e. Vikings) visiting these places. Olav II thus played a very important role in spreading Christianity throughout his kingdom, a Norway that was by now politically unified, and by establishing a permanent base for a Norwegian church but he was by no means bringing a entirely new religion into completely virgin territory. He was thus responsible not for the introduction of Christianity as such to Norway but for completion of an already ongoing process.

As a result of opposition to King Olav's rule his power gradually eroded and he was forced to flee the country. He spent the last year of his life on earth in Kiev with his brother-in-law Grand Duke Jaroslav but, influenced by one of several powerful dreams that occurred at decisive moments in his career, Olav decided to return to Norway and set off back home in 1030 to try to regain power. He was slain at the Battle of Stiklestad on 29 July and his body smuggled away to be buried on the spot where Nidaros cathedral now stands.

Immediately after his death, however, reports of miraculous cures began to occur, with innumerable accounts of the king's healing powers. One such concerns one of the men who had slain the king, whose wounded hand is said to have been healed instantaneously after a drop of King Olav's blood fell on it and who subsequently set off on a pilgrimage of atonement to Jerusalem. The body of the king was exhumed a year later and, as often occurs in accounts of the same process with other future saints, it was found to be intact. He was canonised on 3 August 1031, an apostle for having completed the Christianization of Norway and a martyr for having died for his faith

under the sign of the cross. The Battle of Stiklestad may have ended his earthly life but through his death as a martyr Olav's two main objectives, the unification and Christianizing of Norway, were accomplished. Much of what we know about the life and work of Saint Olav was recorded by Archbishop Øystein (of Nidaros) in his *Passio-Olavi*, in the writings of the historian Adam von Bremen and in Snorri Sturluson's detailed account in the Icelandic Sagas.

The pilgrimage and the routes to Nidaros

After his death and canonisation miracles continued to be reported and an increasing number of people began to make the pilgrimage to the shrine of Saint Olav in the different churches that were built over the place where his grave is believed to have been. "Believed to have been," that is, since the exact whereabouts of the saint's remains are uncertain; the last Catholic bishop of Nidaros is understood to have taken them from the grave, to ensure that they were not removed by the Protestants, and then hidden them somewhere, perhaps under the cathedral. There was not just one route to Nidaros, either, since pilgrims set off from their own homes in very different parts of Norway, Sweden and other countries using the existing road network. With time and use, however, and as happened on the various roads to Santiago through France, Spain and other parts of Europe, these itineraries fell into a pattern of several principal routes, with subsidiary paths joining them at points along the way. One of these, the route that has now been waymarked, was the Gudbrandsdal path, leading from medieval Oslo up the valley to the Dovrefjell, over Herkinnhø and through Oppdal and Meldal to approach Trondheim from the south. There were also routes from Stavanger in south-western Norway, Tønsberg in the south and at least four routes from Sweden, one of which, the northern-most Skilstugan route, is also waymarked today. The other means of journeying to Nidaros was, of course, by sea, and there were routes approaching it from both the north and the south, south-west and west of Norway, as well as from England, Scotland, Ireland, the Isle of Man, Iceland, Greenland and the Faroe Islands.

Pilgrims would normally complete the journey from Oslo to Nidaros in 25 days, frequently timing their arrival there for the saint's day on 29 July and the Olsok (Olav's Wake) celebrations. Each day was divided into four 'rosts' or stages of 8 to 10km, at the end of which was an 'Olav field' or resting and grazing place for horses. On the last day they only did one 'rost' (i.e. roughly from Lian on the outskirts of modern Trondheim), presumably so as to arrive at the cathedral early in the day. The Gudbrandsdal pilgrim in the Middle Ages had his first good view of the town and the cathedral, the goal of his journey, from a point on a hill above it, the *Feginsbrekken* literally 'glad hill'

or Mountjoy, just as the pilgrim to Santiago had his 'Monte del Gozo.' Then, of course, once they had attained their goal, they had to start back on the return trip by the same means and retrace their steps but nowadays, like the *Camino de Santiago*, the road to Nidaros has become a 'one-way street;' it too is waymarked in only one direction and the modern pilgrim rarely returns home on foot.

As well as Olav fields along the way there were also Holy Wells (*Olavbrunnen*) and springs reputed to have healing properties (*Olavskilde*) and on the modern route a number of these still exist along the way. There was also a network of hospices or hospitals (*spitaller* or *spedaler*) which provided places to sleep and feed pilgrims and *saelehuser*, overnight shelters where pilgrims and wayfarers had to fend for themselves. Nowadays these have long-since disappeared though we do know where a number of them were located. However, although there are accounts of general travellers' itineraries through Norway in previous centuries which give us information about the roads in use and their condition, unlike the pilgrimages to Jerusalem, Rome and Santiago de Compostela where there are many extant accounts of *pilgrim* journeys and descriptions of places passed through en route, there are no surviving written records of the Nidaros pilgrimage to give us an idea of how many pilgrims were walking the route prior to the Reformation, where they came from or details about their experiences. What we *do* have, however, are pilgrim badges and a collection of holy water jars which throw light on some of these matters.

These badges were sold to pilgrims to serve as souvenirs of their arrival at their destination and were not peculiar to the Nidaros pilgrimage, of course, but were common to other shrines too. Made of a lead alloy they bore the relief image of the saint in question and his or her attributes though not always an inscription. The oldest pilgrim badges in Europe date from the twelfth century but those depicting Saint Olav, seated on a throne or standing, with an axe in one hand and a crowned orb in the other, date from the fourteenth and fifteenth. Those extant are not very numerous but the places where they were found suggest that pilgrims to Nidaros came mainly from Nordic countries though some have been found in Britain and elsewhere in Europe.

One of the attractions of the Nidaros pilgrimage was the holy water from the spring in the cathedral which was sought as a remedy and a number of small jars for taking this home have been found in the pilgrims' home settings. There are about 150 of these still extant and they tell us something about the origins of those who journeyed to the shrine of Saint Olav.

Apart from seeking cures people also made the pilgrimage to Nidaros as a form of penance, as they did to Rome, Jerusalem and Santiago, of course,

to atone for their sins, and here too the more arduous the journey to the pilgrim destination the greater was the merit earned thereby. Like other pilgrims in the past those to Nidaros also frequently carried a letter of recommendation from their parish priest, identifying the bearer as a *bona fide* pilgrim; there are ten of these still extant, such as the one issued on 1 May 1439 to one Eivind Dyrasson. However, the practice of providing *credenciales* or *pilgrim passports*, which continue to be issued to those walking the ways of Saint James to Santiago de Compostela, has not yet been revived on the Pilgrim Road to Nidaros.

Churches

Many churches dedicated to St Olav were built all over Norway prior to 1537 and 17 of the original 52 still survive today, 3 of them along the *pilegrimsleden*, as the route is known in Norwegian: Skedsmo, Ringsaker and Bønsnes. Skaun church is also believed to have been dedicated to St Olav and the original Ullensaker church was dedicated jointly to both St Olav and John the Baptist. Nidaros cathedral is not, however, and as is often supposed, dedicated to the saint-king buried under its high altar but is a Christchurch instead. There were many Olav churches in other countries too – 75 in Sweden, for example, 20 in Denmark, 13 in Finland and an astonishing 75 in Iceland alone. Originally there were also 45 Olav (Olaf or Olave) churches in the British Isles as well, of which 17 survive today: three in the City of London, one in Stoke Newington, two in the diocese of Southwark (Bermondsey and Mitcham), one each in York, central Exeter, Lezayre (Sodor and Man), Gatcombe (Portsmouth), Fritwell (Oxford), Ruckland (Lincoln), Pughill (Truro) and Kirkwall (Aberdeen and Orkney plus three more which have now been declared redundant: Waterford (in Southern Ireland), Chester (in the city) and Creting (St Edmundsbury and Ipswich). It should be remembered, however, that only churches built in Norway *before* the Reformation were dedicated to a saint; those erected afterwards bear only the name of their locality, much as do most non-conformist churches and chapels in Britain. There are recent St Olav churches in Oslo (nineteenth century) and Trondheim (twentieth) but these are both Roman Catholic; the original Olav church in the latter city is now buried under the present public library building while the former has become the city's Catholic cathedral church.

There are many churches of medieval origin along the *pilegrimsleden*, on both the eastern and western routes, though only some, those built in stone, survive intact and there are several along the pilgrim route, such as the Gamle Aker in Oslo, Bønsnes church and the 'Sister churches' in Granavollen. However, much of the furniture, fittings, doors, panel paintings

etc. from many medieval and later churches are no longer *in situ* but have been removed for safe keeping to museums in Oslo and Trondheim. Of the 29 stave churches left in Norway only one, at Ringebu, is on the pilgrim route but it is still in regular use as a parish church.

In 1723, a significant landmark in the history of Norwegian church building, the king of Denmark (who at that time ruled over Norway too), in straightened financial circumstances after fighting several wars, decided to sell off all the churches in Norway either to a wealthy individual or to the local community. As the sale of the church also included land, farms and part-farms, this was obviously an interesting proposition though the terms of the transaction stipulated that the churches be maintained in good condition and that they be large enough to accommodate all the parishoners. As many stave churches were both too small and by then in a very bad state of repair they were demolished and replaced by cruciform timber churches (*lømmerkirk*). The modern pilgrim will therefore see numerous eighteenth-century churches along the way and in many of them fine examples of the famous Gudbrandsdal woodcarving tradition too, on pulpits, altarpieces and communion tables. This was brought to Norway by woodcarvers from the Netherlands at the time the new cathedral in Oslo was built (1699) and from there the characteristic acanthus style of decoration spread to other parts of the country where it still lives on today. Contemporary churches, on the other hand, are only three in number along the route: Veldre church, between Brumunddal and Moelv, of stave church design and under construction in 1999, replaces one destroyed by fire a few years ago, Søre Al (1964) on entering Lillehammer and the Eystein church at Hjerkin (1969), designed by the architect Magnus Poulsson.

Saint Olav is often represented in art (on altar panel paintings, for example) as having one of his various dreams whilst at other times he is depicted in much the same way as he was on the pilgrim badges, sometimes seated on a throne wearing a crown, sometimes standing as a warrior with a sword, sometimes with red hair and beard, sometimes black, with the axe and crowned orb as his attributes. The head (or complete body in miniature, dressed in armour) that he is frequently seen treading underfoot with one leg is said to be his former heathen self that he now rejects and representations of Saint Olav have been found in several different countries, including one as far away as Bethlehem. The major European religious orders were also present in Norway in the Middle Ages: Dominicans, Benedictines, Franciscans and Cistercians, not only in medieval Oslo but at other points along the way as well.

