

The Confraternity of Saint James



BULLETIN

May
1997

No. 59

President
H.E. The Spanish Ambassador

Contributions to the Bulletin are welcomed from members. They should be typed or word-processed on A4 paper on one side only, with double spacing. IBM-compatible disks are also acceptable, with a printed copy. Articles and shorter items should be sent direct to the editor, Patricia Quaife at:

57 Leopold Road,
East Finchley,
London N2 8BG.

NOTE TO CONTRIBUTORS

The Confraternity is happy to send you up to 5 copies of a Bulletin in which a piece of yours has appeared. As this cannot be done on the first dispatch, you are asked to telephone the office on (0171)-403 4500 if you would like some extra copies.

CONFRATERNITY EVENTS

SUMMER/AUTUMN 1997

Thursday 5 June - 'A Choice of Destinations: the Three Great Pilgrimages of the Middle Ages - a lecture by Diana Webb of King's College London. 7pm in the crypt of St Etheldreda's Church, Ely Place, London EC1. (Nearest tube stations: Chancery Lane and Farringdon.) Entrance: free to members, £3 non-members. Drinks and nibbles available, plus new CSJ publications

25 to 27 July - St James's Day Weekend in Norfolk, including Kings Lynn and Castle Acre (Church of St James)

Outline Programme

Friday 25 July: arrive Kings Lynn from mid-day on; pm walk around the town, visit museum with pilgrim badges; 5-6pm: travel by car or bus to Castle Acre; 7.30: Sung Eucharist for St James's Day at St James's Church, Castle Acre (CSJ choir to sing), followed by light refreshments. Dinner to be arranged.

Accommodation: three possibilities - 1) b and b available in Castle Acre; 2) 3 twin rooms booked at the Old Red Lion; or 3) (cheaper) dormitory accommodation.

Saturday 26 July: am visit Castle Acre Priory (English Heritage), church and village; picnic lunch pm walk the Nar Valley Way (5 to 6 miles), or a shorter walk is also possible; 7pm: communal supper at the Old Red Lion, Castle A.

Sunday 27 July: 9.15: Sung Eucharist at St James, C.A. 10.30: walk south along the Peddars Way (5 or 6 miles; a shorter walk also possible); picnic lunch and depart for home.

If you wish to take part in this rural St James's Day weekend you are asked to complete the form at the end of the Bulletin and return it by 10 June.

Friday 25 July - St James's Day Walk in Shropshire -

This walk is being organised by the West Midlands Group. Meet at 9 am at **Shipton** (church of St James) on the B4368 Craven Arms to Morville Road. Then 6 miles over Wenlock Edge to **Cardington** (church of St James, St James's Well, Royal Oak pub), followed by a further 4 miles to **Church Stretton** (all facilities). Transport from Church Stretton to Shipton can be arranged on a car-sharing basis or, if numbers warrant, a mini-bus. Lunch may be arranged in the Parish Room, Cardington but bar meals at reasonable prices are available at the Royal Oak. Enquiries and bookings to Terry Egglestone and Margaret Hughes, 12 Marton Drive, Shrewsbury, Shropshire SY1 3DE (please send s.a.e.) or tel. (01743)-350038.

Saturday 18 October - 3rd Constance Storrs' Memorial Lecture to be given by Dr Fernando Lopez Alsina of the University of Santiago on '**The Early History of Santiago: Written Sources and Archaeological Evidence**'. Probably at St Etheldreda's at 5.30 for 6pm.

24 to 26 October - Weekend Visit to Lincoln Cathedral and Pilgrim Churches

Further details will be available in Bulletin no.60.

Wednesday 12 November - Research Working Party Meeting at the University of Birmingham

Thursday 20 November - Crossing the Pyrenees - illustrated talks on different passes by CSJ members. 7pm at St Etheldreda's Church, Ely Place, London EC1.

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Other Events

From Now to 31 October – Canterbury & Becket:

Power to Inspire

This is a small exhibition at Canterbury Cathedral devoted to Becket's legacy. The main items on display are the Becket Chasse, saved from an overseas sale by the V and A last year and a reliquary loaned by Santa Maria Maggiore in Rome which contains a linen shirt said to have belonged to Becket. There is also an interesting collection of Canterbury pilgrim badges. Open Mon. to Fr. from 9 to 4.45, Sat. 9 to 2.30 and 4 to 6.30 and Sun. 12.15 to 2.30 and 4 to 6. Admission: £1-50, concessions £1.

5 to 7 June – Conference on the *Caminos Portugueses* be held in Pontevedra; this conference has had to be cancelled.

Saturday 14 June – Bredereth Sen Jago Visit to Cullacott

(Cornwall) to See the Medieval Wall Paintings

Meet at 11am at St Thomas' Church, Newport, Launceston (below the castle, by the river), to see a wall painting of St Roche. On by car to Werrington Park and Yeolmbridge (lunch). 2pm at Cullacott, with a guided visit from the owner (£1-50 per person). Cullacott, which has been called 'the most important surviving medieval house in Cornwall' has a wall-painting of St James. For full details of this visit, overnight accommodation possibilities and a day of church visits on 15 June, please contact Hilary Shaw, Secretary of the Bredereth, at The Old Kiln, Port Navas, Falmouth, Cornwall TR11 5RJ. When writing, please enclose an s.a.e, plus two first-class stamps to help Hilary cover the cost of photocopying etc.

Thursday 26 June – De Aston 600: Charter Day – the Life and Times of a Medieval Archdeacon (for details see below)

On June 26 1397 Thomas de Aston's charter re-establishing the ancient hospital at Spital-in-the-Street, Lincolnshire, and founding chantries at Spital and Wheaton Aston, Staffs, was sealed in the Chapter House of Lincoln Cathedral. The Spital Charity supports the De Aston School at Market Rasen, established out of the original charitable endowment, and St

Edmund's Chapel at Spital has recently been saved from oblivion by the Spital Chantry Trust of St Edmund. A full programme of events has been arranged for the year, including the Charter Day mentioned above. Practical details of 26 June:

1.30 -4.15 Lincoln Cathedral, Wren Library

'The Lincoln Diocese in the Fourteenth Century' by Dr Nicholas Bennett, Vice Chancellor and Lincoln Cathedral Librarian; tea in the cloisters; 'Thomas de Aston, Archdeacon of Stow' by Dr David Marcombe, University of Nottingham. (Cost: 2 lectures and tea: £5)

5.15 - Cathedral Choir: evensong and procession to the site of Thomas de Aston's burial place.

7.30 -9.30 - Chapter House: *Anthjems for an Archdeacon*; a concert of late medieval music by Bergamasca. £7 to include wine and refreshments in the Cloisters during the interval.

Attendance at lectures and concert, special rate of £10. Bookings should be made before 20 June with: Lincoln Cathedral Library, The Cathedral, Lincoln LN2 1PZ. For details of other events during 'De Aston 600' see next page.

8 July to 2 August - Exhibition of Camino Earth Paintings in Santiago at the Galería Sargadelos, rua Nova 16. In 1991 CSJ member Bernhard Münzenmayer walked to Santiago from his home town of Stuttgart. Along the way he collected samples of earth of which he made 18 paintings, to be exhibited in Santiago in the summer.

Sunday 6 July - St Birinus Pilgrimage from Blewbury to Dorchester Abbey (Oxfordshire)

For full details of this day see under Secretary's Notebook.

Saturday 12 July - Bredereth Sen Jago Walk on St Michael's Way from Lelant Church to Marazion

Walk from Cornwall's north coast to south coast with Rod Pascoe (BSJ and CSJ member). 10.30 at Lelant Church. Bring a picnic or rely on pub food. On Sunday there will be a service at St Michael's Mount at 11am; meet at 10.30 on the Island at the end of the causeway. The Bredereth are also celebrating their birthday this weekend as it was on July 6 1988 that a small group

DE ASTON 600 EVENTS

Saturday, June 28. St Edmund's Chapel, Spital, 6.30 pm

Vespers and Compline according to the Sarum Rite performed by the 1509 Society, the only group in the UK specialising in the research and reconstruction of pre-Reformation liturgical chant. Refreshments available. Information: 01636 705358

Saturday, August 9. St Edmund's Chapel, Spital, 11.00 am

Visit of Nottingham Civic Society. Members only. Refreshments available. Information: 0115 9254679

Tuesday, August 12-August 20. St Edmund's Chapel, Spital

Excavation to record the Medieval chancels. Visitors welcome (10.30 am-7.00 pm). Small exhibition of artefacts on the theme of 'Medieval Pilgrimage'. Information: 01636 705358

Saturday, August 23. St Edmund's Chapel, Spital, 11.00 am

Visit of West Bridgford Local History Society. Members only. Refreshments available. Information: 0115 9455787 (daytime)

Saturday, September 27. St Edmund's Chapel, Spital, and Lincoln Cathedral

Wheaton Aston, Staffordshire, Parish Pilgrimage to Lincolnshire; a payment, dating from 1397, will be revived! Information: 01785 840395

Saturday, October 11. St Edmund's Chapel, Spital

Corringham Deanery Pilgrimage, led by The Right Rev Robert Hardy, Bishop of Lincoln, visits St Edmund's en route from Willoughton to Glentworth. Refreshments available. Time to be established. Information: 01427 668203

Tuesday, October 14. Friends Meeting House, Clarendon Street, Nottingham, 7.30 pm

Nottingham Civic Society, Keith Train Memorial Lecture, Dr David Marcombe, '*New Clothes for St Edmund*'. Open to non-members. Information: 0115 9254679

Thursday, November 20. St Edmund's Chapel, Spital, 7.30 pm

Solemn Vespers of St Edmund by candlelight to mark the Feast of St Edmund the Martyr; Canon Edward Cook officiating. Refreshments available. Information: 01636 705358 (bring a torch to find your way to the chapel!)

of people met in Truro and decided to start the Bredereth Sen Jago, the Cornish Pilgrims of St James.

20 to 27 August – La Voix en Mouvement: Répertoire du Pèlerin de Saint-Jacques

This is a week-long singing course for beginners as well as more advanced singers, run by Anne-Marie Deschamps and to be held at the Centre de Culture Européenne at Saint-Jean d'Angély. Participants will learn a range of songs from the popular (medieval) to those from the manuscripts of Montserrat and Las Huelgas and the Codex Calixtinus. The week also includes a concert by the well-known Ensemble Venance Fortunat (once heard, remembered for ever) in the pilgrim church of Aulnay de Saintonge. Good knowledge of French essential. Practical information: cost of course 1500 FF, + 100 FF membership of the Association Venance Fortunat, plus accommodation costs of 335 F per day (full board, single room), or 260 F (full board, twin room), or 250 F (full board, triple room). For course contents see advertisement on next page and for a copy of the enrolment form please send a s.a.e to the office marking the envelope 'Voix'.

Sunday 31 August – Visit to St James Stoke Orchard (Gloucestershire) organised by the Gloucestershire Catholic History Society. 3pm at the church. The Revd John Homfray, a former incumbent of Stoke Orchard and CSJ member, will lead the visit to this church with celebrated wall paintings of the life of St James. Optional visit to Boddington Church, some three miles south-west of Stoke Orchard. Anyone interested is welcome to join us. Stoke Orchard is off the M5 between junctions 9 and 10. Public transport is non-existent so a bicycle is helpful. Jane Bradshaw on (01454)-413199 is the contact for further details.

4 to 7 September – First International Conference for Voluntary Wardens on the Camino de Santiago Details awaited.

14 to 17 September – Xunta de Galicia Conference on 'Rome, Jerusalem and Santiago' to be held in Santiago de Compostela. Details are awaited from Spain.

LA VOIX EN MOUVEMENT

répertoire du pèlerin de Saint-Jacques

stage sous la direction
d'**Anne-Marie Deschamps**
du 20 au 27 août à Saint-Jean-d'Angély (17)



Des chansons populaires
et des compositions de trouvères et troubadours,
aux chants sacrés du Codex Calixtinus,
la voix dit la séparation, la difficulté de la route,
la joie de l'accomplissement, le merveilleux de l'aboutissement.

Ce stage sera l'occasion d'un travail sur
la voix jaillie du corps
le pas générateur du rythme
la procession vers le sacré.

Le travail essentiellement pratique sera accompagné d'une ouverture
sur l'histoire et la notion de pèlerinage.

Le répertoire sera puisé
dans la chanson populaire
dans les manuscrits de troubadours et de trouvères
dans les manuscrits de Montserrat et Las Huelgas
dans le Codex Calixtinus de Saint-Jacques-de-Compostelle.

Ateliers de niveaux et de tessiture. Regroupements d'ensemble.

Ce stage s'adresse aussi bien à des débutants qu'à des chanteurs confirmés.
Nombre de places limité à 40.

