

The Confraternity of Saint James



BULLETIN

October
1991

No.40

President
H.E. The Spanish Ambassador

Dies Mirabilis - October 25th 1991

October 1991 will long be remembered in the annals of the Confraternity. In Rabanal del Camino members of the autumn working party, the 20-strong León group and friends and colleagues from Spain, France, Germany and Belgium gathered together on Friday October 25th for the long-awaited blessing and inauguration of the Refugio Gaucelmo. The formal ceremonies - a very moving pilgrim Mass in the 12th century village church, the blessing by the Bishop of Astorga, and short speeches by Spanish and British representatives - were truly the culmination of two years' intensive fund-raising, Anglo-Spanish liaison and hard physical work carried out for the benefit of future pilgrims and for the Camino itself.

Equally importantly, the inhabitants of Rabanal also seemed to approve of the newly restored house in their midst and to enjoy the day's activities. All but two were present throughout: in church, at the blessing which was followed by wonderful Maragato dancing and at the splendid feast laid out afterwards on long tables in the meadow behind t' house.

In London, the day did not pass unmarked; a special Mass was held at the Brompton Oratory, followed by a celebration at the home of one of the Confraternity's founder members.

A detailed account of October 25th will be published at a later date, but this is the moment to thank again all who have made donations to the appeal and all who have worked at Rabanal: your contributions and labour have assuredly been put to very good use.

CONFRATERNITY AND MEMBERS' EVENTS

AUTUMN/WINTER 1991/2

Friday 8 November - Spanish Wine Tasting - in aid of Rabanal Appeal Fund, at 7pm at St Alban's Social Centre, Baldwin's Gardens, London EC1. (Note: the Bulletin was intended to come out well before this date, but delays intervened - apologies!)

Wednesday 13 November - Research Working Party Meeting for County Coordinators at the University of Birmingham. (The agenda has been sent out separately.)

Friday 15 November - Bridges to Santiago - an illustrated talk by Sheffield member, **Barry Humpidge**, on some aspects of his 1000-mile walk from Paris to Santiago de Compostela. Venue: 7.30pm at the Church Hall, Grove Road, Sheffield S7. Tickets must be reserved in advance by telephone and cost £5 (to include wine and cheese). Proceeds to Rabanal Appeal Fund. Contact Barry Humpidge on 350841 or Ron Howell on 362838.

23/24 November - Bristol Weekend -

Susan Morgan invites members to a weekend in Bristol of walks, talks and news. Come for Saturday, Sunday or both. **Saturday 23 November:** trains from London: either the 8.45 from Paddington, arrives Bristol Temple Meads at 10.23, or the 9.15 arriving 10.53. **11am** - meet at St Mary Redcliffe for guided tour of this most beautiful parish church. From Bristol Temple Meads it is a 7-minute walk (spire in sight): cross the footbridge and walk up Redcliffe Mead Lane and through churchyard. (£1 donation suggested). **12 to 2.15** - on foot, visiting old city area; walk along river to market, pubs, second-hand bookshops and city churches (perhaps St Nicholas Museum) with Susan. **2.30pm** - 5 Westfield Park, Redland, Bristol 6, for two talks: *A Fifteenth Century*

German Pilgrim by John Durant and *León - October 1991* by William Griffiths. 3.30 - tea and biscuits, plus pilgrim experiences and news 1991; update on Rabanal inauguration.

Sunday 24 November - Walk Along the Avon Walkway - from near Temple Meads Station to Bath Station (a level walk but possibly muddy). Pub lunch, with afternoon tea in Bath. Starting time and place to be notified. If coming on Sunday only it is essential to ring Susan Morgan nearer the time on (0272)-733853, and of course for any queries you may have.

Saturday 30 November - Leeds Lunch

Members living in the north of England should have received a letter about a meeting and a buffet lunch at the kind invitation of Simon and Ann Clark, of 49 Gledhow Wood Avenue, Leeds LS8 1NX. If you have not received your invitation and would like to meet other members please telephone the Clarks on (0532)-662456 to see if there are still places available.

Wednesday 11 December - Pilgrim Video Evening -

7.30pm at the Challoner Club, 59-61 Pont Street, London SW1, (tubes: Knightsbridge and Sloane Square). Videos to be shown include - *Pierres d'Etoiles* (Romanesque art and architecture from Conques to Santiago); - *Galicja No Tempo* (the 1991 exhibition of Galician art held in Santiago; we hope to have an English summary available.)

Entrance: £2-00.

**Saturday 11 January 1992 - Confraternity AGM and Late
New Year Party**

Venue: St Alban's Social Centre, Baldwin's Gardens, London EC1. Time: 11am to 7.45pm - to give members time to meet and talk informally and for the León group to reunite. Hot drinks will be available from 11am but please bring your own picnic lunch. 2.30: formal business meeting; 3.30: tea; 4.30 to 5.45: **Rabanal del Camino** - a presentation of Rabanal and the Refugio Gaucelmo, by James Maple, Walter Ivens and others.

6.00 to 7.45 - Late New Year Party (£4 per ticket or food in lieu).

Full details in AGM papers, to be dispatched in December.

OTHER EVENTS 1991/2

Saturday 30 November - Music in Paintings, 1370-1510
(in the Sainsbury Wing of the National Gallery)

A lecture-recital by Mary Remnant

8pm at the Purcell Room (South Bank), London SE1.

Tickets: £9, £7-50, £5 from the Festival Hall Box Office (071-928 8800). NB There is usually a number of CSJ members in the front three rows (£5 tickets) but book early to ensure a seat.

15 to 17 November - Weekend on Romanesque Art (III) -
with Brian Scott and Arthur Peploe at The Hill Residential College, Abergavenny, Gwent NP7 7RP. Cost £65. Tel.: (0873)-5221 for further details.

Thursday 5 March 1992 - La Voie Lactée (The Milky Way)
- Buñuel's controversial film is being shown at The National Film Theatre, South Bank, London SE1 at 6.30pm.

21 to 24 September 1992 - Medieval Europe 1992 -
Mention has already been made of this major conference on medieval archaeology in Europe, to be held at the University of York. The detailed programme is now available together with the application form. The conference fee is £85, plus £54 for 3 nights single bed and breakfast, £23 for 4 lunches and £19 for 3 dinners. Medieval banquet is an optional extra. For copies of the programme and booking form please write to Medieval Europe 1992, 1 Pavement, York, YO1 2NA.



Clare Venables' prize-winning Rabanal bookplate depicts a 12th century pilgrim drawn from an ivory in the Metropolitan Museum of New York. A bookplate has placed in each of the books in the permanent (reference) section of the library at Rabanal.

A.C. (John) Halliday

John Halliday, a retired naval officer from Warminster, was one of the Confraternity's most devoted and hard-working members. His death on July 17th 1991 at the age of 79 after many months of illness leaves a very real gap in our ranks, especially in the Bristol group, whose meetings he always attended.

Soon after John and his sister, Joanne Land, joined the Confraternity in 1986 he offered his services in whatever way was most suitable and it was agreed that he should compile a guide to the Arles route as part of the series of Confraternity *Pilgrim Guides* to the roads to Santiago de Compostela through France. He was one of the few members who had followed the Arles route (by car) and the resulting two-part guide *Arles to Castres* and *Castres to Puente la Reina* (1988) is an example of how to compress a vast amount of useful information into a small space, a true pocket guide. Later in 1988 he gave a masterly audio-visual presentation of the Arles route at a Confraternity meeting in London, complete with pilgrim music, which encouraged other members to follow this route subsequently.

His interest in the pilgrimage routes long pre-dated the founding of the Confraternity in 1983. From the early 1960s onwards John and his late wife spent nearly every holiday in France, initially following the four well-known routes of Paris/Tours, Vézelay, Le Puy and Arles, and more recently investigating westerly routes that could have been taken by British pilgrims landing at different French channel ports. This became his absorbing interest in later years, and even after the death of his wife in 1990 and the onset of his own last illness he continued his French travels and his work on his book on pilgrim routes in France.

Members who attended the Bristol Practical Pilgrim meeting in May 1989 will remember John's estate car decorated with detailed pilgrim maps, and those who were in Bristol in February of this year will recall the display of his book - in typescript - several pages of which had been enlarged. This was to be the last time we saw him and after a brief spell in hospital he died at home in Warminster in mid July. His large and priceless collection of slides of the French pilgrim routes has been bequeathed to the Confraternity slide library. These will be an enduring memorial to a dedicated seeker of knowledge for which the Confraternity is extremely grateful. PQ

Joanne Land would like to thank the kind members who wrote to her after John's death. She writes: 'I was so very grateful to them for their kind thoughts; at such a very sad time it's good to know that people are thinking of one and especially at the St James's Day service at Marlow'.

