

The Confraternity of Saint James



BULLETIN

October
1994

No.51

President
H.E. The Spanish Ambassador

Ring Three Times for the Confraternity!

The Confraternity has just taken an enormous step forward in its development and now has its own, central London office, located at 3 Stamford Street, London SE1 9NT, very close to the south end of Blackfriars Bridge. A telephone and fax will be installed shortly and numbers will be found in the next mailing.

The office is easily accessible from most parts of London and main-line British Rail stations, especially Waterloo and Blackfriars. Buses from King's Cross and Euston stop nearby. Even better, for some, it lies between the South Bank and the City of London with their many attractions.

Our first-floor premises are in a Victorian hat factory (Tress House -sometimes known as Stress House!) whose exterior is sadly a little rundown. However the interior has been converted into offices and workshops for charities, local groups and craftspeople. We share the first floor with two other organisations, Elephant Jobs and the London Churches Economic Development Unit, hence the three rings necessary on the doorbell to gain admittance.

At the moment our room is a basic space with desk, two chairs, a four-drawer filing cabinet and a baby Amstrad generously donated by Laurie Dennett.

Before too long I hope it will become a place where one or more volunteers will be able to come on a regular basis (once a week, once a month?) to deal with routine enquiries and publications orders. (The Post Office is fairly handy too.) If we can do this we can then advertise the opening times, eg 11 to 2pm, so that people wanting to look at publications or maps before buying or talk about making the pilgrimage can be directed to the office rather than inconveniently turning up on Pat's or my doorsteps - normally as Pat is cooking or I am out, thus interrupting my husband's work at home.

The perks for volunteers will be the chance to browse through the vast amount of information which the CSJ has accumulated over the years but has not really been able to share, including, it is hoped,

some items from the Library. The plan is that volunteers should at least be reimbursed for a one-day travel card, allowing travel to other parts of London, and possibly assistance with more expensive fares, if someone was willing to come on a regular basis. Members interested in helping are invited to telephone me on (071)-633 0603.

The accessibility of all the CSJ's files and information should also help the expansion of the sub-committee system as committee members will not be so dependent on the Secretary's time or availability.

You may wonder what the Secretary herself will be doing, if much of the work is being done by other volunteers! I am sure I shall still be busy, dealing with the more arcane questions, TV companies and the like who contact us from time to time. Above all this development will mean that what we do we will be able to do better, with a greater degree of involvement by more members and fresh eyes and minds to take the Confraternity through the next twelve years and more.

For the time being please only call at the office by appointment to make sure you are not disappointed. In any event you are earnestly requested not to ring once or twice if there is no response to your 3 rings. No-one will be able to let you in!

Marion Marples

CONFRATERNITY EVENTS AUTUMN/WINTER 1994/5

Thursday 24 November – The French Roads to Spain – an evening symposium with four illustrated talks by Barry Humpidge (Paris route), Jocelyn Rix (Vézelay), William Griffiths (Le Puy), Marigold Fox and team (Arles). 7pm in the medieval crypt of St Etheldreda's Church, Ely Place, London EC1 (nearest tube stations: Farringdon and Chancery Lane). Tickets £3. Refreshments, publications and possible Christmas presents will all be available at our last 1994 event.

Saturday 14 January 1995 – 12th Confraternity Annual General Meeting, at the St Alban's Centre, Baldwin's Gardens (off Gray's Inn Road), London EC1 (nearest tube: Chancery Lane). Timetable:

- * 12 noon – doors open, bring your picnic lunch;
- * 12.30 – reunions of 1994 Bayonne to Pamplona group and the Paris group;
- * 2.30 – Annual General Meeting; * 3.30 – Tea;
- * 4.30 – '**Miracles and Pilgrimage with reference to St James**' by **Sister Benedicta Ward SLG**, author of *Miracles and the Medieval Mind: Theory, Record and Event, 1000-1215*, (1987).
- * 6.00 – Late New Year Party.

Full details of the AGM and associated events will be found in the AGM papers to be dispatched in mid-December.

Saturday 11 March 1995 – First Constance Storrs Memorial Lecture to be given by **Dr Robert Plötz** (President of the Deutsche St.Jakobus Gesellschaft): '**Ad limina Beati Iacobi – the origins and early development of the cult of St James in the German speaking world.** 5.30pm for 6, at St Etheldreda's (medieval crypt), Ely Place, London EC1. Entrance: £4-00 (members), £5-00 (non-members) to include a glass of wine or fruit-juice.

6-8 May 1995 - Pilgrimage Walk from Gomshall (Surrey) to Winchester

The CSJ's Holy Year pilgrimage on foot from Reading to Canterbury followed the traditional Pilgrims' Way from Gomshall (near Dorking in Surrey) to Canterbury. Heather Coleman is planning a walk on the rest of the Pilgrims' Way, from east to west, from Gomshall to Winchester over the 1995 Spring Bank Holiday weekend of 6 to 8 May. The distance is around 45 miles, with possible nights at Farnham (17 miles), Alton (9 miles) and Winchester (19 miles). Obviously it would be better to lengthen Day 2 and reduce the other days, depending on numbers and transport available. **Places of interest:** Church of St James the Great at Shere, Albury's Old Church (the most ancient in Surrey), St Martha's Hill and chapel, St Nicholas' Church at Compton (Norman, with unique double-storied chancel, and mentioned in Domesday Book), Farnham Castle, Chawton with Jane Austen's house, the village of Arlesford, the delightful Itchen Valley and thence to Winchester and the shrine of St Swithin. Each of these is a reason in itself for undertaking the walk, so if you are interested please complete the form at the back of the Bulletin. For further reading try Julia Cartwright's *The Pilgrims' Way from Winchester to Canterbury* (London, Wildwood House, 1982) (first published in 1895).

A June 1995 Saturday (date to be confirmed in next Bulletin or Newsletter) - **St James's Way Walk from Mortimer to Bramley** (on the Reading to Southampton path) being arranged by Rosemary Clarke. This is the walk postponed from 29 October, with apologies to those who had planned to participate.

21 to 28 October - Confraternity Visit to Navarre - based in Pamplona or Cizur Menor and the monastery of Leyre, visiting places on both the Camino Francés (eg Roncesvalles, Puente la Reina and Estella) and on the Camino Aragonés (eg Sangüesa and Leyre) with an excursion to magical Olite (which will not be forgotten by those who took part in the Bayonne to Pamplona walk). This trip will thus complete the series of Confraternity visits along the pilgrim route from Roncesvalles to Finisterre for members not wishing to walk or cycle that started in October 1985. Maximum in group: 20. Cost: will be around £450 per person (£500 for single room) to include return flight to Bilbao and half-board in ** hotels. To give

existing members priority you can pre-book a place (with no obligation at this stage) by writing to Pat Quaipe, 57 Leopold Road, London N2 8BG (send no money but enclose an s.a.e if you want your pre-booking acknowledged).

Other 1994/5 Events

Sunday 11 December - 'Christmas in Art and Music' - a lecture-recital by Mary Remnant

7.30pm at the Purcell Room (South Bank). Although this one is not strictly connected with St James, Mary's lecture-recitals are always very popular with members, especially those held at the Purcell Room. Tickets: £12, £9 and £6 (the latter probably the front 3 rows) from the Royal Festival Hall, tel.: (071)-928 8800.

Saturday 7 January 1995 - Pilgrimage in the Middle Ages - a day school to be held at Rewley House, Wellington Square, Oxford and organised by the University of Oxford Department for Continuing Education. The provisional programme includes lectures on 'Pilgrimage in Medieval Europe', 'Pilgrimage to Santiago de Compostela' (Michael Sibly, University of Oxford), 'Pilgrimage from Russia to the Holy Land' (Dr William Ryan, Warburg Institute) and 'Later Medieval Pilgrimage in England'. Fee: £27 (with lunch), £21-40 (without lunch). Marion Marples has a small stock of application forms and will be happy to send members one, on receipt of a stamped addressed envelope. Otherwise telephone OUDCE on (0865)-270369 and ask for a form.

Saturday 4 February, 1995 - 'English Medieval Wall Paintings' - an afternoon school by Dr Steven Blake (a CSJ member) at the Cheltenham Art Gallery and Museum, Clarence Street, Cheltenham, Gloucestershire, 2 to 5pm. Fee: £7. For enrolment enquire at the Bristol University Extra-mural office: (0272)-287172, 10 to 4 Monday to Friday; you may have to leave a message on the answering machine, so give the course code: G94B002RPA. The course will examine the subjects of wall paintings and issues of conservation and long-term survival.

2 to 5 February 1995 – 2nd International Colloquium on the Ways of St James, at Pau, organised by the Association de Coopération Inter-régionale, the Centre Européen d'Etudes Compostellanes, and the University of Pau. Following the successful 1993 colloquium which considered miracles and in particular that of the 'Pendú Dépendú' (proceedings expected shortly), the 1995 event has two main themes: confraternities of St James in Europe and the social role of the pilgrim routes to Santiago. Full details from Monsieur Olivier Cèbe, Directeur, Association de Coopération Inter-Régionale 'Les Chemins de Saint-Jacques', 42 rue des Saules, 31400 Toulouse, France.

Tuesday 21 February – 'Reading Abbey and the English 12th Century Cloister'

– a lecture by Ron Baxter, 7.30pm at Reading Town Hall.

Friday 24 March – Spring Meeting of the Friends of Reading Abbey, with a lecture on 'The Conservation and Preservation of Stone Monuments with Particular Reference to Reading Abbey' by Michael Eastham. 7.45pm at the Earley Charity Room, Museum of Reading, Blagrove Street, Reading.