**ENSEMBLE
VENANCE
FORTUNAT**

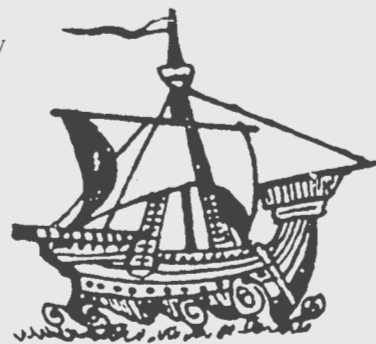


Renseignements :
Centre de culture européenne - 17400 Saint-Jean-d'Angély
Tel (+33) 05 46 32 60 60 - Fax (+33) 05 46 32 60 70

14 to 16 November - 'The Road to Santiago and Muslim Spain' -a weekend course being held at Madingley Hall, the attractive location used by the University of Cambridge's Board of Continuing Education, Madingley, Cambridge CB3 8AG. The tutor is Francis Cheetham and the weekend costs £117 per person, including accommodation, meals and tuition. A non-returnable deposit of £25 is needed to secure a place. Tel.: (01954)-210636 or 210677 for brochure and further details.

May 1999 - Holy Year Sea Voyage to Galicia -

Details were given in the Spring Newsletter of this exciting venture being organised by Hilary Shaw of the Bredereth Sen Jago. Please see page 21 of the Newsletter for details. The formula is a flexible one designed for both sailors and walkers (in Cornwall and in Spain) not to mention train aficionados who, if not sailing on the 90-foot schooner to Ferrol, will be able to sample the pleasures of the



FEVE narrow-gauge railway along the north coast of Spain from Santander to Ferrol. Members interested in making a provisional booking for the 1999 Sea Voyage (cost around £775, not including the land journey on foot to Santiago) should contact Hilary Shaw as soon as possible. Anyone sending their name and address and confirming a committed interest in the Sea Voyage will be kept informed of plans as they develop. Write, with an s.a.e to Hilary Shaw, The Old Kiln, Port Navas, Falmouth, Cornwall TR11 5RJ.

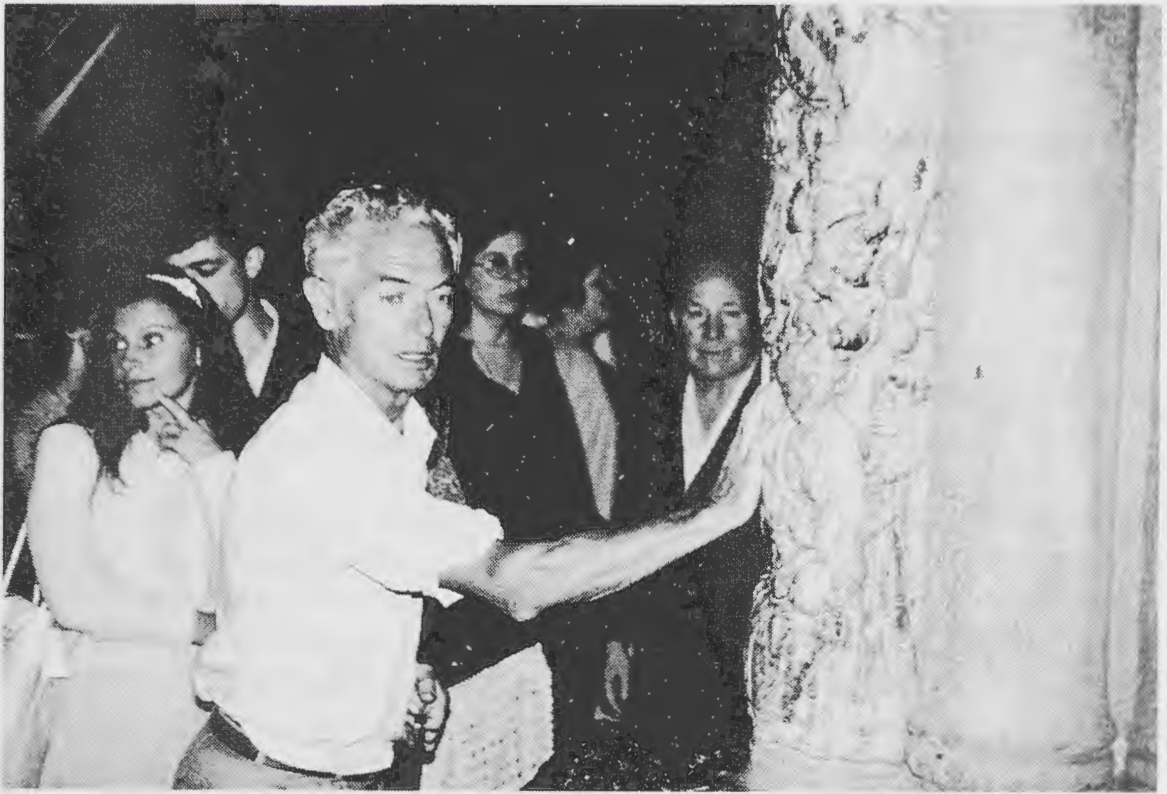
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George Grant, 1918 to 1997

George Grant, who died on 2 March 1997 at the age of 78 – just ten days short of his 79th birthday – was a gentle and softly spoken 'Geordie', well known to Confraternity members in the 1980s as our very first pilgrim to Santiago.

Having retired from his work as a machine tool setter in 1981 he joined the Confraternity in May 1983, and decided to cycle to Santiago to celebrate his 65th birthday. His decision to make the pilgrimage, with Burgos as his departure point, prompted me to compile a simple, 7-page typed guide to the route across Spain based on my own 1981 cycling experience on the *Camino*. So, full of anticipation – he had been learning Spanish in Rochester (Kent) for several years – he set off in mid-June 1983 and found the pilgrimage a wonderful experience. He reported many conversation with Spaniards en route, intrigued to find a Spanish-speaking, white-haired Englishman far from home cycling from east to west across their country. On 24 July 1983, with perfect timing, he reached Santiago Cathedral and performed the pilgrim rituals at the Tree of Jesse in the *Portico de la Gloria*. Shortly afterwards he became the first Confraternity member to be awarded a *Compostela*.

Two years later he set off again, this time on a long trip round the Middle East with Jerusalem as his second pilgrim destination. Travelling with two other members, he was quickly put in charge of the bikes as his contribution to the group effort and kept them all in excellent condition in spite of some extraordinarily bad roads. If cycling round the southern coast of Turkey was pleasant and exciting, Syria and Jordan proved harder work. His white hair did not prevent the group having stones thrown at them occasionally, but George took 'outrageous fortune' with great equanimity, as indeed he was to do in 1996/7 when his illness struck. Alas, it proved not to be possible to cycle across Israeli territory to the Holy City but after various adventures, the trio arrived on a local Palestinian bus and were deposited at the East Jerusalem bus station, cycling panniers in each hand.



George Grant on arrival at Santiago Cathedral, July 1983

Cycling was in George's blood: at the age of 18 he was the North-east track champion and was a triallist (against Reg Harris) for the Berlin Olympic Games of 1936. For the next sixty years he maintained his fitness through his cycling. He did not give up the sport until a few months before his death from lung-cancer, and always attended Confraternity AGMs. In fact, his non-appearance at St Alban's on 1st February of this year alerted me to the fact that all might not be well with him. While his voice was not his own in that last, brief month his spirit remained undaunted. In a letter to James Maple of 18 February he wrote:

'... Although I have not been as much involved with the Confraternity as I would have liked it has nevertheless played a large part in my enjoyment of my retirement years. It has been a great pleasure to have to made the pilgrimage to Santiago de Compostela and I had hoped to do it again last year, but I have not really been fit since last March. Besides I wanted another *Compostela* to give son David. Daughter Jill has the first framed

in her living room. ... Believe me James, I approach whatever the future holds with contentment and no apprehension

... My regards fondly to all our members, and thanks to you again [for a letter].'

George

The 1997 *Camino Francés* guide is dedicated to George and users asked in the foreword, whether they knew him or not, to remember him on their way to Santiago this year.

George is survived by his wife, Ann, and two children, David and Jill, whose sad loss we share.

PQ

From the Secretary's Notebook

Confraternity Bursary 1997

As part of our effort to attract young people and students to the study of the pilgrimage we launched a Bursary late last year. Although it gave applicants quite short notice we received five excellent proposals. We are pleased to announce that the first winner of the £750 Confraternity Bursary for 1997 is **Joel Burden**, who will extend the scope of his D.Phil thesis to investigate the royal tombs at Burgos and León (see project description at the end of this Notebook). The sub-committee was also impressed with the work of stained-glass artist **Rachel Thomas** and has awarded her £250 to work on her project of creating glass sculptures connected with the pilgrimage.

Photographic Competition

This competition, organised by the Navarre Association, has as its theme *El Camino de Santiago* from St-Jean-Pied-de-Port, Somport or Dancharinea. Black and white or colour prints, size 30 x 40 cms are requested. The closing date is 15 October 1997. Prizes: 1st, 40,000 ptas, 2nd, 25,000, 3rd, 10,000 ptas. If you would like more details (in Spanish and French) please send an s.a.e to the office, marking the envelope 'Photography'.

Pugin Tile

The Confraternity is now the owner of a splendid tile from the Lady Chapel of St Peter's Church, Marlow (Bucks), home of the alleged Hand of St James. The Pugin tiles have been sold to raise money for yet more extensions to the church. (As the tile is from the Lady Chapel, its decorative features include the letters MM!)

St Birinus Pilgrimage

St Birinus is the Apostle of Wessex and **Sunday 6 July** is the date of the annual ecumenical pilgrimage. Revived 20 years ago the pilgrimage commemorates the conversion of Wessex by the Bishop/Saint Birinus. His feast day is actually 5 December but the medieval monks obtained papal permission to hold an outdoor procession in mid-summer. The programme is as follows:

12.45 - picnic lunch on Churn Nob, Blewbury (Oxon)

1.30 - long walk departs (12 miles)

3.30 - short walk (5 miles) leaves Brightwell, near Wallingford

4.00 - refreshments available at RC Church of St Birinus

6.00 - procession from St Birinus to Dorchester Abbey

6.30 - ecumenical service: preacher, the Revd Keith Green

7.15 - barbecue (and bar) at St Birinus church.

Blewbury is 6 miles south-west of Wallingford and 9 miles south-east of Wantage. More details from: Pilgrimage Office, 4 Samian Way, Dorchester-on-Thames, Oxon OX10 8JS. Tel.: (01865)-340044.

Pilgrim's Way Pilgrimage

The Confraternity involvement with the St Augustine/St Columba pilgrimage grows apace. Pilgrims already include Ann and Aymeric Jenkins and Aileen O'Sullivan and they are joined by Mavis and Michael Fisher of Chorley. Canon John Crowe of Dorchester-upon-Thames started as diocesan organiser and is now joining the group travelling from Rome and continuing on the 'north-west route' through Oxford. On Wednesday 28 May Confraternity stewards will be helping guide the pilgrims along the Thames Path and the Choir will entertain them with pilgrim songs at Southwark Cathedral while they have their lunch.

Foot by Foot to Santiago de Compostela

Foot 1 – **Judy Foot** of Dorset, who walked to Santiago in 1995 in aid of Breakthrough Breast Cancer, has now published an account of her walk. We have a copy for the Library and hope to have some copies for sale at £6-55, including postage.

Foot 2 – Judy launched her book in Dorchester on the eve of her departure (in early May) on another walk of 400 miles, this time to Walsingham, following 'the Chalk' and leading her family pony 'Silver'. She hopes to raise money on this occasion for a magnetic resonance imaging scanner (and other equipment) for the new Dorset County Hospital. Cheques can be made payable to 'MRI Critical Care Appeal' and sent to the Appeal Director, FREEPOST, P.O. Box 99, Dorchester, Dorset DT1 1BR.

Vazquez de Parga Project

In Bulletin 58 Laurie Dennett appealed for translators for this very large project, with the thought that it might be undertaken for Holy Year in 1999. There were fewer replies than she had hoped for – and far too few for 1999 to be feasible, but we might make do with a smaller team if we aimed at the next Holy Year in 2004. If there is anyone with translating experience or who has good Spanish and would like to be involved, please see the previous note and reply on a postcard to Laurie at the Office. Those who have already expressed interest are asked to wait a bit longer while (hopefully) the potential team expands.

Cloak and Dagger Department

Members may occasionally have glimpsed one of our Vice-Chairmen, William Griffiths, wearing a long black cloak cut in the sober Leonese style. The cloak (*capa leonesa*) was bespoke in 1991 from the firm of Javier Emperador, tailors of regional costume (*traje regional*). It has appeared on Galician television (a crew having been sent to film our AGM in 1993). Passing through León last year, William reports that the firm has moved to new premises close to San Isidoro. Members wishing to bespeak a cloak should write to Empresa Javier Emperador, 3 calle de la Torre, León. Tel. (0034)-87-23.97.08. William recalls that in 1991 the cloak cost about the same as an Austin Reed overcoat. (He hopes it will last longer there being no wear on the elbows.) On import to the UK members will have to pay

VAT. They are advised to assert that the cloak is an item of cultural value and therefore exempt. The Revenue, however, are likely to take the view that 'it sounds like an article of clothing to me, Sir'. (With thanks to William Griffiths for this item)

Library Loans

Due to the increased use of the Library, the Committee has decided to restrict loans in order to keep popular books more available to members. Borrowers are asked to return books within three weeks and borrowers abroad within five weeks. Originally we were reluctant to lend books abroad but the Committee feels that we should not discriminate against overseas members. However, some books (old, valuable, in a delicate condition) will be available for reference only and will be designated with a special sticker. We do ask you to cooperate with these arrangements as we do not want to have to chase borrowers to return their books.