Dr Miriam Hood

It was a privilege for the Confraternity when Robin and Miriam Hood joined it in 1989. They had watched its development from the beginning, and in 1987 Miriam had very kindly offered the use of Miranda House for our meeting on September 19th when James Hall gave a fascinating lecture on 'Subjects and Symbols along the Roads to Compostela'.

Miranda House, in Grafton Way, London W.1, is one of Miriam's greatest memorials, as will be seen later. It was there that from 1806-10 lived General Francisco de Miranda, who worked for the liberation of South America from dictatorship and held meetings in the house with the other great patriots Simon Bolivar and Andrés Bello.

Miriam Blanco Fombona was born in 1922 in Guatemala City, her mother being Guatemalan and her father from a Venezuelan family connected to Simon Bolivar. Because of their opposition to the current political situation in Venezuela Miriam spent her childhood in Europe and took a degree in history at Edinburgh University, later following it with a Ph.D. from Dublin. The research for her thesis was published in 1975 under the title *Gunboat Diplomacy 1895-1905*.

In 1946, when the Venezuelan regime had changed for the better, Miriam became its Cultural Attaché in London, and eventually the Minister Counsellor for Cultural Affairs. In 1949 she married Robin Hood, who was to become the Director of the Catholic Fund for Overseas Development, but throughout her life she made great efforts to promote good relations between Britain and Venezuela, arranging for visits by distinguished scholars, artists and musicians, helping to set up chairs for Latin American Studies at the universities of Oxford and Cambridge, and arranging scholarships for Venezuelan children in the Junior Department of the Royal College of Music.

When Camden Council threatened to demolish Miranda House it reckoned without Dr Miriam Blanco Fombona de Hood, who in her researches had discovered the inventory of the house as it was in Miranda's time. She persuaded the Council to preserve it and the Venezuelan government to buy it, and took pride in directing its restoration to the state in which Miranda knew it, even to the lamp-posts outside. She then ran it as a cultural centre in conjunction with the Bolivar Hall next door, and several members of the Confraternity of St James are grateful for invitations to events there. Shortly before her death she completed a book about the house, which will be published in Venezuela in 1992.

It is impossible to list all of Miriam's worldly achievements, many of which could not have been accomplished without her great faith. She was tireless in good works, was a Dame of the Holy Sepulchre and an active member of the Society of St Vincent de Paul; she also made many pilgrimages, especially to Lourdes and Walsingham. In family matters that faith was particularly apparent. When her first son Simon was born she was told that she should have no more children. Miriam went to Lourdes, prayed, came back and had twins, Martin and Bernadette, who were later followed by Anne-Marie.

Mr Richard Tibbitts, the boys' Headmaster at St Philip's School in Kensington before they went on to Downside, was heard to say that he was sure Mrs Hood would like Simon to be the next English Pope. It was Martin, however, who entered the Church, becoming Dom James Hood, OSB at Downside. He has given his parents great joy by saying Masses to celebrate family occasions and by christening their grandchildren. When it came to Miriam's Requiem, she could not have wished for it to be done in a more beautiful way.

Mary Remnant

Lady Christina Hoare

The unexpected death of Christina Hoare on 12 July 1991 shook her many friends who at some time had been caught up in her enthusiasm for different projects.

She was best known for her proposed Christian Arts Centre for which she staged several art exhibitions in unusual venues. These shows featured such diverse artists as Guillem Ramos-Poqui, the icon painter whose illustrations are familiar to those who use the New Sunday Missal, and ecclesiastical embroiderer Jacquie Binns.

Lady Christina's association with St James can be traced back to her christening at St James, Spanish Place. Last year, having joined the Confraternity, she designed the programme border for Mary Remnant's lecture-recital 'The Musical Road to Santiago de Compostela' given at the South Bank Centre.

Christina, daughter of the Earl of Antrim, was buried at the family home, Glenarm, in Ireland - a place she loved and featured in her recent one-person exhibition in Chelsea.

LH

From the Secretary's Notebook

St James Garlickhythe

Confraternity members travelling to Norwich on Friday 20 September were horrified to read the headlines of the Evening Standard and to learn that the church of St James Garlickhythe had been severely damaged by a crane arm and its counterweights crashing through the roof.

The crane was working on the Vintner's Hall site across Upper Thames Street; ironically the Vintners have strong connections with the church and hold their annual service there in July. Although the accident happened in the rush hour there were fortunately no casualties, apart from Wren's magnificent church, which had only recently been completely restored. There is major damage to the floor, walls and roof of the church. The crane counterweights have penetrated at least four feet into the crypt, where the full extent of the damage will not be known for some time. Dating from 1100, the crypt has been known to be the burial place of six Lord Mayors and no records have yet been found of their removal when the crypt was infilled in Victorian times. So there may well be further expenses involved with the excavation of the crypt.

The contractor's insurance should cover the basic rebuilding, but we hear from the Rector, the Reverend John Paul, that a fund is being established to pay for additional works to do with security, new wiring and any other works not directly covered by the insurance policy. More details will eventually be available but in the meantime contributions can be sent to The Rector, St James Garlickhythe, St Andrew's House, St Andrew's Hill, London EC4V 5DE, marked 'St James Restoration Fund'.

The BBC Everyman programme is planning to film a series on 'Pilgrimage' next year. There will be four programmes covering Mecca, Peru, Tibet and Santiago de Compostela. The producer is currently working on plans for filming along the Camino next summer and I should be glad to hear of people who will be leaving (walking or cycling) in June or July 1992 and who could be interviewed by the programme along the way. It would be helpful if you could give an idea of the dates you hope to be in specific places.

Reading about Reading

Please note on your publications list that Leslie Cram's book *Reading Abbey* on the history of the Abbey and its ruins now costs £2-00 (£2-50 overseas) by post.

And if you are in the vicinity of Reading or Newbury and wish to spend a few nights very cheaply we have been told by Audrey Schmitt of London about the self-catering cottages at the Douai Abbey Retreat Centre, Upper Woolhampton, Reading, Berks., RG7 5TH. The Abbey is accessible by car, train or coach and accommodation costs £5 per night with a special mid-week offer of £15 per person for Monday to Friday.

Pilgrim Records

Another reminder comes from Rosemary Clarke about pilgrim records. If you are applying for more than one record please check that each person is a member of the

Confraternity and remember to include the full name of each person travelling. Thank you. So far this year about 85 pilgrim records have been issued and Rosemary looks forward to receiving the completed forms for the Confraternity pilgrim register. Her address: 6 Alexandra Terrace, Dorchester, Dorset, DT1 1UE.

Fidenza, Italy

Members holidaying in Italy may be interested in visiting the town of Fidenza between Bologna and Milan on one of the Italian routes to Santiago. If you would like a guided tour of the town's St James's attractions you are invited to contact Roberto Lanzi, via Dante 3, 43036 Fidenza, telephone 39.524.527770.

1992 Pilgrim Guides

The accuracy of next year's pilgrim guides largely depends on the notes and comments of 1991 pilgrims on the current guides. If you have not sent your comments in please do so as soon as you can, as follows:

- Spain, Le Puy, Arles routes: to Pat Quaife, 57 Leopold Road, London N2 8BG.

- Paris route: to Barry Humpidge, 2a Kingsley Park Grove, Sheffield S11 9HL.

- Vézelay: to Marion Marples, 45 Dolben Street, London SE1 0UQ.

Medieval World

This well-illustrated new magazine goes from strength to strength. Issue 3, with 48 colourful pages, has just appeared and contains articles on 'Misericords' (Christa Grössinger), 'Early Medieval Missions to Europe' (David Parsons) and - on a pilgrimage theme - 'Anglo-Saxon Pilgrims and Rome' (Michael D.Bloomfield). Every issue has an informative calendar of events and even the advertisements are fascinating. Individual issues cost £2-50 and annual subscriptions (6 issues) £13-50 (UK), £19 (Europe) and £21 (outside Europe). Payment, sterling cheques only, should be made to Medieval World, c/o BICT Subscription Services, Lansdowne Mews, 196 High Street, Tonbridge, Kent TN9 1EF.