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From the Secretary's Notebook

Confraternity Honoured by H.M. The King of Spain

We were delighted to learn in early October that Pat Quaife and Walter Ivens had each been awarded an official Spanish honour within the Order of Isabel la Católica, the Lazo de Dama and the Cruz de Oficial respectively. A letter from our honorary President, H.E. the Spanish Ambassador, D. Alberto Aza Arias, had informed them of the granting of the honour by H.M. The King and a special ceremony took place at the Embassy on Spanish National Day, Wednesday 12 October, half an hour before the start of the annual lunchtime reception.

As there were only two other recipients, the ceremony held in the drawing-room of the Embassy was intimate and friendly, with the Ambassador reading a page-long citation about the activities of each person before pinning the insignia to their lapel or dress. Walter's citation referred to the conception of the Rabanal 'refugio' project and his tireless work in making it a reality, in conjunction with our Spanish partners, the El Bierzo Association, while Pat's referred to her twelve years service as Secretary and latterly Chairman of the Confraternity plus production of guides and fifty issues of the Bulletin. After the ceremony the Ambassador called for champagne to toast the four recipients of honours before the reception proper started at 12 noon.

The main part of the insignia consists of a crimson and gold 8-pointed star inscribed 'A la Lealtad Acristolada' in the centre, with, on the reverse side the words 'Por Isabel la Católica' surrounding the initials F and I underneath a small crown. The star hangs from a laurel wreath which is surmounted either by the Lazo de Dama, ie a gold and white buckram bow or a cross. Recipients were also given a large certificate, signed by H.M. the King and a crimson and gold box for the insignia.

Mary Ivens, Elva Quaife and Paul Graham were present at the ceremony as were Embassy officials and their wives, and of course the Ambassador's wife, Doña Eulalia and his Social Secretary, Anabel Holmes who later gave recipients their certificate and some information about the Order of Isabel la Católica.

In Memoriam

We were sorry to hear of the unexpected death of the Bishop of Kerry, Dr Diarmaid O'Suilleabhain, cousin of CSJ member, Aileen O'Sullivan, shortly before he was to celebrate Mass for a niece's wedding anniversary. He had a great interest in St James and supported Aileen in her researches in Kerry.

Pilgrim Burials on the Isle of May

One of the pleasures of being Secretary is the regular supply of cuttings and snippets relating to St James in Scotland and elsewhere sent by Ian Tweedie of Edinburgh. The latest, from *The Scotsman* of 3 October, has a report on recent archaeological research on the

Isle of May in the Firth of Forth. This was the site of a Priory founded by St Adrian in the 9th century. Evidence of extensive pilgrimage comes from a large number of burials including a young man buried near the High Altar with a scallop shell lodged in his mouth.

Observations on CSJ 1994 Pilgrim Guides

Pilgrims are reminded that the editors of the pilgrim guides greatly value the feedback on routes, accommodation etc. they receive each year from returned pilgrims. Our CSJ publications are the only ones in any language that are updated annually and they are well regarded throughout Europe and beyond. Grateful thanks to those who have already sent in their contributions to guide editors. Please send your contributions (referring to page numbers of guides if possible) to editors as follows:

Camino Francés: Pat Quaife, 57 Leopold Road, London N2 8BG.

Vía de la Plata, Finisterre, and Le Puy route: Alison Raju, 21 Hall Street, Sherwood, Nottingham NG4 5BB.

Vézelay route: John Hatfield, 9 Vicary Way, Maidstone, Kent
ME16 OEJ.

FEVE train service: James Hatts, 45 Dolben Street, London SE1.
0UQ.

Useful information on other routes will also be welcomed:

Paris route: Barry Humpidge, 2A Kingsley Park Grove, Sheffield
S11 9HL.

Arles route and Camino Aragonés: Marigold Fox, 19 Maple Way,
Royston, Herts. SG8 7DH.

Taking Bikes on French Trains

John Hatfield would be very grateful to receive information from pilgrims about their experiences of taking bikes on French trains, Eurobike Express or the Fietsbus this summer. All comments on 1994 experiences, good and bad, will be welcome at 9 Vicary Way, Maidstone, Kent ME16 OEJ, to help us give an even better service to 1995 pilgrims.

Using the Slide Library

Due to the increasing use and popularity of the Slide Library, John Hatfield urges anyone giving a talk on the pilgrimage to contact him at least one month in advance to ensure he can provide the right

slides. This gives you time to select suitable slides for your particular talk. John is happy to advise on slides but cannot be expected to make the selection for you. He can be contacted on (0622)-757814.

Sponsored Pilgrim

Lord Justice Hoffmann is cycling from St James Piccadilly to Santiago to raise money for the Jacqueline du Pré Music Building Appeal. The building of a high-quality recital hall at St Hilda's College, Oxford, has already begun, but there is still a 'funding gap' of over £200,000. Any contributions will be very welcome and can be made to the Jacqueline du Pré Music Building Ltd., St Hilda's College, Oxford OX4 1DY.

New Guides to the Routes

A new booklet (55 pages) has been published in English by the Gobierno de Navarra, *The Pilgrim Route to Santiago in Navarre, GR65, GR65-3*, on the Camino between Roncesvalles and Viana, waymarked as a continuation of the French GR65; the section from Sangüesa to Puente la Reina is known as the GR65-3. The route is shown on section of the 1:50,000 series maps with height profiles and distances included. The guide itself is descriptive rather than detailed. There is a useful table of facilities available on the road, including 'refugios' and public transport. It is available in Navarre for 300 pesetas and there is a copy in the Library.

Also available at Stanford's, 12 Long Acre, London WC2E 9LP, tel. (071)-836 1321, is a guide in Spanish, *Camino de Santiago GR65-3, Somport-Undués de Lerda*. The guide includes a large map (1:50,000) in a plastic envelope. Price in Stanford's is £11-95, in Spain 1750 pesetas (about £9-00). Stanford's are currently (October 1994) stocking the Spanish IGN provincial maps, with prices varying from £3-50 to £4-50; these are 1:200,000 MOPT (Ministry of Public Works) maps.

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Refugio Gaucelmo News

1994 – a Quieter Year

Unlike the 1993 Año Santo, 1994 has been a relatively quiet year and therefore better for both pilgrims and wardens at the Refugio. The comparative figures for pilgrims staying at the Refugio since it opened are:

1991	-	1935 (opened in June)
1992	-	2677
1993	-	6459 (Año Santo)
1994	-	4000 (to 21 October)

There has been a noticeable increase in pilgrims in 1994 compared with 1992; interestingly there were more pilgrims in August this year than in July and there was a larger proportion of international pilgrims compared to 1993. Fuller details will be available at the AGM.

The Refugio is in remarkably good condition at the end of this season and looking very clean thanks to the hard work of all the wardens.

Important jobs have been done by the builder, Amando (with the Aussie accent) in the house, where he has relaid and tiled the floor in the store room and passage, and in the barn where he has built a cement floor throughout, with stone tiles at the lower end. He still has to tile the remainder which we hope will be done by next season. He has also done considerable work in the meadow in preparing a sloped entrance way (for a tractor), and on the well which he has cleared, installed supports and lined with breeze blocks.

Various jobs need finishing and we hope that other planned improvements, including a powerful modern stove, will be organised through the El Bierzo Association in time for next spring.

Wardens 1994

We take this opportunity to thank our 1994 Wardens. Señor and Señora Huerga and their daughter María-José of the El Bierzo Association, Cayetano Moreno, *April*. Alf Peacock, Liz Masterson

and Charles Francis, *May*. George and Katrien Phillips and Binnie Mobsby, *June*. Vladimir Guerrero and Mathilde Degail, Alison Raju, Jim McGrath and Don Abelado de Vigo, at various times and with some overlap in August, *July*. Vincent and Roisin Cowley, *August*. Max and Ida Ritler and Valeriano de Castro, *September*. Eric and Dorothy Talbot, *October*.

The Wardens are to be congratulated for smoothing the path of so many pilgrims and maintaining the very high reputation of the Refugio Gaucelmo. The friendships continue between Wardens and the residents of Rabanal and we are grateful for the support they give us, especially our neighbours, the Madrileñas.

Wardens 1995

For next year we already have some places filled: David and Diane Wesson in April; Ida and Max Ritler in May; Virginia Lighton and Dr Alison Pinkerton in June; Vincent and Roisin Cowley in August. No one can doubt that being a Warden is hard work but when they return in following years it is ample evidence that being a Warden is a very rewarding task. Members who wish to volunteer for July, September and October will be welcome and are invited to contact:

Joseph May, 5 Ayot Green, Welwyn, Hertfordshire AL6 9AB.
Tel.: (01707)-333178.

Ted Dickinson Fund

We are all most grateful for the response to the Ted Dickinson Fund launched in Bulletin 50. The figure raised exceeds £1900, with £300 kindly donated by the Cañada Blanch Foundation and over £1600 through individual members' donations. (Names are included in the general donors' list below.) With the advent of contributions of £500 each from the Confraternity and the Appeal funds, we will have probably reached the £3000 figure by the time you read this.

Further donations are very welcome, but we now have a capital sum within the CSJ Appeal to provide that extra 'human' help when exceptional circumstances merit it.

CSJ Appeal and Sponsor-a-Week

The Appeal has now raised £79,000 thanks to the recent infusion from Sponsor-a-Week, the Ted Dickinson Fund and other donations. The £50 Sponsor-a-Week continues to be successful and useful, and we have already three weeks booked for 1995. The booking chart will be on show at the AGM but if you want to book your week in advance, contact Walter or Mary Ivens, 1 Airlie Gardens, London W8 7AJ. Tel.: (071)-229 2624.

Donors, mid-March to mid-October 1994

Bernard Sunley Charitable Foundation, Barry Aston, Ben and Muriel Burrows, Marcia Babington, Anthony Brunning, Rosalind Billingham, Rod Corbett, Joseph Cheer, Mary Clarkson, Heather Coleman.