And finally,

MEMBERSHIP SECRETARY WANTED

Due to pressure of work the present Membership Secretary, Doreen Hansen, is standing down in December 1997. We are therefore seeking a new volunteer for this vital role at the heart of the Confraternity. The job is a time-consuming one but very interesting especially if you enjoy communicating with a wide variety of people. The following qualities are desirable:

- you need to be computer literate, or willing to learn;
- you need to have time available, preferably every day or at least every few days to process applications;
- you need to be methodical and accurate;
- preferably living in London or the Home Counties as the work will involve liaison with John Hatfield of Maidstone, who looks after the database.

Ideally you need also to be willing to 'shadow' the post from September 1997. If you are interested please speak to me (Marion) on (0171)-633 0603 after 7.30pm or John Hatfield on (01622)-757814; John will provide training on the CSJ database.

Marion Marples

Confraternity of St James Bursary

Joel Burden

My project will examine the influence of the cult of St James and the route of the *Camino Francés* on the nature of medieval royal commemoration in León and Castile. Attention will be focused on the *Panteón de los Reyes*, attached to the collegiate church of San Isidoro in León, and the convent of Las Huelgas near Burgos. Both foundations exploited their proximity to the *Camino Francés* – in 1068 Fernando II ordered the alteration of the pilgrims' route through León so as to include the church of San Isidoro; meanwhile the convent of Las Huelgas ran a pilgrims' hostel and its *Capilla de Santiago* housed a famed mechanical statue of St James.

Four main issues will be addressed. Firstly, did the route of the *Camino Francés* influence the location of royal burial sites? Secondly, was the cult of St James exploited in the representation of kingship through the spatial location and visual culture of tomb commemoration? Thirdly, were shrine-like features consciously incorporated into royal tombs in order to articulate notions of the sanctity of the deceased? Fourthly, to what extent and in what capacity did these mausolea form aspects of recognised pilgrim itineraries on the *Camino Francés*? My conclusions will be utilized to make wider comments on the important issue of the nature of the relationship between the pilgrimage cult of St James and the Castilian monarchy.

My approach will be inter-disciplinary, combining historical analysis of documentation with art-historical analysis of tomb iconography and surviving fabrics. Visits to both mausolea will be essential. Though falling outside the parameters of my doctoral research, this project directly utilizes my expertise on late medieval royal representation through ritual and commemoration. Bearing this in mind, I feel confident that this exciting and important project can be completed in the allocated time.

Ed's note: congratulations to Joel on his CSJ Bursary success, and a reminder to members that he and Christian Turner are setting out on 17 May to walk from Le Puy to Santiago in aid of SHELTER (see Spring Newsletter, p.24).

Policy on Proposed Bequests

The majority of charities have a policy on bequests and this is something that the Committee has been aware that the Confraternity has lacked up until now. Should any members be considering making a bequest to the Confraternity they are requested to contact the Chairman or Secretary with details of what they propose. The policy reads as follows:

While we are grateful for any proposed bequest, the Committee is obliged to protect the Confraternity against the burdens which bequests can sometimes bring. In particular:

- 1) The Confraternity cannot accept bequests which come with the condition that a collection is to be kept permanently together.
- 2) The Committee reserves the right to break up collections and to dispose (by sale or otherwise) of items which are surplus to the Confraternity's requirements, or inappropriate to its objectives.
- 3) The Committee also reserves the right to lend (with or without charge), or to withhold from loan, any items bequeathed.
- 4) In normal circumstances, copyright in unpublished material should be transferred to the Confraternity with the bequest.
- 5) Any other conditions attached to a bequest (eg the application of any funds left to the Confraternity) will be considered on their merits; but in general, the Committee will seek the widest possible discretion to act in pursuit of the constitutional objectives of the Confraternity.
- 6) When considering a proposed bequest, the Committee will take into account the following:
 - a) its relevance to the Confraternity's objectives and needs;
 - b) the cost to the Confraternity in terms of space, security, conservation, maintenance, insurance, or administration (eg cataloguing) of accepting it;
 - c) whether or not it is already represented in the Confraternity's collections.

[The above deals only with proposed bequests. Our right in law to refuse an unexpected bequest, in whole or in part, remains to be determined.]

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George Zarnecki CBE To Receive Spanish Honour

Thirty-six years ago in 1961, Professor George Zarnecki, one of the Confraternity's valued honorary members, chaired the British Committee of a major international exhibition of Romanesque art that took place in both Barcelona and Santiago de Compostela. Colleagues on the British Committee included Francis Wormald, John Beckwith and a number of other scholars. Shortly afterward Professor Zarnecki received a letter from the British Consul-General informing him that he had been awarded by the Spanish government the honour of membership of the *Orden de Isabel la Católica*. While very appreciative of this official award, he was not able, for various reasons, to be presented with the insignia of the Order at a formal ceremony at that time.

Now, in spring 1997, H.E. The Spanish Ambassador, D. Alberto Aza Arias, the honorary President of the Confraternity, has graciously agreed to confirm Professor Zarnecki's membership of the Order and a special ceremony is taking place at a reception to be held at the Spanish Embassy on 28 May. Among those present will be Mrs Anne Zarnecki and other members of the family, together with the Chairman and Secretary of the Confraternity.

We would like to offer our warmest congratulations to Professor Zarnecki on this honour, which is so appropriately linked with his life's work on Romanesque art and sculpture. He has recently presented the Confraternity with a copy of the rare 650-page catalogue of the 1961 exhibiton, *El Arte Románico*, which is being re-bound before being placed in the Library.

New members might be interested to know that Walter Ivens and Pat Quafe were similarly honoured by Spain in 1994 for their work respectively on the Rabanal project and the development of the Confraternity over a period of twelve years.

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Refugio Gaucelmo News

The Meadow at Rabanal

In the Spring Newsletter Rose Heatley gave a glowing account of the work (and relaxation) of the March Working Party who completed a formidable list of jobs while being blessed by beautiful spring weather. At the same time they were able to admire the newly finished barn roof which our friendly architect, Sr Juan Múgica, reckons will last a lifetime, and watch the energetic progress of the *huerta* (meadow) contractors as they laid new drainage pipes not only for the *Refugio* but also to prevent any future flooding in the meadow. Unfortunately, having expended their energy the men and the JCB departed to other jobs leaving the *huerta* looking like a tossed-up ocean of earth and mud. However, Asumpta and Charo, our guardian angels, are *furiosas* with them and will see that the meadow is properly levelled before the main summer season.

Sponsor-a-Tile Appeal

Thanks to the many individual donations from CSJ members, the Appeal now stands at £3600. This figure also includes a generous donation of 1000 French francs from the Association Rhone-Alpes des Amis de Saint Jacques. Their Secretary, M. Jacques Cambet wrote:

'Ces quelques mètres carrés de tuiles représentent pour nous la reconnaissance de la chaleur de l'accueil, ainsi que la qualité des installations à Rabanal, mais aussi la vieille tradition d'entraide du Chemin et le symbole de la construction de l'Europe, hors de tout aspect politique, comme nos Anciens le faisaient au Moyen-Age.' Our grateful thanks to members of the Association.

The total was not in fact sufficient to pay for the new barn roof, but, miraculously, the Elías Valiña Prize money awarded to the Confraternity came through at just the right time and was transferred direct to the contractors. We are hoping that this Appeal will eventually reach £7500 to replenish our depleted reserves for the work which will be undertaken to prepare the *Refugio* for the 1999 Holy Year. So although the tiles will no

longer need to be sponsored your donations will continue to be welcomed for the many other essential jobs to be done for the benefit of future pilgrims.

In the meantime, our thanks again to the individual donors (who are listed on the next page) and apologies if some of those members donating at the same time as renewing their subscription have not received a separate letter of thanks. Please continue the good work.

1997 Pilgrims

Etienne and Nelly van Wonterghem-Teirlinck, our April wardens, have reported a good but quiet April with 207 pilgrims, following Howard Nelson's figure of 52 in March, when he kindly acted as warden as well as doing his many other working-party jobs. Max and Ida Ritler are the wardens for May and are enjoying an increase in pilgrim numbers.

Change of Telephone Number

For those who need to know, the Refugio Gaucelmo telephone number changed in March to (9)87-69.19.01.

'The Guest-Master' – an extract sent by Howard Hilton

Howard Hilton, a Cheshire member kindly sent an extract from J.S. Fletcher's *Cistercians in Yorkshire* (1919), which 'reminded me very much of my conception of the duties of a warden at Rabanal'. Howard thought other members might think the same, and we reproduce the extract below:

... He must be a man who always has his wits about him, who is gifted with tact, discretion and politeness, who is neither garrulous nor taciturn, but knows how to converse readily and wisely with those whom he entertains. He is to make sure the guest house is ready for the reception of visitors; that lights, fire, warm water, clean linen, rushes for the floors, and writing materials are provided, and that the cellarer is notified as to food. he is to receive guests as he would receive Our Lord, assuring them of welcome, putting them at their ease, personally assuring himself that everything is done for their comfort. He is also to explain the rules of the house, to arrange for the attendance at

church if the guest so desires, and if the guest be a person of consequence to acquaint the abbot with his presence. He is to speed his parting as he is to welcome his coming, taking care that nothing is left behind in the guest chambers, and that the God-speed of the brotherhood goes with the visitor.

Walter Ivens

Donors - January to April 1997

Association Rhône Alpes des Amis de Saint Jacques, Audlem History Society, Members of two University of Bristol day schools on the Pilgrims' Roads, Bredereth Sen Jago, Marilyn Bole, Peter Bartlett, Felicity Blake, Muriel & Ben Burrows, Bernhard Bittkowski, John Bambridge,

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To Be a Pilgrim ...

Laurie Dennett

This article arose out of a special Committee meeting in June 1996, held to consider, among other things, the fears raised by what some have seen as the recent over-popularisation of the *Camino de Santiago*. In the face of official efforts to transform the pilgrim journey into a species of mass tourism in 1993 concern was twofold: for the physical integrity of the Camino and for the quality of the pilgrim's experience of the route. The Committee met to consider whether these fears were justified, and if they were, to seek ways of mitigating the damage and preserving the essentials. The approach of another Holy Year in 1999 makes this a matter of prime importance.

There is no doubt that the number of pilgrims climbed dramatically during the run-up to 1993. We can hardly complain of this: promoting interest in the Camino and helping to transform interest into action are part of what the Confraternity is about. The question is whether the response to promotion has actually begun to affect the character of the route and of the pilgrimage, which the Confraternity and the other jacobean associations also exist to conserve.

How to safeguard the physical integrity of the route is an on-going problem with no very clear-cut solution. The Confraternity shares the obligation to defend the historic Camino when threats to it arise, ideally as part of a united effort with our European colleagues. In practice, it is difficult to protest if no protest is raised in Spain to give a lead, and sometimes, local interests and the press being what they are, this may happen later than it should. The best we can do is to be vigilant and as well informed as possible, and let the Spanish Federation know of the Confraternity's support. We must also maintain good communications with the Council of Europe and UNESCO - both of which have formally 'adopted' the Camino. The former's commitment has taken the form of a great deal of monstrous sign-posting, rather than action which might have prevented the

damage done in the run-up to 1993; the latter's involvement came only after the damage was done, thereby giving it the seal of approval - but they are all we have.

The effect of the pressure of numbers, and of motorised travel on the 'pilgrim experience' gave rise to a lengthier discussion. Since in recent years those using the traditional ways of doing the pilgrimage have been so far outstripped in numbers by car, coach and air travellers as to now be in the minority, it is worth making a fairly basic, but important distinction. The 'traditional ways' are those that involve making the journey by one's own motive power, implying an investment of physical effort or sacrifice, an element of physical vulnerability, and a frame of mind that is open to encounter. For some people this last presupposes going alone, or with very few companions; the traditional ways also preclude, unless essential for medical reasons, the use of backup vehicles.