The pilgrim route today

Today the *pilegrimsleden* has begun, slowly but surely, to undergo something of a revival and a small flow of individual pilgrims and a number of groups are now walking the route. The waymarked route from Oslo follows the line of the old 'Gudbrandsdal path' but it is in two parts to begin with, passing to either side of Lake Mjøsa before joining up to form a single route. Historically, when pilgrims set out from medieval Oslo they left the city along the traces of what is now the *Strømveien* in a north-easterly direction, to continue up the Grorud valley and via Skedsmo, Frogner, Ullensaker and Eidsvoll to Hamar, the only medieval city in Norway that was not on the coast. However, when the Gudbrandsdal path was 'revived,' cleared and prepared in the mid-1990s and waymarked in 1997, it was apparently considered that today's pilgrim would not want to walk out of the city of Oslo through a largely industrial area and a western (cultural) option was designed instead; this leaves Oslo to the west, following the traces of medieval roads where possible but not the main historic pilgrim route north out of the city. The eastern (historic) route was also waymarked from Hamar onwards in 1997; the remaining section, from Oslo to Hamar, is due to be waymarked during the year 2000.

The preparation of the *pilegrimsleden* (the word *leden* refers, in fact, to the course of a sea rather than a land journey) was the responsibility of the Riksantikvaren (the state department of antiquities) who, surprisingly for such an undertaking, appear to have consulted neither walking organisations nor pilgrim associations while the work was being undertaken. Walking is Norway's most popular and most practised sport but it does not have a tradition of long-distance walking from place to place, as exists in Britain and France, for example, with long-distance walks with a historical, geographical or other theme, such as the Pennine Way, the Coast to Coast path or the many long walks in the extensive French network of *grandes randonnées*. In Norway people walk from hut to hut in the mountains, often for several days at a time, or walk local waymarked footpaths of varying lengths on a Saturday or Sunday, for example, but the idea of setting off for two or more weeks at a time along a specified route is seemingly unknown and the author of this article frequently encountered people surprised at the undertaking. Norway, as a Protestant country, does not have a (recent) tradition of pilgrimage either so on both these counts it was apparently inconceivable that anyone would actually walk the entire route at one go, once it was waymarked. It was expected instead that people would walk the stretches in their own local area, which accounts for the often exhausting climbs and immediately following descents the pilgrim will encounter designed for people without a rucksack (or certainly not a heavy one). This

accounts, too, for the lack of provision for bad weather alternatives in the waymarking since people out for a Sunday afternoon walk in their own area can simply postpone their outing in unsuitable or inclement weather. Moreover, when the *pilegrimsleden* was to be officially opened it was apparently also envisaged that on one set day local groups all along the route would each walk their own patch but what happened in practice was that a group left Oslo on 21 June 1998 (and another departed from Skanstugan on 18 July) in order to arrive at Nidaros cathedral in time for the Olsok celebrations. A core of some twenty people walked all the way from Oslo, few of them experienced walkers, accompanied for stretches of varying lengths by many hundreds of others. Since then some individual pilgrims have completed the entire route at one go and an increasing number of organised groups have undertaken certain stretches, the most popular being from Dovre onwards. Because of the way the route, and especially the western option, was conceived, pilgrims in the early twenty-first century may thus often feel that they are being led along a route to see where those in the past would have walked, as sightseers or 'pilgrim-spotters' rather than being pilgrims themselves. This is, however, changing gradually.

Present-day pilgrims who have already walked the roads through France and Spain, for example, will not encounter the same organised pilgrim infrastructure along the road to Nidaros. There is no comprehensive network of specifically pilgrim accommodation yet, for example, though several places which offer accommodation to the general public taking an outdoor holiday are beginning to add facilities for pilgrims. As regards their spiritual as opposed to purely physical needs, however, there are also the beginnings of an organisation on this level too and the dioceses of Hamar (in Dovre) and Nidaros have each appointed a priest with attention to the needs of pilgrims as a specific part of their duties.

Traditionally many pilgrims arrived at the cathedral in Nidaros for the Olsokmesse or 'Olav wake'. This begins during the evening of 28 July and continues throughout the night and its celebration is becoming more widespread again, with an increasing number of churches observing the festival today. In Trondheim there is now a week-long festival of music and other cultural events to mark the occasion too, as well as the religious activities.

Certain recurrent features will attract the pilgrim's attention as he or she walks along. The main unit of population outside of towns of any size is not the village, as we know it in Britain and other parts of Europe, with its classic combination of church, pub and a larger or smaller cluster of houses, but the *gård* or farm. Not the farm as we probably understand it either, i.e. farmhouse and a couple of barns or other outbuildings, but an often very large

collection of both dwelling houses and functional buildings, sometimes as many as twenty or more, all belonging to the same family. **Churches**, the pilgrim will no doubt notice, are often situated on hill-tops and on main roads, away from population centres and as a great many of them are painted white they are visible from afar and thus function as landmarks to orient the walker. Another feature that the pilgrim cannot help but notice as he makes his journey, if only because, initially, the waymarks draw his attention to them, are the numerous **burial mounds** along the way. The dead person was laid on the ground, along with all his worldly possessions, a burial chamber built around him and earth piled on top of it all to form an (often enormous) mound and many of the examples seen on the pilgrim route date from the Iron Age. Those walking the *pilegrimsleden* will also notice that the air is very clear and unpolluted (Norway has little heavy industry and is a very environmentally-conscious country) and that the countryside is 99.9% litter-free. Spring comes later than in countries farther south so that the trees remain bare until late May/early June and flowers that make their appearance at the end of March or the beginning of April in Britain, for example, do not come into bloom until some two months later. Animals encountered along the way include deer and elk and in some places musk oxen have been reintroduced (from Greenland in the 1950s) though in this case the pilgrim would be better if he did **not** see them close up.

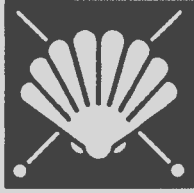
Practical considerations

As regards the practicalities of walking the Pilgrim Road to Nidaros from Oslo, anyone who is fairly fit and who also likes to visit places of interest along the way should be able to complete the journey in a month. Even in July and August there may be occasional snow in some of the higher sections but the route is normally practicable, suitably clad, from mid-May to mid-September. It can be undertaken in sections, too, by those who lack the time to do it all in one go, as it is possible to leave or rejoin the route in several places along the way, though when doing it as a pilgrimage it is obviously preferable to complete it as a single undertaking. The *pilegrimsleden* is fairly strenuous but the walking is not difficult in the sense that it is a *walk* (and not a scramble) and pilgrims do not need to have a good head for heights. From time to time there are stretches on minor roads but much of the walking is on either footpaths or old tracks, whether the latter were originally public roads (*allmuevegen*, literally 'common peoples' road') or the numerous historic *Kongeveien* ('Royal' or 'Kings' Roads'). Some sections of the route are suitable for mountain bikes but many are definitely not and prospective pilgrims are advised to walk rather than attempt to ride.

A route-finding guidebook to the entire route is available in Norwegian,

with sketch maps and good photos, but even those who read the language will find it better on historical and etymological information than on the 'nuts and bolts' of where to turn left or right in a forest and where to sleep and eat. Cicerone Press will be publishing a guide early in 2001 but until this is available anyone who is contemplating undertaking any part of the route can obtain a booklet entitled *Hints for Prospective Pilgrims* through the Confraternity Office. And anyone actually setting out to walk the Pilgrim Road to Nidaros should also contact the very helpful *Pilegrimskontoret* (pilgrim office in Oslo) for their accommodation guide and the latest information on the eastern (historic) route.

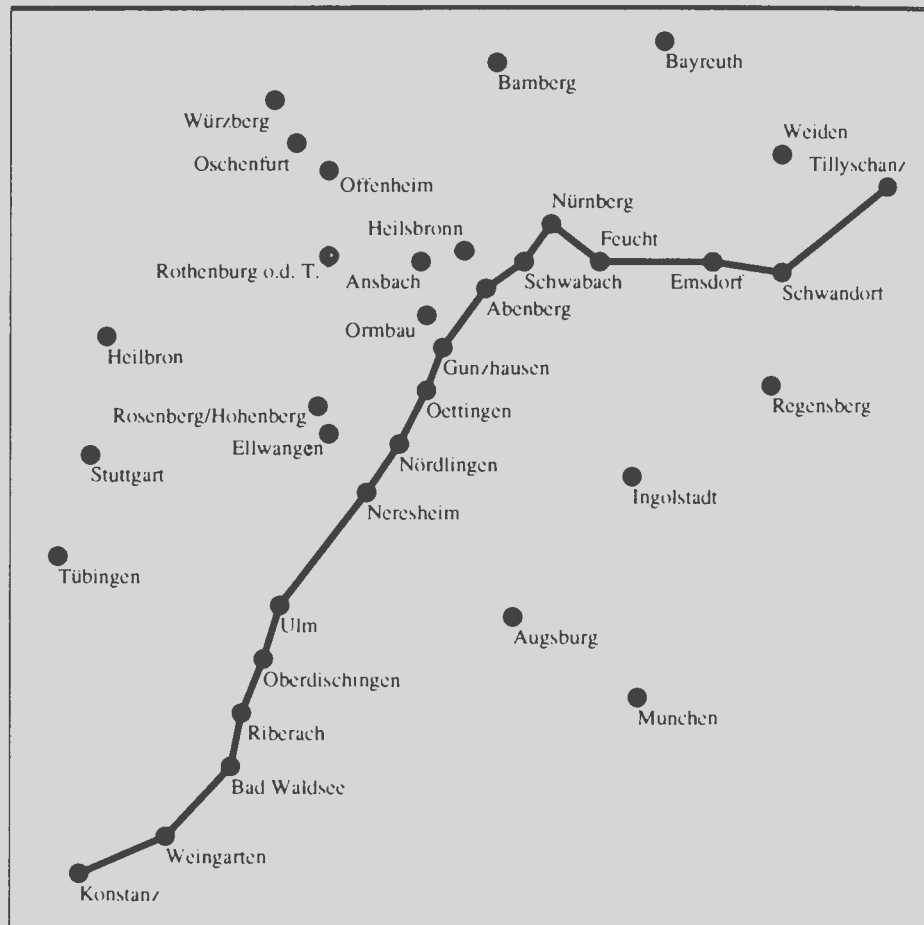
Like the *Camino de Santiago* the road to Nidaros is a walking pilgrimage where making the journey to the saint's burial place is at least as important as arriving at the destination itself. Like the ways to the shrine of St James, too, where people now realise that there was never just a single route the *Camino francés*, but a whole network of roads leading to Santiago (the *Via de la Plata*, for example, the *Camino portugués*, the northern coastal route or the *Camino inglés*) so too a whole web of routes led the pilgrim to Nidaros, just as they must have done, too, to the other two significant medieval pilgrim goals: and Jersusalem. A second route to Nidaros, from Skalstugan in Sweden, was also waymarked in 1997 while this year a third 'Den Store Rombovegen', starting in Alvdaalen, to the north of Gothenberg, was also waymarked in part. The Oslo-Trondheim 'Gudbrandsdal path' is thus not an isolated historical-cultural path leading from the Norwegian capital to the burial place of its patron saint but today, as in the past, is just one of several spokes leading to the hub of a wheel which, at the start of the twenty-first century, is beginning to turn again after lying dormant since the Reformation.□