Cañada Blanch Foundation, Elizabeth Dickinson, Michael Dickinson, John and Ann Dickinson, Laurie Dennett, John Durant, Jean-Pierre and Françoise Duquenne, Betty Elliot, Patric Emerson.

Marigold Fox, John Fletcher, Charles Francis, Vladimir Guerrero and Mathilde Degail, Paul Graham, Kenneth Gibbons, Paul Graham, Paul Harman, Mark Hassall, Phinella Henderson, Jim Hall, Michael and Shirley Haggerty.

Mavin Ingham, Mary and Walter Ivens, Ronald James, Ken Johnson, Mrs Kaye, Littlethorpe Church (Ted Dickinson), Ginny Lighton, Jim Lenaghan, Caimin and Anick Lynch, Geoff Low.

Rev. McDowall, Joe and Pat May, Rev. Colin Mylne, Stella Pigrome, Daphne Phillips, Pat Quaife, Mary Shaw, Barry and Carol Smith, Margaret Smith, Peter and Sheila Stanley, Alison Shrubsole, Bernard Schweers, Ken and Lois Thomas, John Taylor, Peter Vince, Mr Wiseman.

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Masons, Saints and Warrior Monks: Some Enigmas of the Camino

Phinella Henderson

What do medieval masons, saints and military-religious orders have in common? All were responsible for the construction of buildings along the Camino Francés (and other pilgrim routes to Santiago) which have enigmatic features or are of unknown purpose. While no doubt of peripheral interest to the majority of pilgrims through the ages, they indicate that the Camino has always attracted seekers of knowledge outside the strict bounds of orthodoxy.

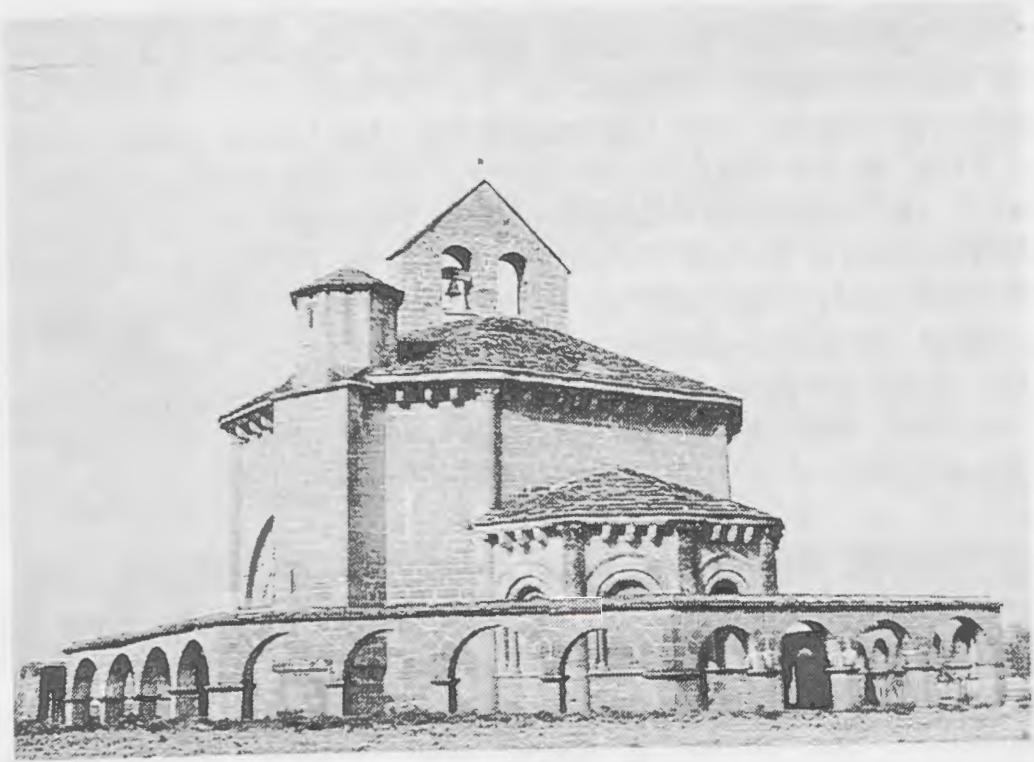
The dimensions and proportions of medieval cathedrals reflect concepts of harmony known at least since the days of Pythagoras. Medieval masons saw themselves as the successors to an ancient tradition, originating with Hiram of Tyre, 'cunning to work all works in brass', who was employed by Solomon in the building of the First Temple in Jerusalem and constructed the pillars called Jachin and Boza (1 Kings chapter 7, vv.13-45). The guild structure of the medieval masons was different from that of other crafts because of the peripatetic nature of the work and the concentration at building sites of masons from a number of different areas. For both professional and social reasons it became necessary to develop close-knit fraternities bound by common rules, centred on the lodges where the masons lived and worked. In France journeymen masons called themselves 'Companions' and were divided into three groups. One of these, the Companions of the Work, claimed as their patron the legendary 'Maitre Jacques', a builder of the Temple who became a hermit in Provence and was betrayed and killed by one of his disciples. There is no direct link with the story of St James. It is not in dispute however that the Children of Maitre Jacques, as they were popularly known, together with their fellow Companions, travelled the pilgrim routes to Santiago, building churches and cathedrals under the patronage of the Benedictine monks of Cluny, other religious orders including the Knights Templar and assorted local rulers. The masons responsible for the construction of the strange buildings described below, on the stones of which they

carved their distinctive marks, are likely to have been aware of whatever hidden meaning the fabric of their edifices may embody.

Perhaps the best-known example of a mysterious building along the Camino is the octagonal chapel of Our Lady of Eunate, standing alone in the countryside a couple of kilometres from Puente la Reina. Its Basque name means 'a hundred doors' derived from the open arcade which surrounds it. It has been dated to the twelfth century but no records of it subsist until 1520, when a pilgrimage to it from Puente la Reina is noted as taking place at the spring equinox. The purpose of the chapel has not been satisfactorily explained; it has been described as a funerary chapel and a few graves of a relatively late date have been found nearby, but in 1170 King Sancho the Wise had forbidden the construction of private funerary chapels. It could perhaps have belonged to an order; a Templar connection has been postulated and this is not entirely fanciful. Puente la Reina was the site of the first Templar commandery in Navarre, established in 1142, and some of the masons' marks prominently incised on the exterior are similar to marks in the Templar church in Tomar (Portugal) and in the London Temple church. Moreover, the Templars are known or thought to have been responsible for building octagonal churches elsewhere; the church of St Agatha at Villalba de Alcor on the Vía de la Plata and the church of Our Lady of Monsagro on the pilgrim route from Oviedo to León are but two.

Eunate has a number of curious features. The octagons formed by the chapel, the surrounding arcade and the enclosing wall are irregular, with the side facing the south-east being appreciably longer than the rest. This asymmetry is probably deliberate, as it contrasts with the perfectly regular octagon of the chapel at Torres del Río. The exterior arcade is unusual in itself, and could have been used for processions. The carvings outside the chapel are also striking. On either side of the north-east entrance two capitals are carved with heads whose beards part to form symmetrical spirals. The tympanum above the main entrance includes a row of incised circles and stars at irregularly spaced intervals, for which some astronomical significance has been postulated. Lastly, the corbels in the form of grotesque heads with staring eyes and distorted features

resemble the fearsome heads which often decorate known Templar churches.



Church of Our Lady of Eunate

Fifty kilometres from Eunate, the octagonal chapel of Santo Sepulcro rises above the roofs of the village of Torres del Río. Again, there are no records of its foundation but it has been dated to the early thirteenth century. A document of 1325 shows it then to have been in the possession of the order of the Holy Sepulchre. Like Eunate, the building has been classified as a funerary chapel, partly because of its octagonal tower, described as 'lantern of the dead'. The interior is starkly harmonious: the eye is drawn irresistibly upwards to the vaulting where the crossing of the ribs forms an eight-pointed star on a plan similar to that used in the mosques of Córdoba and Zaragoza. Between the points of the star, tiny buildings are carved on fretwork stone lamps, perhaps symbolising the ideal of the celestial Temple. The names of the eleven faithful disciples are inscribed in the interstices of the vaulting, together with the words '*me fecit*' preceded by the illegible name of the master builder. Below, the capitals of the pillars display odd motifs, including one of a bird with a human face and a serpent's tail almost identical to an image on the tympanum over the entrance at Eunate.

The most thought-provoking carvings are on the capitals flanking the arch leading to the apse. The capital on the left shows the Descent from the Cross. The Cross, more Greek than Latin in form, is represented as being made of undressed tree trunks still bearing the remains of branches and foliage, perhaps an allusion to the medieval legend that the wood for the Cross came from a shoot of the Tree in the Garden of Eden. On the right, a casket, its lid ajar with no means of support, lies between three women and an angel. This must be the Empty Tomb, but clouds are billowing from the box to form spirals at the corner of the capitals. In the background, a three-tiered and arcaded tower appears. The open box may also be intended to refer to the repository of knowledge which enabled the chapel to be built, while the tower may represent the chapel itself.

Leaving behind the mysterious churches of Navarre, the pilgrim enters enters La Rioja, crossing the modern bridge over the river Ebro at Logroño. This is the successor to the twelfth-century bridge built by San Juan de Ortega, the disciple of Santo Domingo de la Calzada. The lives of these two builder saints covered the eleventh and twelfth centuries, when monarchs and magnates encouraged the development of an infrastructure in the desolate lands reconquered from the Arabs. Santo Domingo de la Calzada (1019-1109), the patron saint of civil engineers, cleared the wood where the eponymous town now stands and established himself as a hermit there. He founded settlements, laid out the Camino from Nájera to Redecilla, and built a bridge, a pilgrim hospice and the cathedral at Santo Domingo de la Calzada. The cathedral is built on the line of the Camino and its tower is visible to approaching pilgrims long before the town itself appears. This is quite possibly intentional. San Juan de Ortega (1080-1163) came from a noble family and made a pilgrimage to Jerusalem before settling in the bandit-infested Montes de Oca, where he built the church and pilgrim hospice which now bear his name. There are indications that these constructor saints used workmen versed in the craft secrets of the Companions. In the church at San Juan de Ortega, a capital depicts the Annunciation. At and around the spring equinox, a ray of the setting sun pierces a window and illuminates the figures on the capital. March 25th is of course the Feast of the Annunciation.