The journey made in this way and in this spirit is the one that qualifies for the *compostela*, whether over the stipulated minimum distance or the width of Europe. Why is the distinction between this kind of travel and travel by motorised means, in large groups, (even large groups of walkers or cyclists), quite independent of the interior disposition of the traveller, an important one? Some people might hold that it is not, that ways of travel may be 'different' in mode but not in quality. Perhaps it really comes down to whether one accepts that certain kinds of experience - the accommodation to silence, solitude, sharing, trials of one sort or another - invite personal growth on the pilgrim's part, beyond that usually required by the circumstances of everyday life. The person who embraces the vulnerable condition of the walker or cyclist, accepting what comes, is challenged by these kinds of experience daily, and although he or she may start out with no such expectation, the walker or cyclist whose aim is 'merely' to have a cheap, boozy and reasonably comfortable outdoor holiday may be challenged more than most. In other words, people with no particular spiritual orientation, attracted by the publicity surrounding the Camino and deciding to walk or cycle for purely recreational reasons, often undergo a transformation of personal values that has a lasting effect on their lives. Motorised travellers, however sincere, are less challenged

by circumstances, less likely to arrive at that acceptance of dependence and inter-dependence that is one of the Camino's gifts to the walker or cyclist in exchange for physical effort. The desire to reproduce the values of the pilgrimage in the daily life one returns to is the natural outgrowth of that state of mind, and gives the experience of the pilgrimage much of its lasting resonance.

We cannot, therefore, complain at the increase of 'recreational' walkers and cyclists on the grounds that they do not approach the pilgrimage in the right spirit. The Camino has always been full of casual travellers, and it still seems to work its very considerable magic on a high proportion of them. But it does seem to me that numbers pose a threat in another sense. I happen to think that whether a pilgrimage is made on foot or in a motorcoach matters a great deal, for an additional, fundamental reason – although it is one that is apprehended only in the doing – that the pilgrim's journey is always a shared undertaking; he or she is guided, encouraged and aided by a network of 'dedicated others', living and dead, and the sustained experience and conscious awareness of being so supported is profoundly educative. There is also the meaningful sense of commonality that develops among people who meet by chance as pilgrims on the Camino, exhilaratingly free of the usual judgemental preliminaries. Rapid, motorised travel, and travel in large groups which are self-sufficient and have their own social dynamic, usually preclude these kinds of sustained experience.

And a further point, turning to the effect of large numbers on the actual Camino: they can erode the unforced goodwill of those 'dedicated others' who live along the route, inter-action with whom is frequently cited by pilgrims as offering the most memorable experience of their journeys. There were enough stories of 'rip-offs' in 1993 to suggest that unconditional generosity had occasionally given way to cynicism. In that sense, the 'pilgrim experience' may already have altered, and the fears that we considered last June may well be justified. Some people feel that there is no 'may' about it, and that the pressure of the last few summers has been decisive.

How can those of us who go on pilgrimage redress the balance? One might simply choose to avoid adding to the numbers. The obvious way is to go out of season if following the *Camino Francés*, or if the summer is the only feasible time to go to take one of the lesser-known routes, such as the North Coast Route. That said, there will still be a lot of people to whom the *Camino Francés* is irresistible and for whom June to September is the most convenient time. The Committee concluded that there were a number of things that could be done.

Firstly, with regard to local people, one can be notably and unfailingly appreciative, the expression of gratitude being the hallmark of the pilgrim. (On the wall of the *refugio* at Mansilla de las Mulas is a notice which ends: 'And don't forget: the tourist says "Give me ..."; the pilgrim says "thank-you".) Tourists feel they have a 'right' to expect this or that because they are paying for it; the condition of the pilgrim claims no 'rights'. The things of the Camino belong to each and every pilgrim, to the extent of taking responsibility for safeguarding them, but not in any personal, proprietary sense.

Secondly, one can behave, dress, spend et cetera in a simple, discreet way that is in keeping with the most basic form of travel and with the spirit of encounter. That means not creating barriers between oneself and local people by offending their sensibilities. (I observed two pilgrims in bikinis promenading through a Galician hamlet last summer, leaving the residents scandalised; pilgrims drinking other than moderately has the same effect. Need one say anything about such practices as picnicking in churches, littering, using the verges of the Camino as a toilet, leaving graffiti, gouging one's initials on trees?)

With regard to one's fellow pilgrims, one can adopt an attitude of service. The more of them there are, and the more there come to be in future years, the more need there is for the consideration that dispels anonymity. It may be no more than offering encouragement to someone who is finding the going difficult. But what about carrying a plastic bag while walking, to collect other people's litter, or making a point of keeping to hand some small useful objects such as penknife or needle and thread, with

the specific aim of being of use to fellow pilgrims? What about resolving to do some unobtrusive act of kindness each day to improve the quality of someone else's journey? Or taking the initiative in the *refugio* and gathering a group together to share the experiences of the Camino. Or learning enough elementary first-aid to be able to deal with blisters, tummy troubles and so on, for any companions as well as oneself?

One veteran *hospitalero* commented after the onslaught of 1993 that the best thing the jacobean associations could do for the Camino would be to stop sending pilgrims down it. I disagree. By all means, let us keep encouraging people to make the pilgrimage to Santiago but let us be clear about a few things. There is the Camino one walks and the Camino one lives - often as a result of having walked it. There is no doubt, in my mind at least, that if in the approach to 1999 the physical Camino is further 'improved' by the authorities so as to eliminate its more challenging features and to make it 'accessible' to untrammelled hordes using every modern form of conveyance, not only will the physical integrity of the route be altered for ever, but that essential component of the pilgrimage, the perspective of those 'dedicated others', will also change. Increasingly there are more and more instigations to regard the Camino as a commodity and the growing number of pilgrims and travellers on it as captive consumers. Defence of the historic route is one of our prime collective responsibilities. But may I be so bold as to suggest that everyone who sets foot on the Camino has the personal responsibility to reinforce, through the way they enact their pilgrimage, its character of simplicity, self-sacrifice, openness to encounter. That will in turn reinforce the dedication which has been an essential element in sustaining it for the past millennium, so that it has a fair chance of surviving into the next.

With my thanks to the other members of the 1996 Committee, especially to Howard Nelson for the original impulse for the meeting last June and for helpful comments on this piece.

An Edwardian on the Camino: Travels with Miss Berliet in Iberia

John Hopkins

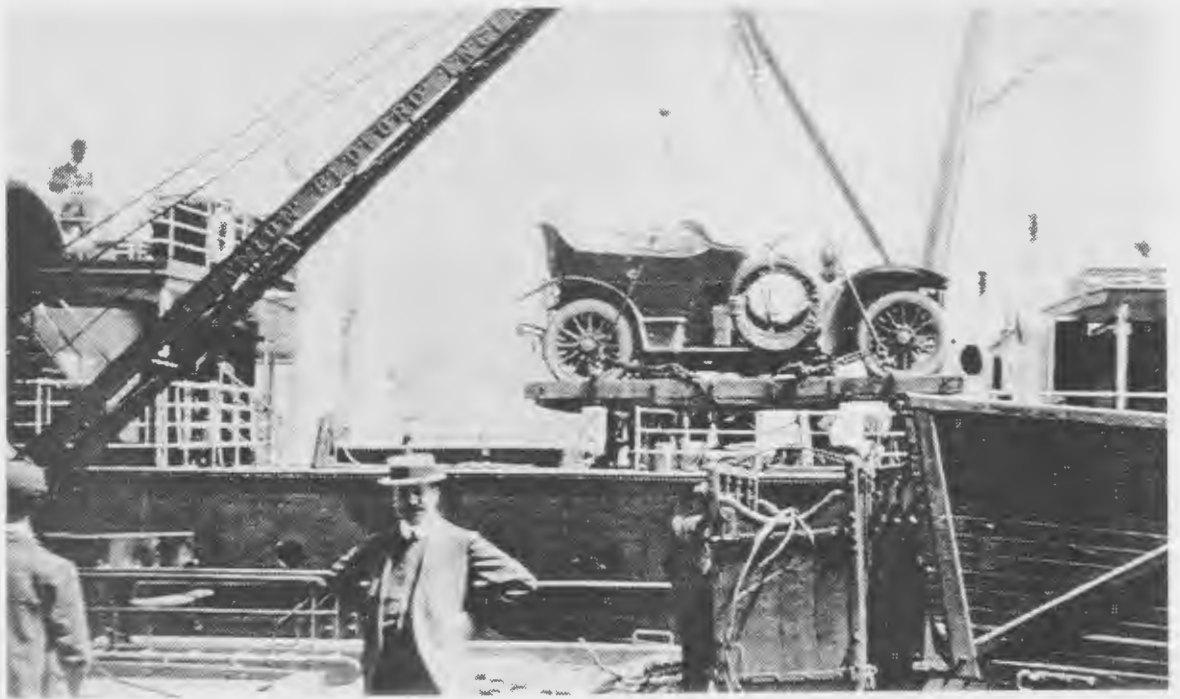
Now and again happy discoveries are to be made among the holdings of county record offices. (I avoid the media expression 'the dusty archives', much beloved of news reporters who have probably never been near such places.) Diaries and journals survive from the recent to the distant past and record the thoughts, feelings and experiences of private individuals.

I recently came across a holiday diary kept by a gentleman by the name of Bates, of Hinderton Hall, Neston, Cheshire. It was purchased by the Cheshire Record Office twenty years ago, and, despite having worked there for fifteen years, I have myself only recently encountered it. It takes the form of a quarto volume, bound in dark blue morocco, with the family crest on the cover. Its eighty-one manuscript pages are accompanied by (coincidentally?) eighty-one original black and white photographs. The diary describes a holiday by car in May and June 1908, lasting forty-four days, through Portugal, Spain and France. The author and his wife travelled (eastwards) along part of the *Camino de Santiago*, though he does not mention the road of the pilgrims and may have been unaware of its existence.

His style makes pleasant enough reading as he describes the scenic pleasures of the trip, along with the difficulties due to appalling roads, dubious food and lodging and the vagaries of the Iberian temperament and customs.

The author does not identify himself in the course of writing the journal but further investigation revealed that the occupant of Hinderton Hall from about 1907 to at least 1939 was Sir Percy Elly Bates, bart, chairman of Cunard. His wife was Mary Ann Lefroy Bates whom he refers to in the diary only as 'Puss'.

Sir Percy begins with a wry note on holiday discussions with his wife: 'The house went into committee on the subject of the annual holiday' and it was decided to explore Iberia and France, 'accidents and the King's enemies always excepted'. Having seen the car, known to its owner as 'Miss Berliet', boxed at Liverpool docks, they sailed on 21 May on the SS 'Orissa'. (No doubt Sir Percy's shipping contacts and experience helped with the arrangements.) They sailed via La Rochelle (where the Rows were compared to those of Chester) to La Coruña and Vigo, where



Miss Berliet being manoeuvred on (or off) the SS Orissa

third-class passengers boarded and the doctor had to examine them, especially their eyes -- 'Some of the girls were awfully shy, they thought he was going to kiss them'. On 27 May they arrived in Lisbon where the car was checked by customs to ensure it was not a security risk. The recent assassination of the king and his heir had induced a thoroughness bordering on neurosis among police and bureaucrats.

Maps were purchased, cut up and the relevant sections joined together. Reactions to a foreign couple travelling in a motor car were mixed -- 'Only in one or two places did the people seem to scowl at us'. At Leiria the hotel was 'weird to a degree ... the *vin ordinaire* improved on acquaintance' though they had to remonstrate with the head waiter and/or factotum and/or bottle-washer for clearing his throat and spitting out of the window.

They progressed (on surfaces the car did well to cope with) through Batalha, Bussaco, Leiria, Pombal, Coimbra, Vizeu, Sao Pedro de Sul, Castio Leire, Lamego, Regos, Vila Real, Amarante and Guimaraes to Braga, where at Dom Jesus de Monte, 'a pilgrim resort situated on a hill outside the town', they noticed that on an artificial lake nearby 'the pilgrims amuse themselves rowing up and down ...'.

By 8 June they had reached the Spanish border and via Tuy and Redondela they arrived at Vigo, having driven over the bumps at 40 mph. In Pontevedra they discovered that a driving licence was required anew in each district and acquired 'a patent tin-opener which we wanted rather badly'. 'The road to Santiago via Cuntis is excellent', he remarked. Their exploration of the city of St James, however, was surprisingly and disappointingly brief. They took several photographs (not a quick process) and enjoyed a tour in the afternoon of 10 June with a Señor Ramón García and Señor Pastor and so 'saw Santiago properly' (between 1.15 and 4.10 pm). 'The town and streets interested us much more than the cathedral, they were so very quaint. The heat was terrific and we walked in single file in the shade. Under each narrow street runs a sewer and there are frequent holes through to the surface, the smells were varied and numerous but all-powerful. The cathedral itself was cool, in fact quite chilly ... What took my fancy most was a cross and two candlesticks made of rock crystal, most beautiful work it was. The silver gilt bust of St James attracted our attention as it was studded with precious stones. We were shown a great selection of saints' bones but I think the priest who showed us everything was much more interested in those treasures which were works of art than the relics of particular saints. The tapestry we saw was very fine and in beautiful order. Once a year they have out the entire stock and it goes all round the cloisters.'

Sir Percy's photographs of the cathedral bring out the fine details of the Obradoiro facade though he struggles somewhat to include all of the building in the frame - perhaps still a problem for the amateur today. The picture of the Catholic Kings' hospital shows how the present-day *parador* looked eighty-nine years ago.