Jakobusweg Pilgerwanderung Nurnberg to Konstanz

Pamela Harris

Just after Christmas I was reading through the latest *Bulletin* when I saw an article about the old tradition of pilgrims setting off for Santiago during Lent. Gerhilde Fleischer wanted 'guinea pigs' to test the route and replace missing waymarks at the start of the season. I had just started 'basic German' and thought that I could consolidate the little language I had and walk in a new country. I telephoned Gerhilde, wrote a letter to confirm my intention to walk the whole route, and awaited instructions. In February



I received a list of participants and discovered that I was the only English person starting in Nurnberg. 'Help,' I thought. 'What have I let myself in for?'

I need not have worried as when I arrived in Nurnberg I was greeted by an assortment of friendly faces and a hug from Gerhilde. That evening we ate

Jakobusweg Pilgerwanderung – Nurnberg to Konstanz

together, said a little about ourselves and each received a song book in German, Latin, Spanish, French and English. This was to prove to be a novel experience for me as we sang in many churches en route as well as in restaurants and in the open air. Although strange at first, this soon became an enjoyable part of the whole walk.

Naturally we visited churches connected with the pilgrimage on the way, just under 60 for those who were counting. Most days we averaged three, but on one particular day it was five! And what churches! In Nordlingen we visited the parish church of St Georg which has a 300 ft. tower with 365 steps. In Neresheim we attended evensong in the Benedictine Monastery. It was incredibly cold but the interior decoration was magnificent. There were just twelve, very elderly, monks. The Monastery dominated the landscape for much of the following day. Ulm Munster has the world's tallest church tower of 528 ft and one can climb the 768 steps to a height of 472 ft. The building was begun in 1377 and took five centuries to complete. I climbed to the second level only as it was raining and I felt that the view would not improve with height.



The author at Cursillohaus, Oberdischingen

We visited the pilgrims' church in Steinhausen which is said to be the best Baroque village church in the world. From the outside it looks just like many others but inside it is fantastic. The colours are balanced and there is humour: biblical paintings but with birds placed realistically by windows or statues. Kalbensteinberg has a wonderful panel divided into 56 sections depicting the life of Jesus. Weingarten is the largest Baroque Basilica in Germany, 220 ft high and over 300 ft long. Even the organ is outstanding

with its 6,666 pipes. Here we were treated to a detailed explanation by one of the monks of the many wonderful paintings. One that particularly sticks in my mind is of the Devil who, if you walk looking up at him, appears to fall down to earth. A Russian choir sang spontaneously beneath the dome and the sound was magical. We visited Lutheran, evangelical, Protestant and Catholic churches and chapels – each with its own special dimension, even one with ancient pilgrim graffiti.

We were fortunate enough to be in Bad Waldsee for Palm Sunday. Children, or their parents, had decorated long sticks with painted eggs and box, for of course there is no palm in Germany. These decorations were blessed and then the children processed through the nave of the great church and stood surrounding the altar throughout the service, singing intermittently. It was a lovely spectacle. (Trees en route had been decorated with painted eggs too.) Later that same day we had another lovely sight, our first view of snow-covered Swiss mountains. Near Nordlingen we passed an obelisk commemorating the Thirty Years' War of 1618–48 which began as a conflict between Swedish Protestants and German Catholics. The Swedes were defeated at Nordlingen on 6 September 1634.

Walking through Franconia and Swabia was not difficult with just a handful of steep hills. One interesting geological feature was the meteor crater near Oettingen, the Ries. This fell to earth 50 million years ago but the saucer-shape crater remains to this day. There are few mature trees in the crater but we saw hares and deer. During our walk we passed through many forests and woods carpeted with anemones, violets and celandines. On Boxing Day there had been a terrible storm which had uprooted many trees. These had fallen across our route and we had to scramble and climb over the trunks. This also meant that the route, at times, was difficult to find.

Here perhaps I should mention that the placing of German signs is different from ours. If you see a scallop shell facing you at a crossroads, this does not mean 'straight on'! It could mean 'turn left' or 'turn right' depending on which side of the turning it is placed and the availability of trees! Another difference is that there is generally no advance warning of departure from the straight and narrow: it is necessary, nay essential, to scrutinise every possible turning for scallop shells. These are placed several feet along the turning at above head height which means that one has to be on the correct route for them to be visible! Be warned. Our group was able to nail, stick, tie yellow plastic Jakobusweg ribbon and paint additional arrows in a number of places but unless you are walking with someone who knows the route, do take a map.*

After the first day when we had rain, wind, hail, sleet and snow the weather improved greatly so that at the end of the three weeks we most

certainly had a healthy glow. Even the sky glowed at night with a reported *aurora borealis* whilst we were in Neresheim. Gerhilde had arranged suitable accommodation for the varying number of pilgrims for which we were all most grateful. If future walkers, or cyclists, for the countryside is ideal for them, follow the suggested stages in Gerhilde's four guides there should be little difficulty, especially for small groups. Pilgrims joined and left the group throughout the journey, including three children for the last few days. The walk finished with a ferry from Meersburg to Konstanz across the Bodensee where we were greeted by pilgrims who had left us earlier in the walk – a wonderful ending.

Gerhilde has now walked the route ten times: four researching the way and the remainder with groups. Next year she hopes to walk just after Easter.

The group of approximately fifty participants was truly international: Germans, Dutch, Swedes, Swiss, a Luxemburger, Spanish, Portuguese, Australian and English. I have returned home with many images of St James, happy memories of people and places, and the satisfaction of having completed a long walk (approximately 400 km or 250 miles) and possibly a first for an English *pilger*! Just four of us completed the whole pilgrimage from Nurnberg to Konstanz: a German, a Luxemburger, an Australian and an Englishwoman.

- * The best maps currently obtainable are:
Fritsch Wanderkarte 75, 1:50,000 Neues Frankisches Seenland (Nurnberg to Gunzenhausen).
Kompass Wanderkarte 174, 1:50,000, Neues Frankisches Seenland (Gunzenhausen to Heidenheim).
Topographische Karte Nordlingen L7128, 1:50,000 (Oettingen to Nordlingen).
Wanderkarte Blatt 16, 1:50,000 Aalen Heidenheim (Nordlingen to Stetten ob Lontal).
Wanderkarte Blatt 19, 1:50,000 Ulm Blaubeuren (Stetten ob Lontal to Ulm)
Radwanderkarte Blatt 54, Oberschwaben (Ulm to Weingagen)
Radwawlerkarte Blatt 52, 1:100, 000 Bodensee (Teingarten to Konstanz)
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Practical Pilgrim 2000

St Andrews – 25 March 2000

John O'Brien, Morpeth

On a beautiful Spring day on Saturday 25 March, about 40 members gathered in St Andrews for the second 'Practical Pilgrim' session to be held in Scotland, the first taking place in 1999 in Paisley. There are now about 80 members living in Scotland. The Church of St James where our meeting was held, was built in 1918 and endowed by the Marquess of Bute and has been designated as a Pilgrim destination in this Jubilee Year by the Archbishop of Edinburgh and St Andrews.

Members had come from far and wide: which included our Chairman, Laurie Dennett; Maurice and Marigold Fox from Cambridge; Simon and Ann Clark from Leeds; Barry and Susan Mather from Preston; John and Etain Hatfield from Maidstone; Father Willie Slavin and Sister Mary Ross from Glasgow and Timothy Wotherspoon, the Treasurer of the Confraternity. As a newcomer, I was surprised to see just how much time and expertise is freely given by Confraternity Office holders.

Excellent general advice took up the first morning session. The origins of the Pilgrimage were explained and its recent surge in popularity. Willie Slavin initially spoke about Pilgrimages in general. The one to Santiago was perhaps best seen as a gift of the Church in Spain to all taking part. Useful advice was given on how to get to the various start points and, just as important, how to get back from Santiago with a bicycle. Other topics included accommodation, including *refugios*, foreign currencies, the availability of cash machines, and the various routes. Early morning starts and early afternoon finishes were recommended as a sound daily routine. The treasure of useful information on the Confraternity's web site was also mentioned. The importance of enjoying each day rather than pressing on regardless in order to achieve pre-determined goals was stressed. After all, a pilgrimage is a spiritual journey.

The second session saw us split into two groups, walkers and cyclists, in which questions particular to their mode of travel were expertly dealt with. The significant proportion of cyclists amongst the participants was noteworthy. European Bike Express was one mode of transport to and fro, but with the advent of cheap flights, air travel is becoming an increasingly cost effective option as cycles are readily carried.

The morning session ended with lunch – at just £2 for the day, participants could hardly grumble about bringing their own sandwiches! At lunch Jurek

The view from Mt. Athos: an open letter to a Santiago friend

Putter, a well-known local artist and historian joined us. He explained the religious detail contained in four of his magnificent etchings that hang in the Church hall. These etchings helped him develop the theme of the great loss of visual imagery and literature of pre-Reformation Scotland, caused by the destruction of cathedrals, churches and works of religious art. This had occurred to a much greater extent North of the border than in England, where the principal victims had been the martyrs! The result has been that many Scots have lost knowledge of much of their history.