ANNUAL SUBSCRIPTIONS

The Confraternity has grown rapidly in numbers in recent years and it is becoming increasingly time-consuming to collect subscriptions and to ensure correct payment (some members are still quite happily paying at a rate that has now been *twice* increased subsequently). We must therefore ask for your help if subscription rates are not to be increased again.

We have two suggestions. Firstly, it really does help if you pay by **banker's order**. An order form is enclosed. Please sign and return it NOW. Don't wait until the end of the year -- whenever you sign you will see that no subscription becomes payable until next February. And if you don't know whether you have signed one before, don't worry -- you will see that the form automatically countermands any previous order in favour of the Confraternity. If you are also willing to sign the second part of the form - **the covenant** - better still. This involves no extra cost to you but allows us to reclaim the tax you have paid and so increases the value to us by one third. However, for a covenant to be effective you must be a UK tax-payer and you must be willing to continue paying your subscription for the next four years. Please act straightaway and return the forms to Walter Ivens, our hard-pressed membership secretary.

Secondly, it occurs to us that some members may be willing to pay now for two, three or even four years in advance. This again will reduce administrative problems and improve the cash flow of the Confraternity. So what is the benefit to you? We have decided that members who pay in advance will be given exemption from any increase in the subscription rate for the period for which they have paid. If you think this makes sense (and it does - you pay tax and we don't) please send your cheque now to Walter Ivens for the current subscription multiplied by two, three or four times and he will then do the rest. For the avoidance of doubt the present rate is £8 p.a. for an

individual and £12 p.a. for two members at the same address. Thank you for your help.

Stephen Badger, Hon.Treasurer, (071)-274 8126
Walter Ivens, Membership Secretary, Flat D,
1 Airlie Gardens, London W8 7AJ. (071)-229 2624
Rosemary Wells, Covenants Secretary, (071)-
736 3796

REFUGIO GAUCELMO APPEAL NEWS

At the time of writing (mid-October 1991) two separate CSJ groups, the León group and the Rabanal working party, are preparing for their trips to Spain and will be meeting together at the Refugio Gaucelmo for the blessing and inauguration on Friday 25th October. So there will be between 30 to 40 UK representatives at the inauguration, including representatives from the British Embassy in Madrid. We are planning to give you a full report of the day's events in the next Bulletin and at the Annual General Meeting on 11 January 1992.

Next Stages

Whilst the working party will primarily be preparing for the 25th of October, we are hoping to have discussions with El Bierzo and Rogelio, the builder, as to the next stages in the repair of the side of the hostel building and also the barn, together with a more definite idea of costs. The hostel will close for the winter on the departure of the working group and the present warden, Jim Lenaghan. We must agree with El Bierzo as to when it reopens next spring and plan not only for the next working group visit to help in the reopening, but also the dates that wardens from the UK and Ireland (ie CSJ members) will be needed next year. We can then agree dates with those who have kindly volunteered to act as wardens in 1992.

It is clear from the extracts from letters written by David Wesson (August Newsletter and below) and Jim Lenaghan that the wardens play a vital role in the success of the hostel as far as pilgrims are concerned. We are anxious to hear of more volunteers both from the UK and other European countries to continue this noble work.

Some 1991 Statistics

Between 13 June and 30 September 1814 pilgrims from 28 different countries, including New Zealand (the exact Antipodes of Spain) stayed in the Refugio Gaucelmo – 1515 walkers, 297 cyclists, 2 riders, 2 horses and a tired donkey. The majority (1151) were from Spain, followed by Germany (201), France (98), Belgium (95), Holland (69), England (62) and Switzerland (44). July was the busiest month (656), followed closely by August (626) and dropping down to 356 in September. But overall statistics are no real guide to occupation on a given night. For example, late in the season on September 30th, there were 30 walkers in the house, including a family-and-friends party of 24 from Switzerland.

Galería de Rabanal

One of David Wesson's letters described a small ceremony at Gaucelmo in early September. His wife, Diane, had taken a series of photographs of St James on the Camino which had been framed and hung on the walls of the sitting-room – the Galería of Rabanal. The whole village came to the opening and David made a short speech to thank them for coming. Our Madrileña neighbour, Asumpta Oriol, replied in English on behalf of the village, saying that they had enjoyed themselves, that they admired the photographs, that they were impressed with the immaculate cleanliness of the house and that the señora was to be congratulated. At this point, David could not refrain from reminding them that for seven weeks 'el señor' had kept it clean on his own.



Problems and Solutions

The August water problem at Rabanal (mentioned in the August newsletter) lasted just over three weeks and affected the whole village, reaching a peak – or nadir perhaps – on August 15th. After that the water supply gradually came back to normal as the summer visitors and pilgrims declined in number. Feet were another problem. One walker had the worst feet David had ever seen. Fortunately, another pilgrim, a doctor, was able to do minor surgery on them and she of the bad feet was able to set off again the next morning, walking normally and looking twenty years younger.

Stop Press – Europe

Our sister associations in Europe have made very generous donations to the Rabanal Appeal fund over the summer and autumn. In August Dr Armand Jacquemin – on his return through France from another cycling pilgrimage – handed over to James Maple a large envelope containing the proceeds of a special evening fund-raising event. He emphasized that this came from the two Belgian societies, the Flemish Vlaams Genootschap led by Dom Willibrord Mondelaers OSB, and the French-speaking Association of which Dr Jacquemin is chairman. A few weeks later in Paris Mademoiselle Jeannine Warcollier gave Pat Quaife a further donation from the Société des Amis de Saint-Jacques. The most recent contribution, a generous cheque from the Aachen-based Deutsche St-Jakobus Gesellschaft, was handed to Marion Marples at Rabanal itself on October 25th by Herr Herbert Simon of the Cologne/Düsseldorf group. This resulted from a collection at the AGM of the society held in Regensburg earlier in October. Its Secretary, Herr Heinrich Bahnen, had translated verbally to the meeting part of the last Refugio Gaucelmo Appeal News and a collection taken on the spot.

DONORS – JULY TO MID-OCTOBER

Anon (2), Arden Court Social Club, Association des Amis de Saint-Jacques (Belgium), Penelope Carew Hunt, John Chisholm, Morag Campbell, Ted Dickinson, Deutsche St-Jakobus Gesellschaft (Aachen), Dr R.M. Forrester, Paul Graham, Mr S. Gonzalez, M. Guilpart (Strasbourg), Eliane Hatté (Paris), Joy Kilkenny, Mr P. Lascelles, Stephen Malone, Rob Neillands, Elizabeth Purbrick, Mr & Mrs Rock, Société des Amis de Saint-Jacques de Compostelle (Paris), George F. Tull, Vlaams Genootschap van Santiago de Compostela (Belgium), Paulette Ward, Kingsley Wu.

THE SCALLOP SHELL BADGE OF SANTIAGO

J. Sherman Bleakney

Foreword May I submit a marine biologist's comment concerning the frontispiece in *Spanish Pilgrimage ...*, that marvellous drawing by Brian Partridge depicting the scallop-festooned equestrian. Interestingly the drawing is,



The legend of St James, a drawing by Brian Partridge

From the frontispiece of Robin Hanbury-Tenison's *Spanish Pilgrimage, a Canter to St James* (London, Hutchinson, 1990)

biologically speaking, strikingly incorrect. The scallops have been hung on the horse and rider as they were and are hung about the necks of the pilgrims, that is along the hinge side. The hinge is the sealed edge of the scallop and incapable of gripping anything, but the two thick wings are ideal sites at which to drill holes and attach a neck cord. It is the outer curved edge of the valves that snap shut with bulldog grip which means, by my count, that only four scallops in the drawing are clinging correctly.

A paucity of factual information has rendered the life of the Apostle James somewhat of an enigma. Following Christ's Crucifixion and Ascension, James probably wandered, as did the other Apostles, preaching the gospel and seeking converts.



According to one legend, after an absence of over 40 years, James returned to Jerusalem and martyrdom. Peculiarly, his actual route during that lengthy sojourn has remained a mystery. The Spanish claim he was in Spain, but many scholars insist that neither Spain nor any other territory has presented acceptable documentation of his travels.

James was martyred at Jerusalem in 44AD, and according to legend his cadaver was spirited away to north-west Spain by two disciples, and entombed at the present site of Compostela. After the death of his two disciples, the exact location of the grave slid into obscurity, not to be revealed until early in the 9th century. Shortly thereafter pilgrims began visiting the newly founded shrine of St James to venerate the relics of this martyred Apostle. However, it was not until the period 1099 to 1106 that the scallop shell was adopted as the prime insignia of St James, and significantly, the mollusc is never depicted held in his hand nor hung about his neck, but invariably *attached* to his clothing.