From Santiago the couple drove east, presumably by or along the Camino -- 'A great, broad road magnificently engineered, it had good surface from side to side ... Pigs were the only trouble, every cottage had pigs, lots of them all over the road, on the whole the dogs behaved better. Magpies were very common and so were jays, also lizards up to nearly two feet long. I saw a hoopoe twice, the first I have seen out of India. The country was mostly moorland, heather and rough grazing which supported great flocks of sheep both black and white. Vines were absent and were replaced by grain, barley and maize wherever the land was cultivated.'

The hotel room at Lugo had a musty smell 'which I tried in vain to get rid of with Macdougall's powder'. There was an excellent tiled bathroom -- 'The only drawback was that it was not possible to obtain water except very slowly and never decently hot. The food was Spanish to the last degree and rather unappetising'. Just as frustrating was an encounter with a rifle practice by the *guardia civil*, firing across the road, '...there was no-one to warn the passers-by. I saluted the officer in charge and we went on while more bullets whistled over the road'.

After Lugo they rejoined the Camino. 'There were numbers of little dirty villages with thatched houses and pigs ... shade was very scarce. In Villa Franca [del Bierzo] we were kept waiting to get over a bridge in course of construction ... It seemed a very quaint place but we did not wait as we were pestered by children and it was very hot. [Two evocative photographs illustrate the scenery at this point in the narrative.] Then came a long climb over a bumpy road exposed to the full glare of the sun ... Then came many more miles over a treeless plain of grain crops. Snow-flecked mountains were visible in the distance. Then at last we reached Astorga, a mud city with a stone cathedral'. They did not stop, other than to take photographs, including a most

atmospheric view of a medieval bridge and church 'near Astorga',
in fact at Hospital de Orbigo, scene of the exploits of Don Suero
de Quiñones.



Hospital de Orbigo in June 1908

León was reached on 12 June, the Hotel Noriega providing fair food but filthy rooms and Sir Percy experiencing a twenty-four hour fever. Fully recovered by the 15th, he records that they 'went out to look at the cathedral and the doctor kindly showed us around. It is quite one of the most beautiful buildings I have ever seen. The delicate masonry was delightful. The stained glass is magnificent and quite in its proper place here ... we looked round the old walls which are much more built up than at Lugo and seem largely constituted of cement and rubble.'

After a bad night's sleep due to noise in the café below their room, Sir Percy and Lady Bates headed north for Oviedo, leaving the Camino for good. In very wet weather they arrived in Santander where he took a dog whip to the touts competing for the chance to garage the car. They crossed from San Sebastian to Biarritz and made their way up through Bordeaux, Blois, Chartres and Rouen to Boulogne. Back in England, they drove first to London, proceeding 'very cautiously for fear of the police'. Only two punctures had been incurred on the whole of the trip though the car needed some work on its return.

Spain in particular had made an impression on the diarist as well as on his car. He does not record his wife's views on the holiday experience, apart from a dissatisfaction with a hotel. It would be interesting to know whether they had any pre-conceived notions of what to expect or whether they had been to Iberia before. They seem to have had a clear plan of their route and the places they felt worth visiting. Sir Percy's car maintenance skills were both necessary and considerable. He carried out many improvised repairs en route. He does not recall his overall feelings about the journey or whether he felt it to be worthwhile. The last page or two of the account is concerned with the minutiae of the drive back to the Wirral. Perhaps he was relieved to be on King Edward's soil again. One feels, however, that the holiday, in conception and execution, was a not inconsiderable achievement in 1908, even (perhaps especially) for an English baronet and his wife, and that it did have some of the arduousness and rewards of a pilgrimage.

* * * * *

Extracts from the diary of Sir Percy Bates
(doc.ref. DDX 442) and the photographs are
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Ireland Revisited

Last spring 1996 twenty Confraternity members, led by Aileen O'Sullivan, visited County Kerry in Ireland, staying in Dingle, Ballyferriter and Killorglin. The two pieces which follow remind us of the Norwegian and English scholars we learned of at the Blasket Islands Heritage Centre and of Isabel Bennett's fascinating lecture at Ballyferriter on links between Dingle and Spain.

* * * * *

Two Great Scholars

Aileen O'Sullivan

Due to rain and gale-force winds Confraternity members visiting Kerry in 1996 were unable to sail, as planned, to the Blasket Islands. However they did enjoy a visit to the Blasket Islands Heritage Centre and I thought a short account of two of the scholars who worked there would be appreciated. The Irish nation owes so much to these men who helped save the Islands' ancient Gaelic culture.

Carl Mastrander, known as the 'Viking Warrior', was born in the last century in Kristiansand, Norway, where he attended university and studied languages. In 1907 his account of his visit to Kerry to study the Irish language, records that he left his suitcase in Dingle and walked the seven miles to Ballyferriter. This visit started his lifelong interest in all things Gaelic, whether it be the Irish language, Irish music or Irish dancing. In 1908 he won a scholarship in comparative linguistics at Oslo where he continued his Celtic studies, retaining his interest in Irish literature, folklore and archaeology. Mastrander's academic record is outstanding, including work on a comprehensive *Dictionary of the Irish Language*, collaboration with Richard Best on a scholarly edition of the great Codex, *Lehor ne Huidre* (The Book of the Dun Cow), as well as other works on a variety of esoteric subjects including Hittite, Runic, Phrygian and Indo-

European studies. One of Mastrander's daughters left a son, Kai, born in 1954. It is possible therefore that he has visited Kerry, or may do so one day, to learn more of his family's Celtic connections.

Robin Flower (1881–1946), who will be forever remembered in the Blasket and Gaelic areas as 'Blaithin' (meaning 'little flower' and nothing to do with a French saint of the same name), was born in Yorkshire of a mother whose family came from Galway. He had a brilliant academic career, a 'first' in classics from Pembroke College, Oxford, followed by a stint in the British Museum, cataloguing Irish language manuscripts. In 1910 Robin attended lectures in Dublin, on the Old and Middle Irish language and literature, given by Professor Carl Mastrander. This meeting, and their common interest in studying and recording the life and oral literature of the Blasket Islands, started a life-long friendship. Among Robin Flowers' many achievements were his mastery of the Irish language and his translation of Tomas O'Crithin's Gaelic masterpiece under the title *The Islandman*. 'Blaithin' came to his beloved Island for the last time in 1948, when his daughter, Barbara, scattered his ashes on the Great Blasket Island.

As Gaelic scholars the likes of Carl Mastrander and Robin Flower will seldom be seen again.

Note: later in 1996 a commemorative gathering was held in honour of Robin Flower in the Blasket Centre in Dun Chaoin. The opening ceremony of the weekend was performed by Canon Patrick Fenton, parish priest of St James's Church, Dingle, whom the Confraternity group met at the start of their visit. A number of visiting scholars gave lectures on the contribution of Robin Flower and others to the saving of the culture and literature of the Blaskets. An RTE film produced by Dingle resident Brendan Feirtear, *The End of the Brood*, had its premiere at the gathering; it is a portrayal of the latter days of the community of the Great Blasket and the exile on the mainland of the surviving inhabitants. (Thanks to Aileen O'Sullivan a video of this film can be borrowed from the CSJ Library.)

Some Aspects of the Connections between Dingle and Spain

Isabel Bennett

Traditionally, the Dingle Peninsula (Corca Dhuibhne) and particularly the port of Dingle itself, has always been spoken of as an area which has had several connections with Spain from at least the medieval period onwards. In this paper I will try and list some of those historical connections, some of the more recent ones and also some that might go right back into prehistoric times.

Prior even to delving into prehistory, from mythology we are told that it was in this area that the first Milesian expedition from Spain landed. Here they fought and won the battle of Slieve Mish, and also conquere all of Ireland. So the connections with Spain go right back into the mythological mists of time!

The earliest possible connections that we might suggest occurred during the Neolithic/earlier Bronze Age transition, from c.2200 BC onwards. Similar pottery types (Beaker pottery) are found in both areas (as well as over much of Europe at this period), but the phenomenon of Rock Art, where the surface of a rock, usually a natural outcrop, is decorated with one or a group of specific motifs carved into it, is something that is found only in Ireland, Galicia and northern Portugal, Scotland and northern England and western France and Switzerland. Several similarities are found between the Irish and Spanish motifs, cups and rings being common to both areas, and the way that they are distributed on the rocks is also similar.

Unfortunately we know of few if any contacts between Corca Dhuibhne and Spain over the remainder of the prehistoric period - if any existed. It is not until we reach the Early Christian Period that there are further links. We know that pottery was

imported to this area from the Mediterranean region – probably not as pottery *per se*, but for what the vessels contained (wine, oils, exotic fruits perhaps). Although none as yet has been found in the Dingle area which could be said to have definitely originated in Spain, it is possible that some may be found with further excavation of sites of this period.

We also know that the works of Isidore of Seville arrived in Ireland during the seventh century – indeed, the earliest known use of his works outside Spain was in Ireland!¹

Our great St James is, of course, associated with the famous pilgrimage along the Camino. On the Dingle Peninsula there is also a famous pilgrimage route, *Cosán na Naomh* (the Saints' Footpath). Some Irish did venture on pilgrimage abroad during this early period, to Jerusalem, Tours and Rome, but pilgrimage at home was more readily accessible – and the only type that was undertaken by women! The pilgrimage here has the site at Kilmalkedar (where today one can see the ruins of an important 12th-century Romanesque church as well as other, earlier, monuments) as its main collecting point, before starting the trek to climb Mount Brandon, the second highest mountain in Ireland at just over 3,000 feet. The saint commemorated here is, of course, St Brendan the Navigator, the patron saint of the Kerry Diocese and a famous pilgrim himself, although the site at Kilmalkedar is dedicated to a lesser-known saint, Maolchéadear, who died in 636. This pilgrimage, and the site itself, became very important and continued to be so right through the medieval period, bringing quite an amount of material wealth to the area.

The pilgrimage to Santiago began to spread further afield in popularity during the 11th century, and Ireland was one of the areas that it eventually reached. It may not have been until the arrival of the Normans, towards the end of the 12th century, that people from Ireland began to undertake it, but we know that, by that time, it was second only to Rome in its popularity with pilgrims from here.

¹ See Ó Cróinín, Dáibhí (1995), *Early Medieval Ireland 400-1200*, London and New York, p.214 and footnote 95, same page.



Ruined 12th c. church of Kilmalkedar (Photo: Marion Marples)

Pilgrims from Ireland to Santiago may initially have followed the wine trade route to Bordeaux by ship, and then followed the Camino on foot, but by the 15th century they were sailing directly from Ireland to La Coruña. Although documentary evidence is available, we have very little direct evidence of these pilgrims returning to Ireland. Two burials containing scallop shells were found during archaeological excavations in St Mary's Cathedral, Tuam, Co. Galway, which is not very far from Galway city itself, further north along the west coast of Ireland from Dingle, and one of the departure points for La Coruña during the medieval period; and, even more recently, in 1996, scallop shells were found during excavations in Mullingar, in the centre of the country.

The only other direct evidence of a returned pilgrim has been found in Co. Kerry, but unfortunately in a disturbed context. A small, damaged, silver/gilt pilgrim's token, bearing a little figurine of St James, was found during the excavations of the graveyard associated with the early Christian and medieval churches at Ardfert, also founded by St Brendan the Navigator, just north of

Tralee. These excavations were undertaken by Fionnbarr Moore, for the Office of Public Works, the body which then maintained Ireland's National Monuments. Ardfert was the diocesan capital for most of the medieval period, and it is possible that the person who carried this token left for La Coruña from Dingle, which may have been the nearest port from which boats sailed to that destination at the time.

It is likely that the present Church of Ireland building in Dingle, erected in 1807 and dedicated to St James, is on the site of an earlier one, probably founded in the 13th century. It is possible that the dedication may have had an economic reason, being on the commencement of the pilgrimage route, although there is a tradition that it was actually founded by Spaniards. This site has never been excavated, and few, if any, remains of the earliest foundation are now visible, although fragments of stone with 16th-century punch dressing are to be seen, now used as grave markers, in the burial ground which surrounds the church. This may indicate that the church was rebuilt or refurbished around this time.

Dingle has always been traditionally connected with Spain, and, up until the discovery of the Americas, Spaniards fished and traded extensively with the area (a practice which is returning with the extension of the European Union). The 'Spanish Pier' was situated c.100 metres to the west of the present pier, although nothing remains visible of it today.

In 1529 a personal envoy of Charles V of Spain, Gonzalo Fernandez, was sent to speak with and grant military aid to the Earl of Desmond, who was the main landowner in the area at the time. This was part of the larger-scale political and military alliance which was being formed between Charles of Spain, the Emperor of the Holy Roman Empire, and the King of Scotland (an ally of the Earl of Desmond's) at that time. A writer in the mid-18th century told us that several Spanish merchants resided at Dingle before Queen Elizabeth I's time, and that they traded with the natives for fish and other kinds of provisions. This might explain in a small way why Charles of Spain was interested in the area, as he was perhaps looking after the interests of his countrymen, as well as of his own!