The alignment of stones and buildings so that they are struck by the sun's rays at a significant time of the year is a custom of great antiquity; for example, the inner chamber in the Neolithic complex at Newgrange in Ireland is pierced by the sun at the winter solstice. In Chartres Cathedral, a tiny metal tenon set into the floor of the south transept marks the point hit by a sunbeam at midday on June 21st.

A few kilometres from San Juan de Ortega, on the site of the twelfth-century hospital of Valdefuentes, there is a little chapel with three modern terracotta statues of St James, Santo Domingo and San Juan de Ortega. San Juan is shown holding a T-shaped staff, similar to that which St Joseph is carrying on the Annunciation capital at San Juan de Ortega. St James holds yet another such staff as he sits enthroned above the Tree of Jesse in the Pórtico de la Gloria in Santiago Cathedral. This shape, known as the Tau or Egyptian cross, is traditionally the staff of the Master Builder of the Universe. In the Hebrew alphabet the letter T is said to signify 'foundation'.

The putative connection between the enigmatic buildings of the Camino and the Knights Templar has already been mentioned. The Templars, founded around 1119 to defend pilgrims on the roads of the Holy Land and suppressed in ignominy two hundred years later, were among many other things prodigious builders and assiduous accumulators of wealth and property. They would have exercised a pacifying influence from their commanderies and estates along the pilgrim routes in Spain, although the tolls and dues they levied and the privileges they claimed for themselves as answerable only to the Pope would have been resented. Whether or not they had learned esoteric spiritual practices during their sojourn in the East, where their contacts with the Ismaili Muslim order of Assassins are well documented, the rumours about their secret ceremonies culminated in accusations of blasphemy and idol-worship.

Although traces of the Templars are to be found all along the Camino, there was a concentration of Templar properties in the El Bierzo region, perhaps because of the gold and iron deposits to be exploited there. Their principal castle was at Ponferrada; there were others at Cornatel, Bembibre, Balboa and Antares. In the



Templar Castle, Ponferrada

Maragatería to the east, Rabanal was a Templar dependency. Ponferrada castle was built on the site of a Celtic fort after the site had been donated to the order in 1178 by King Ferdinand II of Castile and León. Its huge triple-walled bulk dominates the old town, and the inept turrets and crenellations added in the course of restoration are only superficial excrescences. Its twelve towers, all of different shape, have been identified by one writer with the constellations of the Zodiac, albeit not in the order in which they appear in the heavens. Carvings of the Tau cross are to be found over the main entrance and at various points throughout the castle buildings. A keystone of which now, unfortunately, only a drawing remains showed a Tau cross within an eight-pointed star and flanked by a sun and a star. Due south of the castle lies Mount Aquiana, a holy site from very early times, where the last Templar lord of Ponferrada is said to have retired and built a hermitage.

What conclusions can be drawn from this collection of information? Arguably, there is sufficient physical evidence to show that some of the builders who worked along the Camino left signs to be deciphered and raised monuments to be read, like books of stone, by

those aware of the tradition to which they belonged. That tradition may be described as the hidden strand in Western thought, or the perennial philosophy, which surfaces in every age in a slightly different form. Both the constructor saints of La Rioja and the Templars may have been influenced by it. Heterodox as this system of ideas may be, it is nonetheless capable of blending into the complex and syncretistic phenomenon which is the pilgrimage to Santiago.

Further Reading

Rafael Alarcón, *A la sombra de los Templarios*. Barcelona, 1986.
Juan G. Atienza, *La meta secreta de los Templarios*. Barcelona, 1979.
Jean-Pierre Bayard, *Le compagnonnage en France*. Paris, 1986.
Juan Pedro Morín and Jaime Cobreros, *El camino iniciático de Santiago*. Barcelona, 1990.
Heterodoxos en el Camino de Santiago. Pamplona, 1990. (Papers delivered at a conference held in Pamplona in 1990.)

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STOP PRESS

Mary Remnant will be giving her lecture/recital *The Road to Santiago* in Warwick on Wednesday 15 February 1995 at 7.30pm at the Friends' Meeting House in the High Street, opposite the Lord Leycester Hospital. The event has been arranged by the Warwick Arts Society and tickets (£6) can be obtained from them (Northgate, Warwick, CV34 4JL, or telephone (0926)-410747).

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On a Recorded Miracle of St James at Ceutla, 25 March 1519

G.B. Brown

The city of Santa Maria de Victoris, in the Mexican province of Veracruz, now stands on part of the plain of Ceutla. In 1519 it could only have been defined as 'a stretch of open country, not very far from the shore, somewhere on the Mainland'. It does not really matter. If St James chose to intervene there - or anywhere else - he had no need of maps.

That he did intervene at Ceutla is stated by most historians writing at or shortly after the date of the occurrence. At least two among these, Gomara and Oviedo, were well acquainted with many of the men who had been there on the Day; and Diaz was himself actually on the spot. Modern commentators tend to dismiss their accounts of what happened as due to national vanity, fanatic credulity or good old Popish invention, according to the commentator's own point of view. But before condemning a group of intelligent and in general scholarly writers as either fools or liars, it may be of interest to look closely and without prejudice at what they actually do tell us. As with every battle in history, their versions of the exact sequence of events differ in points of detail. The following, I believe, is a fair summary.

At Ceutla, in the forenoon of Lady Day, 1519, the Christian forces were very hard pressed. Anagaint an enemy very greatly superior in numbers, they had advanced the main strength of their infantry, with two small cannon, to draw and pin down his attack, while a lighter force including the available cavalry and led personally by the commander-in-chief, swung wide to attempt a surprise from the flank. But this force of manoeuvre was itself intercepted and flung back by an enemy contingent moving up to join the main battle. This left the pivot all but surrounded and in very great danger - such that even Bernal Diaz, fighting in the front rank, admits to wondering if they would get out of it at all. If that leather-and-iron professional says the situation was uncommonly bad,

we may take his word. He had been in a good many tight corners.

Seeing his men recoil in disarray, the commander of the flank force shouted the rally (which it rather seems he kept for the most critical moments): *Santiago, y cierra!* - 'Saint James, and at them!' Instantly there appeared before the wavering line a tall cavalier on a white or grey horse, his sword forward at the point; behind him the Christians flung themselves once more at the enemy formation, and this time shattered it and drove through to relieve the pivot. Before the enemy could recover, the combined force was able to redeploy; the artillerist, Mesa, brought his overrun guns into action again; and after brief further fighting the enemy was driven from the ground. No pursuit was attempted, men and horses being already bone weary, and almost one man in five wounded. The army camped in a palm-grove near the battlefield.

When the men of the pivot saw the relief charge approaching, they saw, ahead of all scattering the enemy before him a cavalier on a grey horse. Some shouted that this must be a certain Francisco de Morla, an impetuous but very deadly fighter. Foster Kirk, in a note to his edition of Prescott's *History of the Conquest of Mexico*, states expressly that Bernal Diaz so identifies the rider. Mr Kirk must have had his Spanish in a twist, for the reverse is true. Diaz does not admit to seeing any such rider on a grey himself, but he is explicit that it cannot possibly have been de Morla. Because, while de Morla certainly rode with the cavalry attack, his charger was an *alazan*, a dark chestnut; and because he, Diaz, himself saw Don Francisco dismount from this chestnut after the fighting, when the troop rode into camp and fell out. but Diaz does not say whom he thought it might have been, or who, if anybody, rode a grey horse that day.

This question of the horse is of real importance. In the stress and dust of battle, one bearded face beneath a morion could be much like another. Distinguishing plumes or armour might be shorn away or - gruesomely - stained beyond recognition. But there were fewer than twenty horses in the whole force. They were of immense tactical value, the pride of the army. Some there had tended them a long time on shipboard.

Every man in the army had watched them being groomed and exercised on shore. Spaniards have always delighted in, and had an eye for, horses. Each individual animal must have been as well known to every man on the field as the face of his own next messmate. If there was a grey in the troop it – and therefore its rider – must have been instantly recognised and known. Greys are not the commonest of colours, after all. Neither de Morla, nor anyone else – and these were *caballeros* of Spain – ever came forward to claim the prowess and glory of leading the vital breakthrough. So, just who was the unidentified rider on the unknown horse?

Diaz says that he himself was not allowed to see the glorious Apostle, 'no doubt on account of my sinful habits', and seems on the whole inclined to discount the miracle. But then he was not by temperament one of those who believe readily in any sort of portents or visions, whether good or bad. It is noteworthy, however, that his language at this point is curiously stilted and 'cagey'. Quite different from his plain narrative of the pivot fighting, or his blunt clarity telling of the proceedings once the army had made camp. It reads, in fact, as if when he finally revised his manuscript about 1570, the whole passage was heavily cut.

(Might unshakeable loyalty and courage stand cover in the sight of the Apostle for a fair tally of run-of-the-mill sins? Perhaps Don Bernal does himself injustice, and saw more than he chose to believe; and it was many mention of it that he cut, if cut he did. Confronted with a horse and rider whom he knew simply could not be there, it would quite in keeping with his character, then or years later, to reject the evidence of his eyes. This of course is baseless speculation. But it's an attractive thought.)