The afternoon comprised a most interesting tour of St Andrews, led by Colin McAllister, a new member of the Confraternity. Colin has lived in the town for many years and knows much about its history. St Andrews was the political and ecclesiastical capital of Scotland before the emergence of Edinburgh. It is famous for its university, founded in 1412, the third oldest in the UK after Oxford and Cambridge; and for its golf courses and the Royal and Ancient Golf Club which governs the game. The Centenary Open will be played over the Old Course this summer. Our tour encompassed the Royal and Ancient, the West Gate, St Mary's College (now the Faculty of Divinity), the Byre Theatre, the Cathedral ruins and ended at the Museum where we heard a fascinating talk on Scottish Pilgrim Badges by Michael King.

A splendid day finished off with supper together in Littejohns Restaurant in Market Street. Our thanks go to Laurie and all those at the Confraternity officers for facilitating a most worthwhile day.

The view from Mt. Athos: an open letter to a Santiago friend

Howard Nelson

You couldn't come with me, but I promised to share with you as far as I could our pilgrimage to Mt Athos, the Holy Mountain of the Orthodox church.

I've been wanting to go there since my student days, and since both William Griffiths and I had recently completed our pilgrimages to Santiago, we decided that, this summer, we'd visit Athos. It was, in the end, both strange and wonderful, but different in many ways from what I'd expected, and so different from what we're familiar with that its most important outcome, for me at least is the light it throws on the journey to Santiago.

The view from Mt. Athos: an open letter to a Santiago friend

Mt Athos, as you know, is a narrow peninsula in northern Greece, which has been given entirely to the monastic life for a thousand years. There is no land access: there are few roads (though this is changing) and you travel between the twenty monasteries and their dependent *sketes* (smaller groups of monks) either on foot through the forest or by boat from one tiny dock to the next. The peninsula is beautiful and wild: poisonous snakes and jackals abound although (they say) an epidemic has recently killed all the wolves. The whole is dominated by changing views of the Holy Mountain itself, rising at the southern tip of the peninsula to some 2,000 metres. The monasteries cling to the crags, most more or less fortified against the many pirate raids they have experienced in the past. The *sketes* and hermitages lie hidden among the trees. We, moving around as the spirit took us, spent one night as the guests of a hermit living in a little house in a clearing; one night at the Russian monastery; and a night each at a small and a large Greek monastery. We didn't see anything of the cave-dwelling hermits on the cliffs.

Looking back to the Santiago pilgrimage, I realise it is many things – indeed it's often said that there are as many *caminos* as there are pilgrims, and each of us is free to structure and interpret the journey according to our experience and our need. Similarly, there are some who come to Athos for the scenery, or to climb the mountain itself, using the monasteries as cheap if rudimentary accommodation. It was clear to us, though, that the visit is a pilgrimage or it is nothing. It's not the walking (still less climbing the mountain) which matters.

But Athos is a pilgrimage which offers very little to the uninitiated. Basically you have to know and love the Orthodox liturgy, and be inspired by, and need to venerate, the holy icons and the relics, to get anything out of it. So a veil is drawn over the eyes of the non-Orthodox, and charitable attempts on the part of individual monks to explain the Orthodox way don't actually help very much. I feel a great gulf fixed between the long-standing and unchanging Orthodox way (whose strength and beauty I perceive) on the one hand, and on the other the greater flexibility of the slowly-changing Catholic church (Vatican II), the rapidly changing Anglican church (women Priests!), and the fleet-footed Community of the Wild Goose on Iona. On the whole, I'm a wild goose person, I suppose. I'm also a poetic person, who responds to the repertoire of symbols, with their many sources, that I've grown up with; so to be faced with a spirituality, however profound, which is based on exactly the opposite (tradition rather than spontaneity, and a closed circle of narrowly Christian symbols) I'm disconcerted. This doesn't mean that I failed to find things which moved me: actually they make up quite a list:

The view from Mt. Athos: an open letter to a Santiago friend

- ◆ the peace which I was looking for, and which I found one evening on a wooden balcony over the sea;
- ◆ the sense of timelessness – most of the monasteries still follow the Gregorian calendar, and many Byzantine time;
- ◆ the sorrow of men who've renounced the joys of family life: this, it seems to me, is the context in which the notorious exclusion of women needs to be seen;
- ◆ a conversation with a monk of American origin, able to love, and to let go;
- ◆ the beauty of the Orthodox chant, its antiquity – we heard the liturgy the Palaeologi and the Tsars must have heard – and its capacity for theatre;
- ◆ the wealth of the community, in icons and relics: one evening alone, we were invited to venerate the Virgin's girdle, a piece of the True Cross, a piece of the reed placed in Christ's hand by the Roman soldiers, the forearm of St Andrew, the skull of St John Chrysostom ...

But, and it's an important but, the uncompromising stance of the Orthodox towards other churches, especially the Catholic, though I understand it (if you really haven't changed since the 6th century, of course all the others look wrong), I found close to antipathetic.

I tried asking the American monk about fathers who could be available for English-speaking visitors needing spiritual guidance, but even as I put the question, I realised its inappropriateness, doubting whether either side would feel that the advice of an Orthodox monk would be helpful outside an Orthodox context.

I was also particularly struck by the contrast between what an anthropologist would call the sacred geography of the two pilgrimages: in Santiago we have a single clearly-defined destination, and a linear journey, and indeed a return, which matter in spiritual terms as much as the destination. Orthodox make a tour of any church they visit venerating each of the icons in turn, and the pilgrimage to Athos, it seemed to me, has a similar circular pattern. Though there's no set sequence or direction for visiting the monasteries, each pilgrim visits a number of them, venerating the icons and relics in each. The whole peninsula is treated as a single, large-scale church.

The Virgin is said to have visited Athos, and declared the peninsula her garden. It is still often called the Garden of the Mother of God. Whether the Virgin, for the Orthodox pilgrim to Athos, has anything like the rich personal

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significance which St James has for us, is a question I couldn't begin to answer.

Clearly, we've only scratched the surface, as non-Orthodox and non-Greek speakers, and though both of us appreciate what a rich surface it is, I was struck by William's comment at the end when I asked him how he would feel about going back: he, as a staunch Catholic, is not sure he wants to penetrate further. He was saying, I think, just what I am: you can only approach Athos, honestly, on its own terms, and if you don't like the terms, stay away.

So what is the view from Athos? For me, the Santiago pilgrimage is more clearly than ever a personal and universal drama, rich in symbol and metaphor: the journey; the destination, and the return home; darkness and light; hope, despair, pain, joy; sacrifice, communion; healing of body and of soul; trust and tears. Each of us draws inspiration from different elements in a vivid repertoire. Each of us, though following a common path, reaches – or comes near to – a personal Santiago. It is a living thing, deriving its strength – like the wild goose – from its final unattainability. By contrast Athos – for me – is frozen in time: its life escaped me. I was a spectator at the drama, not a participant. I was impressed, but not inspired.

So, rejoicing in the pilgrimage which we, men and women, share, I send you an affectionate Jacobean *abrazo* – Howard

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Pilgrimage Explored, ed. J. Stopford, (York Medieval Press and Boydell and Brewer, 1999 , pp. xvii+214, hardback, £40.00.

This is a collection of ten scholarly articles which, as the book's title indicates, "explore pilgrimage," seeking to understand its nature and practice at different times in what became the Christian world. First given as lectures in the York Medieval Seminar programme for 1996 the articles are presented in chronological order, treat the subject from many different angles, incorporate several academic disciplines (history, anthropology, literature, art history, archeology, for example) and treat, as the editor explains in the Introduction, three main themes: the antiquity and duration of pilgrimage ritual, the fluidity and adaptation of pilgrim ideologies and aspects of the physical workings of pilgrimages, particularly in relation to the practicalities of the journey and practices at the shrine.

Some of the articles, such as Richard Bradley's *Pilgrimage in Prehistoric Britain?* (Chapter 1) consider aspects that the general reader, perhaps preoccupied with the specifics of particular routes, may not immediately associate with the concept of pilgrimage. Here the author considers Neolithic Britain and argues that the idea of pilgrimage can be useful in the interpretation of early prehistory. He focusses in particular on monument complexes in disparate locations which probably played a specialised role in relations with the supernatural, were not necessarily permanently occupied, which provided accommodation for large numbers of people to be present whilst there existed at the same time the practise of restricting access to certain events or observances and where a considerable quantity of portable artefacts have been found. He suggests that a form of pilgrimage – journey to a sacred centre – may hold the key to the location, organisation and use of these sites, paving the way for a whole new area of study which prehistorians have up to now passed by. Chapter 2, on the other hand, E. D. Hunt's *Christian Pilgrims before Constantine?* examines the journeys made by pilgrims to the Holy Land in the second and third centuries i.e. prior to the new Christian rule of Constantine in the fourth) and the influence of the Bible on their attitudes and itineraries. The author discusses both the people who travelled and the places they visited and argues that those who journeyed to Palestine from afar during this period were more than simply voyagers on a learned study-tour. For even if their motives were not prompted by asceticism, penitence, a quest for therapy of body and/or soul or a search for holy relics, he argues, critics who reduce these journeys of the second and third centuries to mere travel or curiosity fail to acknowledge the unique place of the Bible in the interests of these travellers and hence this factor in the formation of Christian pilgrimage. The reader of this essay may well associate such mixed motives with the often multiple-layered reasons why modern-day pilgrims make the journey to Santiago.

Chapter 3 (Julie Ann Smith) examines a body of surviving correspondence from fourth and eighth century women (unique in that no comparable corpus exists for male letter-writers) and discusses what it reveals to us about female pilgrims in those two periods. The sight of relics is reported but no healing or miracles, the writers concentrating instead on the places they visited. The fourth-century participants, women from the Roman aristocracy, plus Egeria, a Galician nun, all made sacred journeys to the Holy Land, while the eighth-century pilgrims were all Anglo-Saxon women who went to Rome. The author points out that the freedom of travel enjoyed by these correspondents was made possible on the one hand by the relative stability of these two periods (compared to the turmoil aroused by the barbarian migrations of the intervening centuries, for example) but on the

other because denial of their sexuality placed these women outside the usual gender roles of their cultures. She distinguishes usefully between travellers as tourists and as pilgrims and using Turner's model of separation, marginality and re-aggregation in pilgrim experience assesses the extent to which the women concerned did, did not or partially reflect this interpretation.