There were further connections between Spain and the Dingle area towards the end of the 16th century, the first being part of the Desmond Rebellion of 1574–1583. Gearóid, the 16th Earl of Desmond, was goaded into rebellion against Elizabeth by his many enemies. His cousin and ally, James Fitzmaurice–Fitzgerald, sought assistance in France and Spain, and from the Pope. An expeditionary force from Spain led by Fitzmaurice–Fitzgerald arrived in Dingle on July 17th 1579 and attacked the town – which then contained a garrison, no doubt, of English soldiers.

The following year, on 28th August 1580, a group comprising six ships, manned by Spaniards, Italians and Irish arrived in Smerwick Harbour on the north–western side of the peninsula, and camped at Dún an Óir (the golden fort), a small promontory jutting into that harbour at the west. These were led by Sebastiano di San Giuseppe, and Don Juan Martínez de Recalde, having sailed from Santander. After landing the force, Recalde spent a week surveying the Irish coast (probably including the Blasket Sound, only six miles away) and then returned to Spain.

The site was fortified (it had apparently been previously inhabited) and made ready for attack. It was besieged on 7th November that same year by the English, both by land and sea, and surrendered after three days, having suffered an incessant barrage of fire from the British ships. The inhabitants of the fort were all massacred on the same day by the Lord Lieutenant, Lord Grey de Wilton. A memorial has been erected on the site, which was unveiled in 1980 by Charles Haughey, then Prime Minister of Ireland.

The next major event in which Spain features was the arrival of several stragglers from the Spanish Armada, in September 1588. These ships sought shelter in the Blasket Sound (a very dangerous piece of water, with strong currents and hidden rocks), just north of the south–western tip of the peninsula. There were at least five ships sheltering in the sound at one stage, and some of these did leave again to reach home safely, including the galleon *San Juan Bautista*. This was vice–flagship of the Castilian Squadron and a galleon of the Indian Guard, fast, sleek and manoeuvrable

and well used to the Atlantic seaways. The galleon *San Juan de Portugal*, flagship of Juan Martínez de Recalde (who had landed previously at Dún an Óir) and vice-flagship of the entire Armada, also survived the ordeal. This was a substantial vessel at 1,050 tons. These two ships made a couple of abortive attempts to acquire water and provisions in the area. The first landing party was captured, and the second had a near-miss with a group of 100 English soldiers.

The *Sancta Maria de la Rosa*, a galleon of 945 tons, sailed from Lisbon in May 1588 and arrived in the Sound on 21st September, in great distress, and soon after sank. There were 500 on board but only one survived, a son of the pilot. On making shore he was taken by English soldiers, interrogated in Dingle and probably executed. He claimed that the Prince D'Ascoli, illegitimate son of Philip of Spain, had been on board, but this claim may have been in an attempt to save his skin by saying that all kinds of important Spaniards were lost on the ship, as we know that it was not true.

This vessel was located and excavated during the 1960s. The excavator concluded, from the structural remains, that it was a broad-beamed round ship with a probable keel length of 91 feet, of Mediterranean origin and of slight construction, unfit to withstand the Atlantic gales. It went down on Stromboli Rock, a notorious reef in the Sound. A memorial to all who drowned in the Blasket Sound during this time was unveiled by the then Spanish Ambassador to Ireland, Dr José de Yturiaga, in September 1988, when a week-end conference was held in memory of that event.

An 18th-century writer said of the houses in Dingle that 'several ... were built in the Spanish fashion, with ranges of stone balcony windows, this place being formerly much frequented by ships of that nation ... most of them are of stone, with marble door, and window frames'. Certainly today no houses that fit this description can be identified, although it is possible that some of the houses in the town are quite ancient, but that they are much altered and that dateable features are now covered by modern plaster. It has been suggested that some of the wall plaques

bearing diverse motifs, still to be seen inserted on the facades of some of the houses (although probably not in their original positions) may also show some Spanish influence. These date from at least as early as the late 16th century onwards.

In a final, unfortunate connection, a Spanish container vessel, the *Ranga*, registered in Tenerife, met her end in Coumeenoole Bay on the south side of Dunmore Head, the promontory which separates this piece of water from the treacherous Blasket Sound. She was on her maiden voyage in February 1982 out of Vigo and bound for Reykjavik, with a crew of 15 on board. Due to extremely bad weather, the captain decided to shelter in the Bay, but dragged anchor and went aground on the cliffs of Dunmore Head, within metres of the picturesque Coumeenoole Beach. All the people on board were eventually rescued – not an easy task in the dark and over the steep cliffs that had to be negotiated, and all returned safely to Spain. The wreck stayed on the rocks for a number of years, but what remained of her was cut up and removed c.1991.

Today we welcome a growing number of Spanish tourists to the area each year, and look forward to those numbers increasing even more, particularly when those visitors come on pilgrimage to our area, with our own famous saint, Brendan the Navigator, and our own holy mountain, Mount Brandon.

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This article is based on the lecture Isabel Bennett gave to the Confraternity Irish group in June 1996. She is Curator of the Corca Dhuibhne Regional Museum in Ballyferriter, Co. Kerry.

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Of Names and Shells

Peter Robins

I was interested to read in Bulletin 54 that Christopher Evans took a long time to associate the Spanish 'Santiago' with English 'St James', as I originally had the same problem. And I was amused to see the confusion between 'cockles' and 'scallops'. I decided to investigate the two subjects and write the 'definitive' article on them, but as is so often the case I ended up with as many questions as I started with. Perhaps some of our more erudite members can take us further.

What's in a Name?

To deal with the easier subject of names first. The original Hebrew name was Jacob (leaving aside the complication of Biblical Hebrew not having vowels). This went into Latin as *Jacobus*, which over the years mutated into *Jacomus*. The former went into German and Dutch as *Jacob/Jakob*, and whilst Jacob is uncommon in English, its variant, Jake, was formerly more widely used. *Jacomus* went into Italian as *Giacomo* and with the loss of the middle consonant into Spanish as *Jaime*, English as *James*, and Irish as *Seamus* (plus its anglicised form, *Hamish*). Either form of the Latin name could have been truncated to the French *Jacques* (not to be confused with our Jack, which comes from *Jankin*, a diminutive of John) from which come our *Jacqueline and Jacquetta*; and to the Spanish *Iago*, hence *Sant Iago* and, through the variant *San Diego*, to a back formation of *Diego* (hence our largely perjorative 'dago'). So far so good. What remains unknown to me is why, in English translations of the Bible, the Old Testament name is always Jacob and never James, whereas the New Testament name is always James and never Jacob. Does anyone know?

Cockles and Scallops ...

As for shells, whilst the Hon.Sec. is undoubtedly right to say (in her note to Christopher Evans' article) that 'technically we are dealing with scallops', the matter is a bit more complicated than that. Firstly the hat to which the pilgrim fastens his or her shell

is called a 'cockle-hat', not a 'scallop-hat'. Secondly, the French term, which I'm sure everyone knows, is *coquille Saint-Jacques*; and *coquille* is our word *cockle*, coming ultimately from the Greek *konchylion* - and to confuse matters further, this is the origin of our word *conch*, nothing to do with either cockles or scallops. Although the French do have the word *escalope*, as far as I know this is never used for the shell or its contents. The word *scallop* seems to come from the same derivation as the word *shell*, so presumably is simply a particularisation of a general term. *Coquille*, ie cockle, too is used in French as a general term for 'shell' (although *coquillage* is also used). The Germans confuse matters even more by calling the pilgrim's shell *Jakobmuschel* and all molluscs *Muschel* - and *Muschel* is of course our word *mussel*, nothing to do with scallops and cockles either. In Britain, scallops are sometimes called 'clams' (from an Old English word related to German *Klamm*, a gorge or canyon), which confuses the matter yet further, as this is not the same as what Americans call 'clams' (as in 'clam chowder') or indeed as the extraordinary giant clams from Pacific waters.

These confusions can easily be put down to common speech not being too exact about such things. For this reason, biologists will tell us, we have the international Linnaean so-called Latin names (although they are quite often Greek) to identify the species exactly and eliminate all confusion. Well, not quite all ...

Of Different *Pectens*

Scallops, cockles, mussels and clams all belong to the phylum *mollusca*, the molluscs, from Latin *mollis* meaning 'soft' (the creatures are soft even if their shells aren't). They used to be put in the class *lamellibranchiata* (meaning 'layered gills'), but biologists amuse themselves by reclassifying and renaming everything from time to time, and this term seems to have gone out of favour and been largely replaced by *bivalvia*, or bivalves, for all those molluscs with two hinged halves to the shell. Scallops, *pectinidae* (from Latin *pecten*, a comb), belong with mussels and oysters to the order *anisomyaria*; cockles and clams to the *heterodonta*. Some 1,000 species of mollusc occur in European waters, but as they are mainly benthic (ie they live on the sea-bed), we only get to see those that end up on our dinner

table, or whose shells are washed up on the beach. Only two species of scallop are in any way common in British waters: the great scallop, *pecten maximus*, with a width of some 13cm; and the smaller, 9cm wide, queen scallop, *pecten opercularis* (though now often *chlamys opercularis*, *chlamys* being a short Greek cloak - nothing to do with 'clam', you understand, which is *tridacna*). Though *pecten maximus* has been somewhat overfished and is now less common, *pecten opercularis* can occur in shoals of very large numbers. The 'pilgrim's scallop' or 'St James's scallop' is *pecten jacobaeus*, around the same size as or slightly larger than *pecten maximus*. The cockle, besides having no flanges or 'ears', is also far smaller than the scallop - the common edible one, *cardium edule*, being rarely more than 5cm in width, less than half the size of *pecten maximus*.

Now, the Spanish (and Portuguese) call scallops *vieira*; I am not certain, but I believe this word comes from *venera*. Whether or not, there is an ancient association of bivalves with Venus and the female in general. Apart from the fact (already mentioned) that *pecten opercularis* is called 'queen' scallop in English, Botticelli's well-known painting is always quoted in this context, and indeed there is another genus of bivalves, the *veneridae*, named after Venus, plus another one named colloquially 'artemis' (Diana). One of the common American clams, the round clam or quahog, comes from the *venera* genus (*v. merceneria*).

The Shell of St James?

What is far less clear is what all this has to do with our friend, St Jacob, sorry, James. Although there are innumerable stories associated with him, I don't think I've ever heard any saying or implying that he was in any way feminine. The Compostelan legends to account for the association of the scallop shell with the pilgrimage to Santiago (and to which there seem to be umpteen variations) all seem to involve a horse with aristocratic rider emerging from the sea, generally at Padrón, covered with shells, after miraculous intervention by St James. As Compostelan stories go, this one is comparatively plausible; if a horse were to spend any time in the sea (not, it must be said, very common horse behaviour), it is not impossible that it would go through a shoal of scallops, and emerge with them tangled up with the

rider's clothing, the horse's mane, etc. There is however a small snag with this being St James's scallop: *pecten jacobaeus* is a Mediterranean species - in other words it doesn't actually occur on the coast of Galicia. so either this event did not take place in Galicia, or it did not involve St James's scallop. Similarly, when you order your *vieiras de Santiago* / *coquille St Jacques* / St James's scallops in Santiago (or for that matter in Britain), they will almost certainly not be St James's scallops, *pecten jacobaeus*, but some other species.

A Puzzle Unsolved

It is possible that Linnaeus and Co. simply got the wrong species when they were assigning names, but this seems unlikely. They are also unlikely to have taken the folk name, Pilgrim's scallop or St James's scallop, out of the blue, and in all probability simply assigned the Latin name to the species known in the vernacular as St James's Scallop. The fact that this species cannot possibly be the one that pilgrims obtained in the city of St James is therefore rather a puzzle. We do know that the use of bivalves both as a religious symbol and by pilgrims predates the pilgrimage to Santiago, and this makes me speculate firstly that bivalve shells were already worn by people in Galicia attending pre-Christian ceremonies, no doubt to do with birth, Spring, fertility etc, and the Church simply adapted this to its own purposes by taking the largest common one on the Galician coast, the scallop *pecten maximus*, to give the pilgrimage a symbol or 'logo' to match the palms of Jerusalem; and secondly that the association of St James specifically with *pecten jacobaeus*, and probably also the horse legend, came from somewhere on the Mediterranean, perhaps the Holy Land, and was appropriated by Compostela at some point in the Middle Ages.

Never mind! The medieval pilgrim will have known nothing of any of all this, and no doubt went his way quite happily, clutching the wrong shell. There's no reason why the modern pilgrim cannot do the same. But there are still two further questions in my mind: 1) as the essence of bivalves is that they have two halves, why do pilgrims only wear half a scallop shell? 2) what exactly was Molly Malone selling?

Postscript

Since writing the above, I have come across a fascinating book called *The Scallop, Studies of a Shell and its Influences on Humankind*, edited by Ian Cox. It was published by the Shell Transport and Trading Company to commemorate their diamond jubilee in 1957 and contains a series of essays on particular aspects of Shell's logo: art historical, heraldic, culinary and biological. The latter is represented by Dr W.J. Rees' essay on 'The Living Scallop' in which he discusses the confusion between the Mediterranean *P. jacobaea* and the Atlantic-dwelling *P. maximus* and puts the blame squarely on Linnaeus, though he admits that why the latter should introduce this confusion 'is a mystery'. I remain sceptical. Has anyone any comments?