Two things at least seem certain: that an unidentified rider on a grey horse did lead the victorious charge. If Diaz did not see them, other professionals as shrewd and hard-headed as he saw them plain, and said so – to, among others, the sceptical Diza himself. And that, when the commander of the flank force called on the Apostle, his men saw, or sensed, some presence which turned despair to triumph in a flash. It is true, the commander was Hernan Cortes, whose towering personal charisma is beyond any possible doubt, but even so ...

References

Lopez de Gomara, *Crónica de la Nueva España*. Medina, 1553, Antwerp, 1554.

Gonzalo Fernandez Oviedo, *Historia general de las Indias*. Madrid, 1535, (with subsequent additions).

Bernal Diaz, *Historia verdadera de la conquista de Nueva España*. Madrid, 1622 (MS 1562 - c.1571).

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Confessions of an Anti-social Pilgrim

Nigel Elbourne

The nearer to Santiago I approached in July 1993, the more my heart misgave me! The month or so of walking between Le Puy and Saint-Jean-Pied-de-Port had been fairly lonely - just the odd *randonneur* or two. Certainly nothing to prepare me for the hordes at Roncesvalles - and the increasing numbers who joined us as we walked through Spain. What the Apostle's city would be like could well be imagined.

By spending my last night on the Camino at the soulless barracks on Monte del Gozo, I was able to time my arrival in Santiago for 7am (it was by then Tuesday, July 20th) in order to see it in the first light of dawn, before the coaches deposited their queues of people in the Cathedral. I was able to perform all the ritual acts of the pilgrim (my fingers in the holes in the Jesse Tree of the west doorway, my 'hug' from behind the Apostle's statue, and a blissfully undisturbed half hour of prayer in the crypt before St James's silver casket) without the self-consciousness or hurry of the overlooked. Later in the day there were hour-long queues for hundreds of people to give a brief hug, a quick poke, or a sketchy genuflection while the camcorders of their companions recorded their pilgrim acts for their future embarrassment.

Then off they went to buy the teeshirts and 'pin's', or their broom-handle pilgrim staff to trip over as they boarded the coach home.

I had also pondered long and hard about how to spend the Feast of St James itself. I had wondered whether to walk on to Finisterre, another fifty miles across country but was put off by the Confraternity guide's advice that fluent Spanish was necessary (by then mine was merely 'adequate'), so I went there by bus, only walking the last few miles from the village to the lighthouse.

In the end what made up my mind to run away was the enormous increase in crowds on the Saturday - it was almost impossible to move in the Cathedral; the arrival of King Juan Carlos and Queen Sofia, with a consequent increase in security and crowd-control; the 'decoration' of the west front of the Cathedral as a mosque and the enormous letters *Santiago - Patron de España*; and above all the fact that it would be impossible for anyone other than dignitaries of Church or State to be present in the Cathedral on the feast day. So I took the train to Padrón, a place of even better Jacobean credentials.

Padrón is, we are told, the place where St James first landed when he came to preach the gospel in Spain, and when his relics returned en route for Santiago. In the parish church beside the river one is shown a strangely shaped stone to which the boat, which miraculously bore his martyred body, was moored. On the hill above the village one can see the rocky outcrop which formed a natural pulpit for his first sermon; and at the foot of the hill, on the other side of the river from the the church, the spring where he baptised his first converts. So - here was a place where St James was celebrated as a follower of our Lord, fulfilling his command to 'preach ... and baptise'. I was much happier to celebrate *that* St James than Santiago Matamoros, the warrior saint whom the Spaniards revere as their patron.

On the Sunday, St James's Day itself, I took part in the procession from the church, via the spring, to the hillside pulpit. There the parish priest celebrated a Solemn Mass in



Padrón: Santiaguíño do Monte and hillside pulpit

gallego [Galician], and my landlady for the two nights I spent in Padrón was one of the village choir which accompanied the service. The sermon, also in *gallego*, reflected, as far as I could tell, my own thoughts on the relative importance of St James as patron of Spain (or Galicia) and as friend and disciple of Christ.

I have to admit that I enjoyed the more secular side of the rustic celebrations too: the donkey derby the evening before, the numerous bands of bagpipes and assorted percussion, (including scallop shells), the regional clog dancing - refined and elegant, but full of vitality, the sardine barbecue - free to those patient enough to wait, and the stalls selling everything from stewed octopus to African beads!

I had still managed to explore and enjoy the great city, to appreciate the street entertainment, to attend three free concerts of 18th century music in the church of San Francisco, and to meet again many of my new friends from three months on the Camino. However, I firmly believe that Padrón should be on the itinerary of every 'true' pilgrim. I was glad to have been there on what is, after all, *their* special day too.

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Pilgrims at Castle Acre

Heather Coleman

Castle Acre, once a grid-plan medieval town, is today a very attractive Norfolk village, one of the few lying on the ancient Peddars Way, a prehistoric trackway which crosses the county as well as being on the pilgrims' route from the south to Walsingham. At its east end lie the green mounds and scattered stonework of the castle, originally built in the 11th century as a fortified manor house and later upgraded to a motte and bailey castle in the 14th century. Its pillaged stones can be seen in many of the village houses, while its 13th century bailey gate with two round flint towers still crosses the road leading south from the village green to Swaffham.

The much more substantial ruins of the Cluniac Priory stand at the west end. These are in the care of English Heritage and their audio-cassette guide is strongly recommended to make the most of a visit. Sufficient remains of the west front, the sacristy, the Prior's lodging and private chapel, the latter with a 15th century wooden ceiling and 14th century murals, plus the separate gatehouse, to aid the imagination in picturing the impressive religious establishment which once stood here.

Founded in 1090 by William de Warenne, 2nd Earl of Surrey, it was a daughter house of the Priory of St Pancras at Lewes (Sussex), founded by William's parents, another William and his wife, Gundrada, daughter of the Conqueror.

In addition to its position on the pilgrimage route, the Priory itself was noted for its collection of relics, of which the most important was the arm of St Philip, and it received many rich gifts of money and land. This was somewhat surprising as it was not exactly famous for the holiness of the brethren. A long series of scandals occurred, the most infamous being the need for the brothers to be apprehended and returned to their house, 'they having left this and wandered throughout the country in secular dress'.

Next to the Priory ruins is the church of St James the Greater, built between the 13th and 15th centuries, a typical building of the East Anglian 'Greater Glory of God' style, with a square west tower visible for miles. Inside the font has a tall Perpendicular cover and a pulpit of the same period with painted panels depicting the Latin Fathers of the Church. There is a low rood screen, c.1420, also with painted panels, this time of the twelve apostles, with St James on the far right in his pilgrim hat, red cloak over a green robe and holding his staff. The choir stalls have misericords.

In the south aisle is a small modern statue, presented in 1984, showing the patron saint leaving his nets and mounted on a shelf carved with scallop shells. On the wall nearby is an explanation, in English, French and German, of the connection of the scallop with pilgrimage and the notice ends with a prayer for the use of those who visit the church as part of a pilgrimage:

*May our Lord Jesus Christ be with you to
defend you,
within you to keep you,
before you to lead you,
behind you to guard you,
above you to bless you.
We ask this of him who lives and reigns with
the Father and the Holy Spirit
for ever and ever. Amen.*

No origin or date is given for this prayer, but possibly a fellow member can supply the editor with this information.

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St James's Day 1994

1) At St James's Palace – by Mildred Reynolds

The friends positively whooped their delight when I said I had an opportunity to go to St James's Palace on July 25th. Jocelyn Rix, the intrepid Santiago walker, came with regalia from her store to lend me and so I entered the palace in my best clothes, adorned with a silver Santiago on a silver neck chain and wearing a silver ring with the famous conch design.

We were there at the invitation of HRH Prince Philip for the launch of a book series being published by the International Sacred Literature Trust, a group set up in the wake of a World Wildlife Fund meeting in Assisi in the late 1980s. There people had become aware that members of different faiths could not discourse at a deep level because, not having access to literature in another language, they could not acquaint themselves properly with beliefs other than their own. The Trust, then set up, provided the means (ie funding from religious communities and caring individuals) to have sacred scriptures translated into good, literary English, a language which most people could read.

After Prince Philip's words of welcome Professor Ursula King from Bristol University's Theology Department, introduced six readers who read extracts from the first six books to be published by Harper Collins. The books are translations of revered scriptures from Buddhist, Jewish, Jain, Australian Warlpiri, Taoist and Hindu traditions. Amongst the readers was Bishop Trevor Huddleston who, although in a wheelchair, exuded energy, spirit and deep understanding as he read the Buddhist text.

In the next lot to be published, promised HRH Prince Philip, would be Irish Celtic, Sikh and others. Professor King thanked him demurely, saying: 'Thank you, your Royal Highness, for inviting us to your nice palace' and then invited us to see the books and partake of the refreshments, both of which we did with alacrity and enjoyment.

Members interested in knowing more about the books and/or the International Sacred Literature Trust should write to: Sacred Literature, 23 Darley Ave., Manchester M20 2ZD, or (USA) to P.O. Box 260155, Highlands Ranch, CO 80126, USA.

2) At Burbage Road, Dulwich, London SE21

It wasn't in fact quite St James's Day, but Saturday July 23rd when over fifty enthusiastic members, including a number of new members, congregated at Stephen and Katherine Badger's home for the Library Open Day. Pilgrim music wafted gently round the house as people examined the great variety of books, periodicals and maps that Stephen had arranged in the downstairs rooms and on the library bookshelves on the upstairs landing. St James in a way presided over things, from his stained glass depiction in the dining-room window, where he was much admired.