Chapter 4 (Simon Barton) is a study of religious devotion in northern Spain and in León in particular, though by no means exclusive to the *Camino de Santiago*. He discusses the role of the relics of saints as both sacred objects and sources of power, their collection, the establishment of cult centres and pilgrim hospitals and the permanent alienation of material wealth and pious gifts as a means of paying off penitential debts. He argues that pilgrimage was an accepted form of penance at a time when acts of penitence, in the hope of achieving salvation, were at heart of much religious piety. These themes underly the subject of Debra Birch's article, *Jacques de Vitry and the Ideology of Pilgrimage* (Chapter 5). Here the author examines two sermons devoted to the theme of pilgrimage by this well-known twelfth–thirteenth-century preacher, each one obviously designed for very different audiences. Sermon A was probably written for ordinary men and women as it makes extensive use of Biblical quotations and *exempla*, (illustrative stories) to hold his listeners' attention and reinforce and make more readily understandable his arguments. In Sermon B, however, the structure is more sophisticated and scholarly, devoid of such *exempla*, and dependant instead on the reasoned presentation of de Vitry's arguments. Written and delivered against a background of growing criticism of pilgrimage, pilgrims' conduct and the questionable value of such journeys both sermons emphasise the importance of poverty, salvation and the penitential nature of pilgrimage.

Chapter 6 is Ben Nilson's *Medieval Experience at the Shrine*, an examination of practices at English pilgrim destinations. Using a wide variety of sources he discusses the activities and behaviour of pilgrims once they reached the shrine, a complex experience, as he points out, involving many layers of spiritual and economic interaction. He studies the physical route taken by pilgrims once they reached the church or cathedral in question, the placing, protection and access to the shrine to both male and female pilgrims, their offerings (many of them in kind, rather than monetary donations), masses and indulgences, and uses available data to estimate the numbers and patterns of pilgrims, whether royal, noble and ecclesiastical or ordinary people from all other strata of society. Chapter 7, in contrast, examines the *Perils, or otherwise, of Maritime Pilgrimage to Santiago de Compostela in the Fifteenth Century*. The author, Wendy Childs, examines

the various data available, such as the issue of ships licences and travel practices, and argues that by the fifteenth century, when advances in ship technology and the increasing experience of navigators had made sea journeys relatively safe, this mode of travel to Santiago made it both a more rapid and very much cheaper option than a lengthy land journey with its own inherent and very real physical dangers, especially when ship owners organised special passenger voyages. Time and economic factors thus made the apparently more perilous sea route a viable option for English fifteenth-century pilgrims, despite the ever-present dangers of storm and shipwreck.

Chapter 8, Katherine Lewis' *Pilgrimage and the Cult of St Katherine of Alexandria in late Medieval England* examines the English hill-top chapels dedicated to this saint and their role as substitute shrines for imitative pilgrimages in adapting her cult for local needs. The saint's relics were originally housed in a shrine on Mount Sinai, becoming the focus of a flourishing pilgrimage tradition, a cult which became increasingly popular in Europe after the removal of the relics to Rouen and the publication of many Lives of Saint Katherine of Alexandria. Since, for many, it was impossible to make the actual journey to the Holy Land, the presence of these several medieval chapels in southern England, especially in Dorset, housing replica shrines, provided a means of making imitative journeys on a more practical scale. The cult attracted women of low social status in search of a good husband whilst those of higher birth saw the saint as a paradigm of ideal femininity. Evidence exists which attest to these replica shrines having served this purpose until well into the nineteenth century.

The ninth article, A. M. Koldewey's *Lifting the Veil on Pilgrim badges*, reviews the current literature available on pilgrim and other late medieval badges. He discusses work undertaken in several countries but particularly in the Netherlands, where extensive finds of such material has led to the setting up of an international database at the Catholic University of Nijmegen. Religious and secular badges (both types also displaying strong erotic imagery) were used as identifiers not only by pilgrims but also by individuals from criminal and other dissident fraternities but prior studies have always kept the examination of these two classes of badges separate. The author argues, however, that given the availability of literary, visual and written sources of information about the religious badges but the complete lack of such material for the secular ones, the two categories should be studied together, to see what light the background information for the first group could throw on the second. He further argues that merely identifying, describing and recording these badges is insufficient and that there is a need

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for anthropological definition and a study of them in their original contexts. The article is well illustrated with photographic plates.

In the final article, *Pilgrimage to Walsingham and the Re-Invention of the Middle Ages* (Simon Coleman and John Elsner) an anthropologist and an art historian discuss the setting up of a modern Anglican shrine in the 1930s, showing how twentieth-century perceptions of the medieval world and its remnants (in this case stones from pre-Reformation monasteries played a crucial role in the establishment of this popular pilgrim destination. The article is well-researched and documented, as are all the others in the anthology. All the contributions are appropriately illustrated when necessary, clearly argued and not difficult to read, accessible to the general public (such as readers of this *Bulletin*) with a certain prior background in pilgrimage but no specialist knowledge as such.

It is worth re-reading the Introduction after finishing the articles as the editor ties together all the various strands of the many aspects of pilgrimage the volume explores and because, as she points out too, the timespan of these papers, from prehistory to the twentieth century, provides an opportunity for making comparisons between the attitudes of pilgrims at different times. She also discusses the potential of different papers for further study.

This book has only one drawback. Accessible it may be intellectually and stylistically, but at £40 in a hardback edition it is not accessible financially to the sort of reader would both enjoy and learn something from a book covering so many and varied aspects of pilgrimage, enabling the former pilgrim, for example, to situate his or her experiences in a much wider context. It is to be hoped, therefore, that before long the publishers will be able to produce a paperback version to remedy this situation.

Alison Raju May 2000

The Monastery and Abbey of Paisley, John Malden, 2000, 256pp, illus. in colour, Renfrewshire Local History Forum, ISBN 09 529195 7 5

Going 'down the Drain' was an important feature of an excellent weekend conference held in September 1999 at Paisley Abbey. The Conference Papers have now been published and are a treasure chest of research into the Abbey and its fourteenth century Drain.

Editor John Malden (a Confraternity member) was the stimulus to the modern research. Having found nineteenth century references to a medieval drain he set out, with the assistance of the Scottish Urban Archaeological Trust among others, to locate it. However, after extensive work with resistivity surveys and a trial excavation, the conclusions were negative. John continues the story. "At this point we were despondent. Whilst discussing the

matter with Hugh McBrien, a member of the public approached us to enquire what was happening. The man was Frank Snow, who worked for Strathclyde Sewerage Department. He said he was very interested in such matters and would we like to see inside the old Abbey Drain!! As an apprentice he had helped repair a manhole to the Drain. He lead us over to an area of turf to the south of the Place of Paisley, and lifted a piece of turf to reveal an access manhole."

A later visit to the Drain revealed a channel lined with dressed stone with an arched roof, 100 yards long and full of silt and detritus. Some of the conference papers deal with the analysis of the finds including pottery, buckles, seals, lead textile seals, slates inscribed with poetry and music, food and medicinal plants. Especially noteworthy plants, the first noted in Europe, include mace, grown only in the East Indies and imported via the Low Countries and Monk's Rhubarb, used as a purgative.

Conference delegates were encouraged to don protective boiler suits and safety helmets and descend a ladder through a rather small manhole cover. My visit was first thing on Sunday morning, so I had the Drain completely to myself for a few moments. This impressive construction was high enough to stand up in comfortably and part way along the roof arches changed from curved to pointed. There are many mason's marks and similar signs and I could only wonder at the who and how of the Drain's construction. Those who braved the steep ladders and restricted access were rewarded with a free 'I've been down the drain' T-shirt!

The other papers deal comprehensively with all aspects of the history of the Abbey, including *Cluniac Paisley: its Constitutional Status and Prestige* by Mark Dilworth, and well illustrated papers on the architecture, roof bosses, the shrine of St Mirin, the stained glass, the heraldry, the music. Also included are microfiches of the Paisley Register (the cartulary) and the Abbey Rental, published for the first time.

We have a copy of the book for the Library and further copies are available from the Renfrewshire Local History Forum, c/o Museums and Art Galleries, High Street, Paisley PA1 2BA, price £15 plus p&p £3.50 in UK, £4.50 in Europe, £7 in USA, Canada, Australia, New Zealand. Cheques payable to RLHF.

Marion Marples

Santiago: Walking the Pilgrim Path, Almis Simankevicius, (Good Walking Books, 1999), pp. 140, pbk, \$AU 20 (incl. p&p).

As the book's subtitle indicates, this is an account of "a journey through Spain from Pamplona to Santiago de Compostela" though a more accurate

description, perhaps, would be “an Australian view of the *camino*.” It is a chronological narrative, with photographic illustrations, of the author’s walk in 1997, accompanied (though often not on foot) by his partner and sometimes other family members. The author relates their experiences, interspersed with somewhat random interjections of history (at times presented with a considerable degree of artistic licence) and the several dreams or visions the writer had which initially led to him undertake his journey and then help to interpret its significance for him. In common with many self-published books there are the sort of slips in presentation which pass by unnoticed when correct but irritate when wrong such as misspellings of place names (Taizé = Teze, for example), inconsistent use of italics and a complete lack of accents or awareness that ‘ñ’ is a letter of the Spanish alphabet (a glance at a dictionary would reveal this) hence Senor, Logrono, Granon, etc). There are also, unfortunately, more than a few factual errors in the information the author provides, making the reader wonder where he obtained his material: regarding the Refugio Gaucelmo, for instance, he tells us on page 79 that “the Spanish government had given the old building to the Confraternity of St James to use as a *refugio* ...” On the plus side, however, the author tells his story in a readable, conversational style, with evident enthusiasm and short, graphic sentences, which gives the reader the impression that he is actually talking to you in person, that you are sitting beside him, listening to, rather than reading, his narrative.

The difficulty with this book is that we are never quite sure what sort of a work it is supposed to be, something reflected in the author’s not infrequent references to his never being quite certain himself about the reasons for his journey or where it will ultimately lead him (his reading list at the end is also revealing in this respect). Travelogue? Both he and his partner are experienced travellers (as opposed to walkers or pilgrims) and he obviously kept a diary recording the places they visited, the people they met, their disputes about the amount of walking involved in the project and the meals they had, much as a straight travel-writer does, at times referring to his journey as an ‘adventure.’ Guide book for future Australian pilgrims? The text, as indicated, is interspersed with an eclectic selection of background information about the *camino*, an appendix with practical hints for walking it and a list of recommended reading. Prolongation of a journey of self-discovery (no doubt influenced by his reading of Paolo Coelho), begun while following in the footsteps of past pilgrims and continued as he works on his book, “thinking out loud” as he writes?