Which brings us to the purpose of this essay, namely to argue that at nearby coastal Galicia in the 11th century, a person actually did wash ashore festooned with scallop shells. Historians have repeatedly dismissed this tale as quite implausible, if not impossible, and have relegated it to the category of a fabricated folktale. Therefore, persons interested in the legends associated with St James will be surprised to learn that, given certain circumstances, marine biologists knowledgeable in the ways of scallops would not

be surprised to hear of a drowning victim's clothing become bedecked with shells during a storm. That thousand-year-old legend is, in fact, highly plausible.

(This author must confess to a certain bias in that he has developed a great respect for the essential truths of many folktales, folklore and folk medicine. Time and again biologists and medical researchers have, after much effort, finally provided a scientific explanation for disdainfully dismissed folk wisdom. As well, archaeological investigations of this century have verified, and been astounded by, the exacting detail of so many ancient oral and written historical accounts, previously considered parables.)

As Christopher Hohler emphasized in his 'The Badge of St James' (one of eight articles in *The Scallop* .. ed. Ian Cox, 1957) there is 'a particular odd aspect of the scallop badge, namely that Santiago is not on the sea'; and further: 'the choice of the shell in preference to any other emblem must in any case have been something of an accident for, since it cannot be traced before the twelfth century, it can hardly derive from a hypothetical pagan cult.' The three prime medieval pilgrimages of Christendom were Jerusalem, Rome and Santiago de Compostela, and each evolved a specific pilgrim emblem. The first two were reasonable choices based upon a relevant local symbol: the palm leaf associated with Christ's triumphant entry into Jerusalem; and the crossed keys insignia of St Peter, keys to the kingdom of Heaven entrusted to Peter by Christ.

The shrine at Compostela could have reasonably chosen as an emblem 1) a ship representing James's final transport to Spain, or 2) his sarcophagus, or even 3) the heavenly light(s) which appeared over his grave, or 4) some distinctive local feature. That persistent, perplexing question remains: why the choice of an off-shore, swimming bivalve, an ordinary scallop belonging to a mollusc group having similar species throughout the world. The actual location of scallop beds can shift because of the

migratory abilities of this shellfish. That particular unclam-like behaviour is reflected in one of their colloquial Spanish designations as 'concha peregrina'. This bivalve is, therefore, neither regionally distinct, nor easy to capture. The scallop valve is, as well, an unlikely candidate as a distinctive Christian symbol because of its long-established pagan association with the goddess Venus. Even the other common Galician name for their scallop makes reference to Venus in 'concha venera'. What would prompt the Church to certify and sanctify this 'Venus' emblem as St James's badge and to exact the ultimate punishment of excommunication on those merchants selling shells or replicas without a church licence? Was there a single, miraculous event which precipitated this ecclesiastical response?

Let us extract the essence from the several embellished variations, and accept that someone prayed to the local St James to save their loved one in peril in the sea, and that, miraculously, the waves delivered up the body (perhaps alive) festooned with giant scallop shells. This bizarre coating of living scallops would surely be a unique phenomenon in anyone's lifetime, and if interpreted as a sign of St James's intervention, the legend would soon become an established folktale. One can imagine ancillary aspects falling into place to reinforce the acceptability of a scallop valve as the emblem of St James: the saint had been a fisherman; the saint travelled by sea to Galicia; scallops are wanderers; scallops represent birth or rebirth as does a pilgrimage; and the scallop valves and their enclosed flesh could even represent St James in his sarcophagus.

A brief consideration of the anatomy and behaviour of the scallop, *Pecten maximus*, will explain why this bivalve might attach itself to someone's clothing. The word 'mollusc' means soft bodied, and the many delicate tissues and organs of the scallop are protected between two hinged valves. The vulnerable organs have an outer marginal warning system of numerous eyes and numerous sensory tentacles. Whenever objects approach too closely signals are sent to

the large, central (and highly edible) adductor muscle. When at rest on the sea floor, the scallop will snap shut before anything can be inserted between the valves. However, under certain storm conditions, scallops are swept from the bottom and churned about in the surf where they swim frantically, colliding with one another and with other objects. Under these circumstances, with the valves opening and shutting, any item which accidentally becomes inserted between the valves and brushes against soft tissues will trigger the closure response which is bulldog-like. Scallops whose valves accidentally interlock will retain their closure grip, crushing and tearing each other's tissues and will eventually die. Any person covered in loose clothing and unfortunate enough to be in that churning surf would undoubtedly brush against many swimming scallops, and edges or folds of clothing, long hair and even fingers could be inadvertently seized by the scallops as a natural defensive reflex.

The next question is why would someone be in the surf with the scallops? The original folk tale provides a sound explanation. In several versions there is always a man, sometimes on horseback, attempting to cross the sand flats of a broad estuary. Perhaps he was the anxious bridegroom alluded to, foolishly crossing the flats at low tide during questionable weather conditions (or simply unsuspectingly traversing an accepted crossing area in unthreatening weather), when a massive surge of water entered the estuary, sweeping up a bed of scallops, and engulfing the man and his horse. Whatever fates conspired to focus that person, the scallops and that oceanographic tidal configuration at that particular moment, the event was reportedly witnessed and the loved one prayed for in the name of the local St James of Compostela. The sea surge may soon have retreated, depositing the battered bridegroom with his burden of bivalves far up the inlet. If this event was unique in the collective experience of the local populace, then it might well have been considered miraculous and worthy of incorporation into their permanent oral folklore.

Circumstances which raise offshore, benthic creatures into the surf are infrequent but are biologically spectacular when they do occur. There has to be an unusual temporal combination of exceptionally low tide and an extremely severe storm (or even more unusual, a simultaneous barometric tidal surge, or a seiche-like surge, or a seismically generated surge) and the presence of a population of potentially vulnerable animals. Scallops usually occur offshore at depths of 60 to 500 feet, but there are estuaries where they may be gathered by hand during unusual low tidal phases. I have myself witnessed the washing ashore of a bed of scallops during a 'freak' storm in northern New Zealand in 1981. In Nova Scotia, Canada, an unexpected hurricane-like storm on February 2, 1976, had spectacular effect at one cove on Brier Island, Digby County. Wave surges swept the sea floor, rolled ashore and continued on through the coniferous forest, leaving trees festooned with starfish, and lobsters scattered about beneath the forest canopy. That 'Ground Hog Day Storm' is now an established island folk tale, and already, to those who were not witnesses, it seems embellished and exaggerated.

Perhaps, then, the Galician legend of the scallops is true. Certainly, it should no longer be considered implausible, and any pertinent literature should be re-examined with reinterpretation in mind. Perhaps, over 900 years ago, someone took a chance, someone else was watching, and the ensuing mix of wave, man, scallops and impassioned prayer generated the most pervasive pilgrim emblem in the history of Christendom.

Professor J. Sherman Bleakney is a marine biologist and University Fellow at the Acadia Institute for Estuarine Research, Acadia University, Wolfville, Nova Scotia, Canada. In addition to the article published here he has also compiled a selection of eight translations and quotations, from diverse sources, on St James and his emblem, the scallop, which has been placed in the Confraternity Library.

THE ENGLISH HOSPITAL AT HERRERIAS

Pat Quaife and Mervyn Samuel

Pilgrims walking from Villafranca del Bierzo to El Cebrero - one of the most beautiful day's walking on the Camino - will pass through the village of Herrerías in the wooded valley of the river Valcarce. For English pilgrims Herrerías has a special significance: just beyond it, unsignposted, are a few houses still known locally as Hospital Inglés, the site of a 'Hospital of the English' mentioned in a papal bull of 1187 issued by Pope Alexander III: 'In valle Carceris hospitale quod dicitur Anglorum cum ecclesia sua ...'. Most countries in Europe had a hospital of their own in or near Santiago and it is interesting that the name of the English one survives, at least orally, over 800 years later.