The heat was intense, reminding me of the great 'meseta' between Burgos and León, too hot for croquet in fact (is croquet played in Castile and León?) but very agreeable for sitting in the Badgers' leafy garden sipping wine. Informal meetings of the committee and an Arles route planning group took place on the patio at the bottom of the garden and in an upstairs bedroom respectively so work mingled with pleasure in a satisfactory way. Stephen was kept busy at the barbecue in the early afternoon, after which he and others arranged a car shuttle to the Horniman Museum and the nearby Dulwich Picture Gallery. As always with Confraternity Saturday events, members had come from all over the country and a good time was had by all. Our sincere thanks to Stephen and Katherine for their generous hospitality and for giving members the chance to enjoy the pleasures of Dulwich as well as those of the Confraternity Library.

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A Westminster Halo

James Maple

Throughout the summer a massive structure of scaffolding rose above the high altar of Westminster Cathedral. The purpose was to enable skilled workers to clean the mosaics, marble, windows and the main fabric.

All is now (mid-October) beautifully revealed in its pristine condition.

Do you know that for over fifty years I could never really see properly what the great mosaic showed? Well, there it all is. But I had to smile. I looked, of course, for our St James among the twelve apostles. I thought he'd be on the left near St Peter and with St John. I spotted him with his staff and gourd, which just showed above St John's shoulder. But why did I smile? Well, all the apostles have halos and with a wonderful sense of humour the artist has put a small shell on the halo round St James's head.

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Sidelights

George F. Tull

Sacheverell Sitwell reminisces on the shell and its associations in his book entitled simply *Spain*, which includes a chapter on the Camino:

'Families from all over Europe were proud to have the cockle-shell of St James upon their coat-of-arms. On the dinner table here in my home we have a silver 'loving cup' of 1732 with the scallop shell of St James, three, two and one, signifying six visits to Compostela during the Middle Ages, and having been

there four times myself, that number more scallop-shells could be added, making ten in all.'

The shell, now held in honour, has not always had a good reputation. In fact, the Coquille-shell, or derivatively, sword-hilt, had a distinctively sinister association in fifteenth-century France. There, according to D.B. Wyndham Lewis in his book *François Villon, a Documented Survey* (1945), p.106, the Coquillards were an organised underworld, one mass of armed ruffianism, representing every phase of villany.

Mr Wyndham Lewis stated that the chance companions of the poet, François Villon, may have included 'pardoned and penitent criminals tramping to St James's Tomb at Compostela, thus working off their sentence. They carried a candle and were bound to recite prayers for the King' [of France]. There were other indirect links with St James, which Villon did not seem to value. The hapless poet was familiar with the Church of St Jacques de la Boucherie, in a wealthy quarter of Paris. This church was destroyed in 1797 and has not been rebuilt, but the great Tour Saint-Jacques happily remains to inspire modern pilgrims and visitors to Paris.

Villon's final disappearance from history in 1463 was intensely sad: 'He passes wearily, with his staff and bundle, cloaked, his hood pulled well over his eyes, under the arch of the St Jacques Gate, the massive sweating arch of stone with its portcullis, flanked by its two stout round towers, the guard pacing above, the hollow echo repeating the exile's footsteps ...'

For all his foot-weary wanderings along the roads of France, he was no pilgrim, but perhaps at the end his faith redeemed him?

Returning to the shell, there is another application, as shown in some paintings - the baptismal shell. This is clearly depicted in the well-known 'Baptism of Christ' by Piero della Francesca (mid-15th century), now housed in the new Sainsbury Wing of the National Gallery.

Not only can we find the shell with no reference to St James or to pilgrimage, it is also possible to find St James represented without a

shell or a hat. An example of this occurs in a Florentine 'sacred conversation' group of the Virgin and Child enthroned (c.1440) in the Victoria and Albert Museum.

Finally, turning again to Sacheverell Sitwell's entertaining volume (without sharing his liking for bull fights!) we are given, on page 189, a glimpse of Salamanca, 'architecturally the most interesting and beautiful of Spanish cities'. There stands the 'Casa de las Conchas, of pure fantasy yet one of the most "Spanish" things in Spain. Its exterior, as the name portends, is studded with carved scallop shells'. This would seem to be purely decorative and independent of St James.

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Round-up of Events

Northern Group Meeting, Saturday 2 July, in the Pennines

At the March meeting of the Northern group, Pat Hurley's suggestion of a summer walk was warmly approved. So on a misty but mercifully dry July morning, ten of us assembled in the car park at Kettlewell, North Yorkshire for this walk. Pat, ironically, arrived late, having been held up by traffic. However the delay enabled the 'old hands' to get to know the five new members so the time was well spent.

We set off at around 11 am, due south of the village on the three-mile walk over Hawswick Moor to Arncliffe. Despite the mist on the high tops, there were superb views down into Littondale. On the crest of the ridge, as an excuse to get our breath back, Simon Clark explained very briefly the geology of the area. Spurred on by the distant view of Arncliffe, we made good time down into the valley where Ann Clark joined us, having spent the morning checking the local churches for St James features. We found to our relief that there were plenty of seats in the hostelry where Pat had ordered an excellent 'Pies and Peas' lunch for us. Attention was momentarily diverted from our meal when Simon distributed notes on the 'Geology, Ecology and Agriculture' of this part of the limestone Pennines.

After visiting the attractive 13th century church (no St James features), we crossed Old Cote Moor on our four and a half mile walk back to Kettlewell. Some hazy sun in the afternoon meant that we had good views down into the Wharfe valley around Starbottom and of the old lead mines across the valley. A slippery descent

because of wet limestone brought us to the Wharfe. We then had an easy two mile walk along the stream through hay meadows, each with its attractive stone barn (what are the rows of protruding stones for in the walls of these barns?), back to Kettlewell.

Apart from a most enjoyable walk, the day was extremely satisfactory as we could talk with old friends and, importantly, with new members. We were delighted to give advice and to answer queries about walking or cycling to Santiago. We all agreed that we must extend this type of activity and there was a strong feeling that the next Northern group meeting should be a weekend affair, with both a walk and a lecture on some aspect of pilgrimage. Our thanks go to Barry Humpidge for his part in organising the meeting and, of course, to Pat who led us so competently and in so relaxed a manner!

Simon Clark

Other Events

The main event of the summer (late August) was the unforgettable Bayonne to Pamplona pilgrimage organised by Jacques Rouyre of the Association des Amis de Saint-Jacques des Pyrénées Atlantiques. In the end 23 CSJ members joined an equal or greater number of French walkers to make it a truly bi-lingual, Franco-British occasion.

Members have been out and about in the City of London (September walk led by Liz Keay), in Paris (long weekend autumn visit led by Hilary Hugh-Jones), in Saint-Palais and St Jean Pied-de-Port (Howard Nelson representing the Confraternity at the 5e Université d'Automne) and in Pistoia (Brian Tate and Pat Quaife giving papers at the 'Peregrinatio Studiorum' conference organised by the Pistoia authorities and the Centro Italiani di Studi Compostellani of Perugia). Accounts of all these events will appear in Bulletin 52.

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Members' Page

Many congratulations to **Ffiona Campbell** who recently completed her record-breaking round-the-world walk and who is, one hopes, now having a well-deserved rest from her labours. There can't be many places where she hasn't left her footprints but maybe the Camino del Norte to Santiago or the GR10 across the Pyrenees (see below) are possible candidates.

Peter Cox has recently completed a 600-mile Atlantic to the Mediterranean walk, some of it along the tough GR10 through the Pyrenees. He is happy to give details or information to anyone contemplating all or part of the route. He can be contacted at Mayfield, West Monkton, Taunton, Somerset TA2 8QX.

One of the many pleasures of walking on the Le Puy route is a stop in the village of **Montcuq** where CSJ artist member, **Elspeth O'Neill**, and her daughter, Sophie, run a delightful secondhand bookshop and art gallery called CHIMERA. The stock includes both French and English books, and Elspeth's cards and paintings of local flowers and landscapes. In summer CHIMERA is sheltered by a green and white awning which helps to identify it on the right-hand side of the main street, fairly soon after the descent from the high ground. A warm welcome (and local information) is given to all Confraternity pilgrim members passing through Montcuq. NB Chimera is closed on Mondays and on Sunday afternoons.

Bill McFarquhar is seeking one, two or three people (aged between 40 and 50 approximately) to cycle the Camino in May 1995. He proposes to start at Roncesvalles and average around 40 miles a day, staying mainly in refuges. This is Bill's second pilgrimage as he enjoyed the first one so much. If you would like more information, contact him at 24 Main Street, Johnshaven, Montrose, Angus DD10 0HA, telephone (0561)-362142.

Chambres d'hote in the Médoc

Members who attended the Hengrave Hall conference in March 1990 will remember *Odile Dern*, then chairperson of the Aquitaine Association, who brought over a magnum of St Emilion wine generously donated by the vice-chairman Monsieur Janoueix. Odile now lives in the Médoc village of Blanquefort where she offers 'chambre d'hote' accommodation and French (or Spanish) conversation practice in her charming house. She is also extremely knowledgeable about the wine chateaux of the Médoc and their wines, especially those which have a link with the pilgrimage. She has two twin-bedded rooms available with use of the kitchen and garden and welcomes English guests (especially CSJ members). Prices (for two people sharing) include breakfast and range from 300 francs on a daily basis to 1950 francs for a week's stay. Formal French lessons also a possibility and can be arranged 'sur place'. Blanquefort is only 20 minutes by bus from Bordeaux and handy for exploring the Médoc. For further details write to Madame Odile Dern,, 20 Ave de la Salle de Breillan, 33290 Blanquefort, France. Tel. (01033)-56.35.22.58.

Editor to the Antipodes

Pat Quaipe is having an antipodean sabbatical from late November to early February and can be contacted either via 57 Leopold Road, London N2 8BG (where *Patricia Stoot* is holding the fort) or at c/o 5 Calliope Road, Devonport, Auckland 9, New Zealand. Bulletin 52 is already largely planned but contributions from members for subsequent bulletins will be most welcome at either East Finchley or Auckland (airmail letters take around four days only, ie like 2nd-class UK post). Due to three months of recent full-time work (plus this Bulletin) some letters from members remain unanswered but all will be answered in due course, with apologies for the unwonted delay.