Whatever its drawbacks, future pilgrims from ‘down under’ will find this book useful as they prepare their own journeys and ex-pilgrims from elsewhere will always, as with any other account of a *camino* they are so

Book Reviews

familiar with, enjoy re-walking paths and re-visiting places, people, churches, *refugios* and experiences that they themselves can relate to, in part if not always in whole.

Alison Raju May 2000

Diary of a Pilgrim, Emma Poë, 2000.

In May 1992 Emma Poë walked the Camino to Santiago. She has recently published her enjoyable Diary, illustrated by her own drawings (the Confraternity published two of her watercolours of Rabanal as postcards). In spite of a few regrettable 'typos' and misspellings of names, it is interesting to read now of the pre-1993 Xacobeo camino and its shortcomings. Later pilgrims will possibly contradict or want to update Emma's more difficult experiences but all will appreciate her knowledgeable descriptions of the spring flowers and wild life.

This was Emma's first experience of a long walk. Since she has walked from Le Puy to the Pyrenees, from Iona to Holy Island and from Westminster to Rome in 1997. These walks, along with a percentage from this book, have raised thousands of pounds for the Joseph Weld hospice in Dorchester.

We have some copies in the Office, price £7.99 plus £1.35 p&p (cheques payable to the Confraternity of Saint James).

Marion Marples

By Hoof and Foot to Walsingham, Judy Foot, 1999, Dorchester, 93pp. ISBN 0 9530725 0 9.

Those who enjoyed Judy's account of her pilgrimage to Santiago will find its themes continued in this energetic description of her walk with Silver, the Welsh mountain pony, from Dorchester to Walsingham, sometimes called 'England's Nazareth'.

Silver helps break down the initial barriers of suspicion from those she meets along the way (most being unfamiliar with the idea of anyone making a long pilgrimage on foot). He definitely does not like pigs and becomes a loved and delightful companion. Judy reflects on learning to live for the day and relishes the opportunities for both quiet contemplation and meeting many remarkable people along the way.

The book is available directly from Judy Foot, Higher Ashton Farm, Dorchester, Dorset DT2 9EZ. Price £6 including postage. (Cheques payable to Judy Foot.) A donation goes to *Breakthrough Breast Cancer*.

Marion Marples

Galician-English/English-Galician (Galego) Dictionary, ed Joe Vikin, 2000, 300pp, pbk, Hippocrene Books, New York, ISBN 0 7818 0776 X

This is a simple concise dictionary with the briefest introduction to the language and 8,000 straight equivalents with no context or usage. It is a bit bulky for carrying around but useful for decoding Galegan texts when your knowledge of Castellano runs out.

If anyone would be interested in ordering a copy please let me know at the office and I shall place an order.

Marion Marples

Ten Hymns in Honour of Certain Saints, P. A. Sutherland published privately in aid of *Friends of St Ethelburga*, Bishopsgate, London. £2.00.

Ten Hymns in Honour of Certain Saints and sub-titled *under whose Blessed Patronage some Fraternal Bodies exist* is a collection of ten hymns written by P. A. Sutherland celebrating Saints Andrew, Ethelburga, George, Gregory, James, John the Baptist, Katharine, Lazarus, Michael and George, and Nicholas. The St James is St James the Great and the hymn in his honour was published in *Bulletin* 68 p. 56.

As the Bishop of London notes in the foreword these hymns come from the devout warmth of the heart, from one with a real devotion to the patron saints.

The author suggests suitable well-known hymn tunes, such as *Winchester New* and *St Sepulchre*. On the last page the author provides a harmonised plainsong melody.

Although the hymns were originally written for use by Orders of Knighthood, London City Guilds and other associations they are also suitable for use at church or school patronal services. The A5 booklet is published in aid of the *Friends of St Ethelburga*, Bishopsgate, London and can be obtained, price £2.00, from Paul Sutherland, Risegate, The Crescent, Hadley Common, Barnet, Herts. EN5 5QQ.

Editor

Events

Confraternity Programme for 2000

17 June

Pilgrimage to St Alban's Abbey for the Annual Albantide Festival

We have been invited to take part in the Festival Procession, Eucharist and Pilgrim Evensong at the shrine of England's first martyr. This will be a wonderful opportunity to use our banner ceremonially for the first time. We assemble at the lake by St Columba's College in the park below the Abbey at 11.30 a.m. and process up the hill to the Abbey. The preacher at the noon Eucharist will be the Bishop of London. Picnic lunches can be eaten in the Abbey Orchard and there is time for further exploration of the Church, the shrine, the market and the bookshops before Evensong at 4pm, when the preacher will be Bruce Kent. Please return the form if you would like more details.

6 July

Other Routes to Saint James

Illustrated talks by Alison Raju on the *Camino Mozarabe* and Marigold Fox on Madrid to Sahagún. 6.30 p.m., St Etheldreda's Crypt, Ely Place, EC1. Admission: members £2; non-members £3.

22/23 July

St James's Weekend in Hertfordshire – provisional programme.

Meet Saturday morning at 10.30 a.m. at the R. C. Church of St Joseph and the Immaculate Conception, built on land once owned by Hertford Priory. Short visit to church and possible Mass. The church is close to Hertford East station (train from Liverpool Street dep. 09:19, change Broxbourne, arr. 10:09). Walk through historic Hertford (the first ever Synod of the Church was held here under Theodore of Tarsus in 657) and the Castle to Norman St Leonard's church, Bengoe. Brief visit and follow Lee Valley Path to Ware to the Priory (civic offices), small museum, parish church (unfortunately building works may prevent us from inspecting the font for St James). Lunch in Ware, walk to Scott's Grotto in grounds of the College. Continue to Great Amwell and springs feeding the New River, which once supplied London's drinking water. Return along the Lee to St Margaret's station (on line between Broxbourne and Hertford East).

Accommodation is available in Hertford or Ware and possibly with Hertfordshire members. Evening meal to be arranged.

On Sunday meet at St Margaret's station (train from Liverpool Street). Walk along River Lee to Rye House. Visit Tudor Gatehouse and learn about the Rye House Plot, and Nature Reserve with kingfisher bank. Return to Stansteadbury and St James's church for Evensong at 4 p.m. The church is under the care of the *The Churches Conservation Trust* and this is one of the few services to be held there each year. It stands apart from the village of Stanstead

Events

Abbotts and it has a Victorian St James window and furnishings from many other periods. Tea and walk to Rye House station.

25 July

St James's Day

6 p.m. Mass at St James's Church, Spanish Place, London W1 with blessing of our St James statue. Spanish place runs E-W between Thayer St and Baker St. Tubes Baker St or Bond St. There may be some refreshments after, but if it is fine we shall adjourn to the Gardens off nearby Paddington Street for a 'bring and share' picnic. If the weather is inclement we shall have to improvise! Any suggestions

25 July

St James's Day in Shropshire

Shipton to Church Stretton via Cardington though about 12 miles of glorious rolling 'Housman' country.

Contact: Terry Egglestone or Margaret Hughes on 01743 350038.

30 July

Pilgrimage: From Portchester Castle to St James, Southwick, Hants.

Details from William Griffiths on 020 8549 2080.

30 September

3.30 pm

Emergency General Meeting

called to discuss changes to the Constitution of the Confraternity

5.30 pm

6th Constance Storrs Memorial Lecture

Dr Alexandra Kennedy (University College, London)

The role of Cluny in the development of the pilgrimage to Santiago.

Both events at: **St Alban's Centre, Baldwin's Gardens, EC1.**

26-29 October ***Visit with walks to St James sites in Belgium***

The plan is for everyone to make their own travel arrangements to Brussels on the Wednesday/early Thursday, for a guided St James walk around the city, followed by other visits to sites of pilgrimage related interest. Accommodation will be basic, in Youth Hostels or similar to keep costs down. Please return form and a deposit if you are interested.

Lecture to be arranged in November or December.

Other Events during 2000

20 June

Spanish painting in London Collections, Dr Gabriele Finaldi (Curator of later Italian and Spanish Painting, National Gallery) at 6.30pm at the Instituto Cervantes, 102 Eaton Square, SW1W 9AN, tel: 020 7235 0353, www.cervantes.es

Events

- 23 June ***Pilgrims and Music on the Road to Rome***
A new lecture-recital by **Mary Remnant** illustrated by coloured slides and performances on the lyre, harp, psaltery, gittern, mandora, rebec, fiddle, organistrum, symphony, organ, portative organ, pipe, recorder, pipe-and-tabor, pipe-and-bell, shawn, crumhorn, horn, chimebells and percussion, with the **Confraternity Choir** at 8pm at Corpus Christi Church, Maiden Lane, Covent Garden London WC2E 7NA. Tickets: £10.
- 9 July ***24th St Birinus Ecumenical Pilgrimage, Dorchester***
The 24th St Birinus Ecumenical pilgrimage will take place on Sunday July 9th. The twelve mile Pilgrimage Walk will leave Churn Knob, Blewbury at 1 p.m., the shorter five mile walk from Brightwell-cum-Sotwell at 3.30 p.m. The preacher at the 6.30 p.m. Ecumenical Service will be the Rt Revd Dominic Walker, Anglican Bishop of Reading. For a full information sheet please send an SAE to Canon John Crowe, The Rectory, Manor Farm Road, Dorchester-on-Thames, Wallingford, Oxon OX10 7HZ.
- 9–15 July ***Journeying with Northern Saints I***
Explore the rich Christian heritage of Yorkshire, Durham and Northumberland. Visit York, the Hartlepool of Hilda, Oswald's capital at Bamburgh, the Carthusian Priory of Mount Grace and the tombs of Bede and Cuthbert in Durham.
Details: Course Administrator, Ushaw College, Durham DH7 9RH
Tel: & Fax: (0191) 373 3499
Web Site: www.dur.ac.uk/Ushaw
- 15-21 July ***Conference***
'*The Christian Millennia in Northern Europe*'
Details: Tel: (01904) 433994, Fax: (01904) 433902,
e-mail: york2000@york.ac.uk
- 15–21 July ***Public Lectures***
Lectures on the archaeology of the Holy Land, The city of Jerusalem, The Church of the Holy Sepulchre, The Dome of the Rock, Bethlehem in history and today, The churches of Jordan.
Details: Tel: (01904) 433907, Fax: (01904) 433902.
e-mail: jcg2@york.ac.uk
In York at the same time: York Millennium Mystery Plays, York Early Music Festival.
- 17-21 July ***Courtauld Institute of Art: Summer School 2000***
Week 2 of this summer school includes a course by Dr Robert Maniura *In the Steps of the Sacred: Art and Pilgrimage in the Middle Ages and Renaissance*
Throughout the Middle ages and Renaissance people were motivated to travel long distances to visit places which they regarded

Events

as holy. The course will use this aspect of Christian religious experience to structure an approach to the arts. We will consider the notion of holy place and the role of art in the construction and articulation of the sacred. Various foci for pilgrimage activity will be studied, including sites in the Holy Land and the bodies and touch relics of the saints. Particular attention will be given to the phenomenon of pilgrimage to images of Christ and the Virgin. The course will include a visit to the shrine of Edward the Confessor. The collections of the Courtauld Institute and the V & A will be used to investigate the implications of pilgrimage for our understanding of a wide range of religious art.