In 1988 Mervyn Samuel discussed Hospital Inglés with two Spanish historians of the Camino: D. Elías Valiña Sampedro of Cebrero and D. Eusebio Goicoechea Arrondo of Madrid. The late Elías Valiña told him that at Herrerías, which is just inside the present province of León, the old hospital and church were no longer standing but that the name of Hospital Inglés was perpetuated in 'Hospital', applied to one part of the village. The inhabitants, he said, remember the site of an old 'ermita' (hermitage/chapel) which apparently had a cemetery around it. In his *Guía del Peregrino* (Everest, 1985) he mentions Hospital Inglés on page 144:

In a bull of Alexander III, 1178 this locality is mentioned with the name of Hospital of the English. In the same document it is said that it had a church, in which, according to custom, pilgrims would have been buried. This is corroborated by the human remains discovered not long ago by the people of the village.

(Translated by Mervyn Samuel)

Eusebio Goicoechea believed, in 1988, that some ruins of the old hospital do exist and felt that it would be a very good thing if the Confraternity were to attempt its

restoration. An interesting thought for the future if not wholly practical at present (autumn 1991) when energies and fund-raising efforts are still being directed towards the hostel at Rabanal del Camino.

In his book *Rutas Jacobeas, Historia, Arte, Caminos* (Estella, 1971) Eusebio Goicoechea describes the location of Hospital Inglés on page 336 (translation by Mervyn Samuel).

At kilometre 429.8 we leave the main road: the Camino drops down to the left towards Herrerías, which we can see in the distance; we cross a little stone bridge, with a single arch, over the River Valcarce, though a few years ago the remains of two smaller arches were found; we go straight into the village (of Herrerías) which runs along the pilgrimage road. On leaving the village, about 500 metres away we find the hamlet (barrio) of Hospital (opposite kilometre 431 of the main road), the name of which still recalls an old hospital foundation known as Hospital of the English. On leaving the hamlet of Hospital we again cross the Valcarce by a wooden bridge, and we follow the left bank on the road built over the old pilgrim way.

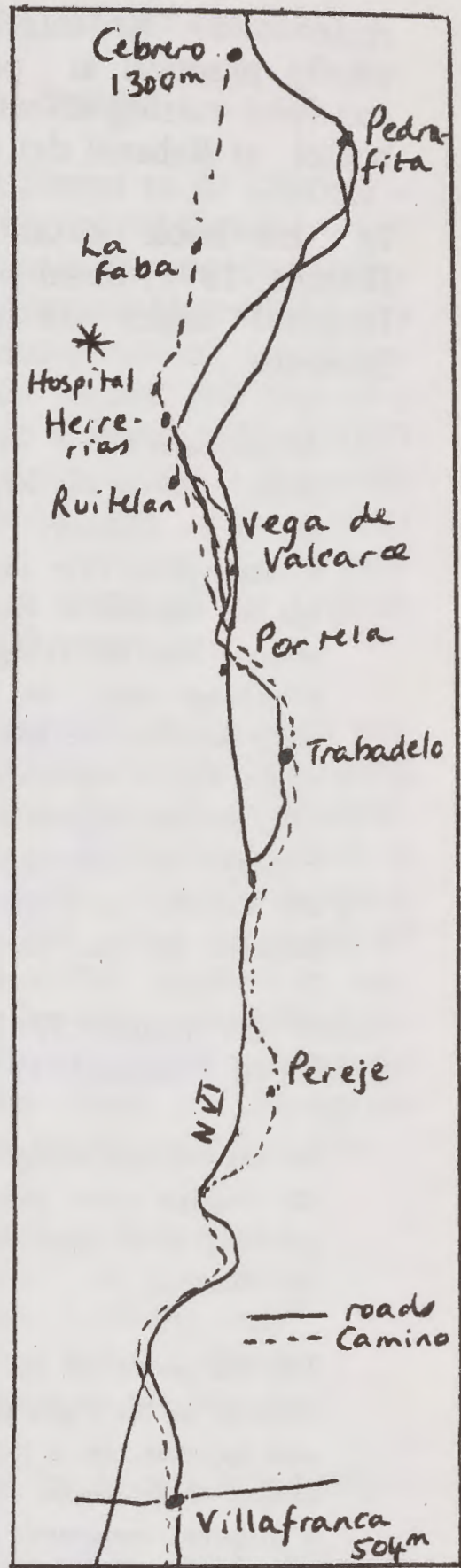
Later on (page 595) Eusebio Goicoechea gives further details of Hospital:

On leaving the village there is a reminder of a 'hospital of the English' since this is the name given to a few houses standing some three hundred metres after Herrerías (Barrio del Hospital).

The old people of the hamlet of Hospital remember the existence, to the right of the pilgrim way, of Casa Quiroga, and opposite, on a threshing floor, of the house of the Chapel of St James. It seems that this Chapel had or was a pilgrims' cemetery, since in excavations carried out there and when the Chapel walls were demolished, human remains appeared there.

In the summer of 1989 Pat Quaife was walking the Camino from León and reached Herrerías around midday on July 18th. With the aid of the *Guía del Peregrino* which marks Hospital Inglés at the northern end of Herrerías, she tried to identify the hamlet ('the last houses of the village of Herrerías'). She did not have with her the directions contained in *Rutas Jacobeas* which give Hospital Inglés as '500 metres away' (page 336) or 'some 300 metres away' (page 595). The last houses themselves did not reveal anything - there was no sign of any inhabitants nor did there seem to be any sizeable gap of the order given above between the village of Herrerías and a further group of houses. Sadly there was no time to investigate further so she took a couple of slides in the hope that she was indeed in Hospital Inglés.

In mid-1990 Elías Valiña Sampedro's work *El Camino de Santiago: estudio historico-juridico* (2nd ed.) was reprinted posthumously by the Diputación Provincial de Lugo. Based on his prize-winning doctoral thesis, this important work contains (in chapter V) some fascinating details about the origin of the name Herrerías as well as setting out what is known of Hospital Inglés. The chapel dedicated to St James is mentioned as being beside the Camino in the centre of the village (ie the village of Herrerías).



Camino de Santiago from Villafranca del Bierzo to El Cebrero (not to scale)

The name Herrerías, meaning 'ironworks' or 'forge' does not appear in any medieval documents, eg Aymeri Picaud's 12th century pilgrim guide in the *Liber Sancti Jacobi*, when by its geographical location, ie the last village before the climb up to La Faba and Cebrero, this might appear to be necessary. In contrast, both Ruitelan and La Faba, the villages before and after Herrerías, are mentioned in other medieval guides (although not in Aymeri Picaud's). Elías Valiña then examines the evidence for Herrerías having an earlier and different name, possibly Villa Us or Vi Urs in some documents and Fumeterre in French, and suggests that the iron workings of the Middle Ages and later may have influenced the change of name.* Pages 122-123 of his book give further details.

The Hospital de los Ingleses never had much importance, concludes Elías Valiñas at the end of this chapter. No doubt this is so, but for English pilgrims on their way to Cebrero, and ultimately to Santiago, it is a fascinating reminder of the fact that our medieval predecessors could be given shelter in their own hospital, be cared for, or, in the last resort, be decently buried.

*A very early forge ('herreria') dating back to the 8th century can still be seen in operation at Compludo, which is reached by a narrow, winding road from the village of El Acebo, not far from Rabanal del Camino.

ST JAMES'S DAY AT LONG MELFORD

Alfred S. Peacock

A marvellous description of Long Melford Church, Suffolk, before and after the Reformation has been handed down to us.* It was compiled by Roger Martin, who was born in 1527 and died, aged nearly 90, in 1615. He occupied a respected position in the town of Long Melford where his family had lived for many generations. Roger Martin detested the reformed religion and longed for the time when the old faith would be reinstated. To this end he was not afraid to risk his goods and his liberty – indeed he suffered imprisonment twice.

His description of the church before the Reformation mentions many of the vessels, copes, images, tapestries and other items of high craftsmanship that were there and laments their destruction. At the end of his writing he mentions that there was a chapel dedicated to St James and describes the celebrations that took place on St James's Day. The chapel was at the south end of Long Melford, near the Martins' house. It was demolished in the 17th century but the area is still known as Chapel Green.

The following is an extract from his description:

On St James' day, Mass being sung then by note, and the organs going in St James' chappel, which were brought into my house, with the clock and bell, that stood there, and the organs that stood upon the rood, which chappel hath been maintained by my ancestors, and therefore I will, that my heires, when time serve, shall place there, and maintain, all these things again. There were also fair stooles, on either side, such as are in the church, which were had away, by John King's means, who was Sir William Cordell's baylif, about which chappel, there was paled in, round about, a convenient piece of the green, for one to walk in.