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Notes and News

Advance Notice of Tours to Santiago in 1995

1) **8 to 18 June 1995 – Pettman Tour of Part of the Pilgrim Route, Northern Spain (Magic of Spain).** Fly to Bilbao, then coach to Burgos, León, Lugo and Santiago, visiting most major places of interest en route, eg Santo Domingo de Silos, Frómista, Sahagún, Astorga, Ponferrada, El Cebrero, Vilar de Donas and, from Santiago, a tour of the Galician coast. Return flight from Santiago. Cost: £839 per person (single room supplement: £115) for 25 to 30 participants. Small reduction if over 30 people, small increase if below 25. Cost includes all transport, half-board accommodation in good *** and **** hotels, services of English-speaking guide. Not included is insurance (£21 extra). This tour is organised by CSJ member Ian Pettman, FRSA. For further details write to him at 21 Cleaver Square, London SE11 4DW.

2) **18 to 26 July – Inter-Church Travel's tour along the Camino.** Fly to Bilbao, then coach along the route via Burgos, Fromista, León, Astorga, Palas do Rei, Lugo, Mellid, Santiago. Cost: £859 (based on 2 persons sharing a room), to include all transport, half-board accommodation and services of Revd R. Martin as leader. For further details telephone Inter-Church Travel on (0800)-300444.

3) **22 to 27 July – Four Days for the Feast (Inter-Church Travel).** Return flight to Santiago, and four nights at the Hotel Compostela. Walking tour of Santiago and visit to Finisterre as well as all the fiesta activities in Santiago (fireworks, processions, Masses). Led by Canon Jeremy Haselock. Cost: £649 (based on 2 people sharing a room) For further details telephone Inter-Church Travel (as above).

4) **1 to 13 September – The Road to Santiago, organised by Martin Randall Travel.** Fly to Bilbao, followed by a coach journey along the Camino covering both the Navarese and Aragonese sections (overnight at Leyre). Other route details of special interest: Santo Domingo de Silos, San Miguel de Escalada, Pajares Pass (Santa Cristina de Lena), Villafranca del Bierzo, Lugo and Santiago, with last morning in Noia. Cost: £1650 (single room supplement £220) but note this is 1994 price, 1995 price available in December. Included: all air and coach travel, accommodation in good hotels (incl. San Marcos in León and the Reyes Católicos in Santiago), breakfasts and all but two dinners, admissions, tips, taxes and services of lecturer, John McNeil. Insurance £31 extra. A strenuous tour with a fair amount of walking; small group of 14 to 25 participants. For further details contact Martin Randall Travel on (081)-742 3355.

5) **6 to 19 September – The Road to Compostela, organised by the University of Oxford Department for Continuing Education.** All the way by coach from Oxford, via Portsmouth, St Malo, Angers, Poitiers, Aulnay, Saintes, Bordeaux, Bayonne, Roncesvalles, Pamplona and on to Santiago. Nights in the ***** paradors of San Marcos in León and the Reyes Católicos in Santiago. Return journey via Oviedo, Santander, Santillana del Mar and Plymouth. Cost: £1250 (sharing twin room) or £1480 (single), to include all transport (cabins on ferries), half-board in good hotels, travel insurance, tuition by tour leader Michael Sibly and tour handbook. For further details please contact Phillipa Tarver on (0865)-270381. (Some brochures will be available at the 24 November CSJ meeting.)

A full tours leaflet for 1995, to include walking tours, study tours and coach tours, will be distributed with Bulletin 52 in February 1995.

* * * * *

LIST OF NEW MEMBERS
(continued from Bulletin 50)

		Special Interests
SCOTLAND		
Mr Kevin O'Brien	97 Lunderston Drive, Glasgow G53 6JD.	
Mr David Marshall Mrs Betty Marshall	33 Braehead Ave., Milngavie, Glasgow G62 6DH. Tel.: (041) 956 1265	Wish to visit Santiago
Mr Duncan H. Stewart	201 Braid Road, Edinburgh EH10 6HT Tel.: (031) 447 5957	
Rev. Andrew Patterson	3 Smith Terrace, Wigtown, Wigtownshire DG8 9FW Tel.: (0988)-402312	Chairman of the Whithorn Pilgrimage Trust
Mr T.A. Christie Mrs L.M.R. Christie and family	Kellas House, By Elgin, Moray N30 3TW Tel.: (034) 389343	
WALES		
Mr Brian Allen	10 Blodwen Road, New Inn, Pontypool, Gwent NP4 0QP. Tel.: (0495) 762833	Historic, architectural and social
Mr John Cook	43 Lansdowne Road, Cardiff CF5 1PQ Tel.: (0222)-220684	History, architecture, spiritual
Mr George Fokias	7 Ton-Yr--Ywen Avenue, Heath, Cardiff CF4 4NY. Tel.: (0222)-627155	Religious, spiritual and historical
Miss Bernardine Murphy	'Y Glyn', Drefelin, Drefach, Felindre, Llandysul, Dyfed SA44 5XB	Hoping to wlk 280 miles of the route in 1995
Mr Gordon Davies,	11 Margam Place, Llanelli, Dyfed SA15 1DE Tel.: (0554)-753699.	Historical and religious
Mr Brian Mee Mrs Gill Thornton	Penybont, Felingwm Uchaf, Carmarthen, Dyfed SA32 7PR. Tel.: (0267) 290513.	Walking
NORTHERN IRELAND		
Mr Julian Watson	P.O. Box 439, Belfast BT9 5LY Tel.: (0232)-668803	Idea of pilgrimage and traces left by pilgrims
ENGLAND, NORTH		
Mr Christopher Ketley Mr Roger Parker	48 Wallgate Road, Liverpool L25 1PR. Tel.: (051) 722 6042	Religious pilgrimage as prep aration for priesthood

Mr Patrick Hurley	7 Cumberland Road, Wallasey, Merseyside L45 1HY. Tel.: (051) 666 3635	Walking, architecture, history
Mr John Hopkins	5 Hoole Bank, Chester Cheshire CH2 4ES.	Spanish medieval history, architecture, language
Mr Michael Armitage	Dale House, Dale Brow 48 Macclesfield Road, Prestbury, Lancs SK10 4BH.	Cycling, walking
Mr Mike Dickinson	67 Astley Close, Warrington, Cheshire WA4 6RA.	Support as tribute to Ted Dickinson
Mr John Taylor	10 Woodside Avenue, Rishton, Blackburn, Lancs BB1 4EX. Tel.: (0254)-885174	Physical and spiritual journey
Mr Michael Rooze Mrs Ruth Rooze	Copley Field, Knowle Top Road, Lightcliffe, Halifax, West Yorkshire HX3 8SW.	Pilgrimage in modern times, regions crossed by the route
Rev. Liz Brown	7 Castle Grove Avenue, Leeds, W. Yorks LS6 4BS. Tel.: (0532)-754950	Walking, history, spiritual development
Fr Stewart Irwin	St John's Vicarage, Durham Road, Stockton on Tees, Cleveland TS19 0DZ. Tel.: (0642)-674119	
Miss Christine Maddern	6 Dresser Close, The Garden Village, Richmond, N. Yorkshire DL10 4UD. Tel.: (typetalk) (0345)-515152, then: (0748)-826635	Architecture, part. Roman- esque; walking the way 1995
Mr Nick Summerbell	24 Carver Drive, Dinnington, Sheffield S31 7LQ. Tel.: (01909)-563404	Long-distance walking
Revd Stephen Brown	The Rectory, Ripley, Harrogate, N. Yorks HG3 3AY. Tel.: (423)-770147	Spiritual; middle name: James -
Dr Angus Armstrong Mrs Virginia Armstrong	Bushy Gap, Pauper Haugh, Morpeth, Northumberland NE65 8JR. Tel.: (0665)-570388	Going to Santiago this year
Mr Allan Pyrke, JP	Green Riggs, Hillside West Rothbury, Northumberland NE65 7YN. Tel.: (0669) 21042	History, architecture, walking wildlife
MIDLANDS (and BEDFORD)		
Mrs Eileen Bedford Miss Sarah Bedford	47 Sovereign Quay, Bedford MK40 1TE.	

Susan Kennedy-Hawkes	51 Hathaway Lane, Shottery, Stratford-upon-Avon, Warwickshire CV37 9BL.	
Miss Cristy Neale Miss Rebecca Giblin	Winds View, Church Road, Norton Lindsey, Warwick CV35 8JE. Tel.: (0926)-842668	Students of Spanish
Mr José Ureta	The Gate House, Farthinghoe, Nr. Brackley, Northants NN13 5PH. Tel.: (0295)-712461	
Mr Stewar Gilchrist	32 West Street, Banbury, Oxon.	
Mr Paul Gilmartin Mr Mark Wiley	22 Stone House Lane, Harborne, Birmingham B32 3EA.	Travel in Spain
Mr Patrick Redmond	48 Horne Way, Yorks Wood, Birmingham B34 7SW. Tel.: (0211)-749 1317	History
Ms Jonnet Middleton	8 Fairlawn Drive, Kingswinford, West Midlands DY6 9PE.	Music, history, anthropology, cultural, linguistic, environ- mental & spiritual in broad sense
Rev. Chris(tine) Moorhouse	20 High Street, Woolaston, Stourbridge, West Midlands DY8 4NJ. Tel.: (0384)-395381	Teaching
Mr John Norton	7 Crawford Road, Chapel Ash, Wolverhampton WV3 9QU.	Married 25 July 1953; to Compostella 1994
Mrs Valerien Penny Mr Tony Penny	Magpie Cottage, 39 Pinfold Grove, Penn, Wolverhampton WV4 4PT.	Wolverhampton's St Peter's Church Millenium
Ms Carolyn Hilder Mr Stuart Jarvis	1 Bilbrook Court, Bilbrook Road, Bilbrook, Bilbrook, Staffs WV8 1BT.	Art, architecture, medieval Europe
Mr Tony Roberts	19 Linacre Road, Eccleshall, Staffs ST21 6DZ. Tel.: (0785)-850514	
Mr Peter Hambley Mr Thomas Fambley	198 Trent Valley Road, Penkhull, Stoke, Staffs ST4 5LD. Tel.: (0782)-49667	Cycling