Details: Development Office (*Summer School*), Courtauld Institute of Art, Somerset House, Strand, London WC2R 0RN.

**26–29 July *Interdisciplinary Conference on Pilgrimage
Jerusalem, Rome, Santiago and Ireland***

to be held at the University of Cork.

Details: Dr Dagmar Ó Riain-Raedel: Tel: +353 21 27 27 55

web site: <http://www.ucc.ie/acad/classics/pilgrimage>

6–12 August *Journeying with Northern Saints II*

In the Jubilee Year 2000 travel on pilgrimage to ancient sites associated with some of the most famous saints of our islands. Visit the Holy Island of Lindisfarne, Hilda's Abbey at Whitby, Wilfrid's churches at Ripon and Hexham, Bede's churches at Jarrow and Monkwearmouth and the tombs of Bede and Cuthbert in Durham.

Details: Course Administrator, Ushaw College, Durham DH7 9RH

Telephone & Fax: (0191) 373 3499

Web Site: www.dur.ac.uk/Ushaw

2–8 October *Mountains, Museums and Monasteries*

along the Way of St James in Spain.

A five-day (six-night) tour of the first part of the Camino led by Judy Foot and Alison de Candole. Cost £425.

Details: Judy Foot, Higher Ashton Farm, Dorchester DT2 9EZ

Telephone: (01305) 889229

A living library for learning: a thousand years of history in Lincoln Cathedral,
Lincoln Cathedral Library, 4 May to 12 August 2000 daily (not Wednesdays or Sundays) between 11 a.m. and 3 p.m. Rare exhibits will include 1000-year old Bede Homilies and illuminated Psalters and Bibles.

Illuminated Manuscripts, Canterbury Christ Church University College, 1 July to 30 September 2000

Heaven and Hell, Royal Museum of Scotland, Edinburgh, 15 July to 22 October 2000.

From the Secretary's Note Book

Extraordinary General Meeting

As mentioned at the last AGM it is proposed by the Committee to form a Registered Company, the Confraternity of Saint James Ltd, to run the affairs of the Confraternity of Saint James, Registered Charity N° 294461. If the change is accepted membership of the Charity will be transferred to the Company. The proposed Articles of Association and Memorandum have been thoroughly discussed and redrafted by the Committee. The Objects remain virtually the same; the main changes are to limit the liability of the Trustees and to reflect the best practice of Charity management. The committee has therefore resolved to call an Extraordinary General Meeting which is necessary to effect the change.

Notice of an Extraordinary General Meeting of the Confraternity of Saint James to be held on Saturday 30 September 2000 at 3.30 p.m. at the St Alban's Centre, Baldwin's Gardens, London EC1.

The business of the meeting will be as follows:

1. To note the formation of a Company limited by guarantee and not having a share capital under the Companies Act 1985 and 1989, by the name of The Confraternity of Saint James Limited and to have the opportunity to question its Directors on its Memorandum and Articles of Association.
2. To agree to the transfer of all the assets and liabilities as at 30 September 2000 of the Confraternity of Saint James to The Confraternity of Saint James Limited and to the assignment of all contracts to which the Confraternity of Saint James is a party to The Confraternity of Saint James Limited.
3. Any Other Business

Any member who indicates their intention to attend the Extraordinary General Meeting will be sent a copy of the Memorandum and Articles of Association and anyone unable to attend but wishing to inspect the Memorandum and Articles of Association of The Confraternity of Saint James Limited may request a copy from the Office in advance of the meeting.

The Office

The building in which our Office is located has recently been sold by the Special Trustees of Guy's Hospital to a property developer for £165,000. We

have not as yet received any indication of what the new owners' thoughts may be regarding the position when our Lease (and Copyprints') terminates at the end of 2001. So we hope that we shall be able to keep our Office in this most appropriate place for the time being, but also keep an eye open for suitable alternatives.

The proximity of the Office to the new Tate Modern has meant that a number of callers have made combined visits. However, as the SE1 is now so highly desirable for office and residential accommodation it may be difficult to find somewhere nearby.

Experimental Autumn Evening Opening

We hope to open the Office for one evening per month, possibly the third Thursday, for those wanting to use the Library or buy publications or plan their pilgrimages. Please contact the Office in September for dates.

Vacuum Cleaner required

Our vacuum cleaner generously donated when we moved to Talbot Yard, has now more or less expired (more dust in the air, less effective cleaning of the floor). Any functional machine would be gratefully received at the office.

New CSJ Publication

Pilgrim Guides to Spain 7: The Camino Inglés, Patricia Quaife and Francis Davey, 2000, 36pp, price £3.50 inc postage

The long awaited guide to both branches of the *Camino Inglés* (Ferrol and A Coruña) to Santiago, with an introduction and historical background as outlined in Pat's talk to the AGM in January 2000.

A new edition of the *Guide to the Camino Mozárabe Part B: Zamora to Santiago* by Bernhard Münzenmayer is now available, price £4.50 from the Office. The route is significantly different from the previous edition and is waymarked by the Amigos of Galicia.

Autumn Visit to Belgium

The dates of this visit have had to be amended. It should now take place from Thursday 26 to Sunday 29 October 2000. The plan is for everyone to make their own travel arrangements to Brussels on the Wednesday/early Thursday, for a guided St James walk around the city, followed by other visits to sites of pilgrimage related interest. Accommodation will be basic, in Youth Hostels or similar to keep costs down. Please return form and a deposit if you are interested.

Pilgrim Records (in all senses)

Alan Hooton reports that he has issued, to the end May 2000, more than 350 pilgrim records for this year already.

Alison Pinkerton among others reports that in May the camino has been busy with all the Gaucelmo beds filled each night. The later comers and groups are sent to Esperanza and Isabel's refuge. A six month old Swiss Pilgrim arrived with his parents and his own credencial. Appropriately his name is Elias.

Pilgrimage route in Norway: Oslo to Nidaros

Alison Raju has produced some 'Pink Hints' to the pilgrimage route to Nidaros, pending publication of her guide in English by Cicerone. She includes background and historical information and practical preparatory hints rather than route finding details.

They are available from Alison Raju, 21 Hall Street, Sherwood, Nottingham NG5 4BB, price £3.50 inc postage (cheques payable to Alison Raju)

St Olav's Festival 23-25 June

For those unable to get to Nidaros there is a chance to meet the Bishop of Nidaros, the Rt Revd Finn Wagle, when he preaches at a St Olav Festival Service at Southwark Cathedral on Friday 23 June at 7 p.m. There will also be performances by Norwegian guitarist Knut Reiersrud and organist Iver Kleive. Southwark Cathedral already has links with Bergen Cathedral and the St Olav Festival is organised in conjunction with the Norwegian church at Rotherhithe. For more information see www.stolav.dial.pipex.com

Congratulations to **Hazel Allport**, who has been awarded the Cross *Pro Ecclesia et Pontifice* for her work, over many years, as Secretary of the Friends of the Holy Father, and also for her work for the Friends of Thomas More. She was presented with the insignia by the newly-appointed Archbishop of Birmingham, Vincent Nichols, at Vaughan House, Westminster, on 18 February 2000.

Change of address for Pat Quaife From 8 June 2000 Pat Quaife's address is: 1 North Street, Topsham, Exeter, Devon EX3 0AP. Telephone/Fax: (01392) 873 251.

Letters

From: Dr Mary Remnant

Founder Members

There seems to be some confusion as to who are the Founder members of the Confraternity.

The six original members who met on January 13th, 1983, at 15, Fernshaw Road, Chelsea, London SW10 were: Ian Dodd, Peter Johnson, Robin Neillands, Pat Quaife, Mary Remnant and Jocelyn Rix.

These people formed the original committee, and the first ordinary member, who was also present on that occasion, was Mrs Joan Remnant.

From: John Snell

La Via Francigena The following information may be of interest to Confraternity members planning to walk or cycle to Rome in the Jubilee year.

Pierluigi Cappelletti (who is the President of *Comitato di Accoglienza Dei Pellegrini di Orio Litta*) has written to me with further details of what their organisation is planning in September.

I quote verbatim from his letter:

“the 3rd of September, in the afternoon, from Corte S. Andrea it'll start a big historic procession about Sigeric passage from Po river by a ship. There'll be a lot of people: pilgrims and soldiers, horses and sheets (?).

“In Orio Litta (my small village near Corte S. Andrea) about a hundred people in procession will walk along the streets and then in Piazza dei Benedettini in the middle of Cascina S. Pietro (a Middle Age farm of the eleventh century) great show for Sigeric. (Middle Age music, dance and songs)”

It all sounds great fun and Shirley and I plan to be there. The procession completes a year of events in connection with Sigeric's crossing of the river Po in AD 990 on a raft. In Corte S. Andrea a small harbour has been built and a boat will now ferry pilgrims across the river at the precise spot where Sigeric crossed over 1,000 years ago.

Corte S. Andrea is on the North bank of the Po some, 12 km northwest of Piacenza and about 30km east of Pavia.

From: Robert Llewellyn

Items of Interest

Einsiedeln on the Swiss Route

I was interested in *Bulletin 69* to read of the Swiss route and to know that it included the Marian shrine of Einsiedeln near Zurich. I had already planned to visit there on our way back from Italy after a holiday. It is a bustling pilgrimage centre, with all the infra-structure of hotels, restaurants, gift shops, etc. The Benedictine abbey church is magnificent, if you like the outrageously Baroque! It is a thriving monastic community and every five years there is a play, not I think a passion play like Oberammergau, but of something with the same essence. It is well worth a visit in its own right and the Santiago route link added an extra satisfaction in going there.