Ed's Note 1) Some pilgrims do in fact wear two shells or both halves of the bivalve, as witnessed by Dr Armand Jacquemin, until recently President of the (Walloon) Association des Amis de St-Jacques de Compostelle of Belgium, whose photo appears on the next page.

Ed's Note 2) The Confraternity has been given two copies of *The Scallop ...*, by Roger Cocks and Professor George Zarnecki, for sale to members in aid of the Rabanal Tile Fund. Copy no.1 is in excellent condition (cost £5 plus £1 postage) and copy no.2 is in good condition (cost £3-50 plus £1 postage). If you would like to buy a copy please contact the office, without sending any cheque initially.

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Dr Armand Jacquemin of Brussels in pilgrim garb,
with a statue of St James presented to the Association
by the Xunta de Galicia in 1993

Accidents can Happen ...

Janet Davies

Articles in the Bulletin have covered the problems of returning pilgrims trying to integrate their experiences into the reality of their everyday lives back home. As a fairly new member of the Confraternity I have not yet seen any mention of those who were ill fated enough to meet with a disaster of one kind or another en route.

I have used the word 'pilgrim' for myself, but like many others before me I did not set out to walk the Camino for religious reasons. I am not a member of any religious group although I have studied many different spiritual approaches in a fairly amateur sort of way. While I cannot really fully explain, or even myself understand, my reasons for wanting to walk from St-Jean-Pied-de-Port (where I started out on 23 August 1996) to Santiago de Compostela, I am still very aware that the decision to walk this route is one which is taken whilst appreciating its historical and religious significance. I may not have been a 'pilgrim' in the true sense of the word, but I felt like one. Walking in itself, especially when on one's own, is a kind of meditation, as has been observed by others, in particular those who follow Buddhist traditions.

So I can say that although it turned out that I had only five short days on the Camino, these were of the greatest importance for me and bring back intense memories of the people, the route, the weather, the *refugios*, the language difficulties, the buildings, the churches. Those five days were a memory that I will always treasure and will count as amongst the most powerful experiences of my 62 years in this world.

And why did it end so soon, you are wondering? Well, on the fifth day, half-way between Puente la Reina and Estella, I tripped on a projecting rock on the path and fell heavily on my left arm. Part of me knew at once that I had hurt myself seriously, but the other half just refused to believe the implications of this. So

when some of the others caught me up and rushed to help me as I lay on the ground in shock I tried to minimise the injury. My legs were OK, so I could carry on. And so I did, to Estella and the lovely, brand-new *refugio*. It was not until the following morning, when I had had time to adjust to the fact that I was going to have to abandon the walk, that I went to hospital. And there I learnt that my arm was broken by the elbow.

By the time I had the diagnosis I had got over the worst feelings of total disbelief and disappointment. I had shed a few tears of anguish on the last few miles to Estella the previous day and felt utterly and completely miserable by the morning. My left arm had been so useless in the morning that I was unable to pretend to myself any more. But it was hard to face the fact that twelve months of planning were scuppered. I thought of the months of dealing with everyone's incredulity that I should be contemplating such a trip and now wondered if everybody would think that I might be relieved to give up what they had perceived to be a crazy undertaking; that I might be pleased to have such an excuse! The truth is that I was quite devastated. I think that those of you who have planned and then walked the Camino will understand very well my feelings.

I was very fortunate. There was a modern hospital in Estella and they took my form E111 without demur, photocopied it and I was seen by a doctor within half an hour. Fellow pilgrims had been most concerned at the *refugio* and a member of a Spanish group drove me there. Christine, a lovely German girl, insisted on coming with me. I had spoken with Christine for the first time at Eunate. Everyone is so friendly on the Camino. My French is fairly pathetic and my few Spanish words were hastily cobbled up in the months before I left, but communication is possible in these circumstances. However it is true what the books and all the advice say: it is rare to find any Spaniard on the Camino or in the towns who speaks English. No-one did at the hospital. Luckily Christine could speak Spanish quite well and I was so grateful for her help. Treatment in the hospital was efficient and good and there was nothing whatsoever to pay. The doctors wanted me to return in two days for a 'control'. Christine insisted on staying with me and we booked into a hotel in Estella.

A visit to a travel agent enabled me to arrange a flight home from Bilbao and a hotel for the night there. Enquiries at the bus station gave us bus times back to Pamplona, then onwards to Bilbao. Other than this I took taxis to and from the hospital and from the bus station at Bilbao to the hotel and from the hotel to the airport the next morning. I purchased a collapsible shopping trolley into which I put my rucksack and this all worked out very well. My insurance paid up for all these expenses apart from the flight home (I had not booked a return flight from Santiago so had not forfeited any ticket).

I am happy to relate that Christine caught up with some of the Spanish men she had been walking with earlier and she reached Santiago in time for her birthday. I shall be forever indebted to her for her kindness. I shall return to the Camino next May (1997) and start walking again, from Estella this time. I am preparing myself for the experience to be a totally different one this second time. There can be no repetition of the agony and exhilaration of my trek over the Pyrenees (I got severe muscle cramps for a time), the elation on reaching Roncesvalles Monastery, the wonder of attending Mass and going forward to receive the pilgrim blessing and setting off to walk the next morning with the rain sheeting down and no-one else in sight. I never did discover where everyone disappeared to. I had been the last to leave the dormitory, but was by no means the last to arrive at Larrasoana; such are the mysteries of the Camino! I shall remember for ever the Mayor of Larrasoana proudly showing off his cupboards of postcards from pilgrims and of the entry in his visitors' book from Robin Hanbury Tenison, whose book on riding the Camino I had read that summer. I shall remember also those wonderful metal statues of medieval pilgrims at the Alto de Perdón, the majesty of the wind turbines on the ridge, shining silver against the sky, and the blackberries lining the path a bit later on. How privileged I am to have had this experience and how impatient I am to go back.

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Janet Davies is once more on the Camino at the time of going to press and we wish her a safe arrival at Santiago in early June.

Camino - on the Road to Santiago

a CD reviewed by William Griffiths

*For the great Gaels of Ireland
Are the men that God made mad,
For all their wars are merry
And all their songs are sad.*

G.K. Chesterton, *The Ballad of the White Horse*

Membership of the Irish Society of the Friends of St James is inextricably linked with the vigorous tradition that Ireland has developed in recent years of pilgrimages by the Multiple Sclerosis Society of Ireland. A number of pilgrims, led by Austin Durack, singer and song-writer, have adopted the name 'Camino' and produced the CD entitled 'On the Road to Santiago' for the MS Society. All the lead vocalists, we are told, have walked the Camino in aid of the Society, and Irish and Spanish elements are clearly heard in these pieces. But I suspect that Chesterton was right and a walk with these pilgrims would have been a much merrier experience than listening to their songs.

The advantage of CD technology is that one is not shackled to listening straight through a disc. Be selective with this one. I would omit, at least on a first hearing, the opening number, 'La Luna de Pamplona', which belongs to the 'moon in June' genre. Plunge straight into 'Down Every Road We Travel', written by Austin Durack in memory of Jim Blewitt, a singing pilgrim who died in 1995. Then comes one of the most moving items, 'From Nowhere', a song with an accompanying text spoken in Spanish that does seem to me to capture the haunting beauty of pilgrimage. Things liven up with two instrumental numbers, 'Pilgrim Theme' for acoustic and Spanish guitar and 'Me and my Walking Shoes'. 'Camino Blues' by D. Hogan is amusing, and the same singler puzzles in 'The Camino' why he keeps going back there again and again. The purely instrumental numbers as a rule are livelier and more successful than the vocal ones. 'Compostela by Starlight' is delightfully jazzy and 'A Tune of Thanksgiving' is good enough to whistle.

*But who will write us a riding song
Or a hunting song or a drinking song,
Fit for them that arose and rode
When day and the wine were red?*

Full details of this CD and of Irish MS Society walks are available from:

The MS Society of Ireland,
2 Sandymount Green,
Dublin 4, Ireland.
Tel.: 1-269 4599 Fax: 1-269 3746

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The Return: a Postscript

Robert Llewelyn

Since writing my article in the last issue of the Bulletin, I have read Nancy Frey's excellent thesis on the Camino. Had I read it first my article would have come out a little differently.

I suggested that for many people on pilgrimage there was a great difficulty in returning to the routine of the ordinary, daily life in contrast to the excitement, even 'escape' of the pilgrimage trail. While this must remain true for a great many people it can also be true that pilgrimage, especially in a lengthy period along the Camino, can be the attempt to get in touch with reality rather than an escape from it. Nancy Frey cites several instances of people consciously trying to do just that. It would seem to depend on the nature of the week-in-and-week-out life lived. so many people are trapped into the pressures of westernised materialism that it is all too easy to lose touch with the reality of an 'inner' grounded experience. What is reality? Is it the hectic life that many of us lead or is it to be found in the 'Wilderness' of a place like the Camino? There has to be a return but might it take with it a discovery of fresh realities?

My article did not really address this point but should have done.

News from Galicia and the *Camino Inglés*

Magdalena Stork de Yepes of La Coruña has again sent an interesting batch of Galician press cuttings, while **Joaquín Vilas**, the Confraternity's correspondent on the *Camino Inglés* (La Coruña branch) has provided much useful information.

Joaquín reports that:

1) a good, pocket-sized book has just been published covering the two branches (La Coruña and Ferrol) of the *Camino Inglés*. Entitled *O Camiño Inglés*, it is written in Galician, which is perhaps less convenient for members, but not impossible to read if you have already have some Castilian.

2) on the Neda/Ferrol branch the Xunta de Galicia has just requested tenders for the construction of a pilgrim refuge in Neda.

The latter is clearly good news but Joaquín fears that with the increased emphasis on the Ferrol route, the more historic way from La Coruña will be neglected (there are signs of this happening already). The problem is that the Ferrol route, being 102km in length, qualifies walkers for a *Compostela* while the shorter 70km route from La Coruña does not.

More on the *Camino Inglés*

A full-page spread in the *Voz de Galicia* of 1 April featured the *Camino Inglés*, including a map and photos, with news of the formation of a new organisation, La Asociación O Camiño Inglés. It intends to restore the route and promote it as a pilgrim way. The new association is linked with the Amigos de Sir John Moore, based in La Coruña of which English teacher, Barry McGinley Jones is chairman. This summer the Association hopes to enlist students from local colleges to clear paths and undertake remedial work.

The Order of Knights of the Camino de Santiago has recently been admitted to the Xunta de Galicia's register of organisations which

promote the Camino. (The Confraternity is no.27 on this register.)

The Speediest Pilgrim ...

A pilgrim cyclist from Madrid set a record for the journey from O Cebreiro to Santiago in March of this year. Starting at 12 noon on a Tuesday he reached Santiago at 4pm the next day - a 28-hour slog, and without using the tarmacked road.

Portuguese and Spanish on the *Camino Portugués*

La Voz, which faithfully reports all pilgrimage activities, recorded in its issue of 13 April a two-day walk by 50 Portuguese and 40 Spanish pilgrims from Ponte de Lima via O Tuido to Tui (the Galician border town). Among the pilgrims were the chairman of the *Cofradía de San Telmo* (patron saint of Tui) and the mayors of Ourense, Valença and Tui. The Galician and Valençan Amigos do Camiño are aiming to revitalise the *Camino Portugués*. The same article also reports that the Pontevedra Amigos would be presenting a proposal on the *Camino Portugués* to members of the European Parliament in Brussels on 29 April, in the hope of having the route legally protected in the way the *Camino Francés* is.

Discovery in the Port of La Coruña

A historic discovery in the waters of the port of La Coruña made the headlines on 10 May. One of the ships sent to take Sir John Moore back to Britain in 1809 has apparently lain deep in the harbour for 188 years. The Xunta de Galicia and the port authorities fear the advent of treasure hunters so the exact location is being kept secret for the time being.

**Many thanks to Magdalen and Joaquín for sending news
and press cuttings**

PS The Confraternity has started an informal *Camino Inglés Newsletter* (of 2 A4 sides) which is sent free of charge to members. Issue no.1 appeared in February and no.2 will appear in June. If you would like to be on the mailing list please write to Pat Quaife (address on back cover) enclosing an s.a.e (not too small). Please note: no dispatches until mid-June.

Members' Pages

Companions Wanted

Leslie Pinder is a Canadian lawyer and writer who plans to start the pilgrims' road from Pamplona, by bicycle, on 18 July. As she is travelling alone she would be interested to hear from other women planning to be on the route at this time. This will be her first trip. Leslie can be contacted at 3672 W. 15th Ave., Vancouver BC, Canada V6B 1A7. Or E-mail: 102176.2624@compuserve.com.

James Monkman (18) is walking to Santiago from St-Jean-Pied-de Port starting in mid-July and would be interested in meeting other young people with whom to walk. He can be contacted on (01837)-89062.