*Dymond, David & Paine, Clive: **The Spoil of Melford Church.** Bury St Edmunds, Salient Press, 1989.

On St James's eve, there was a bonfire, and a tub of ale, and bread then given to the poor, and before my doore, there were made three other bonfires, namely on Midsummer even, on the even of St Peter and Paul, when they had the like drinkings, and on St Thomas's even, on which, if it fell not on a fish day, they had some long pyes of mutton and pease-cods (pea pods) set out upon boards, with the aforesaid quantity of bread, and ale; and in all these bonfires, some of the friends and more civil poor neighbours were called in, and sat at the board, with my grandfather, who had, at the lighting of the bonfires, wax tapers with balls of wax, yellow and green, set up, all the breadith of the hall, lighted then, and burning there, before the image of St John the Baptist; and after they were put out, a watch candle was lighted, and set up in the midst of the said hall, upon the pavement, burning all night.

Some items pertaining to St James are mentioned in the inventories. In 1529 it is noted:

Two old mass books, one at St James' chappel and the other in the church. Also before St James a white cloth.

There was an image of St James in the church, which is dedicated to the Holy Trinity, and because of this when the new pulpit was made in the last century a carving of the saint was placed on it.

The mention of the 'stooles' or benches or pews is of interest. In his will John Bawde, of nearby Woolpit, specially mentioned the stool 'that he did make, coloured and garnished with scallops and other signs of St James..'. Such things would not have pleased the reformers and doubtless would be among the first things to be removed from the churches and chapels.

There seems to have been no fraternity or gild of St James in medieval Long Melford, but perhaps one day we shall discover a document which will tell us that Roger Martin made the pilgrimage to Santiago.

Summer Events – a Round-up

St James's Day in Marlow and Gloucestershire

July 25th 1991 was celebrated both in the Thames-side town of Marlow (Buckinghamshire) and at the 12th century Chapel of St James, Postlip, which is near Winchcombe in Gloucestershire.

In Marlow a lengthy tea-party at the well-known Burgers (with a soft g) in the High Street (absolutely nothing to do with 'burgers' – hard g) preceded a St James's Day Mass at the Catholic Church of St Peter in Marlow. Why St Peter's? Because in the sacristy is kept a possible relic of St James himself – a mummified hand which may or may not be the famous Hand of St James given to Reading Abbey in 1133 by Henry I's daughter, the Empress Mathilda. For this occasion the parish priest, Canon Antony Griffiths, had displayed the Hand in the church for the duration of the Mass and a St James's Day sermon was preached by Father Timothy Russ on the theme of pilgrimage. The St Peter's choir led the singing and they and other parishioners joined us for refreshments afterwards. Many thanks to both Canon Griffiths and William Griffiths (no relation) for arranging this 'jacobean' event for us.

In the meantime, further north and west, members living in and around Gloucestershire were delighted to join the Friends of Saint James' Chapel, Postlip for a rural St James's Day Mass. This tiny, 12th century Catholic chapel, on the west side of Postlip Manor, has had a chequered history. After the Dissolution it became a barn and was finally restored to the Catholic Church in the 1930s. Work on the chapel was due to start last night and the recently formed Friends group has already raised over £6000. We wish them every success with the project.

Members interested in joining the Friends of Saint James' Chapel, Postlip should write for further details to Michael Collins, 'Leyside', Blenheim Drive, Bredon, Tewkesbury, Gloucestershire. Tel.:(0684)-72116.



Lecture-Recital in Memory of Constance Storrs

On August 14th Mary Remnant gave her lecture-recital, *The Musical Road to Santiago de Compostela*, at the Gershom Centre in Great Ashfield, Suffolk in memory of Mrs Constance Storrs. Mrs Storrs, an honorary member of the Confraternity whose death occurred in August 1990, lived in the neighbouring village of Badwell Ash with her husband, Mr Francis Storrs, and a friend, Dr Susan Tracey. Sadly, Mr Storrs was not well enough to attend the evening, but Dr Tracey and many Suffolk friends and neighbours were present to enjoy Mary's programme and to remember Mrs Storrs who had contributed so much to the study of the pilgrimage from this country. A small group of Confraternity singers gave Mary spirited support and the audience responded enthusiastically. The evening concluded with wine and cheese - 'the best wine and cheese I've ever been to' remarked a London member who had spent the afternoon walking to Great Ashfield from Bury St Edmunds. Thanks are due to Alf Peacock for his hospitality and to the singers who had all travelled some distance in order to take part.

September Choices

The weekend of 20/22 September was a true 'weekend jacquaire', chosen by many associations in Europe to reunite their members after the summer holidays. Difficult choices had to be made: whether to travel to Moissac or Maastricht, to St Emilion in Aquitaine or to take part in our own Norfolk weekend in Norwich, Horning and Little Melton. In the event the Confraternity was not represented at Moissac and St Emilion but three members went to Maastricht for the biennial Dutch pilgrim reunion, and a goodly number checked in at Norwich and Little Melton.

French Weekends

Picardy and Alsace were the venues for two autumn weekend visits organised by Mademoiselle Warcollier for the Société des Amis de Saint-Jacques in early September and early October respectively. She had kindly extended invitations to the Confraternity and we were represented at both Amiens and Strasbourg, the latter being the venue for a European meeting bringing together people from seven countries, including Spain. A report of these meetings will appear in the next Bulletin.

The Maastricht Weekend - a report by John Durant

The Dutch Association, Nederlands Genootschap van Sint-Jacob, organised a very enjoyable international meeting from 20th to 22nd September in Maastricht. It took place in the 'sportel' De Dousberg, a cross between a hotel and a youth hostel with extensive sports facilities, a twenty-minute bus ride from the centre of the town.



Inexplicably (as at their last meeting 200 pilgrims attended) only 24 people came to this meeting, including one German, two French and three British, John Hatfield, Joseph Cheer and myself. As a result of the low attendance a concert arranged for the first evening had to be cancelled but we filled the time instead with lively conversation on matters Jacobean. I am always amazed by the Dutch people's prowess in the English language. There was not one person among them who could not carry on a conversation in English.

On Saturday Jacob van Rensch, the city archivist, gave us a talk on Maastricht's association with the pilgrimage to Compostela and on Sunday showed us part of the town and the Treasury in St Servaas' church.

The visit to the treasury of St Servass (an impressive but, to my mind, over-restored, romanesque building) was very interesting with several representations of St James and a large reliquary containing the remains of St Servaas and

other bishop saints, which used to be carried round the city in times of trouble. The church authorities have revived this custom and the reliquary was again paraded at the outbreak of the Gulf war.

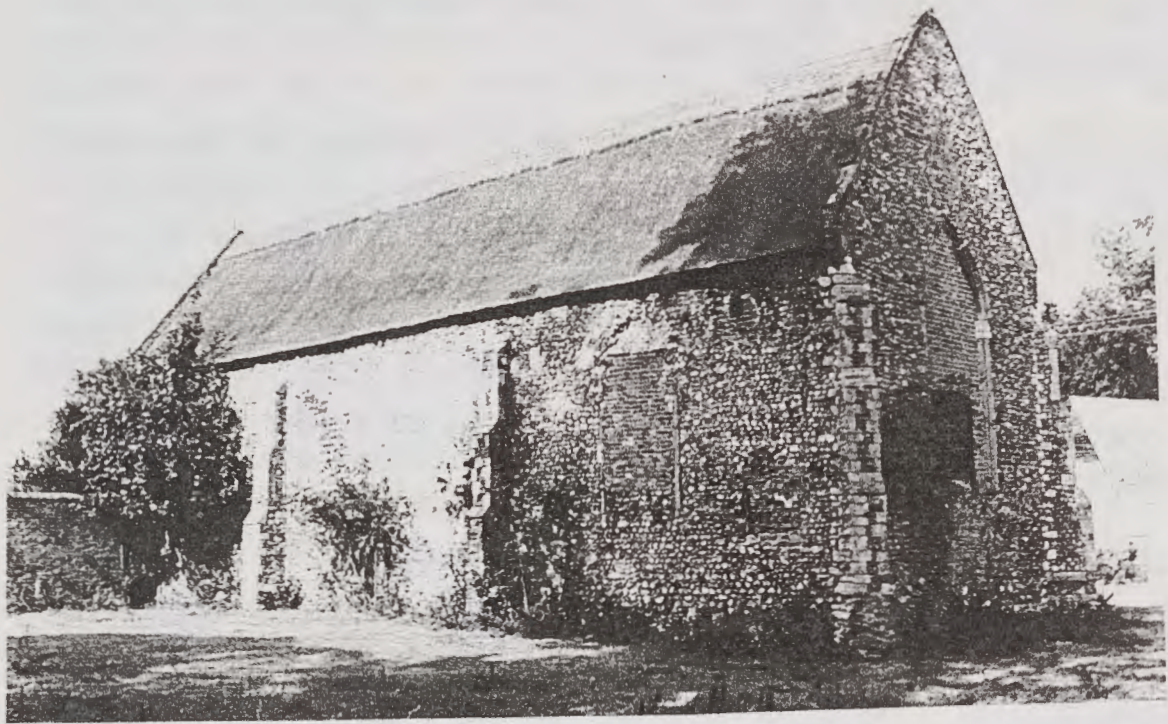
Most of the party attended Mass at St Servaas on Saturday evening. We were all given a copy of the group photo and a tile with the clever Genootschap logo (a pilgrim in the shape of a map of the Netherlands). Most memorable was the friendliness of our Dutch colleagues and especial thanks must go to Frank Claessen, the Secretary, who organised the weekend so well and to Koen Dircksens, the ebullient President of the Genootschap.