Items of Interest

Exhibition of Photographs of the Camino in Maccagno

On holiday in Northern Italy, on Lake Maggiore, I was really rather amazed to see that there was a photographic exhibition of the Camino in the village where we were staying, Maccagno, just south of the Swiss border. It contained over 330 photographs of the Camino, with the emphasis in the French part on the two southern routes, from Le Puy and Arles. There were about 50 of these and then the rest were on the Spanish part. I do not speak Italian but did manage to find out that the reason for the exhibition being held in this particular village was that it is the home of the photographer, Umberto Torromacco. Also the village has recently built a very fine small museum and exhibition centre which was ideal for these photographs. I have sent Marion a leaflet. The exhibition runs from 25 March until 21 May 2000 so this news is too late to be useful. It might interest some members though. I do not know if the exhibition is being displayed anywhere else.

Robert Llewellyn

Seth Jayson, a masters student in photojournalism at the University of Missouri, is about to depart for Spain for three months work on a project on the Camino de Santiago. This is a serious documentary project; his faculty committee includes the heads of the photojournalism department at the University of Missouri, as well as a National Geographic editor. He aims not simply to make pretty pictures of the towns and trail, but to get at the soul of an individual pilgrimage, and place it within a modern context.

He would like to contact interested pilgrims, whether or not they will be on the camino this summer, and is especially concerned to know how the

increasing popularity of the camino is affecting the hostels, villages and churches along the route.

As he is now moving around in Spain please contact him by e-mail at: sethcjayson@bigfoot.com

Pilgrim for African Vision

Since retirement last year I have been planning a cycling pilgrimage from St-Jean-Pied-du-Port to Santiago de Compostela. I aim to start on 9 August 2000 and expect to reach Santiago de Compostela early September. I have many personal reasons for the journey but like so many pilgrims would like to raise funds for a charity. Close to my heart is ***African Vision*** (Sight Savers International) as I was involved with them in Ghana last year and witnessed the problems of inadequate equipment also the desperate need to get field workers into the remote areas. This is the 50th Anniversary of Sight Savers please help me in some small way tackle the leading cause of blindness- cataract, amongst the Ghanaians a very happy and peaceful West African race. If you would like to help with this very worthwhile cause you may do so by sending your donation to:

Bill Davies, 29, Neales Close, Harbury, Leamington Spa CV33 9JQ

Telephone /Fax: (01926) 614104.

Cheques payable to: ***Rotary's African Vision.***

FORGOTTEN ENGLISH: **Merry Andrew**

An itinerant quack who exposes his nostrums for sale at fairs and markets. They are so called from Dr Andrew Boorde, who lived in the reigns of Henry VIII, Edward VI and Queen Mary, and who was in the habit of frequenting fairs and markets at which he harangued the populace.

—Dr Robert Dunglison's *Dictionary of Medical Science*, 1844.

Chambers Biographical Dictionary gives the following information about Dr Andrew Boorde:

Andrew Boorde or Borde (c. 1490–1549) was an English Carthusian monk, physician and writer, born near Cuckfield. From 1527 he studied medicine at Orléans, Toulouse, Montpellier, and Wittenberg. He visited Rome and ***Santiago de Compostela***, and for Thomas Cromwell carried through a confidential mission in France and Spain. He practised medicine in Glasgow (1536), travelled through Europe to Jerusalem, and died in the Fleet prison in London. His chief works are his *Dyetary* and the *Fyrst Boke of the Introduction of Knowledge* (1548), a guidebook to the Continent, which contains the first known specimen of gypsy language, and also his *Itinerary of England* (1735).

Chambers Biographical Dictionary (5th ed. 1990) p. 179.

The *Bulletin* of the Confraternity of St James is published quarterly in March, June, September and December.

**Contributions for *Bulletin* N° 71 must reach the Editor by
Friday 1 September 2000 and earlier if possible**

(at the address given on the front inside cover)

Contributions to the *Bulletin* are welcomed from members. If typed, an elite or pica typeface scans best with line spacing set to space and half or double space. Copy should be printed on A4 paper, on one side only, with 1" margins all round. If possible, avoid the use of underline (use italic instead), and do not mark the final copy. Contributors using a word processor should bear the following style in mind:

Paper Size: A4 Portrait (8.27" x 11.69")
Margins: Top 0.75", Bottom 0.75", Left 1", Right 1"
Tabs: 0.25"L
Language: UK
Font: New Times-Roman 12pt

If sending a disk it must be IBM-compatible.

Contributions can be sent by e-mail. For short items a simple e-mail is sufficient. For longer contributions, particularly if they include accented characters or footnotes, it is best to attach a file to the e-mail. The Editor can accept WordPerfect 8 or Word97 files in their native format. Simply attach the file using the appropriate options. For contributors with other word processors save the file as a Rich Text Format (.RTF) file or an HTML (.HTM) file. Please indicate in the covering e-mail the name of the file, the word processor used and the format in which it was saved.

*Jacobean Pilgrims from England to St James of Compostella from the
Early 12th Century to the Late 15th Century*

BY CONSTANCE M. STORRS

Available from: CSJ Office price £7.00 (£8.00 overseas)

Cheques payable to: Confraternity of St James

New CSJ Members Spring 2000

(Interests in brackets)

The name and address of new members are published to allow members to contact each other on matters concerning the Confraternity or the Pilgrimage. They should be used for no other purpose.

LONDON

00241	Ms Sarah Bird 40 Redan Street, London W14 0AB (Pilgrimage May 2000)	
00263	Mr Dirk Budka 189 Friern Road, London SE22 0BD (Pilgrimage 2000)	020 8299 3716
00140	Mrs Joyce Culnane 31 Graemsdyke Avenue, London SW14 7BH	
00153	Mrs Regine Elliott 85 Gascony Avenue, London NW6 4ND	020 7625 9142
00242	Ms Talitha Garner 40 Redan Street, London W14 0AB (Pilgrimage May 2000)	
00201	Mr Anthony Garner 40 Redan Street, London W14 0AB (Pilgrimage May 2000)	020 7602 9698
00217	Ms Nora Guinan & Ms Lily Guinan 8 Ledward Road, London N9 9SR (Pilgrimage)	020 8345 5141
00198	Ms Fiona Hutchison 6a Upper Grove, London SE25 6JU	020 8771 3195
00256	Ms Lucy Johnston 39 Casslee Rd, London SE6 4XH	
00248	Mr Ronnie Leon & Mrs Susy Leon 14 Darling House, 35 Clevedon Road, Twickenham Middlesex TW1 2TV	020 8891 4649
00179	Mr Laurence Pinto 43 Napoleon Road, St Margarets, East Twickenham, Middlesex TW (Pilgrimage)	020 8891 5281
00136	Mr David Roberts Flo (Abuja), King Charles Street, London SW1A 2AH	
00222	Ms Christina Rodenbeck 56 Southerton Road, London W6 0PH	020 8748 8968
00203	Mr James Rossi Apt 10, Saffron Wharf, 20 Shad Thames, London SE1 2YQ	020 7403 3276
00122	Mr Vincent Scarfe 22 Watermint Quay, Craven Walk, London N16 6DD	020 8809 7688
00252	Mr Caspar Shelley 75 Claverdale Road, London SW2 2DH (History, language)	020 8671 1087

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CSJ New Members List Spring 2000

00163	Mr Jonathan Socket Flat B, 2 Birnam Road, London N4 3LQ	020 7272 5157
00176	Mr Ben Timberlake & Ms Rebecca Cecil-Wright The Barge Epicurean, Lower Mall, Hammersmith, London W6 5DS	07932 046 892
00239	Dr Alfred van Amelsvoort & Ms Jane Ashworth 2 Banting Drive, London N21 1SL (pilgrimage August 2000)	020 8350 5506
00174	Mrs Frances Wall 4 Maudlin's Green, London E1 9LZ (Camino)	020 7488 9949
00192	Mr Harry Willey 121 Hesse Road, London W13 9EU (Pilgrimage 2000)	020 8579 6625
HOME COUNTIES NORTH		
00142	Mr Robin Badham-Thornhill Beech House, 16 Mayfield Road, Oxford, Oxfordshire OX2 7EL	01865 553 210
00229	Mr John Batham & Mrs Rene Sutch 32 Ridgeway Avenue, Dunstable, Bedfordshire LU5 4QW (France, camino, walking)	
00152	Mr Olly Donnelly & Mrs Jenny Donnelly Chapel Cottage, Thame Road - Longwick, Princes Risborough Buckinghamshire HP27 9SP	01844 274 947
00169	Mrs Anita Hall 20 Claremont Heights, Crescent Road, Enfield, Middlesex EN2 RY	
00173	Mr Edward Hassall c/o 42 Rewley Road, Oxford, Oxfordshire OX1 2RQ	01865 205 266
00236	Mr Paul Kessler-Lyne 33 Lodge Gate, Great Linford, Milton Keynes, Bedfordshire MK14 5EW	01908 661 144
00209	Mr Kim Martin & Mrs Caroline Martin Floyds Barn, Mill Lane, Wingrave, Buckinghamshire HP22 4PL (cycling)	01296 682 311
00205	Mr Tim Stevenson 263 Woodstock Road, Oxford, Oxfordshire OX2 7AE	01865 553 321
00157	Mr Dermot Wynne 32 Bluebridge Avenue, Brookmans Park, Hertfordshire AL9 7RZ	01707 656 210
HOME COUNTIES SOUTH		
00230	Revd John Allan The Vicarage, Church Road, Littlebourne, Canterbury, Kent CT3 (Pilgrimage September 2000)	01227 721 233
00171	Mrs Joan Benneworth 147 Wainscott Road, Wainscott, Rochester, Kent ME2 4JX (Pilgrimage)	01634 724 380
00178	Mr William Fortune & Mrs Brenda Fortune 34a Clover Rise, Whitstable, Kent CT5 3EZ (Walking holidays)	01227 261 521
00255	Mr Paul Guinness & Mr Christopher Guinness 56 Fairfax Avenue, East Ewell, Surrey KT17 2QT (Pilgrimage 2000)	020 8393 8791
00148	Mr John Guy 101 Milton Mount, Crawley, West Sussex RH10 3DU	01293 887 259

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