Vincent Kelly of Reading will be on the road in Spain again at the end of May, having walked once to Santiago in 1994. On that occasion he raised £4000 which was shared between three charities and this time he aims to help the Berkshire Multiple Sclerosis Therapy Centre which provides treatment and counselling over a wide area. The centre needs a new site, a new building and equipment to the tune of £350,000. Vincent will be grateful for sponsorship by members for this cause and cheques can be sent to him at : 9 Clifton Park Road, Caversham, Reading, Berks RG4 7PD.

It was quite a surprise to see a CSJ member featuring in *The Times* of 10 May, complete with bicycle and scallop shell. It was in fact the Rev. *Andrew Proud*, rector of East Barnet (Herts), who also attended the St Alban's Practical Pilgrim session on 1 March. Last year Andrew was blessed by the monks at the Roman Catholic Benedictine Centre for Spirituality in Cockfosters shortly before setting off for Santiago. Ruth Gledhill's 'At Your Service' column in *The Times* featured the Centre, mentioning that Andrew had been a volunteer for the Centre's pilgrimage team and taken a sabbatical from his Anglican ministry in order to make his own cycling pilgrimage.

Not *The Times*... but *El Correo Gallego*, *La Voz de Galicia* and the *Faro de Vigo* all featured **Arthur Wood and Margaret Johnston** of Berwick-on-Tweed who returned from a successful pilgrimage from Burgos to Santiago only a few days ago. Arthur in particular caught the eye of Galician photographers as he arrived in Santiago wearing his kilt, sporran and a large pair of walking boots. Looking very happy he posed in the Plaza del Obradoiro with the Cathedral of Santiago in the background - a memory and a photo to treasure.

Danish member, **Per Buttenschon**, would be interested to hear from anyone who has walked to Peñalba de Santiago from Astorga, via Santa Colomba, Lucillo, Chana and Pobladura de la Sierra. Per's address is: Klosterporten 6, 4300 Holback, Denmark.

Pilgrims halting at **Moissac** (Le Puy route) would be well advised to stay in the modestly priced but gastronomically splendid Hotel du Luxembourg, 2 av. Pierre Chabrié, 5 minutes walk from the famous cloister and abbey church. In 1996 it was awarded first prize, for its welcome to foreign tourists, in the 'France welcomes Visa' competition run by Carte Bleue and the Société Générale, in conjunction with the tourism authorities. Rooms are cheap but acceptable and sound-proofed against traffic noise. The restaurant, which spills into a charming small patio-garden in summer, is always full at lunch-time as discerning Moissagais go for the 50-franc menu.

A small house in north London, convenient for the tube (zone 3), shops, public library etc is available for rent for the whole of the month of July. Two bedrooms (sleep 4, not more), sitting-room, dining-room, leafy back garden and usual facilities. Note: no washing machine but a vast Compostelan library. Rent: £300 per month for a CSJ member/s, £500 for non-members; no bills except telephone. References required for non-members. Anyone interested should telephone (01372)-467194 (after 6pm) up to 7 June, and (0181)-883 4893 after 7 June.

**LIST OF NEW MEMBERS
WINTER 1996 TO SPRING 1997**

(interests in brackets)

NEW ZEALAND AND AUSTRALIA

- Ms Helen Walch 43b Austin St., Mt Victoria, Wellington (Music, making the
Ms Judith Miller NZ. pilgrimage)
- Dr William Donohue C/- 45 Albion Terrace, (History, architecture)
Ms Magret Rea Campbelltown, Adelaide, South Aus. 5074
Ms Sheryl Tacy Tel. 61.8.8336 1643
- Mr Thomas Pearce 17 MacPherson St. O'Connor, (Historical, spiritual,
Aust.Capital Territory 2602. Tel.: 61.06.248 0995 language)
Mrs Yvonne Withington 24 Kaoota Road, Rose Bay, (Religious)
Tasmania 7015. Tel.: 03. 6243.6769
- Dr Mary Wilkie 170 Dangar St, Armidale, NSW 2350. (Wants to walk Paris to
Santiago)

CANADA

- Leslie Pinder 3672 West 15th Ave, Vancouver, BC, V6R 2Z5.
Tel.: 604-222.1574.
- Mr Scott Tiffin RR2 Cochrane, Alberta TOL OWO. Tel.:4.03.228.0962
Mrs Mary Wallis " " "

USA

- Charles Caskran 152 Bank Street, Minneapolis, MN 55414. (History, art, culture,
Kathleen Caskran Tel.: 612-379 1312 literature)
- Mr Matthew Kelly Box 121 Franciscan University,
Steuberville, Ohio 43952.
- Ms Eileen Sheahan 119 Kentucky Ave, Oak Ridge, (History, art, stories
Tennessee 37830. Tel.423-482 2660 assoc. with pilgrimage)
Mr Timothy Douglas 4732 'U' Street, Sacramento, (Historical, spiritual)
California 95817. Tel. 916-451 8523
Mrs Susanne Obaid P.O.Box 2018, Crested Butte, (Spain, architecture)
Colorado 81224. Tel. 970-349 7131.

EUROPE

- Mrs Lisbet Klawitter Bodgr'a'nd 13, Spanga 16347, **Sweden**.
Mr Horst Klawitter Tel.: 46-8-364417.
- Mats Troedsson Vinkelvägen 15, Ängelholm. S-26261, **Sweden**. (History, religiosity)
Inger Troedsson Tel. 46--0431 24284.
- Kjell Helgeland Tegeveien 2, N-4320 Hommersaak, **Norway**.
Oddbjoerg Helgeland Tel.: 47-57-689423.
- Herr Willy Charen Rotkehlchenweg 12, D-55126 Mainz. **Germany**. (Walking)
Tel.: 06131-479816.
- Neville O'Donohue St Columba's, Church Avenue, Ballybraen, Co.Dublin.
Ireland. Tel.: (.1)-285 8301.

SCOTLAND

- Mrs Anna Stead Refollen, Acharacle, Argyll PH36 4JN. Tel.: (01967)-431616
Mr Richard Stead " "
- Mr John Brierley Fuaim-Na-Mara, Fyrish Road, Findhorn, Moray IV36 0YT. (Writing a
Tel.: (01309)-691130. book on pilgrim routes)
- Dr Karen Stevenson 98 Mayfield Rd, Edinburgh EH9 3AF. (Cultural)
Mr Bert Stevenson " "

ISLE OF MAN

Mr Robert Baxter 'Craigmount', Battery Road, Peel, IoM IM5 1UD.
Tel.: (01624) 842137.

WALES

Mr Geoffrey Edge 13 Compton Close, High Cross. (Cycling)
Mrs Anne Marie Edge Newport NP1 0BY. Tel.: (01633)-894323

ENGLAND, NORTH

Mr Terry Conboy 27 Granville Road, Harrogate, Yorks (Cycled Lourdes
Tel.: (01423)-522648. HG1 1BY. to Santiago 1974)
Rev. Christopher McCoy 163 Half Drive, Speke, Liverpool L24 2TE.
Tel.: (0151)-486 5134 (Making the pilgrimage in May)
Mr Martin Slader 3 Thornthwaite Flats, Windermere, Cumbria LA23 2EA.
Miss Eileen Beetson Tel.: (01539)-444438. (Routes, history, buildings, people)

MIDLANDS & COTSWOLDS

Mr Damian Williams 27 Bridge Road, Warwick, Warwicks CV34 6PB.
Tel.: (01926)-499350. (Cycling)
Mr Geoff Northall 36 Hales Park, Bewdley, Worcestershire DY12 2HT.
Tel.: (01299)-402637. (History, Worcester Cath. pilgrim)
Mr Michael Moran Hillcrest, Cowle Road, Stroud, Gloucestershire GL5 2JR.
Tel.: (01453) 753691. (Walking, pilgrimage)
James Pratt Willowfields, 1 Drayton Road, Dorchester-on-Thames, Oxon OX10 7PJ.
Mark Pratt Tel.: (01865)-341503. (Route master, St Birinus Pilgrimage)

EAST ANGLIA

Mr Peter Davis 7 Reed Close, Trumpington, Cambridge CB2 2NX. (Want to walk the
Mrs Diana Davis Tel.: (01223)-844313. Camino)
Revd Dr Christopher Hancock Holy Trinity Church, Market Street, Cambridge CB2 3NZ.
Tel. (01223)-355397. (Religion)
Mrs Ita Flach 87 Longsands Road, St Neots, Cambs PE19 1TU. (Proposed visit in
Tel.: (01480)-473252 June)
Ms Caroline Revitt) Cromwell Cottage, Willingham Green, Brinkley,
Ms Janet El Rayess) Newmarket, Suffolk CB8 0SW. (Medieval architecture)
Tel.: (01638)-507334.
Mr David Charlesworth Lodge Cottage, Stoke Ferry, Kings Lynn, Norfolk PE33
Tel.: (01366)-500466. (Travel, history of St James...) 9SF.

ENGLAND, SOUTH

Mrs Penelope Crawford Plympt House, Dundridge, Bishops Waltham,
Southampton, Hants SO32 1GB. Tel.: (01489)-892127.
(6 days riding to Santiago in July)
Mr Frederick Crosswell 10 Grove Road, Hardway, Gosport, Hants PO12 4JH.
Mr Graham Lant Tel.: (01705)-525933. (To walk the St James' Way)
Charles Hunt 57 Merdon Ave, Chandler's Ford, Hants SO53 1GD (To perform the
pilgrimage)

ENGLAND, SOUTH-WEST

Mr David Owens 57 Allington Road, Southville, Bristol BS3 1PT Tel.: (0117)-953 0209
Mr Malcolm Hitchcock 15 Prior Park Buildings, Bath BA2 4NP.
Mrs Jill Rowe) Tel.: (01225) 312804 (Long-distance walking, religion,
architecture)
Mrs Margaret Evans Thatch End, Brook Street, Shipton Gorge, Nr Bridport,
Dorset DT6 4NA Tel.: (01308)-897054. (Walking, history,
architecture, travel)
Miss Sarah Herring Sea Braes, Third Cliff Walk, West Bay, Bridport,
Dorset DT6 4HV. (To find peace and space ...)

NORFOLK/CASTLE ACRE WEEKEND 25/27 JULY 1997

*I am / We are interested in taking part in the Castle Acre weekend from 25 to 27 July 1997.

Name:

Address:.....

.....

Tel. no. (with code):

You are requested to answer the following questions to aid planning of the weekend.

- 1) How are you travelling to Castle Acre?
- 2) Could you offer a lift to 1 or more people from Kings Lynn between 5 and 6pm on Friday 15 July?
.....

Or do you require a lift?

If there are insufficient cars we will arrange alternative transport.

- 3) Accommodation: please tick your preference:
 - a) b and b (in twin) at the Old Red Lion (c.£15 per pers. per night)
 - b) dormitory accomm. at the Old Red Lion (£10 b & b)
 - c) b and b elsewhere in village: single? double? twin?

- 4) Saturday evening meal: would you like this for around £8?
.....

Please return this form, before 10 June, to CSJ Office, First Floor, 1 Talbot Yard, Borough High Street, London SE1 1YP.

Confraternity Office Holders

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

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

Pilgrim Records Secretary: Alan Hooton,
Culver House, Sanderstead Road, Sanderstead,
Surrey CR2 0AG. Tel.(0181)-657 4141

Acquisitions Librarian: Stephen Badger,
154 Burbage Road, London SE21 7AG.
Tel.(0171)-274 8126

Administrative Librarian: Howard Nelson,
(contact at CSJ office)

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

Research Working Party Chairman: Professor Brian
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11 Hope Street, Beeston, Nottingham NG9 1DJ.
Tel.(0115)-925 1243

Refugio Gaucelmo Sub-Committee

Chairman: James Maple, 12 Donne Court,
Burbage Road, London SE24 9HH.

Coordinator: Walter Ivens, 1 Airlie Gardens,
London W8 7AJ. Tel. (0171)-229 2624

Secretary: Mary Ivens (address as above)

Wardens' Coordinator: Joseph May, 5 Ayot Green,
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Contents

Confraternity Events	p. 1
Other Events	p. 3
George Grant, 1918-1997.....	p. 9
From the Secretary's Notebook	p.11
Confraternity of St James Bursary	p.15
Policy on Proposed Bequests	p.16
George Zarnecki: Spanish Honour	p.17
Refugio Gaucelmo News	p.18
To Be a Pilgrim	p.21
An Edwardian on the Camino	p.26
Two Great Scholars	p.32
Some Aspects of the Connections between Dingle and Spain	p.34
Of Names and Shells	p.41
Accidents can Happen	p.47
Camino: a CD Review	p.50
The Return: a Postscript	p.51
News from Galicia	p.52
Members' Pages	p.54
List of New Members	p.56

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1997 Committee

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Vice-Chairmen William Griffiths, Howard Nelson

Secretary: Marion Marples, 45 Dolben Street,
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 Hilary Hugh-Jones Mary Remnant
 Nick Summerbell

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