Norfolk Weekend and Pilgrim Extravaganza

Some 20 members took part in a memorable weekend in Norfolk from 20 to 22 September - visiting and studying buildings on Saturday and organising the pilgrim extravaganza on Sunday afternoon.

We were surprised to learn that the University of East Anglia where we stayed had won an award for its design, and were glad to escape from its concrete confines to the sunny open spaces of the Norfolk Broads on Saturday morning. Our first destination, reached by car and on foot, was the ruined St Benet's Abbey at Holme, near Ludham Bridge. All that remains now is part of the 14th century (?) gatehouse, which, bizarrely, has an 18th century brick windmill, minus its sails, built inside it. Further east, on a 'slight eminence' are fragments of the church, with a tall wooden cross marking the site of the high altar and the burial places of St Wolfey, the first hermit at Holme, and St Margaret, killed at Hoveton St John in 1170. The Bishop of Norwich is still the Abbot of St Benet's and conducts an annual service there on the first Sunday in August.

Horning Hall was our next port of call (literally) a mile or so down the river Bure. A boat duly called for us and on landing Robert, the boatman, kindly beat a path for us along an overgrown causeway to the grounds of privately owned Horning Hall. The house is Victorian but our



attention was on the medieval barn, a chapel of the former St James's Hospital situated on the road from Horning to St Benet's Abbey. Although all the windows have been bricked in, the rectangular, buttressed building, of flint, still has the air of a chapel, at least on the exterior. Pevsner excludes a date before the 14th century, but that still makes it 600 years old. Our thanks go to the owner of Horning Hall, Mr Wright, for letting us visit the chapel.

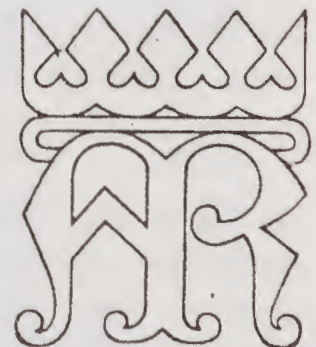
Wymondham Abbey - after a very satisfactory lunch at Ludham Bridge and where Aileen O'Sullivan bought a fetching pilgrim hat, we drove to Wymondham to visit the abbey church dedicated to St Mary and to St Thomas of Canterbury. Wymondham Abbey is one of the grand churches of Norfolk and full of surprises.

The first surprise was the exterior with its two enormous towers, one ruined (the east) and one unfinished (the west). Secondly there was a striking contrast between the 15th century exterior and the golden Romanesque nave, as built in the early 12th century by its founder, William d'Albini, Chief Butler to Henry I. And at the far end of the nave is



Sir Ninian Comper's amazingly elaborate altar screen, surmounted by a tester and 20th century rood screen. The Revd John Barnes, Vicar of Wymondham, gave us an excellent introduction to the Abbey, its long history, and the earlier conflicts between the Benedictine monks and the townspeople in the Middle Ages.

Monogram, now the badge of the Abbey, taken from a panel set in one of the nave pillars. It contains within it all the letters of MARIA (ie Mary) and also T for Thomas, the co-patrons of the Abbey.



Tea and Pallozas - Julie Champeney, a CSJ member from the nearby village of Colton, then supplied nearly all the rest of the day's entertainment. She had nobly invited all 20 of us to a very welcome afternoon tea in her attractive house, The Malthouse. One of our cars got lost in the Norfolk lanes but luckily found its way back to the University. In the evening Julie and her daughter Anna gave a fascinating dual lecture entitled 'Pilgrims, Peasants and Pallozas - Links with the Past in Modern Spain'. Earlier in the year they had visited El Cebrero and a number of other remote villages in northern Spain and had studied in detail the round Celtic-type dwellings with thatched roofs known as 'pallozas'. Some have now been abandoned, some converted eg into the little museum at Cebrero, and some lived in until very recently. It was particularly interesting to see the different interiors of the pallozas - home to both humans and animals - and the variety of implements and everyday objects used. Julie and Anna's lecture was the fruit of a great deal of research which deserves a much wider audience. Many thanks to them for an informative and unusual evening.

Pilgrim Extravaganza - by noon on Sunday the first carload of 'pilgrims' had reached Little Melton, just beyond Norwich, and found Vine Cottage, the home of Julie's brother, Bob Brett. Pride of place in the grounds goes to his Little Melton Light Railway, the principal station of which is The Old Piggeries. The railway, complete with volunteer staff, ticket office and points systems, is open every fourth Sunday, with the proceeds going to a charity. Sunday 22nd September was the Confraternity's day. While Marion Marples efficiently organised the rest of us into our respective roles at the publications table, the produce table, the Rabanal display and different games, Bob and his helpers were getting the railway going, much to the pleasure of James Hatts (10) and other younger visitors.

At 2pm the public started to arrive, not, alas, in quite the numbers expected, but sufficient to keep the railway busy and to give all the stalls some custom. CSJ members in various degrees of pilgrim garb added colour to the afternoon, with Phinella Henderson and William Griffiths

having the most picturesque hats. Phinella proved to be an excellent story-teller while Marion won a prize for pegging the most paper shells on to a washing line. On the more intellectual side, Peter Tompkins and Timothy Wotherspoon had devised two challenging quizzes, one based on photographs of the pilgrim route in Spain. They had also brought some of their popular home-made bread rolls to add to Aileen's produce stall. Teas were provided by Julie Champeney and helpers, with cakes becoming ever cheaper as the shadows lengthened.

Thanks to an extra donation from a member unable to be present and a generous contribution from the Railway operations, the Pilgrim Extravaganza raised the creditable sum of £267 for the Rabanal Appeal Fund. St James kept the weather fine for us - as nearly always - and everyone had a happy time. I would like to thank Julie Champeney and Bob Brett in particular for their hard work and hospitality to us, all members who looked after stalls or otherwise helped, and to congratulate Marion on having arranged such an enjoyable weekend.

PQ

ST JAMES THE MICRO

The innovative Micro-Gallery in the National Gallery's Sainsbury Wing is designed to enhance a visit to the newly displayed collection. Situated in a long narrow room next to the restaurant, it houses 12 Apple Mackintosh computers with large colour screens and 9 black and white printers.

On each screen there is an index to the information available - 'Artist', 'Picture Types', 'Historical Atlas' and 'General Reference'. You then touch the desired category and a subject index appears. From 'General Reference' you can touch 'St James'. Then a short biography and iconography appear with five 'thumbnail' paintings in which St James is

depicted. Choose one of these paintings, touch it and catalogue details and cross-references appear. If you wish to retain a page you can buy a charge-card for £1 from a nearby machine which operates the printer for 20p a sheet - the whole 'page' is reproduced.

It is then a great shame to find that none of the five pictures is actually currently on view in the Gallery, including my particular favourite, the delightful Master of the St Bartholomew Altarpiece's *Virgin and Child in Glory with Saints* where St James wears a deerstalker hat.

The listing is also found to be incomplete. Prominent in the Collection is Nardo di Cione's painting *Three Saints* with St James the Great, St John the Baptist and St John the Evangelist, but this is not included in the 'page' on St James the Greater and has to be sought under the listings for St John the Baptist.