Mr Leslie Smith,	3 St Anne's Way, Spalding, Lincs PE11 3PN. Tel.: (0775)-724475	Peoples and culture of north- ern Spain
Mr Tom Davis	c/o 39 Alder Close, Shirebrook, Notts NG20 8QD.	Spiritual journey
Miss Helen Crump Mr Steven Whitmore	610 Woodborough Road, Mapperley, Notts NG3 5FH. Tel.: (0602)-529074	History student
Mr Ennis Bosworth	18 Carisbrooke Avenue, Mapperley Park, Nottingham NG3 5DT. Tel.: (0602)-607006	Architecture, Spanish culture
St James's and the Abbey School (Bursar: Mr Trevor Wilson)	185 West Malvern Road, West Malvern, Worcestershire WR14 4BB. Tel.: (0684)-560851	Considering pilgrimage as part of school centenary activities in 1996
Mrs Carol Brookshaw Mr David Brookshaw	48 York Place, Worcester WR1 3DS. Tel.: (0905)-28900	Architecture, art, music, spiritual and practical
Mrs Sian Lang Mr Andrew Gordon Lang	17 School Road, Clun, Craven Arms, Shropshire SY7 8JQ.	Intend to cycle from Clun to Santiago September 1994
ENGLAND, SOUTH AND WEST		
Martin Ricketts	16 The Park, Harwell, Oxon OX11 0HB. Tel.: (0235)-835628	Cycling/walking route
Mr Stephen Stuart Ms Fiona Stuart	51 Hill View Road, Oxford OX2 ODA. Tel.: (0865)-242797	
Mrs Daphne Hanney	77 Rodmell Road, Weymouth, Dorset DT4 8BZ.	Bistro is on site of ancient friary where pilgrims stayed before crossing the Channel
	Also: Milton Gallery and Bistro, 21 St Alban's St, Weymouth.	
Mr Barry Grant	Ranelagh Cottage, Stathe, Bridgwater, Somerset TA7 0JJ. Tel.: (0823)-698788	Walking, birthday on 25 July
LONDON AND HOME COUNTIES		
Ms Maeve Geraghty Mr Mark Serby	34 Linton Street, Islington, London N1 7DX. Tel.: (071)-226 4127	Spiritual/cultural
Mr Andy Morgan Ms Nadia Habul	Flat One, 19 Duke's Ave., Muswell Hill, London N10 2PS.	Making pilgrimage July '94
Mr Micahel Rainey	61 Philbeach Gardens, London SW5 9EE.	Devotion

Miss Amy Douthett	10 Eldon Road, London W8 5PU.	Theology, religions, architecture, history of the pilgrimage
Miss Kate White	23 Agate Road, London W6 0AJ.	Same interests as above.
Mrs Gill Catterall	144 Lynton Road, West Acton, London W3 9HH. Tel.: (081)-993 3417	Medieval France and Spain
Ms Nicola Bird	31 St Aubyn's Road, London SE19 3AA. Tel.: (081)-771 6369	Cycling in summer of '94
Ms Jean Morris	Flat 3, 219 Friern Road, Dulwich, London SE22 0BD. Tel.: (081)-693 7751	Walker, Spanish speaker, planning to walk in 1995
Mrs Elizabeth Lloyd-Davies	12 Alleyn Crescent, London SE21 8B.. Tel.: (081)-670 9240	Music, architecture, history
Mr Matthew O'Riley	c/o 34A Boyne Road, London SE13 5AW.	
Mr Steve Harbert Ms Gillian Mininch	50 Tavistock Road, Edgware, Middlesex HA8 6DA.	History of the 'French Way', Spanish culture, past and present
Mr Alf Lonsdale	2 Deepdale, Aurum Close, Horley, Surrey RH6 9BU.	Historic journeys worldwide and walking same
Mr Michael Haggerty Mrs Shirley Haggerty	2 Priory Orchard, Flamstead, Herts AL3 8BU. Tel.: (0582)-841476	
Mr Peter Paton	30 Gainsborough Ave., St Albans, Herts AL1 4NL. Tel.: (0727)-865440	Walking, religion
Jonathan Shaw	Hartley Gate Farmhouse, Cranbrook, Kent TN17 3PT. Tel.: (0580)-714554	Sponsored walk for Y-Care International
(Group of sixth-form pupils from The King's School, Canterbury, including Jonathan Shaw, Timothy Breen, James Stevens, Rafael de Haan, Thomas Moore & Mike Preece)		
Mr Jon Keynes Mr Alex Saunders	8 Millbank, Headcorn, Ashford, Kent TN27 9RF.	Sponsored pilgrimage for Friends of the Earth
OVERSEAS		
Mr Donal O'Brolchain	100 Griffith Avenue, Dublin 9, Ireland. Tel.: (.353)-1-837 1753	Participating in 200-mile walk in aid of MS Ireland.
Jean-Pierre Duquenne Françoise Duquenne	6 rue du Village, Beauvechain, 1320 Belgium. Tel.: (.32.10)-8670650.	Walked from Le Puy to Santiago in 1993

Amy and Chris Creighton	J.A. Creighton, Hill and Knowlton Hungary KFT, 1052 Budapest, Petöfi tér 3, Hungary. Tel.: (...11)36.1.267-4020	General historical
Miss Lisbeth Jorgensen	Janus 24, Coursgade 12 1th, Arhus, 8000 Denmark. Tel.: (...)-8619 1871.	Walked from Le Puy to Santiago, 1994
Gunilla Carlsson	Lidgatan 5, 87161 Härnösnd, Sweden. Tel.: (...0611)-22492	
Anita Borgmästars	Morkullevägen 18L, 90651 Umea, Sweden. Tel.: (...090)-126084	Art, architecture
Mr John de Jardin	2276 West 14th Avenue, Vancouver, BC V6K 2W1, Canada. Tel.: (604)-731 0266	Cycling from Bordeaux to Santiago, July 1994
Mr Wil Barbour	11 Plumbstead Court, Islington, Ontario M9A 1V4, Canada. Tel.: (416)-236 2715	Travel
Ms Carol Bruce-Thomas	11 Winter Avenue. Scarborough, Ontario M1K 4L6, Canada. Tel.: (416)-261 4819	English pilgrims in the '20s. especially from Vigo to Compostella
Mr Geoffrey Skinner	31103 Page Mill Road, Los Altos Hills, California, 94022, USA. Tel.: (415)-856 2428	Medieval history, pilgrimages in general
Mr Curtis J. Williams	946 West Webster Ave., Apt.#8. Chicago, Illinois, 60614-3633 USA.	
Ernest Mahlke Heide Seaman-Mahlke	RD#1, Box 178 B-1, Laurens, New York, USA.	Pilgrimage as a historical and social event
Dr Eugene Steeb Mrs Geraldine Steeb	901 Cheyenne Drive, Walnut Creek, California 94598, USA. Tel.: (510)-937 3481	Hiking
Mr Jason Saxby.	11 St Leonard Crescent, Elizabeth Downs, 5113 South Australia.	Historical, walking
M. Jacques Camusat	La Tuilerie, 78860 Saint Nom La Bretèche. France. Tel.: (01033).1.34.62.63.64	Religion, arts

PILGRIMAGE WALK FROM GOMSHALL TO WINCHESTER

6 to 8 May 1995

I / We are interested in taking part in this walk, but without full commitment at this stage.

Name/s

Address

.....

Tel. No. (with code)

Type of Accommodation for 6 and 7 May

Accommodation may be difficult but if there is a choice you are asked to indicate your general preference by ticking one of the categories below.

- a) good hotel (eg ***)
- b) bed and breakfast
- c) youth hostel or basic, eg village hall, using own sleeping bag
- d) will come on daily basis and make own arrangements.

Any other comments? If reply needed please enclose s.a.e.

Finally, please indicate in the box below how likely you are to come, using a scale of 1 to 10, with 10 indicating certainty.

Please return this form to Heather Coleman, 47 Fernwood Rise, Westdene, Brighton, East Sussex BN1 5ER.

Office Holders Not on the Committee

Membership Secretary: Walter Ivens, Flat D,
1 Airlie Gardens, London W8 7AJ.
Tel.: (071)-229 2624

Publications Officer: Paul Graham, 100 Cannon St.,
London EC4N 6EH.

Librarian: Stephen Badger, 154 Burbage Road,
Dulwich, London SE21 7AG.
Tel.: (071)-274 8126

Slide Librarian: John Hatfield, 9 Vicary Way,
Maidstone, Kent ME16 0EJ.
Tel.: (0622)-757814

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

Refugio Gaucelmo Sub-Committee

Chairman: James Maple, 12 Donne Court,
Burbage Road, London SE24 9HH.
Tel.: (071)-274 8131

Coordinator: Walter Ivens (details above)

Secretary: Mary Ivens (same address)

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

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1994 Committee

- Chairman:** Patricia Quaife, 57 Leopold Road,
London N2 8BG. Tel.: (081)-883 4893
- Vice-Chairman** Laurie Dennett, 24 Andrewes House,
London EC2Y 8AX. Tel.: (071)-638 2612
- Secretary:** Marion Marples, 45 Dolben Street,
London SE1 0UQ. Tel.: (071)-633 0603
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