Marion Marples

THE ANGLO-SPANISH SOCIETY

The Society was founded in 1958 to promote friendship and understanding between the people of Britain and Spain. Its members include both British and Spanish, their mutual interest being a love of each other's country.

The Society enjoys the support of the Spanish Embassy - H.E. the Spanish Ambassador being the President of the Society - the British Council and the Spanish Institute in London.

The Society's Quarterly Review contains articles about Spain and news of the Society's activities and is sent to all its members.

There is a varied programme of social and cultural activities which includes:

Meetings addressed by speakers with specialised knowledge on various aspects of Spain, illustrated lectures and discussions, Spanish film shows, concerts of Spanish music and visits to exhibitions, theatres etc.

The Annual Dinner and Luncheon with guest speakers is usually attended by H.E. the Spanish Ambassador.

The Anglo-Spanish Ball takes place every two or three years. On the last occasion the Infanta (eldest daughter of the King) joined the guests at Syon House on the river Thames, as did the Prince and Princess of Wales.

All individuals who accept the aims of the Society may join, subject to the approval of their application by the Executive Council.

Companies and other organisations may become Corporate Members.

Details of membership may be obtained from The Secretary, The Anglo-Spanish Society, 61, Pont Street, London SW1X 0BG (Tel: (071) 823 7209)

Notes and News

Slide Library Request

John Hatfield, who now looks after the slide library, wonders if any member has a spare 200-slide storage box that s/he would be willing to pass on to him. He can be contacted on (0622)-757814.

Medieval Saints and Modern Pilgrims is the title of an Adult Education Study Tour (23 to 28 April 1992) being arranged by the company of that name in conjunction with Surrey University. The tour will visit a number of places in East Anglia which have connections with saints or their relics and will follow in the steps of some medieval

pilgrims. The itinerary includes Bury St Edmunds, Norwich, Bromholm Priory, Horsham St Faith, Blakeney, Walsingham, Kings Lynn and many other village churches. Tour leader is art historian Dr Penelope Wallis. The cost is £289 per person, single room supplement £30. This includes all transport, dinner, bed and breakfast in a three-star hotel with private facilities. For further details contact Adult Education Study Tours, Granville Court, 49 The Mall, Faversham, Kent ME13 8JN. Tel.: (0795)-539744).

New Bulletin Cover - thanks to our bookplate artist, Clare Venables, we now have a more imaginative cover for the Bulletin. It seems appropriate that it should first appear on the 40th number of the Bulletin.

New Technology - the editor would like to thank those members who kindly wrote in about fonts etc following the request in the Late Summer Newsletter. The view was unanimous: use Dutch typeface/font as being the most readable (ie reader friendly). So Dutch it is for the main parts of the Bulletin. Alert readers may have noticed a lapse into Swiss for some items, due to a regrettable lapse in concentration at the end of a long keyboard session!

* * * * * *Members' Page* * * * * *

Walking Companion for 1992 - Mrs Emma Poë, of Pear Tree Farm, Loscombe, Bridport, Dorset, would like a companion to walk from St Jean Pied-de-Port to Santiago, starting in early May 1992. She hopes to walk 15 to 18 miles a day. She is a '52-year old grandmother and reasonably fit'. Mrs Poë can be contacted on Netherbury (030888)-223.

Double congratulations to Godfrey Askew of Askham, Cumbria, who cycled from Le Puy to Santiago in September, arriving on his 65th birthday. He had already pre-celebrated the occasion at Rabanal with a trio of wardens, David and Diane Wesson and Jim Lenaghan. 'The journey was a superlative experience' he wrote from Santiago, 'it met all my hopes and more.'

ADDITIONS TO THE LIBRARY

Gade, John A.: *Cathedrals of Spain*. London, Constable, 1911. 268pp. (Includes Burgos and León but not Santiago)

Galicia No Tempo: Monastery of San Martiño Pinario, Santiago de Compostela 1991. Santiago, Xunta de Galicia, 1991. 450pp, illus. (Very full catalogue of important exhibition of Galician art, which has a section on 'El Camino de Santiago'. The first 99 pages consist of general articles; the remainder are a catalogue of the 246 exhibits, plus a full bibliography.)

Donated to the Library by José María Ballesteros.

Grivot, Denis and Zarnecki, George: *Giselbertus, Sculptor of Autun*. Trianon Press, 1961. 177pp with extensive illustrations.

Heath, Sidney: *In the Steps of the Pilgrims (originally Pilgrim Life in the Middle Ages)*. Rich & Cowan, 1950. 288pp. (Deals with English pilgrim shrines)

Lees-Milne, James: *Baroque in Spain and Portugal and its Antecedents*. London, Batsford, 1960. 217pp, illus.

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Presented by Mr Francis Storrs.

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Stokstad, Marilyn: *Santiago de Compostela in the Age of the Great Pilgrimages*. University of Oklahoma Press, 1978. 172pp. (A hard-to-find classic work)

Tabor, Margaret E.: *The Saints in Art, with their Attributes and Symbols Alphabetically Arranged*. London, Methuen, 1913. 122pp, illus.

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Donated by Magdalena Stork de Yepes.

Viñayo Gonzalez, Antonio: *Caminos y Peregrinos, Huellas de la Peregrinación Jacobea*. León, Isidoriana Editorial, 1991. 219pp, illus. (A collection of 15 essays by the Abbot of San Isidoro on a variety of pilgrimage topics: the Camino in the province of León, the basilica of San Isidoro and the pilgrimage to Santiago, monastic hospitality, the Novena in honour of the Apostle, and two profiles of the late Don Elias Valiña Sampedro and his work.)

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Bleakney, J. Sherman: *The Scallop Badge of Santiago de Compostela and An Affirmation of the Old Galician Folktale*. 1990. (Typescript containing 8 selections of translations and quotations from diverse sources on St James and his emblem, the scallop. These are followed by the compiler's original discourse on the scallop shell legend, from the vantage point of a marine malacologist (published in this Bulletin).)

Park, David: 'The Wall Paintings in the Galilee Chapel of Durham Cathedral' in (?) *Journal of the Friends of Durham Cathedral*, 1990, pp.21-33, illus. (The 1990 Friends' Festival lecture)

Fuente, Encarnacion; Irastorza, Maria Teresa & Manzanares, Cristina: *Itinerarios Naturales en el Camino de Santiago*. Gobierno de La Rioja, 1991. 125pp, illus., diagrams. (Detailed analysis of the geography, fauna and flora of four routes in La Rioja)

LIST OF NEW MEMBERS - SEPTEMBER/OCTOBER 1991

Canada Mr Christopher Wotton	78 Earl Grey Road, Toronto, Ontario, Canada M4J 3L5. Tel. (416) 463 5395	Special Interests Pilgrimage walk, learning of other walkers in N. America.
Scotland Miss Morag Campbell	26 Lawhead Road West St Andrews, Fife KY16 9NE.	Works of art, Romanesque buildings
London and Home Counties Yvan Fontanel	137 Roding Road, London E.5.	
Mr Eric Loe	41 Ellington Street, London N7 8PN. Tel.: (071)-609 5740	Planning to walk from London to Santiago
Mr William Dalrymple	80 Cardross Street, London W6 0DR. Tel.: (081)-748 0321	
Mr Richard Dace	23 Cavendish Road, Highams Park, London E4 9NQ.	12th c. history, wine
Mr Peter Williams	Flat 2, 30 Lower Sloane Street, London SW1W 8BP.	
Mr Chris Williams	52 Heath Gardens, Twickenham, Middlesex TW Tel.: (081)-892 7227	Cycling, photography
Mr David Ainsworth Mrs Sarah Ainsworth	131 Taybridge Road, London SW11 5PX.	Architecture
Mr Ian Perham Mrs Ilona Perham	71 Replingham Road London SW18 5LU. Tel.: (081)-874 1270	Architecture
Mrs Marion Buchan	39 Digswell Road, Welwyn Garden City, Herts AL8 7PB.	
Mr Jonathan Elliman	61 Botyl Road, Botolph Claydon, Buckingham MK18 2LR. Tel.: (029671)-2697	Visiting sites of antiquarian interest
Rest of England Mr Stephen Smith	17 Mill Road, Aylsham, Norfolk NR11 6DS. Tel.: (0263)-733704	
Mr Philip Bewley	72 Clarendon Street, Rochdale, Lancs OL16 4UB.	Walking, travel photography
Mr Daniel Farrell	73 Dee Banks, Chester CH3 5UX. Tel.: (0244)-321888	Cycling



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